1870

THE

TWENTY-FOURTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

LAWRENCE, MASS.,

NOVEMBER 9TH AND 10TH, 1870.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 59 Reade Street.

1870.

MINUTES

OF THE

TWENTY-FOURTH ANNUAL MEETING.

THE Twenty-Fourth Annual Meeting of the Association convened in the Lawrence street Congregational Church, Lawrence, Mass., at three o'clock in the afternoon of Wednesday, November 9th, 1870; the President, Rev. Dr. Kirk, in the chair.

After singing a hymn, the Scriptures were read by the Rev. C. E. Fisher, and prayer was offered by the Rev. Dr. Kirk. Rev. C. E. Fisher was chosen Secretary of the meeting, and Mr. John Fisher, Assistant Secretary.

The Treasurer's Report was read by Secretary Whipple.

The Report of the Executive Committee upon the home field was read by Secretary Strieby.

The report upon the foreign field was read by Secretary Whipple.

After the singing of another hymn by the audience, the following committees were appointed:

1. Committee of Arrangements: Rev. C. E. Fisher, Rev. C. L. Woodworth, Rev. William F. Snow, Rev. William E. Park, Deacon J. L. Partridge.

2. Committee on Nominations: Rev. B. P. Stone, D.D., Rev. E. P. Smith, Rev. A. A. Ellsworth, Rev. Dr. Chickering, Rev. James P. Lane.

3. Committee on Finances and Treasurer's Report: Colonel C. G. Hammond, Deacon A. C. Perkins, William C. Chapin, J. G. Stinson, G. Edmonds.

4. Committee on the Education of Freedmen: Rev. S. R. Dennen, General O. O. Howard, Rev. E. M. Cravath, Rev. M. McCollom, Mr. R. W. Morrille.

5. Committee on Religious Work among the Freedmen: Rev. G. D. Pike, Rev. J. W. Healy, Rev. R. W. Stratton, Rev. Mr. Willey.

6. Committee on Chinese in America: Rev. Washington Gladden, General C. H. Howard, Colonel C. G. Hammond, Rev. L. S. Parker, Rev. Dr. Chickering.

7. Committee on Indians: Rev. S. S. N. Greely, Rev. E. P. Smith, Mr. Barstow of Hanover.

8. Committee on Foreign Work: Rev. C. E. Fisher, Rev. Charles Smith, Rev. Mr. Burnell, P. W. Dudley, Esq., Rev. C. B. Smith.

After singing the doxology, the benediction was pronounced by Dr. Kirk, and the meeting adjourned until half-past seven in the evening.

Evening Session.—An immense audience assembled in the evening, and a few moments were occupied by a prayer-meeting conducted by the Rev. Dr. Wallace, of Manchester, N. H.

The regular exercises were opened at seven o'clock, by a brief address from the Rev. Dr. Kirk. The Rev. Henry Ward Beecher was then introduced to the audience and delivered a most original and able address.

Thursday Morning.—At eight o'clock Thursday morning, a large audience assembled, and a prayer-meeting was held, continuing one hour, conducted by the Rev. R. B. Stratton, of Worcester.

At nine o'clock, the Association was called to order; Vice-President Rev. William T. Eustis, of Springfield, in the chair.

The report upon the Education of the Freedmen was presented by the Rev. S. R. Dennen, of Woburn, Mass., and is as follows:

"Your committee have examined with much pleasure and profit that part of the annual report submitted to their consideration. Their approval is, therefore, more than a formal courtesy. We most heartily indorse its plans and suggestions as sound and practical, and worthy of vigorous prosecution.

"*The Common Schools.*—The common school is the first topic to which our attention is called. Next to consecration and cultivation of the heart, is the culture and drill of the intellect. The common school, next to the church of the Christian religion, is the ground of our stability and perpetuity as a government. But the work of supplying the necessary teachers and instruments for a common school education to the Freedmen is plainly impossible. Were the legislation and sympathies of the South all we could desire, the work is too great, complex, and sporadic. We are glad to see, therefore, that the Association works through common schools already in operation, and stimulates and directs, as far as it may prudently do so, the creation of a public sentiment in favor of still others.

"*Normal and Training Schools.*—These schools are of prime importance. The warm and sensuous nature of the African race needs, to steady and poise it, and make it most effective, the drill of the school. The best agents in this work are the colored people themselves. It took a half-century for the American Board to learn that native preachers and pastors, educated and trained in the mission schools and seminaries, were their best coläborers.

"We are, therefore, gratified to know that the Association thus early adopted the practice of training the colored men and women of the South to teach their own people. This Association, through their fine normal and high-schools, is furnishing the needful drill and culture to large classes of young men and women, who go out to the hungry multitude and distribute the bread of intellectual life. They are the most effective teachers; they have the readiest access to their own race, and can do a work for them no teachers sent from the North can accomplish. We most heartily indorse this feature of the Association's educational work.

"*Colleges.*—The same commendation belongs to its colleges. The true method is to show the colored people the possibilities of their own race, and inspire in them, by visible and living examples, a noble ambition. This, sooner than any thing else, will remove unworthy prejudices against them, and raise them to respectability and influence. We most warmly commend this whole subject of the education of the blacks to our churches. Rather, it commends *itself* to every patriotic and Christian mind and heart. This great people are to be lifted up and made an element of power and strength in this land, or they will become a millstone hanged about the neck of the republic. The solution of this prime question is mainly in the hands of this Association. Let it be encouraged and cheered by our churches, the whole land over. It must be a grateful surprise to the public, as it was to ourselves, to learn the extent of the society's means and instrumentalities for the prosecution of this grand and vital work. Let them be still more increased and invigorated."

Rev. Mr. Dennen followed the reading of the report by appropriate remarks, after which General O. O. Howard was introduced to the audience and delivered an address upon the subject of the report. After some remarks by the Rev.

Mr. Brewer, of Stockbridge, the Rev. George Trask, of Fitchburg, made some inquiries, which were answered by General Howard. The report was unanimously adopted.

The report upon Religious Work among the Freedmen was read by Rev. G. D. Pike:

"Your committee recognize in the report of the religious work of the Association during the year, reasons for deep gratitude to God, and also for appreciation of the thoroughness and fidelity of its officers.

"We firmly believe that to elevate man, the power must operate within. Animal life will grow if fed by the outward; mind will not. The means of its elevation is religious truth. The first aim, then, of this Association is to carry to our brethren in the South, the knowledge of God in Christ, of which they have so long been cheated and robbed.

"Intellectual illumination without this is not true and permanent salvation. To strengthen the intellect without atoning grace, and truth for the spiritual nature, is but to furnish fuel for the flames of remorse and multiply capacities for sin. We believe that the spirit manifested, and the system of truth held by those who began (with small beginnings) this work, are essential to its successful prosecution. And we thankfully acknowledge that providential openings and indications have lately sprung up to show us that the favor of God attends and owns this view. There has been found a keen, ready instinct for, and susceptibility to, religious truth among this destitute race, which marks them as prepared of God, and also reveals a field "white unto the harvest."

"The planting of the faith of our New-England fathers, the dissemination all over the South of that system of truth which they believed and taught, and the maintenance of the ordinances of the Church of Christ, are the *essential need* of the hour. For this our churches ought to be roused, their benefactions doubled, and from the young in their ranks, raised and sent forth self-denying religious leaders to plant and nurse churches of their faith in the towns and cities of the South."

Pending the vote on the report, the Rev. J. W. Healy, of New-Orleans, made an address, describing the work of the Association among the Freedmen in that city and its vicinity.

Rev. John Scott, of Dudley, North-Carolina, gave an account of the formation of his church in Dudley and the state of the work in that region.

Rev. A. A. Ellsworth, of Weymouth Landing, Mass., urged to the practice of more earnestness and self-denial for the cause of the Freedmen.

The debate was closed by the Rev. R. B. Stratton, of Worcester, and the report was unanimously adopted.

On motion of Secretary Woodworth the following persons were chosen as a Memorial Committee: Rev. H. D. Walker, Rev. G. D. Pike, and Deacon E. Parker, of Reading, Mass.

The Rev. B. P. Stone, D.D., read the report of the Committee upon Nominations, proposing the following list of officers for the ensuing year:

President.

Rev. E. N. Kirk, D.D., Mass.

Vice-Presidents.

Hon. F. D. Parish, Ohio.
Rev. Jonathan Blanchard, Ill.
J. P. Williston, Esq., Mass.
Lewis Tappan, Esq., N. Y.
Hon. Jacob Butler, Iowa.
Hon. E. D. Holton, Wis.
Hon. William Claflin, Mass.
Rev. Stephen Thurston, D.D., Me.
Rev. Samuel Harris, D.D., Me.
Rev. Silas McKeen, D.D., Vt.
Rev. Adam Crooks, N. Y.
Rev. J. J. Smith, N. Y.
William C. Chapin, Esq., Mass.
Rev. W. T. Eustis, Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D.D.; R. I.
Rev. Ray Palmer, D.D., N. Y.
Rev. J. M. Sturtevant, D.D., Ill.
Rev. Edward Beecher, D.D., Ill.
Rev. W. W. Patton, D.D., Ill.
Seymour Straight, Esq., La.
Rev. D. M. Grahan, D.D., Ill.
Horace Hallock, Esq., Mich.
Gen. C. B. Fisk, Mo.
Rev. Cyrus W. Wallace, D.D., N. H.
Rev. Edward Hawes, Pa.
Hon. Thaddeus Fairbanks, Vt.
Hon. E. S. Tobey, Esq., Mass.
Samuel D. Porter, Esq., N. Y.
Gen. O. O. Howard, D. C.
Rev. M. M. G. Dana, Ct.
Rev. Edward L. Clark, Ct.
Rev. G. F. Magoun, Iowa.
Prof. Chas. Secoombe, Minn.
Col. C. G. Hammond, Ill.
Edward Spalding, M.D., N. H.

Corresponding Secretaries.

Rev. George Whipple, } New-York.
Rev. M. E. Strieby, }

Field Secretary.

Rev. E. M. Cravath, New-York.

Secretary of Indian Missions.

Rev. E. P. Smith.

District Secretaries.

Rev. C. L. Woodworth, Boston.
Gen. C. H. Howard, Chicago.
Rev. G. D. Pike, New-York.

Edgar Ketchum, Esq., Treasurer.
William E. Whiting, Assistant Treasurer, N. Y.
Rev. Henry Belden, Recording Secretary.

Executive Committee.

Alonzo S. Ball,
A. S. Barnes,
J. B. Beadle,
Henry Belden,
J. O. Bennett,
William B. Brown,
E. M. Cravath,
Samuel Holmes,
S. S. Jocelyn,
Andrew Lester,
G. D. Pike,
Thomas Ritter,
E. P. Smith,
H. M. Storrs,
William E. Whiting,
G. B. Willcox,
Martin Williston.

The report was unanimously adopted.

Rev. S. S. N. Greely, of Oswego, N. Y., delivered an address upon Indian affairs, which was followed by earnest remarks from Secretary E. P. Smith, after which the meeting adjourned until two o'clock in the afternoon.

Afternoon Session.—At two o'clock, the audience again assembled, and the sacrament of the Lord's Supper was administered by Professor E. A. Park, D.D., of Andover Seminary, assisted by the Rev. R. Campbell, of Newburyport.

After a brief recess, the meeting was called to order, Colonel Hammond of Chicago, in the chair.

The minutes of the meeting thus far were read and approved.

The Rev. H. A. Walker, of Bridgewater, presented the report of the Committee upon Jubilee Memorial Offerings for the South:

"The Pilgrims came here under the inspiration of Christian faith. They have done the great work of the two hundred and fifty years under the guidance and impulse of Christian education. The same influences must secure and bless the future of the race whose first landing upon these shores dates from the same memorable 1620.

"We therefore recommend, as a fitting expression of the grateful feelings this memorial year is fitted to awaken, that measures be taken permanently to endow professorships for the preparation of Christian ministers for the wide territory and numerous people so long destitute, and to be reached and blessed through the institutions under the patronage of the American Missionary Association.

"Can there be a better appropriation of consecrated means than the endowment with $25,000 of a Jubilee Professorship of Theology at Atlanta, that that place may be as memorable in the future religious history of the South as it has been in the military history of the past.

"And if large hearts shall do the same for Straight University, in New-Orleans, with its wide outlook over the South-west of our own land and beyond, how well will the action accord with that of the men who so 'laid the foundation of many generations'!

"We would also most earnestly recommend that, in this jubilee year, individuals and churches endow, as a perpetual memorial and benediction, theological scholarships of $300 each, bearing the name of the church or individual that will thus be ever sustaining and sending forth those who will extend and perpetuate the Pilgrim institutions and faith. This will be building the best monument for the noble men of the past by raising up the men of the future, so advancing the kingdom of Christ and thus securing the future of our whole country."

Rev. Mr. Walker added some fitting remarks. Senator Paterson, of N. H., in response to the invitation of the secretaries, delivered a brief but extremely able address on the subject of the report.

The report was then unanimously adopted.

Rev. Mr. Smith, of Cohasset, presented the report upon the foreign work of the Association, following the reading by an interesting address. The report was unanimously adopted, and is as follows:

"Your committee, to whom was referred the report on the Foreign Missions of the Association, would say that they recall with emotions of pleasure the fact that by the marked providence of God the first work to which the Association was directed, was to a mission in Africa, established by the return to their native land of about forty Africans, rescued from slavery by some of the founders of this Association. Your committee regard with entire approbation the intention of the Executive Committee to strengthen and enlarge their missions in that country, both as a means of present good, and a preparation for a greater work, when the providences of God, now so manifest, are matured; and young men and women, now in training in its schools, shall be prepared to go forth to the work in that land. The committee strongly recommend that one, or more, ordained missionaries be at the earliest day sent to that mission. The other Foreign Missions of the Association, though of less relative present importance, have been under-

taken and prosecuted under such apparent providential leadings as require their continued support.

"With gratitude to our divine Leader for the success of the missions of the Association we recommend the adoption of this part of the report, and the pledge to the Executive Committee of the vigorous coöperation of the Association.

"Your committee would have impressed upon the churches that,

> 'The heathen perish—day by day, thousands on thousands pass away;
> O Christian! to their rescue fly—preach Jesus to them ere they die.'

"A brother of the American Board in Ceylon, now in his eightieth year, has lately sent this message to the young men in the seminary at Andover: 'At the call of Lincoln thousands rushed to their graves. Is Christ's last command less important?' We would have this stirring appeal go to all the churches, especially in behalf of the millions of Africa."

Rev. S. S. N. Greely presented the report upon the work of the Association among the Indians. The report was unanimously adopted, and is as follows:

"In adopting the remnants of the aboriginal tribes into its field of Christian labors, the American Missionary Association undertakes that which is indeed difficult, but peculiarly after the spirit and example of Him who came to seek and to save that which was lost.

"In pleading for the dumb, uplifting the down-trodden, bringing deliverance to the oppressed, pouring the light of scientific and Christian knowledge on minds that have had not only the want of the instrumentalities, but even the liberty of culture, it was but the beautiful rounding out of its loving work to enlarge its field, and now include the thousands of the aboriginal tribes, who once were the lords of the soil, but who have been hunted and driven, and wasted away under the perverted influences of civilization.

"From the days of the apostle Eliot and the renowned Stockbridge pastor, Jonathan Edwards, it has been found a difficult work to Christianize the nomadic tribes. They have a tenacious veneration for the teachings by tradition of their ancestors, who have gone to the blessed hunting grounds where game is exhaustless, and the beauty not of earth, but the celestial hills and plains and shadowy groves.

"Then, the fact that they lack the powerful influence of a steady home, the incitement of the recompense of intelligent industry, the light of true science, of God in nature and God in revelation, steadily flowing from the school and the church; all these things are against the hope of successful labor to save the Indian.

"But, in addition, they are hated and cursed unto death and perdition by thousands who are not misanthropists, but wrongly prejudiced.

"The Indian is of that 'one blood of which the Creator made all nations of men for to dwell on all the face of the earth.' Christianity in all its inward power and elevating and saving influence is adapted to him even as to all other men; nay, it is his only salvation—for him Christ died, and for him is the plan of recovery the same plan that is proclaimed from heaven for the sinner, under the shadow of the temple of worship in the towns and cities of culture, wealth, and art, and all the appliances for human happiness, for the sinner in the cabin of the slave, or on distant pagan islands of the sea. If these remnants of the aboriginal tribes to-day in our country are men, then they are in need of gospel and Christian institutions, and the Gospel is as mighty to save them as to save other men.

"The rescuing of these tribes by earnest labor and sacrifice is a debt peculiarly owed to these needy people, for the treatment they have received in the long years past. Driven here and there from lands originally their own—driven by the violation of solemn treaties from lands deeded to them by the nation before whose mighty power they are fading away—corrupted by all the bad influences of border settlers and advancing civilization, taught its vices, not its virtues—cheated by those who appropriated what a liberal government had through many years appropriated to them—learning first to *distrust* the white man, then to hate him, till they have thousands of them reached the point where they suppose the Government and the people must be resisted, and that the red man must die if he can not kill the white man first—who of us need wonder that savage outbreaks should have often carried distress through border white communities, and that even multitudes of good men in the land think the Indian incapable of salvation,

and that the extinction of the race is the best thing that we can desire or hope for.

"This government has long desired the Indian's welfare, but it has had its benevolent designs thwarted by those, vast many of them, who were the almoners of its bounty, and the agents in its behalf.

"It is matter of joy and fervent thanksgiving to God that the great soldier President, who fought for our national salvation—fought for the flag and universal liberty for the people—is carrying out a policy for the wild tribes of the border by which they shall be delivered from oppression and from wrong; and though the changes have been many in his cabinet, and many advisers counsel not the best things, he has not flinched, and God hold him steady so that he will not!

"It is another cheering aspect of the present that in the Commissioner of the Indian Department, General Parker, we have an officer who is alive to the social and religious welfare of these tribes; in all his appointments seeking the advice of Christian men, and aiming to plant this great civil work committed to him on a Christian basis.

"Every thing is now hopeful for the entering in of this great and man-loving, God-honoring Missionary Association to go on with its work of establishing Christian institutions among the Indians, and your committee commend this department to all hearts that love a loving Christ, and feel for and pray for dying men."

Secretary Whipple read a letter from a gentleman, inclosing a check for $5000, and mentioned the case of another gentleman who had left for the Association the sum of $20,000 in his will, but had decided to become his own executor and to furnish the amount at once; $6000 of the money has already been received.

After some additional remarks by Secretary Woodworth, the exercises were closed by singing the doxology, and the meeting adjourned until half-past seven in the evening.

Special Meeting.—At half-past six o'clock in the evening, a prayer-meeting designed for those teachers who now were or formerly had been in the employ of the Association was held in the vestry. The meeting was very interesting, and lasted an hour. Twenty-six teachers were present.

Evening Session.—At half-past seven o'clock, the audience assembled in the church, and was called to order; Colonel Hammond in the chair. Prayer was offered by the Rev. Mr. Bacon.

Colonel Hammond read the report of the Financial Committee, and followed it by earnest remarks upon the duty of giving. The report was unanimously adopted and is subjoined:

"The Committee on the Treasurer's Report would state that they find, so far as they have had time to examine it, that it is perfectly made up and duly vouched by the auditors, and they recommend that it be adopted and referred to the Executive Committe for publication.

"Your committee would also state that the fact that there appears from the statement of the Executive Committee a debt of about $77,000 resting upon the Association is not, in their opinion, a cause of alarm or the foundation of a fear that the Executive Committee are not acting wisely and prudently in the administration of the affairs of the Association. The exigencies of the service and the demand to enter open doors in advance of the contributions of the churches most emphatically required this outlay, as it seems to us, and the Executive Committee would have been wanting in faith in God and in the churches if they had hesitated. We say this with a full appreciation of the burden of a debt, and the almost universal deprecation of debt incurred by the officers of our benevolent societies; the almost united sentiment being that as these societies are the almoners of the churches, their officers are bound to keep their expenditures for all purposes within the amount the churches place in their hands. By the amount represented by these figures, the Association has obtained the control of real estate, buildings, etc., needed to carry on its work, a fair rental of which would equal $35,000, if not exceed that sum. But, notwithstanding the full and ample

justification for its creation, and which the churches should fully appreciate, the debt is not a blessing *per se*, and immediate efforts should be made to remove it. Your committee are glad to see that the Association is possessed of means, through their western lands and otherwise, which, supplemented by discriminating appropriations, will speedily liquidate the amount. Your committee would, nevertheless express the hope that a sound business discretion will prevent a sacrifice of lands that may be fast appreciating in value. We commend to the committee strong and vigorous efforts to surmount the obstacles that intervene, and wipe out this debt at the earliest practicable moment.

"In view of this imperative duty, and the cessation of labor by the Freedmen's Bureau, the donations to our treasury should be greatly enlarged. The suggestion made on the platform to-day, that churches should double their contributions this year, is in the right direction.

"We urgently recommend that the churches throughout the country, who have not done so, hasten to place this Association on their list of charities, and take up in good season their collections therefor, and supplement or anticipate this action by collectors, and not trust to church contributions alone. We also suggest that Sunday-schools be interested in this work to a greater extent, all experience proving that children can be easily interested in the work of educating their fellows.

"But to the well-to-do and the rich we would say with emphasis, that the call to give of the abundance which God has intrusted to them is loud and imperative. If such will give until it is felt to be a *sacrifice*, and nothing less is demanded, it will be a means of grace to them of great value and the cause will move forward triumphantly. All of which is respectfully submitted."

The following report upon the work of the association among the Chinese in this country was then read by the Rev. Washington Gladden:

"Your committee have considered that part of the annual report relating to the Chinese in America. Their deliberate judgment, in the light of existing facts, approves the wisdom which prompted the resolution, a year ago, to inaugurate a vigorous missionary work among these people. It was begun none too early. The mass to be leavened in California alone is a population of 30,000. They have been met by a persistent hostility for these twenty years. It is fully time to prove to them that such is not the spirit that actuates a Christian people.

"Other religious bodies have recently entered zealously into the work. The Methodists are erecting a seminary in San Francisco at a cost, for the building alone, of $30,000. The Presbyterians, at their late synod meeting in the same city, appropriated $50,000 for this department of missionary effort. The Baptists have a native Chinese preacher on the Pacific coast, and are no less engaged.

"Providence has clearly called this Association to this field, by training it these many years to labor for the poor and despised, and to battle against *caste* prejudice; by building it up to great strength in the sympathies of the people; and consequently giving it a strong hold upon means and instrumentalities while at the same time bringing the Chinese in increasingly large numbers to this country.

"The committee desire to express their cordial approval of the methods of coöperation with the churches in starting Sunday-schools as well as in planting night-schools in places where nothing had been undertaken.

"All that is needed seems to be a prosecution and enlargement of the work on the present plan, with a watchful regard to the indications of Providence as to new opportunities. We bespeak increased liberality from the churches and individual friends, to meet the demand for this new department of missionary labor, which promises at no distant day to attain vast proportions."

General C. H. Howard followed the reading of the report by an address upon the condition and prospects of the Chinese in California.

After singing a hymn, the audience was addressed by the Rev. Washington Gladden, who spoke of the Chinese emigrants in North-Adams, Mass.

After brief remarks from Rev. Mr. Greely, General Howard, and Rev. W. Gladden, the report upon the Chinese was unanimously adopted.

On motion, it was

Voted, that the reports of the Executive Committee, which in their several parts

have been under consideration, and approved, be now adopted as a whole, and referred back to the Executive Committee, for publication with the proceedings of this annual meeting.

On motion of Secretary Woodworth, it was unanimously

Resolved, That the Association gratefully recognizes the kindness of the Boston and Maine, the Fitchburg, the Eastern, the Northern, the Boston and Providence, the Boston and Albany, and the Old Colony railroads for reduced fares to this meeting; that to this church and society, for the use of its meeting-house and chapel, to the good people of Lawrence for their abounding hospitality, and to the choir for pleasant aid in the service of song and praise, it tenders cordial thanks.

Rev. C. E. Fisher, of Lawrence, made a brief address, responding to the resolution and thanking those who came from out of town for their attendance.

After singing the doxology, the meeting adjourned.

WILLIAM E. PARK, *Acting Secretary.*

TREASURER'S REPORT, AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30th, 1870.

RECEIPTS.			EXPENDITURES.	
1869. October, acknowledged in A. M. A. paper for December	$22,895 71		For Mendi Mission	$9,037 76
November, " " " " January	23,652 42		Jamaica Mission	4,866 71
December, " " " " February	19,905 38		Sandwich Islands Mission	92 04
1870. January, " " " " March	29,075 05		Siam Mission	3,054 54
February, " " " " April	20,679 46		Home Missions	25 00
March, " " " " May	13,403 13		Mission to the Chinese	275 00
April, " " " " June	20,906 56		Freedmen, including missionaries', superintendents', and teachers' salaries and traveling expenses; lands, school-houses, furniture, and books; expenses of orphan asylums and physical relief to the sick and destitute	351,978 80
May, " " " " July	19,671 42		Publications—American Missionary Paper, Annual Report, Magazines, etc	11,290 84
June, " " " " August	21,547 08		Postage, $1816.62; Discounts, $27.02; United States taxes and stamps, $93	1,936 64
July, " " " " September	60,950 41		Interest paid during the year	6,182 19
August, " " " " October	12,260 34		Annual and anniversary meetings, including traveling expenses of secretaries and speakers	921 25
September, " " " " November	35,616 94		Collecting agencies, and expenses for wills and estates	10,382 36
	$300,563 90		Office expenses, partitions in new office, rent, fuel, etc	4,486 12
Earnings of Siam Mission	3,034 68		Salaries—secretaries, assistant treasurer, and clerk	8,720 00
In addition to the amount acknowledged above, there has been received for lands, buildings, schools, etc., in the South, and invested according to the directions of the donors	117,170 45		Amount paid on debt of previous years	7,260 99
Cash on hand September 30th, 1869	448 58		Balance, being cash on hand, September 30th, 1870	707 37
	$421,217 61			$421,217 61

We hereby certify that we have examined the account of EDGAR KETCHUM, Esq., Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1870, with the vouchers, and find the same correct, leaving a balance in his hands of seven hundred and seven dollars and thirty-seven cents.

JAMES O. BENNETT, Auditors.
ANTHONY LANE,

SUPPLEMENT TO THE TREASURER'S REPORT.

The Executive Committee are pained at the necessity of reporting the continuance of so large a debt. They have been able to reduce it but $7291 during the year, leaving a little over $77,000 still remaining. This it will be seen by the Treasurer's report, has required the payment of $6182.19 interest.

This must be regarded as much to be deplored, and has been a source of continued anxiety to the committee, as it will be to all the friends of our work. Two inquiries will naturally arise in every mind: 1. Was the incurring of such a debt good policy on the part of the Executive Committee? and 2. How shall our work be freed from its embarrassment?

In reply to the first inquiry, it may be stated that the creation of this debt has placed under the immediate control of the committee an amount of property available, and in great part necessary, for its educational and church work, which, if it had to be rented by us, as would be justified if we had it not, would require an annual expenditure of not less than five times the amount paid for interest. At ten per cent per annum on the worth of this property, the amount of rental required would be over, rather than under, $35,000 per annum. All this property, valued at not less than $350,000, is now made available to the higher educational and religious work for the Freedmen, and the landed portion of it is increasing in value.

In providing for the payment of this debt, the committee can report that there is now becoming due to the Association some ten thousand dollars for land disposed of; that it has lands in the North, now beginning to be called for, valued at not less than forty thousand dollars, (eight thousand of it belonging to a permanent fund,) and at least twenty thousand dollars in legacies to be paid this year. The committee have also made their appropriation for the mission work of this year on such a basis that, if we receive from the churches and friends at the North this year a sum equal to that of last year, the debt will be, by the excess of receipts and the sources above named, nearly, it is believed, entirely provided for. We hope the friends of our cause, seeing the increased need, will do more than this.

REPORT

OF THE

EXECUTIVE COMMITTEE.

THE American Missionary Association gathers for its twenty-fourth anniversary with the mercies of another year resting upon it.

We owe thanks to God for success and enlargement in our work, and for the remarkable sparing of life to officers, missionaries, and teachers; but one out of the whole number—Miss Harriet R. Baldwin—having been removed by death. Her death is a loss to us and her friends; it is none to her. Leaving her pleasant home in New-England, and devoting herself to the work among the Freedmen without reward except the pleasure of doing good, she toiled so earnestly that death came to her amidst her labors. She died favored with unusual manifestations of sustaining grace, and surrounded by weeping multitudes whom her coming had blessed.

Twenty-seven life-members are reported as having died during the year.

Aside from these bereavements, the sole trial of the year has been the continuance of the large debt upon the Association. This is a source of constant anxiety and embarrassment. Yet its creation was wise and its continuance a necessity. It was created to secure property essential to the work at the South, and which had to be secured then or never; it has continued, because this property could be used only by expending our income in the field, rather than in paying the debt. Details in regard to the debt, and suggestions in reference to its liquidation, will be made in another connection.

GENERAL SURVEY.

A wide view of the work of the Association for the year shows that among the FREEDMEN it has employed a larger number of missionaries and teachers than in any former year; that it has maintained its work in the FOREIGN FIELD with some increase of force; that it has begun labors for the CHINESE IN AMERICA, and that it has entered heartily into plans proposed by the Government for the elevation of the INDIANS.

THE FREEDMEN.

This year, as for several years past, the energies of the Association have been expended mainly in the South. *Five hundred and thirty-three* missionaries and teachers have been sent thither, and their labors, more than ever concentrated, have been more than ever effective for good.

The condition and prospects of the colored people in the South are not well understood at the North. It is easy to see why we know so much less of the South than of the West. The Western people emigrated from the East; a constant intercourse is maintained by travel and correspondence; and the issues of a teeming newspaper press in both sections are read in each alike. As between the South and North, these essentials of a common knowledge can hardly be said to exist.

But the North *must* know the condition of the South, especially that of the colored people. Are they meeting, in any safe measure, the tremendous responsibility thrown upon them, or are they becoming the tools of a people who are still impatient under enforced union with us, or yet again, are they sinking into a mass of corruption under their own vices?

We need to know these things as patriots for our country's sake, and as Christians for the people's sake, for whom we are responsible to God.

The points of inquiry that lie on the surface and attract most attention relate to the industrial and political condition of the Freedmen; and yet these are by no means so important as the facts that lie beneath them—the educational and religious progress of these people; for if they are intelligent and virtuous, they will become industrious and economical, and will make a wise use of their political power.

These profounder topics of inquiry are important as indicating where Christian labor is most essential, and they coincide precisely with the chief endeavors of this Association in the educational and religious training of the Freedmen. A survey of our work on this part of the field will be our best answer to these questions, and will show what yet needs to be done.

EDUCATION.

COMMON SCHOOLS.

Modern civilization renders popular education a necessity. The Prussian common schools are at length making their influence to be felt; for to them must the recent surprising superiority of that people be ascribed. No nation can now hold its equal place with these conquerors that does not imitate or excel them in common schools. Far less can an illiterate mass among an educated people, separated by color and prejudice, like the Freedmen of America, rise above a crushing inferiority, except by general intelligence.

This was felt by those who, under Union auspices, framed anew the constitutions of some of the Southern States after the rebellion. The legislatures which immediately followed, being of like political affinities, enacted liberal laws for the establishment of common schools, so that the *legal* basis for popular education in a few of these States is as enlarged as in the most favored States of the North. In the earliest labors of this Association among the Freedmen the common-

school work seemed to lie before it as the inevitable necessity of the hour, alike demanded by the desires and needs of the people. The numerous Freedmen's Aid Societies were all impelled to the same efforts, and the princely donation of Mr. Peabody was consecrated in part to this object. The colored people themselves understood the necessity, not by any process of reasoning, but instinctively, or rather providentially, for God seemed to inspire them with an unconquerable desire for the knowledge of letters.

But notwithstanding these laws and labors, donations and aspirations, the hostility of the whites, vailed sometimes under the plea of poverty, has thus far defeated all attempts at a general system of common-school instruction. A brief *résumé* of the facts is given by General Eaton, United States Commissioner of Education. We quote:

"He finds Delaware without State school supervision, leaving all educational questions to the counties, and having no provision for the blacks; Maryland, though recently revising her laws, educating colored children only in Baltimore; Virginia but just putting a free-school law on her statute-book; West-Virginia upon the point of striking from her system its right arm, county supervision; Kentucky just enacting a new school law, but giving no opportunity for colored youth; Tennessee, after establishing free schools, and assembling in them nearly two hundred thousand children, reversing her course, and providing only for the most inefficient county action outside her largest cities; North-Carolina with a school law upon her statute-books, but at the close of the last year not a school in the country districts directly under the auspices of the State law; South-Carolina but slightly in advance; Georgia with her legislation where it was before the war; Alabama, though with a free school system and one hundred and sixty thousand pupils enrolled, yet with the whole so connected with the old order of private schools as to rob it of much of its freedom of action, and prevent its highest usefulness; Florida with a system partly organized, the Legislature adjourning after its late winter session, without making any provision for the levy of the school tax; Mississippi just writing its school law; Arkansas with an efficient system, but the schools only partially organized; Louisiana with a system adapted to efficiency, but not more than seventy-five schools reported outside of New-Orleans at the date of the last report; Texas without legislation, the Senate refusing to confirm the superintendent nominated by the governor—all over this southern section not only lack of educational sentiment, but positive hostility to instruction and instructors."

Thus we see that this indispensable aid in the elevation of the Freedmen has been largely denied them. We ask attention to what this Association is endeavoring to do to meet this great want.

We confess we are compelled, by want of funds, to withdraw largely from *direct* labors in common schools; but we believe we can, with our limited resources, reach that object, and others also, in a better way. If we had a sufficiency of means, we should aid the people in supporting such schools. In many localities they are ready, with great self-denial, to procure the school-houses and board the teachers, and, if encouraged, their contributions for this object (amounting this year to over $61,000) would annually increase, and the moral effect of this upon themselves would be immeasurably great, not only in the direct benefits of the education, but in the indirect stimulus to industry, economy, and sobriety. But unless Providence shall raise up some friends who shall put means into our hands for this special purpose, we shall use our educational funds mainly in that better way of which we have just spoken, namely, our

NORMAL SCHOOLS.

Normal schools are fountains, fertilizing the spots where they are located, and sending their streams, which are continually gathering force and volume, to water the wastes beyond. They are the most economical and effective educational instrumentality that can be employed, and their benefits are by no means confined to education. They create and foster common schools, and much else besides.

1. Their economy.

This may be illustrated by reference to the school founded in the fall of 1867, at Talladega, Ala. Thirty-six of the pupils trained in this institution have already become teachers in the public schools of the State. The expense of a teacher from the North for traveling and board for a school-year is at least $200 more than the expense of one of these colored teachers. The annual saving, therefore, in the expenses of these thirty-six teachers over that of the same number of teachers from the North is $7200, which is much more than the annual cost to the Association of the school at Talladega. It is safe to say that by establishing and maintaining Normal Institutions in the South the Association is annually doing more in the interest of free public schools than it would if it were to expend the same amount of money in their direct support. Then, too, these permanent institutions are a constantly-accumulating capital from which the dividends to the public schools are larger every year.

2. Their encouraging influence.

The colored people can arise only as they are stimulated to self-help. The presence among them of these educated teachers of their own race will not only give them hope by seeing what their sons and daughters may become, but will directly encourage others to seek an education. In fact, every pupil that goes out as a teacher brings others back with him, and this is an influence that is constantly widening.

3. Their refining and elevating power.

This power, first exerted upon the pupil in the school, is extended abroad when he goes forth as a teacher. The schools are, almost without exception, located with our churches. Here the influence is direct and powerful, in the example of a community where piety means morality, and where warmth of feeling is not mere excitement. Then, too, manners and morals are acquired in the boarding-hall, and in the parlor where family worship is conducted. Tears of gratitude have sometimes been drawn from the eyes of Northern visitors, as they have witnessed the decorum and the quiet religious influence in these scenes of family worship; and when these pupils thus trained go forth to dwell with their people, and to become their teachers, who can estimate the influence they will exert, not only as teachers, but in promoting the happiness of the home, and the virtues of private and social life?

When, moreover, we consider the number of these well-located, well-furnished, and well-conducted institutions, and their perennial and ever-widening influence, we are constrained to believe that with the same amount of means, we can, in no other way, do more good to the Freedmen, in educational and religious culture, than by these normal schools.

COLLEGES.

Our young colleges supply another important want. It is impossible that a whole people should all advance equally. In common as well as military life, there must be leaders, and the mass will advance the more rapidly because these march ahead. These leaders must be trained. For the colored people

they should be largely of that race. Nature provides them; education and grace must prepare them. Christian colleges are a needful means, and this Association has been successful in starting these. Their adequate endowment is a problem that presses upon us for solution. A wise Christian liberality on the part of those who realize the wants and claims of the South will yet be guided to our assistance. God grant that the help may soon appear.

THEOLOGICAL SEMINARIES.

The foundation on which the colored people must be built up is *intelligent piety*. The materials for this are an educated ministry and a pure church. This Association has aimed to supply this material by institutions that blend the educational and religious, but the crowning institutions for that purpose are Theological Seminaries.

We do not propose to establish these seminaries separate from the higher institutions of learning, but to make them a part and an outgrowth. They neither can nor do they need to rise at once to the learning of seminaries at the North. The old colored ministers are to be taught as much as their time will permit, amid manual toil and ministerial duties. The pious young men are to be trained, some of them fully, others only as much as may be, with due regard to their time and talents, and the wants of the people. It is far better that some should be helped to preach as well as they can by the aid of a little education rather than not preach at all, or preach as they are, or wait for a nine years' course of study. The theological departments of our institutions are designed to meet the present want, and to grow as the demand enlarges.

CHURCHES.

The number of our churches is not greatly increased, and we need to be patient under the tardy enlargement. There is a slow but sure preparation that ultimately brings the most rapid and enduring growth.

Our missionaries are discovering more and more the ignorance, selfishness, and obstinacy of some of the old colored ministers; the sectarian, narrow, and impure characters of many of the members of the colored churches; and the unthrift, indolence, and conceit of many of the people. But there remain still the rich elements of faith, hope, and love, so instinctive in their characters, and so susceptible of improvement; there is that same eagerness for learning, and there is such abundant evidence that the culture already bestowed is producing blessed results, that we are cheered in our labors, and confirmed in the wisdom of the measures we have hitherto taken.

It would be easy to proselyte—to win over entire churches to a given polity—nay, even to multiply seeming converts by exciting measures and appeals; but as we must answer to God and our own consciences, we can neither, on the one hand, use such means, nor, on the other, surrender our hope of the regeneration of this people. We are convinced that our plans are right—the planting of the Christian school, and the pure and intelligent church, though small; and we are confident that these will succeed, and that nothing else will.

THE FUTURE.

Our work hereafter among the Freedmen will lack the efficient aid of the Freedmen's Bureau; our diminished list of teachers will strike the popular eye with less force; our need of increased salaries for teachers and professors, nay, our imperative need of endowments for colleges and seminaries, will render our wants greater; but we believe the American people owe, and recognize that they owe, a vast debt yet unpaid to these ex-slaves; whose elevation is a preliminary to the elevation of the poor whites, and both are essential to the safety of the nation; that this Association is doing just the work needed at the South, and that this is realized by so many who have prayed for the slave, who love their country and their God, that our work will not be forgotten.

We believe that the West was saved to the country by liberal aid rendered in educational and Christian nurture, and that the West, in turn, saved the country by its patriotism and heroism in the late civil war; and we believe that the South needs, far more, the same kind of assistance, and will in the end as abundantly repay the enlightened liberality. We believe that no work at home or abroad has greater claims upon patriots and Christians in America, and especially do we regard this responsibility as resting upon the representatives of the Pilgrim Fathers.

MEMORIAL YEAR.

The Pilgrim and the Slave both came to America in 1620. How different their character, yet how blended their history! The one was the bearer of a civilization founded on liberty and intelligence; the other the victim of a barbarism based on bondage and ignorance; and yet the Pilgrim, as the representative of the North, became, in a measure, responsible for the guilt of slavery, and the sweat of the Slave and the blood of the Pilgrim alike have moistened the soil of the South.

The Pilgrim's guilt was that of consent. Slavery asked for guarantees in the Constitution; the Pilgrim yielded, and thus fastened the fetters on the slave in the new republic. Slavery demanded legislation and slave-hunting through the North, that not a single slave might escape; the Pilgrim consented, "conquering his prejudices," for the sake of union, peace, and profit, and fearfully did he atone for his complicity with slavery, for he gave as many sons to destroy it as the old masters to save it.

On the other hand, the honor of emancipation rests with the Pilgrim. As the representative man, he took the responsibility directly, wholly. Before the war, the great moral conflict was mainly a struggle with the Pilgrim himself. That once-conquered conscience now arose in its might and triumphed in discussion, in the church, and in the political arena.

That triumph maddened the South, and it sounded the tocsin of war. Nobly did the Pilgrim accept the issue, and bravely did his sons encounter the toil and the death. As a military necessity the Slave was made free; as a political necessity he was made a voter; as a national necessity the walls of the Union were again cemented with blood.

It becomes the Pilgrim to consider carefully the grave responsibilities involved in all this. It is well to have a sentiment for liberty; it is brave to sacrifice blood and treasure, and it is patriotic to save the Union. But it is only a sentiment if it deprives the Slave of the cabin, and such food and care in sickness and

old age as even slavery provided, and leaves him to perish from want; it is reckless to arm him with the tremendous power of the ballot and then leave him in an ignorance fatal to him and the nation; it is madness to cement the Union together, and then trust to chance whether the elements shall be brought into harmony or left to produce a more terrible convulsion!

Higher still, God's purpose in emancipation was to strike the shackles from the bodies that the souls might be free in America, and the Gospel be borne to Africa. The colored man stretches out his hands for the intelligent piety that will fit him for all this. Here too the responsibility rests with the Pilgrim, for he opened this wide door, and these hands are outstretched to him.

In no fifty years of the Pilgrim's history has he achieved greater results or assumed graver responsibilities. He has done well thus far in meeting these responsibilities, but much yet remains to be done, and that remaining work involves the destiny of both races and of two continents. In this Memorial Year, there is for the Pilgrim no duty more pressing and no harvest more promising.

In attestation of the correctness of these views, we place upon record the acknowledgment of the duty, as embodied in one of the resolutions of the Chicago Memorial Convention:

Resolved, That the triumph of the ideas and principles of the fathers in the late civil contest, emancipating and enfranchising four millions of blacks, and giving nearly equally important disinthrallment to eight millions of whites, imposes a vast responsibility, and offers a grand opportunity for the dissemination of the religion of the Pilgrims; and in this memorial year of their landing on these shores, we pledge ourselves to renewed effort to preach the Gospel and plant its institutions in the South.

THE CHINESE IN AMERICA.

The migration of masses of people is more potent than war to change the aspects of society. The irruption of the northern hordes nearly buried the effete populations of Europe under barbarian ashes and scoriæ, but afterward on the mingled soil there arose the vigorous growth of a grand civilization. The pouring of the vast populations of Europe into America created a new world, freer than the old, yet resembling it in many essential characteristics.

But a new inundation threatens America. The pent-up masses of Asia, differing from us in literature, politics, and religion, are flowing in upon us. If they come in great numbers, there must be conflict and conquest—not of arms, but of opinions. The assimilation is not easy as with the immigrations of Europe, for the antagonism of habit and thought runs along the whole parallels of life.

Many Americans are tempted to debar the Asiatic, as the readiest solution of the difficulty. But this is not in accordance with our history or religion. We have broad lands yet unpeopled, great resources yet undeveloped, free institutions that have only been strengthened by the strains upon them, and a religion that is commissioned to conquer the world. We should therefore welcome the nations, if we can prepare them for freedom and win them to Christ.

The Chinese, who are the precursors, are industrious, peaceful, and desirous to learn our language. In these traits lies the hope that these people may be useful citizens; and here too may be found the key to the purpose of Providence in sending them. Our language carries the knowledge of our political

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and religious institutions, and these Asiatics may be sent here to acquire and enjoy both, and to bear them back to the land of their fathers. The simplicity and grandeur of such a plan mark it as God's, and his children do well to prepare for its achievement. The advantages of an early beginning in such a work are obvious.

Impelled by these and other considerations, this Association, at its last annual meeting, resolved to enter into this important field of labor. The work is already begun, and the details will be found at the close of the report of the Western Department.

NEW INDIAN POLICY AND WORK.

President Grant has the honor of being the first chief magistrate of this nation to propose citizenship for the Indians. He has had also the sagacity to see that the Indians could never hope to attain to the degree of civilization essential to such citizenship under their present *régime*. The tutorage by agents and speculators in the schools of fraud, whisky, and tobacco would require a long process from barbarism to American refinement. Accordingly, the President has asked the benevolent and Christian people of the country to give him missionaries and teachers as substitutes for the old agents and speculators. This is a bold and, in the short view of a mere politician, a hazardous advance in our political affairs. As was expected, all parties damaged by the reform, whose name is legion, have rallied in opposition. Senators and representatives, honorable men, who would scorn the imputation of connivance with fraud, have not hesitated to remonstrate against this new policy in the name of injured constituents who are losing their opportunity for spoliation. So vitiated have party morals become, that the demand is open and persistent for the continuation of these Indian frauds, as a part of the spoils which are essential for carrying on party machinery.

But the President declares his steadfast purpose to adhere to the experiment of giving the work of protecting and civilizing the Indians into the control of the religious societies of the country.

This Association was the first to accept and adopt the new work offered; and four agencies in Michigan, Wisconsin, and Minnesota were assigned to our care. Subsequently, through the intrigues of politicians, the Michigan agency was taken away. Our agents, who have been commissioned by the Government, are as follows: for the Superior agency, embracing the Chippewas in North-Eastern Minnesota and Eastern Wisconsin, Mr. S. N. Clark; for the Green Bay agency, embracing other tribes in Wisconsin, Rev. W. T. Richardson; for the Chippewas of the Mississippi, including the tribes in Northern Minnesota, Rev. J. P. Bardwell.

We hope, at an early day, through the assistants, who will make a part of the Government force, in these tribes, and the teachers, whose support will be provided by the Government, to set on foot a system of education and reform under more hopeful auspices than have ever before been offered to these long-abused men.

FOREIGN MISSIONS.

For the first few years after the organization of the Association, its Foreign Missions were greatly in the ascendant. Soon, however, divine Providence, by

directing the attention of the country, and especially the Christians of the country, to the subject of oppression, compelled the Association, not unwilling nor reluctant, to devote its main energies to a work at home, and where the power of its principles, cooperating with Gospel instrumentalities, might be made available to the overthrow of a system in as deadly hostility to the interest of both the country and the church as to that of its immediate victims.

During this great struggle, our foreign work was not relinquished, much less abandoned, but not extended. The providential demand on anti-slavery Christians was for a home work of such magnitude as to render it impossible for the Association to obtain laborers through whom to increase or even retain undiminished its Foreign Missions. The same Providence now seems to call upon it for their renewal and increase, and especially in its labors for the millions of Africa.

The field is the world, and the Association does not willingly turn its back upon any part of it; but, through the divine favor, peculiar instrumentalities, and facilities almost unparalleled, are offered to the Association, or possessed by it, for a particular work directly in the line of its original preferences and operations, and for which its whole history has been a special training.

The possibilities of this work are known only to the mind of the infinite One. Its promise seems limited only by our own faith and faithfulness.

The experience derived from our work in Africa, our hold on that continent, the confidence we have of all the true friends of her children, and the warm and loving affection of thousands whom, through divine favor, we have been able to bless with gospel privileges and Christian as well as secular education, are available capital, the value of which can not be estimated. Then too the opportunity furnished by our normal and high-schools, under Christian culture, our colleges and seminaries for the direct training of Christian young men and women of African descent for the missionary work in the land of their ancestors, gives emphasis to the providential call to this peculiar field of a most binding character. It can not be ignored, without unfaithfulness to Him who, in answer to prayer, has freed the slave, and placed him in our hands as material and agency to be fitted for labor for the upbuilding of his kingdom and the conversion of the world.

SURVEY OF THE FIELD.

FREEDMEN.

EASTERN DEPARTMENT.

NORMAL SCHOOLS.

Hampton Normal and Agricultural Institute, Hampton, Va.

GENERAL S. C. ARMSTRONG, Superintendent; Miss R. T. Bacon, Assistant-Superintendent; Miss Jane Stuart Woolsey, Superintendent Girls' Industrial Department; Mr. F. Richardson, Farmer.

TEACHERS.—Misses M. E. Kingsley, Caroline S. Thomas, Gertrude Hyde, Caroline M. Pease, Sophia W. Shephard, Kate A. Means, Abbie Guild.

PUPILS.—In normal class, 72; in model schools, Butler, 100; Lincoln, 115. Total, 287.

A clear idea of the working plan of the institute is given by the circular for 1870, as follows:

"CONDITIONS OF ADMISSION.—Sound health, good character, age not less than fourteen or over twenty-five, ability to read well and write intelligibly; knowledge of arithmetic through long division; intention to remain through the whole course of three years, and to become a teacher. Those desiring admission should apply in their own handwriting, stating previous occupation, how long and where they have attended school, and how far they can comply with the above terms of admission, and giving references as to character.

"TERMS.—Tuition, per month, $1; rent of furnished room, per month, 75 cents; board, including washing and lights, per week, $1.75; fuel, per month, 75 cents. Clothing furnished at low prices to such as desire it. Bills payable monthly.

"Able-bodied young men can earn by labor on the farm, in term-time, six to eight dollars per month; young women can earn in the industrial department, and by house-work, by working one day each week, and on Saturdays, from six to seven dollars per month. Those whose labor is satisfactory will be furnished with work in vacation, in order to clear up debts incurred in term-time. Pupils are expected generally to spend the vacation at home."

The corps of instructors in the school and in the industrial departments consists of six ladies. The course of study embraces the following, namely, object-teaching, reading, music, geography, grammar, English composition, mathematics, natural philosophy, history, and civil government. A course of lectures on the applications of science to agriculture is given each winter by Mr. Richardson, farm-manager.

The students are abundantly supplied from the farm with fresh vegetables in the season.

The cost of labor in the kitchen and laundry, amounting to the work of twelve persons constantly employed, (besides that of a hired servant,) is borne by the institution. This labor is divided among the young women according to their needs, who are allowed for it at the rate of six dollars per month and board.

Total present attendance is seventy-five, and is graded into three classes—the junior, middle, and senior. The senior and pioneer class of twenty students is expected to graduate at the close of the next school year, June, 1871.

Fourteen undergraduates have engaged in teaching nearly six hundred pupils in Hampton and the neighboring counties, at salaries of ten dollars per month and board.

An act incorporating the following-named gentlemen as trustees of this institute has passed the General Assembly of the State of Virginia and become a law:

Major-General O. O. Howard, Rev. George Whipple, Rev. M. E. Strieby, and Rev. E. P. Smith, of New-York; Hon. John F. Lewis, United States Senator from Virginia; Colonel Robert W. Hughes, of Richmond; General J. F. B. Marshall, of Boston; General James A. Garfield, Member of Congress from Ohio; Samuel Holmes and Edgar Ketchum, Esqs., of New-York; Secretary B. G. Northrup, of Connecticut; Mr. Alexander Hyde, of Massachusetts; Mr. H. C. Percy, of Norfolk, and S. C. Armstrong, of Hampton.

These trustees have organized under this act by choice of Rev. George Whipple, President; S. C. Armstrong, Secretary, and J. F. B. Marshall, Treasurer. Rev. E. M. Cravath, of New-York, Rev. Thomas K. Fessenden, of Connecticut, and —— Kimber, of Philadelphia, were elected members of the board. Rev. Mr. Fessenden has been chosen Financial Secretary, with a view to raise an endowment of $50,000 for the institute.

A large three-story hall has been erected at a cost of $40,000, and paid for, which will afford dormitory room for forty additional students, and provide assembly and recitation-rooms for two hundred. It is in the form of a Greek cross, 110 × 85 feet, buttressed at the angles, trimmed on corners and around the windows with black brick; the walls are thick, timbers heavy, and all material of the best quality.

General Armstrong laid before the trustees at their organization an able paper upon the methods, and purposes, and success of the institute, from which we copy the following:

"We have before us this question, What should be the character of an educational institution devoted to the poorer classes in the South?

"It is useless at present to expect the ignorant whites to accept instruction side by side with the colored race. To a broad impartiality the negro only responds. Let us therefore consider what answer to our problem is indicated by the character and needs of the freed-people. Plainly, a system is required which shall be at once constructive of mental and moral worth, and destructive of the vices characteristic of the slave. What are those vices? They are, improvidence, low ideas of honor and morality, and a general lack of directive energy, vigor, judgment, and foresight. Thus disabled, the ex-slave enters upon the merciless competition incident to universal freedom. Political power being placed in his hands, he becomes the prey of the demagogue, or attempts that low part himself. In either case, he is the victim of his greatest weakness, vanity. Mere tuition is not enough to rescue him from being forever a tool, politically and otherwise. The white graduate usually over-estimates himself, because his intellect has grown faster than his experience of life; but the danger to the negro is greater proportionally, as his desire is to shine rather than to do. His deficiencies of character are, I believe, worse for him and for the world than his ignorance. But with these deficiencies are docility and enthusiasm for improvement, and a perseverance in the pursuit of it, which form a basis of great hope, and justify any outlay and the ablest service in his behalf.

"We are here trying to solve the problem of an education best suited to the needs of the poorer classes of the South. The poverty of these pupils has required the introduction of manual labor.

"The plan of combining mental and physical labor is full of objections. It is admitted that it involves friction, constant embarrassment, apparent disadvantage to educational advancement as well as to the profits of the various industries. But to the question, 'Do your students have sufficient time to study faithfully all their lessons,' I should answer, not enough, judging by the usual use of time; but under pressure they better use the hours they have. There is an additional energy put forth, an increased rate of study, which make up for the time spent in work, while the physical vigor gained affords abundant strength for severe mental effort.

"Nothing is of more benefit to our students than this compulsory waking up of the faculties. After thirty years of drudgery, the plantation hand brightens under this system and learns surprisingly well. On the farm, the plan of working the whole force of young men for a few hours each day has been given up for the better one of dividing them into five squads, each of which works one school-day of the week, and all on Saturdays. All are paid by the hour for their services at the rate of from four to ten cents, according to the kind of work done. Under these arrangements, our industries thrive and were never so hopeful as now.

"The very difficult problem of creating a profitable female industry has been achieved in the most fortunate manner by supplying the boys with clothing and by underselling the shops in the neighboring town. Our students, both young men and young women, go to their appointed duties with cheerfulness, and the school is full of the spirit of self-help.

"However the future may decide the question, our two years' experience of the manual labor system has been satisfactory. Progress in study has been rapid and thorough—I venture to say not excelled in any school of the same grade; there have been a steadiness and solidity of character and a spirit of self-denial developed, an appreciation of the value of opportunities manifested, which would not be possible under other conditions.

"Unfortunately, there is a limit to the number that can be profitably employed. This institution should, I think, be polytechnic, growing step by step, adding new industries as the old ones shall become established and remunerative, thus enlarging the limits of paying labor and increasing the attendance, hoping finally to crown its ruder products with the results of finer effort in the region of art.

"As to the disciplinary features of the institution, no necessity has so far arisen for the adoption of a system of marks, prizes, or other such incentives. Expulsion has sometimes, though rarely, been resorted to. Our most perplexing cases have been those of honest, well-meaning students, either of limited ability and fine character, or those of low propensities and childishness, or coarseness of character.

"The celebrated head-master of Rugby said, 'Till a man learns that the first, second, and third duty of a school-master is to get rid of unpromising subjects, a great public school will never be what it might be and what it ought to be.' School is not the only training place. I expect young men will be discharged without dishonor from this institute who will become eminent, partly because sent off to travel a more difficult and heroic way.

"Of all our work that upon the heart is the most important; there can be no question as to the paramount necessity of teaching the vital precepts of the Christian faith, and of striving to awaken a genuine enthusiasm for the higher life that shall be sustained, and shall be the strong support of the young workers who may go out to be examples to their race.

"In the history of our institution so far, we have cause for encouragement. Three years ago this month, our buildings began with but $2000 in hand; for although the American Missionary Association selected and purchased this most fortunate spot with the buildings then upon it, and have paid running expenses, it could not offer the means of further construction. But now we have a property in lands and permanent improvements worth upward of $90,000, for which we owe many thanks to the Freedman's Bureau and Northern benefactors. I think we may reasonably hope to build up here, on historic ground, an institution that will aid freedmen to escape from the difficulties that surround them by affording the best possible agency for their improvement in mind and heart, by sending out not pedagogues but those whose culture shall be upon the whole circle of living, and who with clear insight and strong purpose will do a quiet work that shall make the land purer and better."

Avery Institute, Charleston, S. C.

Report by M. A. Warren, Principal.

"We have had during the past year our full share of trials, discouragements, and disappointments, as well as our pleasures and successes; but we now remember only the latter. We have worked hard, and our labor has not been in vain in the Lord.

"OUR STATISTICS

are briefly these: In the institute, 325 pupils—of whom 7 are preparing for college; 60 are in the normal class, 50 are in the high-school department, 20 are studying algebra and 17 geometry.

"THE RESULTS

of our work since I became acquainted with the school, eighteen months ago, are astonishing. Within that time two classes have completed *Davies' Practical Arithmetic*. Of the two classes in algebra, one has finished *Davies' Elementary*, and the other has carried the study to quadratics. Two classes have made satisfactory progress in Latin; one class has commenced geometry, (Legendre,) two classes have completed geography (Guyot's Intermediate) with map drawing, and two classes have mastered *Hooker's First Physiology*. Lessons in mineralogy and the science and art of teaching have been given.

"PROSPECTS.

"It is difficult to exaggerate the prospects of usefulness before this school. It is situated in the commercial centre, in a State in which the negro element is largely in the majority. Schools are organizing in the country round about us. Clamorous calls for teachers and schools come from every part of the State. Already I am asked to furnish fifty teachers, and another year still greater demand will be made.

"Some of my scholars are already preparing to go into the country, hoping eventually to return and to complete their course of study. What a prospect this opens! I grow enthusiastic when I think of its possibilities. Think of all the years of darkness, and then think of the full light that is coming!

"ENTHUSIASM OF THE SCHOLARS.

"I wish to say a word about the enthusiasm with which the scholars prosecute their studies. My experience does not agree with the statement of those who seem to think it is dying out. I should say of my pupils that the more they know, the greater their eagerness to know. A scholar was asked, a day or two since,

"'How do you like studying, Paul?'

"'I like it best of any thing I ever did, ma'am!'

"'Shall you return to school, next term?'

"'I'm afraid not. I must go out to teach.'

"'But would you prefer to teach or to study?'

"'Oh! I should greatly prefer to study!'

"'Can not your father aid you so as to allow you to do so?'

"'I think not,' (decidedly.)

"His younger brother was killed by a railroad accident, and his father was so severely injured as to be just getting able to work again, while his mother has been crippled for years.

"'But suppose you should go out and teach awhile, could you not save money so as to pursue your studies for a time?'

"'But if I was to earn any money, I should want to give it to mother!'

"'Well, suppose you could continue here at school until you had got all our school could give you, what would you do for a living?'

"'Oh! then I should like to go North, and learn more!'

"The conversation was continued in this way, developing a famishing eagerness in the boy for study and a piety toward his mother that won our hearts. Paul's enthusiasm may differ from that of his associates in kind, possibly in degree; but there are many who emulate him. Many a scholar who, in face of extremest poverty—poverty of clothes, of food, of friends, and of home—is holding on manfully to his school and his hopes of an education. Ought they not to be helped?

"ADVANCED CLASS.

"I desire to call your especial attention to my advanced class. None of them are well circumstanced, while most are so poor as to make me wonder where their daily bread comes from. And yet they covet a collegiate education, and have started for it! They have such characters and minds as, in my judgment, to warrant them in attempting it. It seems to me that you *must* give us some money next year for this especial purpose. How can I see them giving up study after having gone thus far, and when they promise so much usefulness, if allowed to continue? Is it right?

"There is another enthusiasm which is kindling. The idea of becoming a teacher is beginning to take a hold. The dignity of the profession begins to be felt. It does not yet amount to an *esprit de corps*, but we will see what one or two years of cultivation will make of it.

"RELIGIOUS IMPRESSIONS.

"Regularly holden prayer-meetings among the pupils have not been unattended with fruits. The number of hopeful conversions I am not able to report. Of the church and Sabbath-school, I suppose Mr. Ford will inform you. I must step out of my sphere to say, however, that I have never before seen either in so prosperous a state as since Mr. Ford assumed charge of them. His motto seems to be, Work hard, and make as little noise about it as possible. I sincerely hope he will be successful in raising the amount needed to build the chapel for Plymouth Church, in Charleston."

Florida Normal Institute, Jacksonville, Fla.

Miss E. Williams, Principal, writes respecting this institute:

"The building stands on an eminence in the rear of the city, which commands a fine view of the St. John's River and the surrounding country. It is two stories high, and contains six large school-rooms, a library and apparatus-room, and a large assembly-room on the second floor, capable of seating three hundred persons. A fine bell-tower surmounts the building. The entire cost was nearly sixteen thousand dollars. The building was dedicated April 10th, 1869. The schools were then brought together and graded.

"This institute is now under the fostering care of the American Missionary Association, and has during the winter numbered nearly four hundred students."

Six teachers are associated with the principal in her work, four of these receiving their appointment and support from the County Board of Education.

This is the first normal school building ever erected in the State, and the importance of sustaining this institution, and making it a point from which shall go forth evangelical teachers and a pure Christianity, is easily seen; for this city is central, and Romanism with her emissaries is here gathering in unwary souls.

A mission Sabbath-school was organized during the winter, and from the highways and byways over three hundred scholars gathered in.

GRADED AND HIGH-SCHOOLS.

Norfolk, Va.

The educational work of the year for the colored children of Norfolk was undertaken in November by a force of five teachers, in three school buildings, under the promise of the city authorities that the schools should receive their proportionate share of the public school fund. By one subterfuge and another this pledge was evaded by the city government until February, when the fund was refused, and the teachers withdrawn.

Williston School, Wilmington, N. C.

Principal, Miss Susan Gilbert.

TEACHERS—Miss Susan Gilbert, Miss Ellen M. Horton, Miss E. A. Warner, Miss Ella Roper, Miss A. F. Noble, Miss H. L. Fitts, Miss Nettie M. Clark, Miss Hannah Blake, Miss Fannie Sadgwar.

Report of Rev. Henry B. Blake, Superintendent:

"With a corps of nine teachers we have maintained the schools—a day-school in two grades, one afternoon school for women, a night-school for adults and such children as can not attend the day-school, and an industrial school for girls. In these we have had 805 pupils—620 in the day, and 185 in the night-schools. More than 600 have been taught in the branches of a good common-school education, and have made good progress. We have scholars now in all the school-

readers. Many have a good knowledge of geography; a large number are considerably advanced in arithmetic; and two classes are in grammar. We have not yet reached algebra, philosophy, or Latin.

"I have never sat for an hour in our schools, listening to the exercises of the pupils, without feeling that our teachers are doing a *great* work. We are not simply teaching reading, writing, spelling, arithmetic, geography, and grammar to six hundred boys and girls. We are trying to lift them from their degradation, and make men and women of them—true citizens of the republic. We are trying to create the home among the ten thousand people in the city. The home does not exist now, except in germ, and in comparatively few instances. Through our influence on the young we expect to see the houses of the people becoming true homes.

"We are trying to renovate the religious worship of the people—so much of which is degrading and demoralizing. We are trying to stimulate the moral sense of the whole people through the children. We are trying to save them from the perils of their condition—idleness, drunkenness, and profligacy. And we are, beyond doubt, making progress steadily in all these things, though you must wait a generation to see our complete work.

"We are preparing teachers for the whole State. This State, larger in territory than New-York, has in it at best only a few hundred schools, and most of these are hardly worth the name. *Three fourths of the colored children of the State are waiting*, in their ignorance, for teachers. We have furnished a few. Every year we can increase the number, and send them out with better qualifications. Thus we expect, in a few years, to spread the work we are doing here all over the State.

"There is no qualified ministry for the colored people, and there can not be until the young men are educated. We are no doubt doing something to meet this great necessity.

"There are but very few colored men fit to hold civil office. We are raising them up; though we do not foster political ambition, as we see it is likely to prove the ruin of a multitude of young men who are seeking office without any fitness for it."

Washburn Seminary, Beaufort, N. C.

Rev. Edward Bull, Superintendent.

TEACHERS—Miss Mary S. Williams, Miss Lucia R. Swain, Miss S. H. Davison, Miss Emma Gillett, Miss Mary L. Chadwick.

Number pupils in grammar school, 25; in intermediate, 110; in primary, 146. Total, 281.

Eddy School, Milledgeville, Ga.

Miss S. M. Wells, Superintendent.

TEACHERS—Miss L. E. Osgood, Miss Belle C. Ranney, Miss Amanda Dago, Mr. James Austin.

Number pupils in grammar school, 37; in intermediate, 49; in primary, 76. Total, 162.

Lewis High-School, Macon, Ga.

Frederick A. Sawtelle, Superintendent, succeeded by J. Henry Shepherd.

TEACHERS—Miss E. M. Barnes, Miss M. E. Hart, Miss Sarah A. Hunt, Miss Ellen W. Abbott, Miss Mary S. Hilliard, Miss S. A. G. Stevens, Miss H. M. Leonard, Miss H. C. Foote, Miss Louise A. Jones.

Number pupils in grammar school, 84; in intermediate, 248; in primary, 209. Total, 521.

Beach Institute, Savannah, Ga.

Rev. George A. Hood, Superintendent, succeeded by Mr. A. N. Niles.

TEACHERS—Miss Mary E. Clark, Miss Jane S. Hardy, Miss H. E. Hatch, Miss Emma F. Hatch, Miss C. R. Bent, Miss Clara C. Chappell, Miss E. H. Twichell, Miss Susan R. Childs, Miss A. W. Johnson, Miss Nellie M. French, Miss Lizzie Parsons.

Number pupils in grammar school, 77; in intermediate, 179; in primary, 189. Total, 445.

Worcester School, Albany, Ga.

Miss Abbie E. Howe, Superintendent.

TEACHERS—Miss M. L. Goodell, Miss Margaret Burke.

Number pupils in intermediate department, 35; in primary, 211. Total, 246.

Knox School, Athens, Ga.

Miss C. A. Drake, Superintendent.

TEACHERS—Miss E. C. Ayer, Miss K. M. Beach, Miss Camilla Jackson.

Number pupils in grammar school, 48; in intermediate, 52; in primary, 49. Total, 149.

UNGRADED SCHOOLS AND MISSION STATIONS IN COUNTRY DISTRICTS.

The field of Christian labor covered by the above description is a most important and interesting one, and yet the most difficult and trying for our missionaries and teachers. They generally go singly, and, so far as social life is concerned, live alone. They are in country districts where every man knows all about his neighbors, and every thing that is transpiring. The attention of a hostile community is thus easily called to the work of the teacher. Without friends, often without a home, except such as some colored family can offer, she becomes the subject of remark, contempt, and abuse, and sometimes of outrageous slander, with no one to defend her. Teachers have been known to live two years in a place without speaking to a single white person. Some of the fields which have been occupied this year have been especially lonely, and yet the work has been very successful.

Church Hill, Va.

Miss Susan H. Clark has closed her seventh year of labor in this little "Slabtown." Her work has doubtless often seemed difficult and discouraging, but it is worth the seven years' toil to be able to write the following from her own field:

"We had a good school; but aside from this, I was a help and comfort to many. We had a night-school prayer-meeting each week, and a mothers' meeting on Friday afternoon; and in answer to prayer, the Spirit of God was poured out, and at least fifty conversions were the result; twenty or more were in the Sabbath-school and day-school; some of them are quite young, but give satisfactory evidence of an entire change. I had some precious seasons, never to be forgotten, with these little earnest ones, who seemed more anxious than I can tell you; and when one after another came to tell me of their feelings and intentions, my cup of happiness was full. I felt that they needed instruction now as much as before; so our little meetings continued. I found less interference from the parents and older people than ever before. The superstition is passing away.

"I had the privilege of being among the number when the children were examined for admittance to the church. Some of their answers thrilled my very soul. Oh! I could see then, better than ever before, what Bible instruction had done for them. This examination was so different from one which Miss P—— had attended four years before. Such erroneous questions were asked and answers given, that it was heart-sickening. Our work of seven years at Church Hill has not been labor in vain. It would be wrong for me to feel otherwise.

"As ever, your friend,

"SUSAN H. CLARK."

Eastville, Va.

At Eastville, on the Eastern Shore of Virginia, the Misses Patten and Doxy have labored with singular devotion and good success. Their little, rude house, with its two rooms, has been the recognized headquarters of what little moral

force was to be found in that county. These two missionaries, isolated and ostracized by the whites, have at last compelled the respect and respectful treatment of those who despised them, and have had great influence in raising the colored people from the superstition and barbarism of their manner of religious worship, and from the destruction of the intemperance prevailing among all classes.

Mrs. Jessie Rupert, at

New-Market, Va.,

in the midst of her former friends and neighbors, became the subject of most violent opposition and of complete ostracism, as soon as it was discovered that she bore our commission and was trying to teach a few colored children in night-school. Since that time Mrs. Rupert has been employed by the Association in full service as a teacher and missionary.

Miss L. F. Hayes and Miss M. A. Brewer have continued their mission educationally and religiously at

Smithfield, N. C.,

and report a pleasant year, full of good results.

Miss Susan Clapp was the principal of the public school in

Washington, N. C.

Mrs. Gerrish and Miss Ward taught among the outcast people on Hilton Head Island, in a field that has been cultivated longer than almost any other in educational work for the Freedmen.

The peculiar circumstances of the people on these islands, their almost entire separation from the white people, the character of the population, being the drift of Georgia and South-Carolina that followed Sherman's army, and the unwise course of the government for the last eight years in treating them as children and paupers, has made the Sea Islands about as hopeless a mission field as can be found in all the South.

Miss Clary and Miss Johnson have continued their mission now for the fourth year on

Ladies Island.

In spite of all the discouragements already named, these faithful and devoted missionaries cling to this, their chosen field, and their long work tells for good upon the poor people around them.

Miss E. P. Hayes reports a very pleasant year in

Raleigh, N. C.

The results of her three years' labor in this school are very manifest, in the advancement of her pupils, and in the zeal with which they have been inspired toward things right and pure. If Miss Hayes's Northern friends could visit her school-room, they would recognize many adornments and comforts which have come in answer to her appeals for help, and there would be but one sentiment as to the wisdom of the investment.

In Southern and South-western Georgia, the following missionaries have labored at the points named:

Miss Clark and Miss Cooke, at Thomasville; Miss Wilkins and Miss Harrold, at Bainbridge; Miss Colburn and Miss Burnett, at Newton; Miss Addlington, at Berne; Miss Dickson, at Fort Gaines; Miss Stansbury and Miss Kinsley, at Cuthbert; Miss Owen and Miss Smith, at Darien; and Miss Janes, at Brunswick.

On account of our straitened treasury, we have been obliged to discontinue some of these country schools. In view of this necessity, Mr. Clark writes from Thomasville as follows:

"THE CONTRAST.

"We have been here three years, and have worked against wind and tide, in the face of the opposition of whites, and largely without the coöperation of the blacks, who were too ignorant to comprehend the value of instruction. One difficulty after another has been surmounted. Now we would push ahead. There are stragglers yet; but the freedmen generally are coming into line, and eager to march. One, two, three years' more work in these counties will be worth far more than what has already been done.

"VALUE OF THE TEACHERS.

"Take away the railroads, and the telegraph, and cotton-gins, and sugar-mills, and improved plows, and guano—take away the court-house from each county site, and every one of the lawyers and all the doctors, but leave the teacher. Society, white and black, will go backward and downward without her.

"TEACHERS BESOUGHT TO RETURN.

"The freedmen have done much the past year. At this point they have raised about $275 toward current expenses. They feel that they must have the 'Yankee ladies' return this fall. They can not think that they have just crossed the threshold of the temple of learning only to take a backward step and have the door closed upon them, they know not for how long. The parents say,

"'You uns may go home an' rest, but we shall look for you early this fall. If you stays away, every thing will go down. We can't hold each other up, 'cause we'se not strong enuf. We like de Yankees, an' can trust' um; an' we knows dey works for de love of doing good. *Is* you uns coming back? We will send a petition Norf for you; we *must* have you, an' we'll do de best we can to raise more money for you nex year.'

"It would be such a shame to leave the whites, too, who in spite of themselves are learning that Yankees are not so bad as they have been painted by the daubing newspaper men of the South. They peer at the teachers through closed blinds, stare and occasionally laugh at them in church; but they do not despise them. Said a Georgia-born dame the other day, 'A Yankee girl has more sense than ten Southern women.' A gentleman also said, 'The men respect the teachers; the women are the most bitter.'

"Thank God that during these dark days, since the close of the war, the benevolent societies of the North have been able to keep such a force in the conquered States. Their weakness has been their strength, and a single woman has accomplished more than could a regiment of soldiers. And shall these effectual workers be withdrawn? I wish the New-England ministers, and the ministers of the Middle and Western States, would answer. In churches that are not poor, I wish the pastor would take a Sunday vote upon the subject—Shall the A. M. A. recall half its workers? shall *this* church maintain a teacher in the South?"

With the exception of the teachers in the Normal School in Jacksonville, our teachers in Florida have been accepted by the school authorities as public-school teachers, and thus have derived part of their support from the public fund.

Under this arrangement, Miss Gardiner and Miss Evelith have continued at *Gainesville*, Miss Auld and Miss Bowker at *St. Augustine*, and Miss Blood at *Monticello*. Miss Paige and Miss Cargill have labored at *Tallahassee*, and Miss Stowe, Miss Kidder, Miss Crowell, and Miss Amsden in *Marion County*.

To the above enumerated mission-stations and teachers in the different States there should be added twenty-seven other stations in which schools have been taught by forty teachers—mostly colored teachers who have been taught in our normal schools.

CHURCH WORK.

Washington, D. C.

Rev. George N. Marden resigned his work in connection with the Lincoln Mission in February, and was succeeded by Rev. George G. Collins. The most apparent fruits in this mission are gathered from the large Sabbath-school, under the superintendence of Mr. J. A. Cole, and the peculiarly interesting and successful night-school of pupils under the charge of Mr. Brown. This is believed to be the largest evening school for colored students ever organized. The Sabbath-school numbers over eight hundred. It enlists its teachers from the different churches in the city—more largely from the Congregational church than any other. The thirty-five teachers in the night-school are students from Howard University.

No church organization has yet been effected, but it is proposed within a short time to gather the few converts into a church as the nucleus of future Christian work in the right direction.

Hampton, Va.

A church was organized in connection with the Normal School, with fifteen members, in November, 1869.

Beaufort, N. C.

The church here was organized in November, 1870, with eight members.

The pastor, Rev. Edward Bull, writes respecting the religious work in Beaufort last winter:

"There is now in progress here the most powerful revival which has been felt since the war. The feeling is exceedingly deep and earnest, and the excitement is of the highest and wildest character.

"Meetings are held in the colored Methodist church every night in the week, and continued till twelve o'clock, or even later. The exercises are of the most emotional and demonstrative kind. Women go into a perfect frenzy of excitement and roll on the floor for two or three hours together, screaming and crying, 'Lord, take me,' 'Jesus, save me,' till, utterly exhausted, they fall asleep, or experience something which they call 'coming through,' when they jump up in an ecstasy of joy, and shouting 'Glory, glory, hallelujah,' at the top of their voices till they are hoarse, run all over the house, hugging indiscriminately every man, woman, and child, white or black, that they may come to, and telling them with the most extravagant gesticulations that 'Jesus died for me,' 'Jesus is a precious Saviour!' Men walk all round the house on their knees, praying and shouting with the full compass of their voices, clapping their hands violently, while the responses—the 'Amens,' 'Do, Lord,' 'Yes, yes,' 'Just now, Lord,' 'Glory, glory,' etc.—in endless amount and variety, come up 'like the sound of many waters,' from every part of the house. And then they sing—as only they can sing—all joining at the top of their voices, swaying their bodies to the time of the music, and clapping their hands in the most frantic manner.

"The religious interest commenced among the boys in our prayer-meeting, and has extended among the colored people. We hold our regular services—on Sunday, Sabbath-school at one o'clock, preaching at two o'clock; on Wednesday evening, portion of the Scriptures; on Saturday evening, prayer-meeting. Since the unusual interest commenced, we have added a third service on Sunday at seven o'clock. In all our meetings there has been a deep, earnest feeling, but—with a single exception—we have not had a shout or noisy demonstration.

"Yesterday morning, when we opened the school—after a week's vacation—the religious feeling was too deep to permit the scholars to pursue their studies. All seemed desirous to seek and secure the salvation of their souls. And when one of the scholars came in who had just begun to rejoice in a new-found Saviour, and by some motion or expression showed her joy and happiness, their feelings were deeply stirred, and they broke out into weeping, and sobbing, and praying. The regular exercises of the school were set aside, and the teachers passed around among them, speaking such words of counsel and comfort as they were able. The neighbors and parents came in, to the number of fifteen or twenty, and looked on in wonder and amazement. Indeed, nothing prevented the breaking-up into a noisy, demonstrative 'meeting,' but the strict discipline of the school. At length they were dismissed in regular order, the scholars passing out one by one. To-day it is more quiet, but the religious feeling is too deep to allow of much study. About a dozen of our scholars are indulging a Christian hope."

Dudley, N. C.

Rev. John Scott, Pastor.

The work of the Association at this point has been unique. In some of the counties adjacent, the colored people had suffered more than usual hardship and violence from vindictive whites in the Ku-Klux Klan.

A tract of seven hundred acres of land was purchased at Dudley and divided into ten and twenty-acre lots, and then plundered and fleeing families were invited to come and put up their cabins, and pay the first cost of their patches as they could raise the money.

In this colony, and for the other colored people around, a school was opened, and, through the assistance of the Bureau, a commodious and, for that country, a fine school-house has been erected, which furnishes a convenient chapel for the Sabbath services.

Early in the winter, a deep religious interest was manifest in connection with the Sabbath-school and the prayer-meeting of the day-school. The better part of the colored people, representing three or four different denominations, were found desirous of a church organization. For some miles around, there was no church of any kind for this large colored population. Out of this material, from the remnants of several churches broken up by the war, twelve members, carefully selected, and three young converts, were united in a church of Christ, with a creed and covenant which held to all the essentials for a true Christian brotherhood and shut out no disciple.

God's blessing was on the organization. A deep, earnest, intelligent spirit of inquiry after the way of life was manifest in the prayer-meetings and Sabbath service. At the organization, the church had asked for the ordination of their teacher, Mr. John Scott, to the ministry of the Gospel among them. Few pastors have been so received and obeyed in the Gospel as Mr. Scott by his flock. The church has more than doubled its original membership, and while it will not, in that wretched country, hold any marked place in the church work of North-Carolina, it will be a light and comfort and salvation to many of the poor and struggling families around, and a model to those who are beyond.

The present membership of the church is 35. The Sabbath-school numbers 100.

Wilmington, N. C.

Report by Rev. Henry B. Blake:

"We have maintained a Sabbath-school and a preaching service in our mission-chapel on the Sabbath, and our congregations have often been as large as two hundred. We have also maintained a prayer-meeting on Thursday evenings. On the 3d day of May, we organized a Congregational church of eleven members. We are hoping that the outpouring of the Spirit of God upon our schools will soon give great enlargement to the church.

"At the Brewer Orphan Asylum we have maintained the school for the children and a night-school for the young people in the neighborhood. This school had

as many as fifty scholars, and was continued through the autumn, winter, and spring.

"We began a Sabbath morning service in the school-room at the asylum in the autumn, and continued it through the winter and spring. We have prayer-meetings on Sabbath evenings and Wednesday evenings. Miss Mary Kildare, who took charge of the asylum in October, did a large amount of missionary work among the people in the neighborhood of the asylum, and the results were apparent. Our meeting soon grew full and solemn, and a number were hopefully converted. Our new church held a communion service at the asylum on Sunday morning, May 1st, and received three new members."

Plymouth Church, Charleston, S. C.

Rev. J. T. Ford, Pastor.

The past has been a year of the most substantial prosperity this church has ever known. Under God's blessing upon the labors of Rev. Mr. Ford, it has been established more firmly in the principles of the Gospel, and has grown in Christian graces and in numbers.

During the year, an eligible lot, worth three thousand dollars, has been secured and paid for by the contributions of the church. Friends at the North have contributed over two thousand dollars for the erection of a frame chapel thirty-five by sixty-five feet. It is hoped that the remaining sum, about fifteen hundred dollars, may be raised within the next six months, and Plymouth Church be provided with a neat and comfortable house of worship, in which we may reasonably expect it to grow until there is need of the church building, for which ample ground is provided, and the church is strong enough to build it. The present membership is one hundred and ninety-five. The Sabbath-school numbers one hundred.

Savannah, Ga.

The church was organized in 1868 with sixteen members. Rev. Robert Carter, an ex-slave of Howell Cobb, has labored for two years as pastor of the church.

The year past has been a prosperous one. There have been fifteen additions to the church, making the present number sixty-five.

Through Mr. Carter's efforts, the city of Savannah has been induced to give the church a well-located lot for their chapel and church, and we hope the church will be encouraged and helped by its friends to erect a chapel this year.

Norwich Chapel, Macon, Ga.

Report by Rev. E. E. Rogers, Pastor.

"The members, with but few exceptions, have given marked evidence of growth in grace. In the matter of purity of life, I think that but few Northern churches can show a better record. We have had two serious cases of discipline, and one member has been excommunicated.

"There has been a growing harmony of feeling among members, and now a truly loving spirit pervades the church. We have had a season of gentle refreshing, and God has given us valuable additions to our church. Sixteen have been added by profession since the first of February, seven of whom are men, and are able to do something for the support of the church. Two of them are men of marked natural ability, and have already commenced studying for the ministry.

"We now number fifty members. The influence of this little Congregational church is already a leaven of power, and many other churches will learn from us, if they do not take our polity."

MISSION WORK.

"Neighborhood prayer-meetings have been held during the year with good results. We have an interesting mission-field in the south-western portion of the city. It was a greatly neglected field, and when we took possession last winter, wickedness ran riot through the whole neighborhood. A room was secured, and a Sabbath-school started, under the charge of Miss E. W. Abbott. A religious work immediately followed. Frequent preaching services and prayer-meetings have been held, and several conversions have resulted. The change in the character of the neighborhood is a matter of notoriety."

"THE SUNDAY-SCHOOL

has been, from its beginning, under the charge of Miss E. M. Barnes. It numbers three hundred and fifty scholars, and is the largest in the city. The teachers are nearly all members of our church, and have had the advantages of good instruction in Lewis High-School. We have just had made for us a large and beautiful library-case, and are aided to pay for it by a gift of twenty dollars, from the Chapel-street Sabbath-school of New-Haven. We begin the summer with a library of about three hundred volumes, a part of them being second-hand books, just received from Milford, Connecticut. The Sabbath-school pays for its own papers.

"A Sabbath-school prayer-meeting, held immediately after the session of the school, is a very interesting service, and has been kept up with interest nearly a year.

"There has been no general religious interest in Lewis High-School. Prayer meetings have been held in some of the rooms, and some of the scholars have been converted.

"In conclusion, allow me to say I am more and more impressed with the wisdom of the Association, in directing so much attention to the planting of pure churches. A higher standard of piety is much needed in this Southern land. Our work is slow and we must be patient; but it will succeed at last, because God is with it.'

Andersonville, Ga.

The Congregational church in this gloomy and desolate region has held a steady course through the year, increasing in numbers and influence upon the community. Rev. Mr. Rogers has come down from Macon on appointed Sabbaths for communion seasons; but the work in the church, as well as the teaching in the day, and night, and Sabbath-schools, has been wrought by our faithful teachers, Miss Laura A. Parmele and Miss Maria L. Root, assisted during part of the year by Mr. Julius Wood.

MIDDLE-WEST DEPARTMENT.

AND

WESTERN FREEDMAN'S AID COMMISSION.

OFFICE, 176 ELM STREET, CINCINNATI, OHIO.

Secretary and Treasurer.

Rev. E. M. CRAVATH.

General Agent.

LEVI COFFIN.

Advisory Board.

Hon. WILLIAM PENN NIXON, Rev. HENRY D. MOORE,
Rev. GEORGE M. MAXWELL, EDWARD HARWOOD, Esq.,
JAMES W. SIBLEY, Esq.

Two important changes have been made in this department during the year.

On the 4th of March, by a unanimous vote of the Board of Directors of the Western Freedman's Aid Commission, the following preamble and resolution were adopted:

"Having carefully considered the subject of the transfer of the work and property of the Western Freedman's Aid Commission, and being satisfied that a distinct and separate existence is no longer demanded by the best interests of the great work extended to the Commission, we therefore recommend the adoption of the following resolution:

"*Resolved*, That we, the Board of Directors of the Western Freedman's Aid Commission, by the power given us in Article V. of the Act of Incorporation, and also by the resolution adopted March 16th, 1870, at the annual meeting of the Commission, do hereby transfer the work and property of the Commission to the American Missionary Association of New-York City, to be used by said Association in the interests of impartial Christian education in the South; and we hereby authorize and instruct the President of the Commission, William Penn Nixon, and the Treasurer, James F. Larkin, to sign, with the Board of Directors, the deeds necessary to effect the transfer of the real estate of the Commission to said American Missionary Association. Said American Missionary Association shall assume all the liabilities of the Commission. In testimony whereof we hereunto affix our names in writing, as prescribed by the constitution.

"Levi Coffin,	William Penn Nixon,
E. Harwood,	George M. Maxwell,
A. Ritchie,	William C. Gray,
J. P. Walker,	R. S. Rust,
J. Webb, Jr.,	J. B. Stewart,
E. M. Cravath,	Henry D. Moore."

In accordance with this vote, the transfer of the real estate of the Western Freedman's Aid Commission was then legally made to the American Missionary Association.

The following extract from the final address of the directors to their friends and supporters shows the generous and fraternal spirit in which this was done:

"The members of the Commission having set their great movement in motion in the West, and having impressed their plans and ideas of educating and developing the Freedmen, in the work throughout the South-west, have felt for the last year that the mission of their organization was about completed, and have been looking about them for an association to which they could turn over the work with an assurance that it would be carried on in a manner satisfactory to themselves and their friends and supporters. They have decided in favor of the American Missionary Association, for the reasons that it is less open to the charge of sectarianism, and its managers more thoroughly familiar and imbued with the plans, spirit, and workings of the Commission than any other. For more than three years we have been working through their officers and agents, and they through ours, without a jar or a word of discord. We feel, therefore, that we can leave our work to them with an assurance that it will be completed after the plans and in the spirit in which we began it. The change will cause no pause in any department. Not a school will stop, nor a teacher cease his labors."

The second change was made by the executive officers of the Association, by which the office at Cincinnati was closed with the fiscal year, except the general agency of the venerable Levi Coffin, and the Middle consolidated with the Eastern Department. The following is, therefore, the last separate report for this field of work:

I. CHURCHES.

1. *The Church of Christ, Berea, Ky.*

Rev. John G. Fee, Pastor. Rev. J. A. R. Rogers, Associate.

This church was organized in 1863 with 9 members. Its present membership is 151, of whom 17 were received during the year past. The number of pupils in the Sabbath-school is 232. The church helps to maintain in the region of Berea six mission Sabbath-schools, containing in all 580 scholars. There are also preaching stations, supplied regularly by members of this church.

2. *The Church of Christ, South-Fork, Ky.*

Rev. George Candee, Pastor.

This church, twenty miles from Berea, was organized before the war, by Rev. J. G. Fee, with 6 members. Its present membership is 9, three having been received during the year. Since its organization many have moved away, and four have died. Brother Candee has also four other regular Sabbath appointments and three irregular ones, besides many other extra appointments.

3. *The Church of Christ, Camp Nelson, Ky.*

Rev. Gabriel Burdett, Pastor.

This church was organized September 25th, 1864, with 15 members. The present membership is 191, 12 having been added during the year on profession of faith. The Sabbath-school numbers about 200.

The pastor writes:

"The church is increasing in firmness, and is growing, although we have had no protracted meeting. We have been receiving one and two at different times during the year. There is a better state of things existing now than ever before since I have been the pastor of this church. The members are becoming settled in the faith of Jesus Christ in place of their former 'isms.'"

4. *The Union Church, Nashville, Tenn.*

Rev. Henry S. Bennett, Pastor.

This church was organized March 22d, 1868, with 24 members. The present membership is 53, of whom 14 united the past year on profession of faith. The Sabbath-school numbers 300. There are six neighborhood prayer-meetings held weekly by the teachers and students. The average attendance is about eighteen.

One of the teachers, after giving their plan of meeting, says:

"These meetings are in almost every instance inquiry meetings. When they close, every one present is spoken with personally. The students enter into this work heart and soul. Nearly all of them who are Christians are eager to become workers for Jesus; but we are careful to *train* them gradually to this peculiar work, and allow only those to engage in it whom we know we can depend upon. No student is expected to attend more than one outside meeting a week, and is then always accompanied by a teacher.

"Each week twenty-five of us are engaged two or three hours in mission work, visiting the sick, inducing children to come to Sabbath-school and their parents to attend church, distributing tracts, reading the Bible, singing, praying, and conversing on personal religion with those we meet. Our Sabbath-school has increased from 90 to 300. One young girl brought in at one time 17 new scholars. Most of this work is done on Saturday, when the students are at liberty.

"A novel and interesting feature of our work is our open-air meetings. They are

held in the street, at some prominent place, immediately after the Sabbath-school. There are enough students present to sustain the singing. A crowd numbering sometimes more than 300 soon collects. Passers-by stop to listen, carriages and street-cars drive slowly past. More earnest, loving entreaties to come to Jesus I never heard, and they fall upon the ears of many who know no other religious service save our open-air meeting. At the close, all Christians are expected to go to work, speaking a word here, handing a tract there, planting the good seed in the ground that has just been softening under the Spirit's influence.

"Praying people somewhere have taken this school upon their hearts, and we are also bearing it up before God. He has already helped us wonderfully, granting more than we had dared to ask or expect."

5. *The Second Congregational Union Church, Memphis, Tenn.*

Rev. W. W. Mallory, Pastor.

This church was organized February 2d, 1868, with 21 members. Its present membership is 62, of whom 5 were received during the past year. The Sabbath-school numbers 50. One preaching station is maintained.

6. *The Union Congregational Church, Chattanooga, Tenn.*

Rev. E. O. Tade, Pastor.

Was organized June 9th, 1867, with 14 members. Present membership 37, of whom none has been received during the past year. Pupils in Sabbath-school, 150. An effort is being made to build a chapel, which is very much needed.

7. *The First Congregational Church, Atlanta, Ga.*

Rev. C. W. Francis, Pastor.

This church was organized May 26th, 1867, with 10 members. Its present number is 80, of whom 20 were received during the past year. The Sabbath-school numbers 250. There are two preaching stations; also two mission Sabbath-schools in which are 70 pupils. The church has raised during the year $484.65; of this $197.65 were raised for benevolent purposes, $52.65 for the A. B. C. F. M., $25 for the American Congregational Union, and $120 for the American Missionary Association. The pastor writes:

"The church is now raising $40 each month for the purchase of a church-lot, each member pledging a definite sum, thus showing their disposition to help themselves to the full extent of their ability before asking for aid. There have been additions to the membership at each monthly communion season, save four, since January, 1868."

8. *The Union Church, Talladega, Ala.*

Rev. H. E. Brown, Pastor.

It was organized May 17th, 1868, with 18 members. The present number is 50, of whom 13 were received during the past year, 7 on profession and 6 by letter. The Sabbath-school numbers 175. One preaching station and 13 mission Sabbath-schools are connected with this church.

At the close of the year, Rev. H. E. Brown returned North to spend a year in study, and has been succeeded by the Rev. J. J. Strong, a graduate of Union Seminary, New-York City.

9. *Plymouth Church, Montgomery, Ala.*

Rev. J. A. Bedient, Pastor.

This church was organized in December last with 13 members. The Sabbath-school numbers about 100. Having no building, it has been laboring under great disadvantages; but has been doing a great missionary work in the city. Public services on the Sabbath have been held in the room occupied by the United States Circuit Court, and there has been a steady increase in the congregations. The great want is now a suitable building for public worship, and comparatively little can be done till this is secured.

10. *Union Church, Marion, Ala.*

This church was organized with 12 members, and has been supplied a portion of the year with preaching by Rev. J. Silsby, of Selma. Rev. G. W. Andrews, of East-Hampton, Ct., has now been secured as pastor of the church and superintendent of the school. The Sabbath-school numbers about 100 members.

II. COLLEGES AND UNIVERSITIES.

1. *Berea College, Madison Co., Ky.*

BOARD OF TRUSTEES.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, William N. Embree, A. J. Henderson, Dr. S. J. Marshall, Arthur J. Hanson, Rev. E. M. Cravath, Rev. George Candee; Rev. A. B. Pratt, Secretary and Treasurer.

INSTRUCTORS.—Rev. E. H. Fairchild, President, and Professor of Mental and Moral Philosophy; Rev. J. A. R. Rogers, Professor of Greek; Henry F. Clark, Professor of Latin; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; S. J. Marshall, Teacher of Vocal Music; C. A. Richardson, Teacher of Intermediate Department; Mrs. Frances E. Woodrow, Acting Principal of Ladies' Department; Miss Hattie A. Pratt, Teacher of Latin and Mathematics; Miss Eliza M. Snedaker, Miss E. Ada Cleghorn, Miss Alice E. Peck, Mrs. Louisa K. Marshall, Miss Hattie L. Hammond, Teacher of Instrumental Music. Matron, Miss Charlotte Blake.

SUMMARY OF STUDENTS.—College students, 5; College Preparatory, 14; Ladies' Preparatory, 7; Normal, 19; Academic, 39; Intermediate, 104; Primary, 119. Total, 307.

The estimated assets of the institution above all liabilities are upward of $40,000.

Last year, a dormitory for boys, costing $17,000, was erected. Now the ground has been broken for a young ladies' hall, which will cost $40,000. Half of it is already subscribed, and a large part of the material is already on the ground.

Many of the students brought money to pay the bills for the whole term in advance, and several deposited sums ranging from two hundred to four hundred dollars. Others brought certificates of sums deposited in banks. This they have earned by hard labor at low wages, and they appreciate its value. One student has bought some land, and paid for the erection of a house upon it, the rent from which will nearly support him while getting his education.

During the year about twenty students engaged in teaching, and most of them bring back encouraging reports from their schools.

2. *Fisk University, Nashville, Tenn.*

This institution was chartered in August, 1867. We take following statistics from the last annual catalogue:

BOARD OF TRUSTEES.—Rev. M. E. Strieby, New-York; Rev. E. M. Cravath, Cincinnati; Rev. H. S. Bennett, Nashville; George L. White, Judge John Law-

rence, Nashville; Enos Hopkins, Esq., Nashville; Hon. John Eaton, Jr., Washington, D. C.; John J. Cary, Esq., Nashville; Professor John Ogden, Nashville.

OFFICERS OF THE BOARD.—Professor John Ogden, President; Rev. H. S. Bennett, Secretary; George L. White, Treasurer.

BOARD OF INSTRUCTION.—John Ogden, A.M., Principal, Professor of Didactics; Miss C. M. Semple, Assistant Principal in Academic Department; Miss Helen C. Morgan, Teacher in Latin and Greek; Misses Ada Appleby and Julia E. Maginnis, Principals in Department "A," Model School; Mrs. E. M. Robinson, Principal in Department "B," Model School; Miss Julia E. Benedict, Principal in Department "C," Model School; Miss E. W. Douglass, Assistant Teacher; Mrs. John Ogden, Superintendent Instrumental Music; Mrs. Leonora E. Aray and Miss Ella Sheppard, Teachers of Instrumental Music; Mr. George L. White, Treasurer and Teacher of Vocal Music and Penmanship; Miss L. Maria Stratton, Matron; Mrs. Laura C. White and Miss Henrietta Matson, Superintendents of Ladies' Hall.

SUMMARY.

College Preparatory Department—Senior Class, 5; Junior Class, 12. Total, 17.
Normal Department—Third Year, 6; Second Year, 9; First Year, 15. Total, 30.
Academic Department—Girls, 24; boys, 32. Total, 56.
Model School—Department A, girls, 56; boys, 13. Total, 69.
" " Department B, girls, 36; boys, 28. Total, 64.
" " Department C, girls, 135; boys, 69. Total, 204.
Night-School—Girls, 8; boys, 29. Total, 37.
Grand total, 477.
Value of property, $50,000.

At the close of the year, Professor Ogden tendered his resignation as principal, the circumstances of his family seeming to demand a change. It is greatly to his untiring labor and great devotion that the success of the institution has been so satisfactory.

Professor A. K. Spence, for many years professor in Michigan University, was secured to fill the vacancy, and has begun his work with great indications of success.

3. *Atlanta University, Atlanta, Ga.*

The charter of this institution was secured October 17th, 1867.

BOARD OF TRUSTEES.—E. A. Ware, President; William Jennings, Secretary; James M. Willis, Treasurer; George Whipple, E. P. Smith, E. M. Cravath, James Atkins, J. B. Fuller, Charles H. Morgan, Joseph Wood, John A. Rockwell, C. W. Francis.

Value of property, $75,000.

From the annual catalogue we extract the following:

"INSTRUCTORS.—E. A. Ware, A.M.; Thomas N. Chase, A.M.; Mrs. Thomas N. Chase, Mrs. Lucy E. Case, Miss Fannie Gleason, Miss Carrie Gordon, Miss Lucia A. Kingman.

"Students in Normal Department, 89; boarders, 56; day-scholars, 33.

"The PREPARATORY DEPARTMENT (Junior and Middle Classes) and the NORMAL DEPARTMENT are now in operation. The College and Professional Departments will be organized as soon as there is a demand for them.

"In the Agricultural Department a beginning has been made. The cultivation of about five acres of land during the year has furnished the pupils practical instruction in gardening, as well as pleasant and healthful exercise. A much larger tract will be cultivated the next season. The laying out and beautifying of the grounds, under the direction of an eminent landscape gardener, will furnish practical instruction in that branch. Lectures on agriculture and horticulture will be given. It is intended that this department shall become a prominent one in the institution. All the pupils are reckoned as belonging to it.

"THEOLOGICAL CLASS.—A class in theology will be organized in October. It will be open to all, regardless of denomination, who wish to fit themselves for the Christian ministry.

"MODEL SCHOOL.—A primary school of local pupils, under the management of a graduate of a Massachusetts normal school, affords the advanced pupils of the normal department an opportunity to obtain practice in teaching.

"For six years past, various Northern aid societies have been engaged in an educational work in Georgia. The American Missionary Association has done by far the largest part of this work. It has supported schools in all the principal cities and towns in the State, and has expended from its own treasury on school work alone about $200,000. It has been the design, from the first, to establish one central institution for higher education, beginning with normal and preparatory departments, and growing into a college, and finally into a university.

"The Freedman's Bureau, under the wise administration of Colonel J. R. Lewis, Superintendent of Education for Georgia, who entered heartily into these plans, has largely furnished means for their execution.

"Atlanta, because of its central position and healthful climate, was selected as the best place for such an institution. A charter was obtained in October, 1867, and a Board of Trustees formed. The trustees now hold about sixty acres of land on one of the highest elevations in the city, and commanding a fine view in all directions. The first building was completed in September, 1869. It is a substantial, four-storied brick building, neatly finished, and contains parlors, dining-rooms, kitchen, bath-rooms, and dormitories for forty lady pupils. It has been very much crowded during the year. Another building of about the same style and dimensions will be completed in August. In this building are to be temporary school-rooms for the whole school, and dormitories for sixty gentlemen.

"The plan of the institution for the immediate future contemplates also a central building for chapel, school-rooms, lecture-rooms, cabinet, library, etc. Will not some one furnish the necessary funds?"

4. *Talladega College, Talladega, Ala.*

A charter for Talladega College was received February 17th, 1869.

BOARD OF TRUSTEES.—H. E. Brown, President; B. F. Sawyer, Secretary; George Whipple, Treasurer; E. P. Smith, E. M. Cravath, William Savery, J. G. Chandron, Ambrose Headen, P. M. Beebe.

Value of property, $50,000. Number of pupils, 155.

Foster Hall has been completed and furnished during the year, so that the facilities for accommodating the students from abroad have been more than doubled. By the hearty coöperation of the Board of Normal School Commissioners, the public money appropriated for the support of a Normal School at Talladega has been expended for the support of this institution.

III. GRADED AND HIGH-SCHOOLS.

1. *Howard School, Lexington, Ky.*

TEACHERS.—Mr. John G. Hamilton, New-York City; Mr. C. P. Treat, Oberlin, Ohio; Miss M. L. Clark, Cincinnati, Ohio; Miss L. L. Alvord, Austinburg, Ohio; Miss Susie A. Adams, Delaware, Ohio; Miss Mary S. Martin, West-Fairlee, Vt.; Miss Lilla A. Wild, West-Fairlee, Vt.; Miss Luella Scott, Xenia, Ohio.

During the year a fine school building has been erected by the help of the Freedmen's Bureau, and thus the great want of this school supplied.

Value of school property, $8000.

Number of pupils, 450.

Pupils in Sunday-school, 180.

2. *Ely Normal School, Louisville, Ky.*

TEACHERS.—Mr. A. E. Allaben, Oberlin, Ohio; Mrs. A. E. Allaben, Oberlin, Ohio; Miss C. L. Loyd, Angelica, N.Y.; Miss Kate Gilbert, North-Brookfield, Mass.; Miss C. E. Hulsart, Romeo, Mich.; Miss E. C. Cross, Richville, N. Y.; Miss L. A, Campbell, Cleveland, Ohio; Miss Alice A. Sherman, Marshall, Mich.; Miss J. A. Latson, Grass Lake, Mich.

Value of school property, $20,000; number of pupils enrolled, 485; pupils in Sunday-school, 175.

3. *Ariel Academy, Camp Nelson, Ky.*

TEACHERS.—Rev. William H. Butler, Camp Nelson, Ky.; Mrs. William H. Butler, Camp Nelson, Ky.

Value of school property, $2000; number of pupils, 125.

4. *Lincoln School, Memphis, Tenn.*

TEACHERS.—Prof. Joseph H. Barnum, Memphis, Tenn.; Rev. W. W. Mallory, Memphis, Tenn.; Miss Henrietta Matson, Bloomfield, Ohio; Miss Amanda Trask, Hudson, Mich.; Miss Alice Trask, Hudson, Mich.; Miss S. W. Maynard, Ann Arbor, Mich.

This school was under the control of the City School Board, and entirely supported by it. Professor Barnum, who had been at Memphis under the Association for three years, was elected Assistant-Superintendent, and put in charge of all the colored schools of the city; but was compelled to resign after a short time, simply because a Northern man. By the liberality of F. Julius Le Moyne, M.D., of Pennsylvania, the Association is now enabled to reconstruct the school bulding, and establish the Le Moyne Normal School, thus carrying forward to success the work begun in this important city of the South.

Value of property, $8000.

5. *Howard School, Chattanooga, Tenn.*

TEACHERS.—Rev. E. O. Tade, Chattanooga, Tenn.; Mrs. A. L. Tade, Chattanooga, Tenn.; Miss Mollie Tade, Chattanooga, Tenn.; Miss M. A. Beecher, Livonia, N. Y.

For this important school a fine brick building is being erected, on a peculiarly favorable site purchased during the year.

Value of property, $6000.

6. *Storrs's School, Atlanta, Ga.*

TEACHERS.—Mrs. C. W. Francis, Atlanta, Ga.; Miss M. M. Fitch, Holliston, Mass.; Miss Rose M. Kinney, Oberlin, Ohio; Miss Amy Williams, Livonia Station, N. Y.; Miss M. J. Robinson, Willimantic, Ct.; Miss Alice M. Stiles, Southbury, Ct.; Miss Mary S. Pond, Irvington, N. J.; Miss Emeline A. Hawley, Terre Haute, Ind.; Miss Lucia A. Kingman, N. Bridgewater, Mass.; Miss Anna O. Snowden, Norwalk, Ct.; Mrs. Lucy E. Case, Millbury, Mass.; Miss Lizzie Stevenson, Bellefontaine, Ohio.

Number of pupils, 525; value of property, $19,000.

This school is about two miles from the university, and is doing an important and distinct work.

7. *Swayne School, Montgomery, Ala.*

TEACHERS.—Mr. G. Stanley Pope, Strongsville, Ohio; Mrs. Mary E. H. Pope, Strongsville, Ohio; Miss Clarinda Wilkins, Paddy's Run, Ohio; Miss Laura Wright, Paddy's Run, Ohio; Miss Lizzie Wilkins, Paddy's Run, Ohio; Miss Matilda Blackmar, Macon, Mich.; Miss Lucretia Gardner, Mallet Creek, Ohio; Miss Rhoda J. Lyon, Oberlin, Ohio; Miss Delia Emerson, Hallowell, Me.; Miss Sarah L. Emerson, Hallowell, Me.; Miss Lois Santley, New-London, Ohio; Miss Mary L. Santley, New-London, Ohio.

Value of school property, $15,000, which is held by a board of local trustees; number of pupils, 725.

8. *Emerson Institute, Mobile, Ala.*

TEACHERS.—Mr. G. L. Putnam, Mobile, Ala.; Mr. Joseph Kimball, Plaistow, N. H.; Miss E. J. Etheridge, Dover, Ill.; Miss A. A. Rockfellow, Whitewater, Wis.; Miss Ellen M. Pierce, Salem, Mass.; Miss H. H. Grosvenor, Canterbury, Ct.; Miss Emma Harris, Ripon, Wis.; Mrs. A. F. Marsh, New-London, Ct.; Miss Mary E. Kelly, Plaistow, N. H.; Mrs. Mary E. F. Smith, New-London, Ct.; Miss Carrie R. Putnam, Saxton River, Vt.

Value of school property, $30,000.

For the past year Emerson Institute was rented to the school authorities of Mobile for a public school, and the support of the teachers was provided for from the public funds. The same arrangement will be continued for the coming year.

9. *Burrell School, Selma, Ala.*

TEACHERS.—Mr. E. C. Stickle, Oberlin, Ohio; Mrs. Mary J. Meade, Hillsdale, Mich.; Miss E. L. Benton, Vergennes, Vt.; Miss Helen Eaton, Peru, Ohio; Miss S. O. Ostrander, Murray, N. Y.; Miss Mary Atwater, Mantua, Ohio; Miss Elizabeth Wheeler, Worcester, Mass.; Miss Frances Littlefield, Hallowell, Me.

In the management of this school there has been most harmonious coöperation on the part of the School Board of Selma with the Association. The Association, by invitation, selected the teachers, and the School Board elected and supported them. The result has been most satisfactory to all concerned. This arrangement still continues.

Value of school property, $7000; number of pupils enrolled, 600.

10. *Lincoln School, Marion, Ala.*

TEACHERS.—Mr. T. C. Steward, Marion, Ala.; Mrs. T. C. Steward, Marion, Ala.; Miss C. B. Newton, Kinsman, Ohio; Miss J. B. Treat, Claridon, Ohio; Miss Cassia Glidden, Cleveland, Ohio; Miss Susie A. Cooley, Bavaria, Kan.; Mrs. A. B. Ackley, Granville, Ohio.

Value of school property, $5000, which is owned by a board of local trustees; pupils enrolled, 275.

11. *Trinity School, Athens, Ala.*

TEACHERS.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Adella Du Bois, Ann Arbor, Mich.; Miss Ella Shephard, Milford, Mich.

Value of property, $2000; pupils enrolled, 225.

IV. COMMON SCHOOLS.

More than half of these schools were taught by colored teachers, and at points where teachers from the North could not have been sent. But a small sum from the treasury of the Association was expended upon these smaller schools.

GEORGIA.

Cartersville.—Miss Maggie L. McClure, Belle Centre, Ohio.
Jonesboro.—Miss Mary Macy, Newport, Ky.
Marietta.—Miss E. C. Almendinger, Ann Arbor, Mich.; Miss Mary A. Eaman, Lodi Plains, Mich.

ALABAMA.

Cahaba.—Mr. A. P. Field, Oberlin, Ohio; Mrs. A. P. Field, Oberlin, Ohio.
Eufaula.—Mr. John A. Bassett, Mount Carmel, Ct.; Miss Harriet R. Baldwin, Middletown, Ct.; Miss C. M. Wright, Middletown, Ct.; Mr. Alexander Williams, Eufaula, Ala.
Tuskegee.—Miss Jessie A. Little, Oberlin, Ohio; Miss S. A Little, Oberlin, Ohio; Mr. J. H. Smock, Southport, Ind.

TENNESSEE.

Gallatin.—Miss H. D. Brooks, Berlin Heights, Ohio; Miss Ida Clapp, Oberlin, Ohio.
Smyrna.—Mr. W. L. Copeland, Oberlin, Ohio.

KENTUCKY.

Ashland.—Mr. W. E. Kilgore, Ashland, Ky.; Miss M. J. Ceales, Ashland, Ky.
Augusta.—Miss Helen Sims, New Albany, Ind.
Covington.—Mr. E. C. Wilmot, Covington, Ky.
Cynthiana.—Rev. S. Straus, Cynthiana, Ky.
Danville.—Mr. B. F. Lee, Bridgeton, N. J.
Falmouth.—Mrs. Ellen M. K. Southgate, Cynthiana, Ky.
Maysville.—Miss Amelia I. Carr, Maysville, Ky.
Mayslick.—Miss Maggie Robinson, Ripley, Ohio.
Millersburg—Mr. Joseph H. Henson, Cincinnati, Ohio.
Mount Sterling.—Mrs. Victoria Stratton, Mount Sterling, Ky.; Mr. W. H. Miles, Mount Sterling, Ky.
Nicholasville.—Mr. Charles H. Thomas, Boston, Mass.; Miss P. H. Dudley, Nicholasville, Ky.
Parksville.—Miss Mary E. Cable, Cincinnati, Ohio.
Paris.—Miss Susan Crubbles, Paris, Ky.
Georgetown.—Mr. Richard L. Maseby, Lancaster, Ohio; Mr. Joseph Barnett, Oberlin, Ohio.
Kingston.—Miss Elizabeth Henson, Oberlin, Ohio.
Keene.—Miss Lucy R. Williams.
Lancaster.—Miss Frankie Graham, Lexington, Ky.
Richmond.—Mr. C. C. Vaughn, Dinsmore, Ohio; Miss Florence T. Anderson, Hamilton, Ohio.
Shelbyville.—Mr. William H. Russell, Chatham, Kent, C. W.
Springfield.—Miss Mary L. Ford, Cincinnati, Ohio.
Shipsville.—Miss Laura Williams, Cincinnati, Ohio.
Stanford.—Miss Isabella Hudson, Cincinnati, Ohio.
Versailles.—Miss Fannie Burwell, Cleveland, Ohio.
Winchester.—Mr. George Cary, Xenia, Ohio.

WESTERN DEPARTMENT.

OFFICE, 38 LOMBARD BLOCK, CHICAGO, ILLINOIS.

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KANSAS.

MINISTERS AND TEACHERS.

Miss M. Frances Abbott, Rev. J. H. Payne, Rev. J. E. Weir, Rev. W. W. Weir.

Number of pupils taught, 111; reading, 101; writing, 83; in Sabbath-schools, 225.

The Association has continued to aid three churches in Kansas during the

* Appointed Indian Agent September, 1870.

year. Rev. J. H. Payne, at Lawrence, has enjoyed some seasons of religious interest. Having labored faithfully for his little flock nearly five years, he reluctantly came to the conclusion to retire from the missionary field at the close of October, 1870. He writes October 16th as follows: "The church feel quite anxious for a minister, and have inquired what steps they are to take to secure one. They are unwilling to go back to the old system of unqualified teachers."

Extract of resolution of the church passed at the dismission of their pastor, Rev. Mr. Payne:

"And we hereby also express our obligations and heartfelt gratitude to the American Missionary Association for sending him to us and sustaining him here during our weakness and inability to support a preacher of the Gospel, and we pray God to send speedily to us a minister who may take the place of our beloved brother in the Lord Jesus Christ."

Rev. J. E. Weir writes hopefully of the new church at Leavenworth, organized about a year since. Ten members have been received during the year. His Sabbath-school numbers forty-five.

Rev. W. W. Weir, (colored,) a brother of Rev. J. E. Weir, succeeded Rev. J. H. Platt at Topeka, and labored during three quarters of the year. He has recently withdrawn, and the church is now without a pastor. The Association has aided each of the Kansas churches during the past year only to the extent of one half the support of the pastor.

As the American Home Missionary Society has a large work in Kansas, and that of this Association is confined to these three churches, arrangements are in contemplation for their transfer to the former Society.

MISSOURI.

MINISTERS AND TEACHERS.

Rev. J. C. Beckman, Mr. Marion Ellis, Miss Mary Farrand, Mr. R. B. Foster, Rev. Thomas E. Hughes, Mrs. Grace J. Hughes, Mrs. C. E. Markham, Mr. Charles Morris, Rev. Hardy Mobley, Mrs. S. L. Smith, Miss Emma G. Spencer, Miss Sarah M. Tucker, Mr. J. M. Turner, Mrs. E. D. Turner, Mr. James H. Washington.

Number of pupils taught, 527; reading, 446; writing, 295; in Sabbath-schools, 712.

Under operation of the fifteenth amendment, public sentiment in Missouri toward public schools for the colored people has improved. There are, to be sure, many parts of the State where they have not yet had schools. Our missionaries have started several which were afterward sustained mainly by public funds. When their salaries are in this way assumed by the School Board, they continue to conduct Sabbath-schools and perform the part of true missionaries as before.

A NEW SUNDAY-SCHOOL.

Miss Emma G. Spencer writes from Spring Valley, April 2d:

"We organized a Sunday-school on the 20th of March with twenty scholars and two teachers. Last Sabbath we had thirty scholars and four teachers. Many more will soon come. A library is needed very much, but the people are not able to bear the expense."

We continued to receive hearty coöperation from Hon. G. A. Parker, State Superintendent, and Colonel F. A. Seely, Bureau Superintendent. Mr. J. M. Turner, (colored,) holding an appointment as assistant both to the State Super-

intendent and Colonel Seely, rendered efficient service in locating our teachers under State patronage. Mr. Beekman ministered to our little church at Westport, assisted by his family in the very successful Sunday-school, until October 1st, 1870. The school-house in which they worship is very small and of little value. The church is able to contribute very little toward the support of a pastor.

At Lebanon, Mr. Mobley (colored) has organized a church. His support, as a teacher, has been derived mainly from the public school fund. The people have coöperated with the Bureau and American Missionary Association in erecting a new school-house, where the church now worships.

We are negotiating for the sale of our property at Warrensburg, where our former missionaries, Rev. M. H. Smith and wife, are permanently located. Mr. Smith is at present county superintendent of public schools.

At Fulton, Ironton, and Palmyra, we kept up a connection with the people through teachers under our commission, but having local support.

At Jefferson City, Lincoln Institute bids fair to become a flourishing institution, under the management of Mr. R. B. Foster, Principal. The State voted a conditional appropriation of $5000 annually, and the conditions have been met, so that a building is being erected at a cost of some $15,000.

As this institution began under the auspices of the American Missionary Association, we have special reason to glory somewhat in its present promise of usefulness.

CASTE IN THE CHURCH.

At a recent date Mr. Foster writes:

"There is no church here that practically protests against the sin of the age, *caste*. They are white churches and colored churches. If I remain permanently in the school, I must have a church (though it have but three members) in which my pupils and I can unite and be equally at home."

At Booneville and some other places, the Iowa Yearly Meeting of Friends coöperated with the American Missionary Association in supplying teachers.

ILLINOIS.

MINISTERS AND TEACHERS.*—Miss Ellen Cross, Mrs. M. J. Craig, Rev. G. H. Jones, Rev. J. S. Manning, Mr. J. B. Palmer, Mrs. J. B. Palmer, Rev. P. C. Tolford, Miss E. A. Tuttle.

Number pupils taught, 313; reading, 254; writing, 84; in Sabbath-school, 176.

In Southern Illinois, the Free-will Baptists have fully sustained, during the past year, their school and mission work among the Freedmen. The latter, escaped during the war from the neighboring slave States, and, having determined not to return, have had a hard struggle with poverty. The prejudice against them was hardly less than in the Southern States. The great yield of the berry crop last season enabled many to save something. The new house at Cairo is commodious, and well filled with pupils. Our Free-Will Baptist brethren have expressed a desire that the American Missionary Association continue its coöperation with them.

ARKANSAS.

MINISTERS AND TEACHERS.—Mr. John W. Baird, Miss M. A. Cummings, Mr. J. D. Eaton, Mr. W. J. Evans, Miss Phebe A. Holmes, Miss Dora Ford, Miss Martha L. Jarvis, Miss Amelia Kneeland, Mr. James O. Lyman, Mr. M. W. Martin, Mrs. A. M. Martin, Mr. B. T. McClelland, Mr. Homer J. Parker, Mr. Marvin Pond, Mrs. Mary B. Stuart.

Number pupils taught, 904; reading, 840; writing, 481; in Sabbath-school, 1016.

* Supported by Free-Will Baptists.

The free school system of Arkansas is working well. Our buildings at Port Smith and Pine Bluff have been occupied by the teachers first commissioned by the American Missionary Association, but afterward supported by public funds. We have coöperated with the State and county superintendents in supplying Christian teachers at many other places. Students from Chicago Theological Seminary were thus put into this field, and have done a valuable missionary work, in addition to school-teaching. The following extract from a letter of Mr. J. D. Eaton, at Yellow Bayou, relates to a Freedman who has acquired some property, and in a part of whose house the school was held till the school-house was completed. There had never been a school in that region before:

"It was the father's custom at night, when his work in the cotton-field was done, to have his daughters bring their books and read the day's lesson to him, he pointing out the words to them, although he did not understand a letter himself. They read together and operated as a mutual spur and check to one another. At the close of the term, he assured me that he should not allow them to forget, during the summer, any thing they had learned; and said that if they could not secure another teacher by the first of next January, (when the cotton-picking season is over,) he should send his two daughters to Memphis, to be educated there."

At Fayetteville, one of our experienced teachers, Miss Dora Ford, labored amid many privations, owing to the want of a comfortable house. But the County Superintendent, Colonel E. E. Henderson, having donated a site to the American Missionary Association, a good house has lately been erected, with Bureau aid. At Lake Village, Chicot County, the Association has also come into the possession of valuable school property. Our house at Pine Bluff has been purchased by the School Board. That at Fort Smith will be repaired from the public funds, in return for its use.

At Little Rock, a donation of ten acres to the American Missionary Association was voted by the City Council, with the understanding that a normal school should be founded there. The Freedmen's Bureau made an appropriation toward a building; but as yet there is delay in the execution of the deed by the executive officer of the city. A good normal school, open to the Freedmen, is much needed in this State, and we confidently expect, under Providence, that one will be in operation at the capital some time during the coming year. Captain W. M. Colby, Bureau Superintendent, has not only coöperated heartily, but has often voluntarily acted as the agent of the Association. He is entitled to the gratitude of all friends of the cause of impartial education.

LOUISIANA.

Rev. J. W. Healy, President Straight University, New-Orleans, La., and Superintendent of Church Organization for Louisiana, Mississippi, and Texas.

MINISTERS AND TEACHERS.—Mrs. N. Ansell, Miss Florence Arter, Mr. Charles G. Austin, Miss Anna M. Beach, Miss Emma M. Brown, Miss Laura Birge, Miss H. Black, Rev. W. J. Brown, Mrs. A. M. Coffin, Miss Susan W. Crenshaw, Miss Flora Camp, Mr. Edward Crocker, Rev. Daniel Clary, Mr. J. H. Collins, Mrs. Mary Carson, Miss Alice Cumberland, Miss M. C. Cumerford, Miss R. Collyunna, Rev. Joseph Dutch, Miss Emma Dawse, Miss H. M. Dearth, Mr. L. A. Fuller, Mrs. L. A. Fuller, Miss Isadore Fredericks, Mrs. J. H. Henry, Miss Ellen E. Holloway, Mr.

James Hedgepath, Miss Eliza R. Hunt, Miss Sarah F. Hitch, Mr. Frank Joseph, Miss Emma C. Joye, Miss E. L. Lyon, Rev. Henry Lewin, Miss Agnes Lewis, Miss Emily Lobrie, Mr. Benjamin H. Lewis, Mrs. C. R. McKinley, Mr. Lewis McCoy, Mrs. M. V. Marshall, Mr. Edward North, Miss Laura Ogilvie, Rev. S. W. Otts, Miss N. Ramsey, Mrs. H. W. Ready, Rev. S. W. Rogers, Mrs. Eliza Rice, Mrs. Ellen E. Saville, Mrs. E. V. Sommers, Mr. John Stevenson, Miss Lucinda Smith, Mrs. H. Sheehan, Rev. S. P. Sloan, Rev. John Turner, Professor E. Tucker, Mr. J. C. Tucker, Mrs. J. C. Tucker, Rev. Nelson Taylor, Rev. Isaac Tongue, Rev. Isaac Williams, Rev. W. P. Ward, Rev. N. Whiting, Professor P. M. Williams, Miss Hester Woods, Mrs. Elvira Williams.

Number of pupils taught, 3104; reading, 2334; writing, 1243; in Sabbath-schools, 1406.

The work in Louisiana the past year has been under the immediate supervision of Rev. J. W. Healy, and has made commendable progress. As remarked in our last report, the most eligible sites for chapels and school-houses had been selected, and the foundation for our work in this State had been laid. Land was cheerfully donated, the colored people pledged the erection, and the Bureau furnished materials. As a result, we have school buildings in Amite, Port Hickey, Moodyville, Baton Rouge, Lockport, Greenville, Gretna, Algiers, New-Iberia, Point Coupee, Gentilly, Tangipahoa, Covington, Lovingville, and New-Orleans. In all of these we have day and Sunday-schools, and in most of them preaching has been enjoyed. These buildings are designed for the double purpose of school and church, and as the work of elementary instruction will be assumed by the State and a church element is developed, they can be made into neat and tasteful chapels. The cessation of the Bureau work, and our late occupancy of the field, alone prevented multiplying these educational and religious centres.

Such was the necessity for religious teachers among the Freedmen, and such the demand for our coöperation, that planters proffered temporary rooms and churches, their chapels free of rent, and by the rental aid from the Government we have commissioned during the year, for this field, sixty-four teachers, and have planted and sustained some fifty schools. The Superintendent of Education concedes that outside of New-Orleans the American Missionary Association has done more for the education of the Freedmen than all other agencies combined.

Up to this year, our organization had done comparatively little in Louisiana. While it early sent teachers here as elsewhere, and planted the first Freedmen's school in the State, yet, upon General Banks occupying the field, it transferred its teachers to military jurisdiction. Considering the newness of our recent work in the State, and the unprepared soil, we have great reason for gratitude to God for so abundant a harvest.

In addition to our elementary schools, we have planted two schools for higher learning, both incorporated institutions—the Collegiate Institute at Baton Rouge, and Straight University at New-Orleans. Both will serve an important purpose in the educational work of the State. The latter deserves especial mention.

STRAIGHT UNIVERSITY.

The following extract from the catalogue recently issued affords a sketch of its history and pfospective plans:

"New-Orleans, the commercial metropolis of the South-west, seemed especially to demand a school of higher learning; for one half of its population are of African descent, thousands of whom, free born, are persons of wealth and culture.

A site was selected on one of the most beautiful streets in the city. The American Missionary Association purchased the grounds, and the Freedmen's Bureau assured the erection of buildings to the value of $20,000. An act of incorporation was secured June 25th, 1869, with power to confer all such degrees and honors as are conferred by universities in the United States of America, and representative men in sympathy with the work were chosen a Board of Trustees.

"While the buildings were being erected, a normal department, numbering about sixty students, was opened in one of the churches. February, 1870, the building was completed, and at once occupied. The providence of God seemed to favor the enterprise from the beginning; and within these brief months more than eight hundred students have been instructed. Its beautiful and well-arranged apartments, ample modern facilities for instruction, scholarly and consecrated teachers, and the high moral tone of its culture render it preëminent as a school for youth.

"The Theological Department was organized with reference to fitting the ministers of the churches of Freedmen for their sacred and responsible work. Aid was furnished by that generous friend of the American Missionary Association, Deacon Josiah Reed, of South-Weymouth, Mass. Instruction has been given during the year in the fundamental doctrines of Christianity and in pastoral theology; and colored ministers of different denominations have availed themselves of its advantages. The instruction has necessarily been preparatory. Already good results are seen in the higher aspirations of the ministers, and in the order and purity of their churches. No class needs a Christian education more than the ministers and missionaries of Freedmen. As is the minister so will be the church. To meet the necessity of this department, it is proposed, on this memorial year of the Pilgrims, whose descendants have ever encouraged an educated ministry, to build in New-Orleans a memorial seminary, whose doors shall be open to all who desire to consecrate their lives to Christian and missionary work. To secure this result, the President of the University is authorized to make a special appeal to the friends of this enterprise at home and abroad.

"Lectures will commence the first Monday in October, and continue six months. Any person of Christian character intending to enter the ministry, and qualified to pursue with advantage the prescribed course of instruction, can enter this department free of charge.

"The Law Department was established because colored students are excluded from the law schools of the South. The enfranchisement of the Freedman should open to him, in a free republic, every avenue of usefulness, and proffer him every position of honor and trust. While primarily designed for this class, there will be no discrimination of race. Gentlemen of distinguished legal learning, and in cordial sympathy with the work, have pledged their influence and instruction.

"The Medical Department has been organized, and a faculty of eminent resident physicians and surgeons has been elected. Lectures will commence as soon as buildings and cabinets have been secured.

"The legislative act which established this department gave its professors the use of the Charity Hospital as a school of practical instruction. In this hospital there are generally about one thousand patients. Members of classes will have gratuitous admission to all the wards.

"For the Collegiate Department the requirements for admission and the course of study will be the same as adopted by the best American colleges.

"The Normal Department, arranged with reference to the education of teachers, comprises a thorough and systematic course of instruction, and pupils will be made familiar with those branches required to be taught in public schools. The course is interspersed with lectures, discussions, and model classes.

"The Academic Department is designed to prepare students for College; but it is also adapted to meet the wants of those who desire a thorough English education.

"The Elementary Department was temporarily organized to furnish instruction to that large class who have but little knowledge of the rudiments of an English education. Many of these are adults, and some have a fair education in their native language. This class is instructed in day and night-schools, and is an interesting feature of the University."

WHAT IS NEEDED.

The university must be endowed, to be permanently useful. Funds for scholarships and professorships are therefore needed. Christian beneficence

can not find a more remunerative investment than for these purposes. Hundreds of young men and women of rare talent and promise are waiting for the means of education. Every Christian scholar is like "a city set upon a hill." The South needs this illumination. A great and providential work is intrusted to this institution, and the stewards of Christian beneficence everywhere are invited to remember it in their prayers and aid it by their gifts.

Mr. Healy writes as follows of

CHURCH RECONSTRUCTION.

"A marked feature of our work in the South is that of church reconstruction, especially among the Freedmen. Churches in sufficient numbers may be found, but not after the New Testament model in principle or in practice. The Freedman is proverbially religious; but his religion is generally blind credulity, his worship fetich, and his practices immoral. As a rule, he has no intelligent conception of Christian doctrines, nor correct expression of Christian life. But a fraction of the ministry can either read or write, and but few of its members are even moral. This is the logical sequence of slavery. A Pilgrim Christianity presupposes both an intelligent and Christian morality. The church and the school-house are twin sisters in this work of human elevation, and essential in the culture of the mind and heart. To secure this end, the chapel is used as the sanctuary of learning and religion, and our young ministers, so far as competent, are both teachers and preachers. Churches have been organized in the most eligible centres, and have gathered into their fold the best minds in the communities where they are planted. Their pastors have been instructed so far as their time and our instrumentalities would warrant, in the theological school of the University, and the churches have been elevated by the elevation of their ministers. Already marked results are manifested. Moral purity and the marriage relation have been made fundamental; and though our churches have been small in membership, they have commended themselves for uprightness and order. To them, churches of other denominations look for examples, and thus these little lights are centres of illumination. Thirteen such churches have been planted in this State, and all are gaining in numbers and in influence. *Scores of churches might be planted had we the ministers; and the men might be secured, if we had the means to educate them.* The ministers of Freedmen can best be educated in the South, and hence the necessity of the schools where they may be trained. To the philanthropist and Christian no wider or greater field of beneficence can be found than in fitting ministers and missionaries to plant Pilgrim churches in this dark domain. Two hundred and fifty years we have been waiting to enter this field of Christian work, and shall it remain a waste when so white for the harvest?"

The need of a pure and intelligent colored ministry is becoming every day more apparent. The following graphic account of scenes in one of the "revival meetings," and which is a fair specimen of all such meetings, will show better than argument the need of an educated ministry:

"They jump, and stamp, and shout, and howl, and clap their hands. Now one woman is taken with the 'power.' She springs from her seat, throws back her head, tosses out her arms, and commences jumping up and down, rising each time more than a foot from the floor. Another woman takes hold of her and steadies her from behind, not seeking to stop or restrain her; but simply to prevent her from hurting herself, or falling upon any one else. Her eyes are shut, her arms flapping wildly, her joints loose; now she throws herself forward, and is hardly kept from falling over the benches; now she jerks back her head, much to the inconvenience of her supporter; suddenly she drops, and is picked up in an utter state of exhaustion. Meanwhile, every thing else has been going on without the least interruption. One man was taken with the 'spirit.' He jumped, and kicked, and threw himself wildly about; three men were required to help him; he fell among the women, threw himself against the posts, turned over benches, and almost knocked down those who were supporting him—acting like a maniac. In other parts of the room, others were more or less affected; some merely jumped up and down; some threw themselves on the floor, and some acted more like howling dervishes than worshipers in a church; but all without effect on the band of

'mourners.' Then the 'preachers' redouble their efforts; they stretch their whole bodies over the railing; great streams of sweat roll down their faces; and above the groaning, above the singing, can be frequently heard a warning to sinners or an entreaty to mourners. In a minute, up jumps a woman from among the mourners with a shout, 'I've shook off de debil. Go 'way, Satan!' 'O Jesus!' and her friends drag her to a seat, and rejoice over her. Instantly another follows, and then another, until in a few moments six or eight are gathered, as having 'j'ined de church.'"

Too much can hardly be said to represent the importance of our church work. It is indeed the fruitage from all our five years' planting. The wisdom of appointing Mr. Healy to superintend this, as well as to coöperate with the Freedmen's Bureau in establishing common schools, and with the trustees in building up Straight University, has been fully vindicated. To the unremitting zeal and energy of Colonel E. W. Mason, Bureau Superintendent, the Association also owes much of its success in Louisiana.

MISSISSIPPI.

MINISTERS AND TEACHERS.

Mr. Luther M. Anderson, Mrs. R. Anderson, Mrs. J. R. Antibus, Mr. H. S. Beals, Mrs. H. S. Beals, Miss Sarah Beals, Miss Lucy J. Beebe, Miss H. C. Bullard, Mr. J. N. Bishop, Miss Mary Close, Miss Amelia F. Cox, Miss Sarah A. Dickey, Miss Nellie Gone, Miss Emma Darrow, Mrs. L. S. Dickinson, Miss E. B. Franklin, Miss Eliza Gray, Mr. J. F. Galloway, Miss R. M. Hamilton, Miss Mary J. Hall, Miss Jennie Hammond, Miss S. M. Huggins, Mrs. Emma Huggins, Miss Lizzie F. Hart, Mr. Charles P. Hauger, Miss Anna C. Harwood, Miss M. J. Keen, Miss Kate B. Leas, Mr. Wesley Lee, Miss Sarah Mahoney, Miss E. A. Maunder, Miss Mary Murphy, Miss H. A. McClelland, Mr. D. McLacklin, Miss C. E. Pettibone, Mr. C. Phillips, Mrs. L. Rankin, Miss Emma Robbins, Mr. J. Rice, Miss Carrie A. Segur, Miss Mary J. Sherman, Miss Anna M. Somers, Miss M. R. Stull, Mrs. J. J. Thorndyke, Miss Mary C. Ward, Miss M. Waterbury.

Number of pupils taught, 2432; reading, 2095; writing, 1143; in Sunday-school, 1819.

Columbus Union Academy,

under Mr. Bishop, as principal, with some six other teachers, has been no less successful the past year than before. It so commanded the respect of the citizens that they determined to put the old academy for whites, also, under the care of Mr. Bishop. The attendance has been large, and progress such that many of the scholars were prepared to teach during the vacation. From the local school fund derived from the United States lands, some aid was given toward the support of our school, and in consequence, it was wholly free for three months. During the remainder of the term most of the pupils were prompt in the payment of a moderate tuition.

Tougaloo.

The enterprise at this place (ten miles from Jackson) is progressing, much to our satisfaction. A dormitory for male students has been completed, and one for females is nearly done. Some sales of land have been made to thrifty Freedmen, and portions have been rented; while one hundred acres are retained for cultivation by the students, under the superintendency of Mr. Beals. It is hoped that, as in this way many will be enabled to pay part of their expenses by work, the privileges of the institution may be extended to a much greater number than would otherwise be possible.

One main feature of the institution will be the normal department to train colored teachers. Governor Alcorn recommends to the Legislature the purchase

of our property, in order to found here a State normal school. If the State in this manner chooses to adopt what has been already well begun, the Association may still perhaps furnish the teachers, and at the same time use the proceeds advantageously elsewhere.

The Sabbath-school at Tougaloo has been particularly interesting. Some white converts as well as colored, with Mr. Beals's family, have been organized into a church. They are calling for a minister of the Gospel.

REVIVAL OF RELIGION AND OF TEMPERANCE.

Miss H. C. Bullard writes from Raymond, Miss.:

"My heart is singing for joy all the time lately. The spirit of God has been and is among us here. Ten or eleven of our pupils have consecrated themselves to God—others seem to be thinking very seriously.

"One very capable young man, a day-scholar last year, and this year, a night-pupil of mine, was ruining himself with whisky. Now, he says, by the help of God, he will never touch another drop. I talked and prayed with and for him last year, but could not obtain that promise; now he makes it freely. It is such a comfort to hear him pray in the young people's meetings. 'Clothed, and in his right mind,' he is a strong contrast to the dirty, ragged, half-drunken man who used to stagger about last year."

At Port Gibson, our school building has been well occupied. A few repairs by the Bureau have greatly improved the property. Our late principal, J. W. Stryker, is now County Superintendent, and the school will doubtless receive important assistance from the public funds the coming term.

By means of the cordial coöperation of Captain H. R. Pease, Bureau Superintendent, and recently State Superintendent of Education, we are enabled to put into the field many more teachers than had been anticipated. Experienced teachers of the A. M. A. were located at Aberdeen, Brookhaven, Grenada, Meridian, Raymond, Rodney, and Vicksburg, as well as other places, in the country districts.

HINDERANCES AT HOME.

Miss Anna M. Somers writes from Brookhaven, Miss:

"One great obstacle to the rapid improvement of these children is their want of language. Words in the text-books which we think exceedingly simple, and to a child with ordinary advantages at home would need no explanation, we find convey no idea to their minds; and when a lazy one comes to recite, there is such a juxtaposition of prepositions and conjunctions, of adjectives and adverbs, and ingenuity in the coinage of words, that one might well wonder how much time was spent in rearranging the sentence so as to have no two words come together that make sense. Words of similar sound but of diverse meaning are used in the wrong place by the parents, and the children learn of them, and it requires great care to eradicate the evils of home training. To assist in this we have asked the more advanced scholars to give each day one mistake in pronunciation or in grammar that they have heard during the last twenty-four hours, and to-day one of them informed me 'that the preachers made a heap of mistakes yesterday.' . . . There is considerable desire among the older pupils to make the most of the opportunities they are now having; but how to improve every moment is one of the many things they have yet to learn. Slavery never taught them that. When we closed for a week's vacation, one boy was just in long division, and when telling the others that they could study some by themselves, I said to him that I supposed he could go no further without help; but, to my surprise, on the Monday morning that we reopened school, he brought two slates covered with examples, and all but one or two correctly performed."

An excellent free-school system has been enacted by the Legislature, which will probably go into operation January 1st, 1871. This will make the demand for teachers still greater, both from the North and from our high and normal schools.

TEXAS.

MINISTERS AND TEACHERS.

Mr. James Burke, Mr. Miles Carter, Miss E. J. Dickinson, Miss E. M. Evans, Miss M. E. Green, Mr. William A. Jones, Miss Eunice Knapp, Miss Julia B. Nelson, Mr. E. J. Newcomb, Miss Nellie Nickerson, Mr. Warren Norton, Mrs. Julia A. Norton, Mrs. E. C. Porter, Rev. Aaron Rowe, Mr. J. O. Stevenson, Miss L. Stoneman, Miss Anna Spencer, Miss M. P. Stewart, Miss Sarah Skinner, Miss Rose Trussell, Miss M. D. Williams, Mr. James H. Washington.

Number of pupils taught, 1409; reading, 1311; writing, 909; in Sabbath-schools, 1583.

All our schools in Texas have been prosperous. The people seem better able to pay tuition there than in the other States. The Legislature failed to make provision for public schools, and time most valuable to the children of Freedmen is thereby lost. Hundreds of communities have never yet had schools. Entire counties are thus famishing for education. Our school building at Galveston is well constructed and commodious. Here will probably be our only Normal school for Texas, though another is needed in the interior of the State. After the resignation of Rev. J. Welch as Bureau Superintendent, the duties of that office were performed with no less efficiency and sympathy with our Association by Major Louis W. Stevenson. The houses at Houston and Galveston were completed under his supervision. Had it not been for the difficulty in securing sites, many more school-houses might have been erected.

At Brownsville, the Rev. Jeremiah Porter is still enjoying the Lord's blessing on his work. He preaches to the Freedmen once each Sabbath. A school-house has been built for them by the Bureau, and Mrs. Porter will provide a teacher in connection with her own mission seminary. This is an important out-post looking toward farther missionary labors in Mexico, and we have thought it wise to assist in holding it, though the colored population is not large.

LAND MONOPOLY.

W. A. Jones, one of our teachers at Brazoria, Texas, writes as follows:

"Every planter in this county owns from two to thirty thousand acres of land; but the most of them say that they are unable to sell, but want to buy. Mr. ———, who is the most extensive planter here, and who employs the largest number of hands, is not willing to give or sell any land for school purposes. He was one of the most cruel slaveholders in this country."

At Corpus Christi, there is promise of a successful church. A house of worship is greatly needed. Rev. A. Rowe writes from there April 1st, 1870:

"There is a much better state of feeling among the Freedmen here than when I wrote you before. The Spirit of God has touched their hearts. They have become united in their feelings. There are three intelligent and fine-looking persons quite anxious about their salvation—two men and the wife of one of the men. The woman reads and spells very well. She was a member of the Sabbath-school when I was here before in 1866. One of the men is as white as the majority of the *rancheros* in this country, yet he was a slave before the war. He is a member of the night-school, and learns very fast."

CHINESE MISSIONS.

CALIFORNIA.

Advisory Board.

Rev. GEORGE MOOAR, D.D., Rev. A. L. STONE, D.D.,
Rev. J. E. DWINELL, D.D., Rev. JOHN KIMBALL,
Rev. WALTER FREAR, Rev. J. W. ATHERTON.

MINISTERS AND TEACHERS.

Rev. JOHN KIMBALL, Superintendent.

Mr. Granville M. Dexter, Mr. Leroy B. Hindman, Miss Emma Jordan, Mr. C. H. Kimball, Mrs. Weeks.
Total number of pupils in night and Sunday-schools, 329.

Early in the year, Rev. John Kimball was appointed an agent, without salary, to obtain information and consult with the brethren on the Pacific coast about the part the Association should take in the evangelization of the Chinese. The Bay Association (Congregational) passed a resolution inviting us to the work and pledging coöperation, and appointing an advisory committee from their number. Early in the summer, it was determined that the district secretary of the Western Department should visit California and arrange a practical beginning. After visiting and addressing churches in different parts of the State, and fully consulting with the ministers, and carefully inspecting the condition and habits of the Chinese, as well as ascertaining in what places the greater proportion of them were located, and what was being attempted for them by other missionary agencies, it was decided to appoint Mr. Kimball superintendent, and to start night and Sabbath-schools in the towns, where little or nothing was done for them.

There is a hostile public sentiment prevailing in California against these people which in a measure affects the members of some of our churches, and has prevented them from undertaking any missionary work in their behalf. In consequence of this, it was thought advisable that Mr. Kimball visit the churches to induce, if possible, all which had no Chinese Sunday-schools to form them, to awaken an increased interest in those existing, and to tender the coöperation of a missionary in conducting a night-school, also, in the more populous places.

Missionaries were to be sent also where there were no Congregational churches, and where other denominations were doing nothing for these people. Upon this plan, night-schools have been opened at San Francisco, Oakland, Sacramento, and Grass Valley, and others will be opened, as soon as teachers can be procured, at Marysville, Oroville, Chico, and various other places. Sunday-schools are multiplying fast, and the interest in them has been greatly quickened within a few months.

From that at Oakland three have united with the First Congregational church. They had been members of Mr. Kimball's class.

The following, from a letter of Miss Jordan, our teacher at Oakland, illustrates the ingenuousness of some of the pupils and the hopefulness of the work:

"At six in the evening, one young man, aged nineteen years, and the Chinese overseer at the cotton-mill at San Antoine, comes regularly to my room for a private lesson in the Bible. He is now searching very anxiously after a better knowledge of the 'good Jesus.' He says, 'I want to know more about him, and so as by and by I like him too; he seem so good.' After three quarters of an hour of study and explanation, we sing 'Happy Land,' and have a short prayer. At one time he asked, 'Is that Jesus you pray, all same as the Jesus John the Baptist says is so good?' He says, 'By and by I will pray too, when I understand better.'"

The Chinese population of San Francisco, according to the late census return, is:

Male adults,	8900
Boys,	877
Female adults,	1769
Girls,	271
Total,	11,817

Estimated number in California, 30,000.

It is probable, therefore, that the number in the United States and territories will fall below eighty thousand. The immigration is now about equal to the average for the last ten years. The demand for their labor continues. They have lately been put upon one division of the Union Pacific, and there is a call for large numbers on railroads in the Southern States.

It will be wise, therefore, to count upon an increase rather than a diminution in this department of our missions.

RECAPITULATION OF WESTERN DEPARTMENT.

Total number taught in the Freedmen's schools, 8800; to read, 7381; to write, 4238; in Sunday-schools, 6937.

We have to report in the Western Department ten graded schools having some claim to be called high-schools, where there was but one a year ago.

Our purpose is still to give one good Normal school to each State as our permanent legacy to the Freedmen, and there is good prospect that this will be accomplished before the end of another year. One of the most encouraging features of the work is the eagerness of the scholars to fit themselves for teachers.

Number of churches formed or reorganized and materially aided by the American Missionary Association in the five States, 21; six more than reported last year. One Sunday-school in Mississippi took up a collection for missions to Africa. There has been a good degree of religious interest, showing that our teachers have not forgotten that they were also Gospel missionaries.

FOREIGN MISSIONS.

JAMAICA MISSION, WEST-INDIES.

STATIONS.

BRAINERD.....Rev. JOHN THOMSON, Mrs. THOMSON.
BRANDON HILL.....Rev. S. B. WILSON, Mrs. WILSON.
CHESTERFIELD.....Rev. C. B. VENNING, Mrs. VENNING.
ELIOT.....Rev. C. C. STARBUCK.
PROVIDENCE.....Under charge of Rev. S. B. WILSON.
RICHMOND.....

TEACHERS.

LUCY WOODCOCK, JANE WILSON, MARTIN HARRIS, WILLIAM DAVIS, LOUIS KELLY, JOHN PHILLIPS.

CHURCHES.

NAME.	Members.			Additions.			Removals.				No. in Sunday-Schools.	No. in Congregation.	Contributions.
	Male.	Female.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excommunicated.	Total.			
Brainerd	49	116	165	2	3	5	5	1	1	7	130	250	$200 00
Chesterfield	..	..	104	8	4	12	4	1	2	7	80	180	107 37
Brandon Hill	..	..	76	..	..	..	2	..	1	3	70	125	65 00
Providence	..	..	43	..	..	7	2	..	1	3	50	75	33 15
Eliot	..	..	57	..	1	1	1	..	1	2	88	..	59 41
Richmond	..	..	..	..	..	..	..	..	..	..	..	..	....

BRAINERD.

Rev. Mr. Thompson, reporting the death of five members of the Brainerd church, says:

"Three of them were natives of Africa, who, in their youth, were captured in their own land, sold into bondage, and were brought here in the last slave-ship that crossed the Atlantic, under the auspices of the English government. Here they heard the Gospel, made a profession in early life, were faithful to the end, and fell asleep in Jesus."

Concerning the general work, he says:

"Our congregations are usually good, and the word of life appears to be listened to with marked attention. Although we can only report two persons as having been received from the world, yet we have a number who lead us to hope that they enjoy a change of heart. We have not been without much anxious care in the church during the year, but we have enjoyed many tokens of divine favor. The work appears to be promising and hopeful, and we are sure that good is being done, and our hearts are made glad."

CHESTERFIELD.

Rev. Mr. Venning reports that during the earlier part of the year some disorders existed that led to the separation of ten members from the church, but all have since been restored, and eight others added on profession of their faith. Concerning the cases of discipline reported, Mr. Venning remarks:

"These frequent excommunications and restorations of members of our churches must seem strange to those acquainted only with churches more intelligent and stable. But, in your work among the Freedmen of the South, you may possibly come to understand better the unavoidableness of such a state of things. Churches formed of material brought by slave-ships from Guinea, and their descendants kept for many generations in a most degrading bondage, must necessarily be very different from those composed of such as the Mayflower landed on Plymouth Rock. I have been struck, in reading some of your communications from the South, to see the great similarity to the condition of our people here. The same forms of superstition and fanaticism, the same ignorance and false views of worship, the same laxness of discipline, all fostered by ignorant and, in some cases, worse than ignorant native preachers, obtain in your country and ours.

"In other respects, there is not much in common in the religious condition of our people and yours. The Freedmen of the South are far in advance of the Jamaica people in their zeal for knowledge, in their consequent rapid improvement, and in their liberality in supporting the institutions of the Gospel, etc. There has been a great falling off in these things in this island; for the people of these West-Indies were, for a few years immediately after emancipation, distinguished for zeal in religion and education; and for giving liberally also to maintain these good things. But it is not so now. The contributions of our churches to the support of the Gospel, etc., are very small. But it is true, also, that their means are small. The general complaint is, that they can get no market for their produce, or, as they express it, 'there is no selling.' Add to this, they are far from the market town, having to carry all their yams, coffee, etc., over twenty miles to Kingston, on their heads or on beasts with hampers. Another fact should be stated. I do not see much of extravagant expenditure of money on useless, hurtful things. Little is spent on tobacco—the only habitual smokers being among the older people—and not much on intoxicating liquors. Their wardrobe,—and here, if in any thing, they would be extravagant if they could—is scanty. Their dress, as they appear in public on Sabbaths, is, as a general thing, decent and becoming their circumstances. Some, however, can scarcely attain to providing decent clothing for themselves and families, and are kept from the house of God in consequence. Their houses too indicate any thing but wealth.

"In speaking thus of the straitened circumstances of our people, I can not, in truthfulness, attribute it to causes altogether independent of themselves. For while they are not given to vicious habits, which tend to impoverish them, yet they lack qualities of mind and heart which are essential to success. They are not indolent, yet they are not industrious after the manner of our countrymen. They are not extravagant, but neither are they wisely economical. They lack forethought, reflection, and practical wisdom in the management of their affairs. They possess little of the spirit of enterprise, and are especially lacking in that indomitable pluck which grapples with difficulties, and scorns to succumb to adverse circumstances."

BRANDON HILL AND PROVIDENCE.

These stations are both under the pastoral charge of Rev. S. B. Wilson. Seven additions are reported to the church at Providence, but none at Brandon Hill; there are there, however, "several young people attending an inquiry class, and several older ones asking admission to the church," from whom he hopes soon to report an increase. The congregations are about as last year. The Sabbath-school at Providence is large. In his review of the condition of his churches, Mr. Wilson says:

"Nevertheless, I and the little handful of Christians I have with me, have a very hard time in opposing the works of darkness and the wickedness around us. We are few and feeble; the wicked are many and strong, and we have to oppose them at every point, their ignorance, their superstition, their evil ways, and even their pleasures, and although we try to do this in a friendly and Christian way, yet we can not avoid giving offense. I know that some of the members of my church are intensely hated for no other reason than that they are firm in adhering to what is right, and will not descend to the low and wicked customs of those about them.

"One good Christian man, a deacon in our church, of whom every good man speaks well, one of the most inoffensive of men, and very kind to the people in sickness and trouble, has been especially an object of persecution. They have said every evil thing against him they could. They forced him into law unjustly, and, failing here, have destroyed his property."

A comparison of the immediate results of missionary and educational labors among the emancipated people of Jamaica and among the Freedmen of the South, must result largely in favor of the latter. The early desire of the freedmen of Jamaica for religious instruction and education, though strongly marked, was neither as intense, as intelligent, nor as abiding as among those of the South. Among the causes contributing to this result are the differences in the government of the two countries; the greater admixture of native Africans among the people of Jamaica, bringing with them their heathen superstitions; the comparative magnitude of the efforts here, the encouragement given to our Freedmen to become the owners of the soil; their contact, even while yet in bondage, with a comparatively intelligent white population, and their early possession of the elective franchise. In Jamaica, the masters were generally non-resident, and the control of the estates was left to managers, agents, and overseers—many of them in cultivation little, if any, superior to the slaves themselves. The slaves of the South were many of them brought into immediate contact with the families of their masters, catching insensibly something of their culture, listening *stealthily* to the most glowing sentiments in favor of the white man's liberty and the freest political discussions, and imbibing a longing desire for the education denied by law. Slavery is a bad educator; but it can not be doubted that *this intercourse*, though in many respects immensely deleterious, has been in a measure so overruled as to lead the emancipated slave to higher aspirations for freedom. Yet, though the fruits of labor may be less rich in Jamaica than here, they there call for the highest expressions of thankfulness to God for the many converted through their instrumentality, a large company of whom are now, we believe, in the mansions of rest.

WEST-AFRICA.—MENDI MISSION.

STATIONS.

Good Hope, (Sherbro Island,) Avery, Lawana.

MISSIONARIES.

Rev. G. P. Claflin, Mrs. Claflin, Mr. D. W. Burton, Mrs. Burton, Mr. C. S. Matteson, Mrs. Matteson, Mrs. M. M. Mair, Miss Emily Beeken, Miss Emily S. Porter.

NATIVE ASSISTANTS: Rev. G. B. Jewett, Mrs. Jewett, Samuel Goodman, Mrs. Goodman.

Beside these, there are several young men, educated at the mission-schools, who are giving the mission much aid as mechanics and laborers. In times past, honorable mention has been made of the name of Daddy Wilberforce, in connection with the mission work. He and his wife still remain veteran soldiers of the cross, to be depended on for any and every good work.

At our last annual meeting, five missionaries were reported absent on account of impaired health. Mrs. Mair returned to the mission early in the year, and Mr. and Mrs. Claflin, accompanied by Miss L. T. Dowling and Miss Emily Beeken, both from Ohio, sailed for Africa from Boston in January. We are pained to state that Mrs. Claflin was soon again compelled to return to America, from a chronic disease of the bowels. Mr. and Mrs. Burton are making preparations for an immediate return to the mission. They will be accompanied by Miss Emily S. Porter, from Illinois. These unavoidable changes are to be

deplored as very disadvantageous to the interest of the mission, besides seriously increasing its expense. Recent letters express the belief that the new missionaries will be able to endure the climate and do valuable service there.

Sherbro Island.

At GOOD HOPE the mission premises occupy two and a half acres of land, well planted with the tropical fruits. On it is a substantial brick chapel, 25 × 50 feet. The mission-house, built on pillars, high enough for a store-room below, is 28 × 40 feet in the front, and 26 × 50 feet in the rear—sufficiently large to accommodate another mission family. There are other small buildings on the premises, occupied by natives. The church at Good Hope has not increased during the year; the number of native members in good standing is about 30; many of whom, by their godly walk, give the mission much comfort, and assist in the work among the outside people. In the mission prayer-meeting often from eight to ten voluntarily take part. Rev. Mr. Jewett, at present in charge of the church, is well acquainted with the Mendi language, services in which are not needed at Good Hope. It is therefore greatly to be desired that his place at Good Hope may be supplied by an ordained missionary from this country, that he may give himself wholly to labors in the Mendi language. The Executive Committee would gladly respond to the cry of the mission for this much-needed help.

Bargroo River.

At AVERY STATION, the mission holds 160 acres of ground, (half a mile square.) The mission-house is built of stone, 25 × 40 feet, one story and attic. Here Mr. Burton, the business agent of the mission, impressed with the importance of mechanical industries for the people, erected a saw-mill, with funds contributed for that particular purpose, and had it in operation some time before he left the mission. At the time he left Africa, the first cost of the mill, the expense of running it, and the money paid for logs amounted to $6113.07, and the proceeds of the lumber made was $6413.44, leaving a balance in favor of the mill of $300.37. The effect upon the minds of the people, and especially on the character of the young men who have there been furnished employment, is said to be highly salutary. Mr. Burton will, before he returns, solicit additional funds for this department of industry, and take back more machinery with him.

Mr. Matteson was married to Miss Dowling in July last. They are assigned to this station. Mrs. Matteson writes full of hope concerning the mission work.

LAWANA, where Mr. Claflin is stationed, is a large native town about four miles from Mo-Tappan. He left the latter place, and had a mission-house built just outside of Lăwănă, to be in more immediate contact with the people than he could be at Mo-Tappan. He is giving a good deal of attention to the native language, preparing books, etc., and derives valuable aid from two young men educated at the mission schools.

The Mendi Mission presents a much more encouraging aspect than one year ago. True the climate is hostile, and the work has been much retarded by the frequent sickness of the missionaries; but in this there is favorable change, as the missionaries are coming to a better understanding of it. Gradually more of those educated at the mission are exhibiting a Christian example, and aiding in the work. An abundance of work is offered to their hands, and all are encouraged.

The opening thus presented, the call of the people for missionary labor and

laborers must be met with hope, the advantages already gained must be held, as the strongholds through which the young men and women now being trained in our schools for missionary labor in Africa may enter and spread over the country, claiming it in the name of Jesus as a part of his glorious inheritance—a redeemed, purified, and saved world.

Looking at Africa, we see her needy, perishing for the bread of life, and crying for the return of her children; and there are providential indications that they must be the heralds of the cross, the messengers of salvation, for a large part of that continent.

In our own land we see a great multitude of her descendants, long enslaved, now free, under Christian training in our schools, and a few of them already longing for the glorious work of publishing the Gospel to the destitute of their own race. A portion, though relatively a small portion, of the funds needed is secured to the Association for this particular object. Is not this God's call upon the American Missionary Association and its friends, to this special field of labor for Christ and the world's redemption?

SANDWICH ISLANDS.

Makawão.

OUT-STATIONS: Huelo in Hamakua, and Keokea in Kula; also Kekapolepo.

MISSIONARIES: Rev. J. S. Green, Mrs. A. C. S. Green.

NATIVE HELPERS: Kaili and Kekahuma.

DEACONS: Kelawe and Kekua.

The church at Makawao is Congregational. Mr. Green, in his report of the labors of the year, gives no statistics of the church. His last statistical report showed that since his organization of this church, twenty-seven years ago, he has received into it 350 members, about 200 having passed away from it by death or removal, and 70 by church discipline, leaving 75 in good standing. The year has been one of more than usual trial to the church and people from sickness and death. Mr. Green has been laid aside from his usual service ten Sabbaths. Many of the people had died, both at Makawao and Huelo, and the last quarterly return of births and deaths show four or five of the latter to one of the former. At the latest dates, the sickness in his field appeared to be abated. Of the general decrease in the population of the islands, Mr. Green says, "My entire field from Huelo to Keokea has been sparsely peopled ever since I became connected with it in 1843; but the decrease has been constant from that time to this, and is more rapid this year than I have ever known it."

It seems impossible to arrest this decrease, every indication pointing to a passing away of the native Hawaiian, and a peopling of the islands mainly by an English-speaking population.

[redacted] MISSION.

Bangkok, Siam.

MISSIONARIES: Rev. D. B. Bradley, M.D.; Mrs. Bradley; Mr. George G. Graham, assistant.

This mission has another year been made self-sustaining, mainly through the use of the printing-office, the excess of its receipts over expenditures being more than sufficient to sustain the mission. The results of spiritual labor do not, however, equal its material prosperity. The strongholds of Buddhism

show little impression from the assaults of gospel truth, and comparatively few native Siamese have yet been numbered as converts to the faith of Christ. How much this is due to the hold which that ancient superstition has over the native mind, and how much to the fact—probably the natural outgrowth of the superstition—that little, if any, deference is paid to truth between man and his fellow, can not be determined. The fact remains, the results of missionary labor in Siam have not been conspicuous. After the labors of about twenty years, Dr. Bradley can speak with confidence of very few won to the love of Christ.

On the other hand, the tenacity with which all the missionaries of different boards laboring there hold on to the belief that the abundant seed-sowing of past years, through the press and by the mouths of Christ's disciples, will, and as they hope speedily, bring forth a rich harvest to the glory of God in the salvation of men, is truly remarkable. As yet, however, the friends of missions in that country walk by faith and not by sight. The time of rejoicing has not yet come. Dr. Bradley is looking forward with hope to the early return of a member of his own family as an ordained minister and fellow-laborer in the mission.

SUMMARY STATEMENT

OF THE CHURCHES AND INSTITUTIONS OF LEARNING, UNDER THE CARE OF THE ASSOCIATION,

AMONG THE FREEDMEN.

CHURCHES.

Hampton, Va.—Organized November, 1869, with 15 members.

Beaufort, N. C.—Rev. Edward Bull, pastor. Organized November, 1870, with 8 members.

Dudley, N. C.—Rev. John Scott, pastor; 35 members, 100 in Sabbath-school.

Wilmington, N. C.—Rev. Henry B. Blake, pastor. Organized May, 1870, with 11 members.

Charleston, S. C.—Plymouth Church, Rev. J. T. Ford, pastor; 195 members, 100 in Sabbath-school.

Savannah Ga.—Rev. Robert Carter, pastor; 65 members; 185 in Sabbath-school.

Macon, Ga.—Rev. E. E. Rogers, pastor; 50 members, 350 in Sabbath-school.

Andersonville, Ga.—No pastor. Rev. E. E. Rogers preaches there occasionally.

Berea, Ky.—Rev. John G. Fee, pastor; 151 members, 232 in Sabbath-school.

South Fork, Ky.—Rev. George Candee, pastor, with four other regular and three occasional places of preaching; 9 members.

Camp Nelson, Ky.—Rev. Gabriel Burdett, pastor; 191 members, 200 in Sabbath-school.

Nashville, Tenn.—Union Church, Rev. Henry S. Bennett, pastor; 53 members, 300 in Sabbath-school.

Memphis, Tenn.—Rev. W. W. Mallory, pastor; 62 members, 50 in Sabbath-school.

Chattanooga, Tenn.—Union Congregational Church, Rev. E. O. Tade, pastor; 37 members; 150 in Sabbath-school.

Atlanta, Ga.—Rev. C. W. Francis, pastor; 80 members, 250 in Sabbath-school.

Talladega, Ala.—Rev. J. J. Strong, pastor; 50 members, 175 in Sabbath-school.

Montgomery, Ala.—Rev. J. A. Bedient, pastor. Organized December, 1869, with 13 members; 100 in Sabbath-school.

Marion, Ala.—Union Church; Rev. G. W. Andrews, pastor elect. Organized with 12 members; 100 in Sabbath-school.

Tougaloo, Miss.—Church recently organized during the year, 16 members; 100 in Sabbath-school; no pastor.

Lawrence, Kansas.—Rev. J. H. Payne, pastor.

Leavenworth, Kansas.—Rev. J. E. Wier, pastor.
Topeka, Kansas.—Rev. W. W. Wier, pastor.
In *Louisiana*, thirteen churches have been organized by Rev. J. W. Healy, and are under his care, but are ministered to by native pastors.

CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.—Value of property, $90,000; number of teachers, 10; number of pupils, 200. Boarding accommodations for 100 students.
Atlanta University, Atlanta, Ga.—Value of property, $75,000; number of teachers, 7; number of pupils, 99. Boarding accommodations for 100 students.
Talladega College, Talladega, Ala.—Value of property, $50,000; number of teachers, 8; number of students, 130. Boarding accommodations for 85 pupils.
Straight University, New-Orleans, La.—Value of property, $25,000; number of teachers, 15; number of pupils, 800. No boarding accommodations.
Normal School, Tougaloo, Miss.—Value of property, $30,000; number of teachers, 3; number of pupils, 100. Boarding accommodations for 75.
Fisk University, Nashville, Tenn.—Value of property, $50,000; number of teachers, 17; number of pupils, 477. Boarding accommodations for 100.
Berea College, Berea, Ky.—Value of property, $45,000; number of teachers, 11; number of pupils, 250. Boarding accommodations for 100 students.

GRADED AND NORMAL SCHOOLS.

Williston School, Wilmington, N. C.—Value of property, $13,000; number of teachers, 12; number of pupils, 375.
Washburn Seminary, Beaufort, N. C.—Value of property, $1500; number of teachers, 6; number of pupils, 281.
Avery Institute, Charleston, S. C.—Value of property, $22,000; number of teachers, 9; number of pupils, 338.
Lewis High-School, Macon, Ga.—Value of property, $12,000; number of teachers, 10; number of pupils, 521.
Beach Institute, Savannah, Ga.—Value of property, $5000; number of teachers, 12; number of pupils, 445.
Storrs School, Atlanta, Ga.—Value of property, $19,000; number of teachers, 8; number of pupils, 350.
Normal School, Jacksonville, Fla.—Value of property, $17,000; number of teachers, 5; number of pupils, 347.
Emerson Institute, Mobile, Ala.—Value of property, $30,000; number of teachers, 11; number of pupils, 600.
Swayne School, Montgomery, Ala.—Value of property, $15,000; number of teachers, 11; number of pupils, 500.
Lincoln School, Marion, Ala.—Value of property, $5000; number of teachers, 7; number of pupils, 250.
Burrell School, Selma, Ala.—Value of property, $7000; number of teachers, 8; number of pupils, 450.
Howard School, Chattanooga, Tenn.—Value of property, $6000; number of teachers, 5; number of pupils, 200.
LeMoyne Institute, Memphis, Tenn.—Value of property, $8000; number of teachers, 5; number of pupils, 300.
Ely Normal School, Louisville, Ky.—Value of property, $20,000; number of teachers, 8; number of pupils, 350.
Normal School, Lexington, Ky.—Value of property, $8000; number of teachers, 7; number of pupils, 400.
Ariel Academy, Camp Nelson, Ky.—Value of property, $2000; number of teachers, 2; number of pupils, 100.

COMMON SCHOOLS.

Maryland.—Prince Frederick.
District of Columbia.—Washington.
Virginia.—Franklin Depot, Eastville, Lottsburg, Alexandria, New-Market, Church Hill, Pungoteague, Drummondtown, Chincoteague, Williamsburg, Berryville, Capeville, Bridgetown, Fort Magruder, Newport News, Franktown, Millwood, (Baptist,) New-Market, (Baptist.)

North-Carolina.—Washington, Morehead City, Smithfield, Raleigh, Dudley, Fayetteville, Whitesville, Kinston.
South-Carolina.—Hilton Head, Winnesboro, Beaufort.
Georgia.—Thomasville, Fort Gaines, Augusta, Darien, Greensboro, Brunswick, Andersonville, Blackshear, Bainbridge, Newton, Sapelo Island, Berne, Cuthbert, Ditmersville, Cartersville, Jonesboro, Marietta.
Florida.—Gainesville, St. Augustine, Monticello, Tallahassee, Ocala.
Alabama.—Eufaula, Calhaba, Tuskegee.
Tennessee.—Gallatin, Smyrna.
Kentucky.—Ashland, Augusta, Covington, Cynthiana, Danville, Falmouth, Mayslick, Maysville, Millersburg, Mount Sterling, Nicholasville, Parksville, Paris, Georgetown, Kingston, Keene, Lancaster, Richmond, Shelbyville, Springfield, Shipsville, Stanford, Versailles, Winchester.
Missouri.—Fulton, Ironton, Lebanon, Osceola, Palmyra, Richmond, Spring Valley, Warrensburg, Westport.
Kansas.—Lawrence, Topeka, Leavenworth.
Arkansas.—Arkadelphia, Batesville, Fayetteville, Fort Smith, Lewisville, Pine Bluff, Van Buren, Washington, Camden, Lake Village.
Louisiana.—Algiers, Amite City, Baton Rouge, Carrollton, Cottonport, Gentilly Road, Greenville, Gretna, Hammond Station, Lockport, Jefferson City, Monroe, New-Iberia, Moodyville, Port Hickey, St. James Parish, St. John Baptist Parish, Terrebonne.
Mississippi.—Aberdeen, Bridgeway, Brookhaven, Canton, Grenada, Hernando, Meridian, Natchez, Oxford, Port Gibson, Raymond, Rodney, Yazoo City.
Texas.—Austin, Brazoria, Columbus, Corpus Christi, Hallettsville, Harrisburg, Huntsville, Marshall, Victoria.
Illinois.—Cairo, (Baptist,) Mound City, (Baptist,) Villa Ridge, (Baptist.)

RECAPITULATION.

Churches	35
Number of church-members	1053
Chartered institutions of learning	7
Graded and normal schools	16
Common schools	147
Value of school property	555,500

Of which $112,000 worth is under the care of trustees.

NOTE.—We add from the full record of our schools the following items:

Whole number of scholars in day-schools	19,500
Scholars in night-schools	2,348
In Sabbath-schools	16,254
Whole number of different pupils	21,848

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

736. WHOLE NO. 8683.

Adams, Mrs. B. P., Topsfield, Mass.
Adams, Mrs. Francis J., Westborough, Mass.
Adams, Rev. Harvey, New-Hampton, Iowa.
Adams, Henry S., Hyde Park, Mass.
Adams, Miss Maria C., Manchester, N. H.
Adams, Deacon Samuel, Castine, Me.
Adams, Samuel, Castine, Me.
Adams, Mrs. Samuel, Castine, Me.
Adams, Oliver, Winchendon, Mass.
Albertine, Frederick Wm., Sprague, Ct.
Aldrich, Rev. J. K., East-Bridgewater, Mass.
Allen, A. B., Otsego, Mich.
Allen, Deacon Alexander, Sprague, Ct.
Allen, Deborah, Salem, Ohio.
Allen, Mrs. Deborah, Adrian, Mich.
Allen, Edson, Toledo, Ohio.
Allen, Mrs. Edson, Toledo, Ohio.
Allen, Mrs. Richard N., Pittsford, Vt.
Allen, Mrs Sarah B., Gardner, Mass.
Allen, Stephen, Adrian, Mich.
Ames, Mrs. Berton, Springville, N. Y.
Andrews, George W., Danvers, Mass.
Andrews, Valorous, Deerfield, Mass.
Andrus, Mrs. Emily, Allegan, Mich.
Anthony, James H., Taunton, Mass.
Ashley, Mrs. Hiram, Nunda, N. Y.
Atkinson, Rev. A. M., Wabash, Ind.
Atkinson, Mrs. A. M., Wabash, Ind.
Atkinson, Miss Josephine B., Derry, N. H.
Avery, Frank, Talcottville, Ct.

Babb, Mark B., Natick, Mass.
Bagg, Mrs. Aaron, West-Springfield, Mass.
Bailey, Mrs. A. N., Washington, D. C.
Bailey, Mrs. Eber O., Westborough, Mass.
Bailey, Solomon E., New-Britain, Ct.
Baird, Rev. E. F., Martinsburg, Ohio.
Baker, Mrs. J. W., New-York, N. Y.
Baker, Mrs. Pamelia, Castalia, Iowa.
Baker, W. H., Castalia, Iowa.
Ballard, Mrs. Anson, Appleton, Wis.
Ballard, Rev. James, Grand Rapids, Mich.
Bancroft, Selwyn, Lowell, Mass.
Banfield, Annie Fiske, Washington, D. C.
Banfield, Helen Fiske, Washington, D. C.
Banfield, Richard, Washington, D. C.
Barber, Deacon Jerijah, Plainfield, Mass.
Barnard, Mrs Mary J., Bloomingdale, Ill.
Barnes, Rev. Wm. Guthrie, Sag Harbor, N. Y.
Barney, Mrs. Mary F., Providence, Ill.
Barnstable, Richard, Chesterfield, Ill.
Barrows, Rev. Homer, Lakeville, Mass.
Bartlett, Miss Lydia, Amsterdam, N. Y.
Bartlett, William J., Lee, Mass.
Bassett, Anna E., Watertown, Ct.
Batchelder, Ezra D., North-Brookfield, Mass.
Batt, Mrs. Mary D., Leominster, Mass.
Batt, Rev. William J., Leominster, Mass.
Battles, Mrs. Warren, Fitchburg, Mass.
Baxter, Marshall D., Lyme, N. H.
Baxter, William, Richmond, Ind.
Beach, Rev. J. W., Windsor Locks, Ct.
Beach, Mrs. Lucinda, Burton, Ohio.
Bebout, John, Savannah, Ohio.
Beebe, Henry, Ellington, Ct.
Beebe, Miss P. M., Talladega, Ala.
Benton, George, Smyrna, Mich.
Billings, Miss Mary Jane, Ledyard, Ct.
Birge, Mrs. Nancy M., Farmington, Ill.
Biscoe, G. S., New-Hampton, Iowa.
Bishop, Pliny F., Sheburne, Mass.
Bissell, Lewis, Talcottville, Ct.
Blackman, Mrs. Abbie E., Worcester, Mass.
Blake, Enoch E., Hyde Park, Mass.
Blakeman, Miss Bessie C., New-Haven, Ct.
Blanchard, Bera, Cumberland Centre, Me.
Blanchard, Mrs. Hannah P., Oregon, Mo.
Blanding, A. D., Pawtucket, R. I.
Bliss, Lizzie F., Springfield, Mass.
Blodgett, Percival, Templeton, Mass.
Blood, Alecia S., Worcester, Mass.
Blood, George D., Groton, Mass.
Boardman, Miss Nellie M., San Francisco, Cal.
Bogue, Mary S., Chicago, Ill.
Bogue, O. A., Chicago, Ill.
Bone, Matilda, Nora, Ill.
Botsford, Mrs. F. L., Plainville, Ct.
Boughton, C. B., Chicago, Ill.
Boynton, William J., Groton, Mass.
Bradbury, Mrs. S. A., Hyde Park, Mass.
Bradley, Mrs. L., Racine, Wis.
Bradway, William H., Medina, Ohio.
Bragg, Miss Eliza, Vergennes, Vt.
Brainerd, Rev. David S., Lyme, Ct.
Brand, Rev. James, Danvers, Mass.
Brastow, Deodat, Brewer, Me.
Bridgeman, Mrs. Levancia, Oberlin, Ohio.
Bridgeman, Rev. William, Oberlin, Ohio.
Briggs, Mrs. J. B., Chicago, Ill.
Brigham, Dexter P., Westborough, Mass.
Brigham, Joseph H., Dover, Ill.
Brigham, Theodore F., Dover, Ill.
Bronson, Miss Carrie G., Amsterdam, N. Y.
Bronson, Miss Mary A., Washington, Ct.
Brooks, Rev. Edward P., Paris, N. Y.
Brown, Rev. George, Newark, N. J.
Brown, Rev. Henry E., Talladega, Ala.
Brown, Mrs. Henry E., Talladega, Ala.
Brown, Rev. Justin N., Talladega, Ala.
Brown, Mrs. Justin N., Talladega, Ala.
Brown, Miss Mary J., North-Haven, Ct.
Brown, N. Porter, Westborough, Mass.
Brown, Thomas L., Gilead, Ct.
Buell, Charles, East-Bloomfield, N. Y.
Bullard, Amos E., Medway Village, Mass.
Bullard, Mrs. Edwin, Westborough, Mass.
Bushnell, Lynde E., Hanover, Ct.
Bushnell, N. T., New-Haven, Ct.
Bursley, Alona A., Northbridge Centre, Mass.

Callender, D. B., Medford, Mass.
Carter, Mrs. Lucinda, Waverly, Ill.
Carter, Richard H., Atlanta, Ga.
Case, Mrs. Jenny, Cordova, Ill.
Champlin, Mary A., Brooklyn, N. Y.
Champlin, Susan, Brooklyn, N. Y.
Chandler, Mrs. Anna C., Tewkesbury, Mass.
Chandler, Mrs. John W., Fitchburg, Mass.
Chapin, Frank S., East-Bloomfield, N. Y.
Charter, Henry, Talcottville, Ct.
Chatfield, Chester, New-Haven, Ct.
Childs, Sarah A., Braintree, Mass.
Claflin, Luther, Upton, Mass.
Claflin, Miss Sarah C., Westborough, Mass.

Claflin, Miss Susan, Lombard, Ill.
Clapp, Mrs. Horatio B., East-Brookfield, Mass.
Clark, Rev. A. W., Gilead, Ct.
Clark, Rev. Charles W., Charlotte, Vt.
Clark, George R., Chicago, Ill.
Clark, William A., Atlanta, Ga.
Clark, William A., Sunderland, Mass.
Clark, William P., Medina, Ohio.
Clarke, Mrs. Ellen A., Syracuse, N. Y.
Clarke, Theodore Wadsworth, Syracuse, N. Y.
Clift, Hon. Joseph W., Savannah, Ga.
Cobb, Rev. Solon, Medford, Mass.
Cobleigh, Mrs. John H., Fitchburg, Mass.
Coburn, Hon. John, Washington, D. C.
Cole, Mrs. Harriet L., Lake City, Minn.
Collester, Maro, Gardner, Mass.
Colton, Mrs. Sarah B., East-Hampton, Mass.
Cone, William E., Moodus, Ct.
Conner, Jacob H., Westfield, Mass.
Cook, Miss Ella, Austin, Minn.
Cook, Miss Jennie, Granby, Mass.
Cook, John H., New-York, N. Y.
Cook, Mrs. R. H., New-York, N. Y.
Cook, Rev. Silas P., Windsor, Vt.
Corse, James P., Racine, Wis.
Cowan, Miss Laura A., Crawfordsville, Ind.
Cowgill, Mrs. Mary A., Warsaw, N. Y.
Crane, Augustin Averill, New-Haven, Ct.
Crocheran, Henry S., Richmond, N. Y.
Cross, Frank C., Montague, Mass.
Cross, Rev. R. T., Oberlin, Ohio.
Crowell, Mrs. J. J., Nora, Ill.
Cummings, Deacon Geo., Winchendon, Mass.
Curtis, Rev. Ethan, Camden, N. Y.
Curtis, Homer, Neponset, Ill.
Curtis, Mrs. Mary B., Newton, Mass.
Curtiss, Mrs. Johanna S., Warren, Ct.
Cushing, George B., Buda, Ill.
Cushman, Mrs. Sarah J., Pawtucket, R. I.

Damon, Mrs. Addison, Fitchburg, Mass.
Daniels, Charles H., Worcester, Mass.
Daniels, Mrs. William P., Worcester, Mass.
Davis, Mrs. Moses G., Westborough, Mass.
Dawes, Mrs. George, Ripon, Wis.
Day, Amasa, Moodus, Ct.
Day, Mrs. P. B., Derry, N. H.
Debay, Rev. B., Chicago, Ill.
Deming, Newell P., New-Britain, Ct.
Denison, Frank C., Castleton, Vt.
Derby, Philander, Gardner, Mass.
Dexter, Benjamin G., Providence, R. I.
Dick, Mrs. Irene J. Barber, Geneva, Ohio.
Dickinson, Mrs. S. S., Appleton, Wis.
Dimmick, Miss Emma A., West-Stafford, Ct.
Dixon, John S., Charlevoix, Mich.
Dorman, Deacon Joel, Hampton, Ohio.
Dorr, Mrs. Mary Ann, Augusta, Me.
Dorr, Samuel, Neponset, Ill.
Dougherty, Mrs. Elizabeth P., Newark, N. J.
Dougherty, Henry M., Newark, N. J.
Dow, H. P., Manhattan, Kansas.
Dow, Deacon S. H., Enosburg, Vt.
Dow, V. M., New-Haven, Ct.
Downing, Franklin, Gilsum, N. H.
Drinkwater, Perez Gray, Yarmouth, Me.
Dudley, Rev. A. L., Granville, Ohio.
Dudley, Mrs. Ann, Grafton, Mass.
Duncan, Mrs. J. D., Grand Rapids, N. Y.
Dunleavy, Miss Jennie, Granville, Ill.
Dunn, John A., Gardner, Me.
Dunning, Rev. Andrew, Thompson, Ct.
Durfee, William, Wyoming, N. Y.

Earl, Mrs. Sarah J., Litchfield Corners, Me.
Easton, Robert T. B., Wilton, Ct.
Eaton, Mrs. Benjamin, Wakefield, Mass.
Edwards, Mrs. Joanna W., Youngstown, Ohio.
Eldridge, Mrs. James, West-Springfield, Mass.
Eldridge, Deacon J. L., New-Haven, Ct.
Ellis, Charles L., Roxbury, Vt.
Emmons, Charles, Brooklyn, S. D., N. Y.
Estes, Edwin C., Brooklyn, N. Y.

Fernando, Miss Lottie, Atlanta, Ga.
Field, Mrs. Thomas, Conway, Mass.
Fisher, Mrs. Nahum, Westborough, Mass.
Fiske, Mrs. Maria, West-Boylston, Mass.
Flagg, Mrs. James, Castleton, Vt.
Foster, Rev. Eden B., D.D., Lowell, Mass.
Francis, Mrs. H. M., Atlanta, Ga.
Frazier, Mrs. Diana, Atlanta, Ga.
Freeman, Mrs. Rufus, Seville, Ohio.
Fuller, Mrs. Hannah W., Newton, Mass.
Fuller, J. B., Atlanta, Ga.
Fullerton, Rev. B. M., Palmer, Mass.
Fulton, Mrs. M. Augusta, Hudson, Wis.

Gallup, Mrs. Mary Ellen, Ledyard, Ct.
Gallup, Nathan Sands, Ledyard, Ct.
Gano, Howell, Cincinnati, Ohio.
Gardner, Rev. Austin, Canton Centre, Ct.
Gardner, H. C., Talcottville, Ct.
Gardner, Miss Margaret, West-Bloomfield, N.Y.
Garland, George C., Medway Village, Mass.
Geer, Miss Prudence Emma, Ledyard, Ct.
Gilles, Rev. Thomas, Algonquin, Ill.
Gilmore, Mrs. Eliza, Cedar Rapids, Iowa.
Gilmore, Frank B., Ellington, Ct.
Goddard, Nelson W., Brattleborough, Vt.
Goodale, H., Plainville, Ct.
Goodwin, Mrs. Eliza S., East-Bloomfield, N. Y.
Gould, Ariel, Topsfield, Mass.
Gough, Rev. J. J., Avon, Ohio.
Gowing, James, Medford, Mass.
Graham, Lewis H., Gardner, Mass.
Graves, Mrs. Celia, Atlanta, Ga.
Gray, Henry, M.D., Bloomfield, Ct.
Gregg, Mrs. Clarissa, Brewer, Me.
Gregory, Rev. T. J., Farm Ridge, Ill.
Gridley, Deacon B. F., Providence, R. I.
Griggs, Miss Ellen M., Brookline, Mass.
Griswold, Elizabeth, Peoria, Ill.
Griswold, John M., Castleton, Vt.
Grout, John M., Medford, Mass.
Grout, Sylvester B., West-Brattleborough, Vt.
Guernsey, Deacon William C., Castleton, Vt.
Gunn, George A., Sunderland, Mass.

Hall, Franklin, Wakeman, Ohio.
Hall, Mrs. S. E., Whitehall, N. Y.
Halley, Rev. Eben, Cincinnati, Ohio.
Halton, Lucinda C., Milwaukee, Wis.
Ham, Samuel C., New-York, N. Y.
Hamlin, H. W., Plainville, Ct.
Hammond, John, Crown Point, N. Y.
Hammond, Thomas, Crown Point, N. Y.
Hand, Birney, Chicago, Ill.
Harlow, Deacon Arunah, Shrewsbury, Mass.
Harrington, L., Worcester, Mass.
Harris, Rev. George, Auburn, Me.
Hart, Miss Jenny, Farmington, Ct.
Hastie, George, Florence, Ind.
Haskell, Miss Abbie, North-Brookfield, Mass.
Haskins, Mrs. Matilda T., Medford, Mass.
Hawkes, General George P., Templeton, Mass.
Hawkes, Thomas B., Templeton, Mass.
Hawkins, Hiram J., New-Britain, Ct.
Hay, Rev. Albert, Crystal Lake, Ill.
Haywood, Deacon Charles, Springfield, Vt.
Heath, Mrs. Edwin, East-Douglass, Mass.
Hedden, Ambrose, Talladega, Ala.
Henry, Rev. James, Cresco, Mich.
Herrick, Charles, Topsfield, Mass.
Herrick, Mrs. Charles, Topsfield, Mass.
Herrick, Mrs. Laura C., Clarendon, Vt.
Hibbard, Mrs. Martha, North-Brookfield, Mass.
Hill, Edmund, Candia, N. H.
Hitchcock, Dr. E., West-Williamsfield, Ohio.
Hitchcock, Justin B., Deerfield, Mass.
Hobbs, Rev. Simon L., Erving, Mass.
Holton, Mrs. R. B., Savannah, Ohio.
Hood, J., Nora, Ill.
Howard, Mrs. Ardelia, Fitchburg, Mass.
Hoyne, Michael A., Chicago, Ill.
Hubbard, Miss Julia M., Sunderland, Mass.
Hulbert, Halsey, Seville, Ohio.
Hull, Deacon Alfred G., Guilford, Ct.
Hull, Miss Emily C., Clinton, Ct.
Humphrey, Charles, Yarmouth, Me.

Hungerford, Mrs. Lucinda, Union City, Mich.
Hutchinson, Dr. Ira, Cromwell, Ct.
Hyde, Ezra, Winchendon, Mass.

Jackson, Miss Caroline B., Newton, Mass.
Jackson, Miss Cornelia W., Newton, Mass.
Jackson, Miss Ellen D., Newton, Mass.
Janes, Rev. L. R., Onondaga Valley, N. Y.
Janes, Mrs. L. R., Onondaga Valley, N. Y.
Jerome, Mrs. Irene, Pompey, N. Y.
Johnson, Mrs. Addie M., Rochester, Ct.
Johnson, E., Waverly, Iowa.
Johnson, Mrs. H., Plainville, Ct.
Johnson, Deacon I. T., Upton, Mass.
Jones, Rev. F. C., Franklin, Ct.
Jones, Julian H., M.D., Bradford, Vt.
Jones, Mrs. Phebe Jane, Wellsville, N. Y.

Kellogg, Mrs. George, Jr., Rockville, Ct.
Kimball, Clark R., Chicago, Ill.
Kimball, David T., Lowell, Mass.
King, A. J., North-Madison, Ohio.
King, Elisha A., Providence, R. I.
King, Moses Bradford, Rochester, N. Y.
Kingery, Rev. David, Columbus, Ohio.

Ladd, Rev. Alden, Roxbury, Vt.
Langdon, William C., Castleton, Vt.
Lathrop, Miss Mary S., Jewett City, Ct.
Lawrence, Charles, Montague, Mass.
Lawrence, William P., Colebrook, Ct.
Lawson, Mrs. Jane, Savannah, Ohio.
Leach, Philander, Bridgewater, Mass.
Learned, Charles H., Montague, Mass.
Lee, Mrs. Lydia L., Union City, Mich.
Lee, William L., Chicago, Ill.
Leland, Deacon Charles H., Upton, Mass.
Leland, E. S., Upton, Mass.
Lewis, Isham, Atlanta, Ga.
Linnell, Joseph, Granville, Ohio.
Litchfield, Mrs. Cordelia, Cohasset, Mass.
Little, Mrs. Eunice B., Tabor, Iowa.
Lloyd, E. S., Cincinnati, Ohio.
Lloyd, H. P., Cincinnati, Ohio.
Locke, William D., New-Ipswich, N. H.
Loomis, Rev. A. L. P., Elkhorn, Wis.
Lorbeer, Mrs. A. E. W., Springvale, Iowa.
Lord, Mrs. Sophronia D., Lebanon Centre, Me.
Lowe, Mrs. Charles, Fitchburg, Mass.
Lowe, Mrs. Flint, Fitchburg, Mass.
Loring, William L., Yarmouth, Me.
Lund, Frank S., Fitchburg, Mass.
Lundy, Mrs. R. M., Granville, Ill.
Lyman, Achsah P., Hatfield, Mass.

Manchester, Miss Sarah B., Bristol, R. I.
Manning, Levi F., North-Wilmington, Mass.
Markham, Mrs. Jessie, Ironton, Mo.
Mather, Deacon Lester, Canton, Ct.
Martin, Miss Abigail B., Rockville, Ct.
Martin, Mrs. Harriet Jane, Rockville, Ct.
Maxfield, David H., Chester, Vt.
May, Thomas M., Bristol, R. I.
Maynard, J. B., Talcottville, Ct.
McAfee, N., Talladega, Ala.
McCann, James, Talladega, Ala.
McConnell, Miss Sarah J., Chelsea, Vt.
McCurdy, Miss Lydia, Marion, Ill.
McLane, Rev. Allen, East-Orange, N. J.
McLean, Samuel, Talladega, Ala.
McMillan, J. H., Chicago, Ill.
Melendy, Harriet L., Jacksonville, Ill.
Metcalf, Mrs. E. B., Medway Village, Mass.
Merrill, A. S., Cincinnati, Ohio.
Miles, Rev. T. M., Cromwell, Ct.
Millikin, Mr. S. F., Morrison, Ill.
Millikin, Mrs. S. F., Morrison, Ill.
Miller, Miss Mary E., Bloomfield, Ct.
Mills, Roswell, North-Greenwich, Ct.
Moffat, Miss Susan, Boonton, N. J.
Moore, Miss Caroline S., Bloomfield, Ct.
Moore, E. W., Talcottville, Ct.
Moore, Mrs. L. J., West-Hartford, Ct.
Morey, Samuel F., Sherbrooke, Canada.
Morley, Miss Hattie, Kirtland, Ohio.
Morse, William F., Westborough, Mass.

Nash, Mrs. Lydia, Crystal Lake, Ill.
Nash, S. H., Crystal Lake, Ill.
Nellis, A. E., Sandusky, Ohio.
Nettleton, Lucius D., Medina, Ohio.
Nichols, George H., Enosburg, Vt.
Nichols, Mrs. Mary L., Grafton, Mass.
Norton, Mrs. Frances E., Oxford, Me.
Norton, Julia G., Northbridge Centre, Mass.
Noyes, Rev. Gurdon, Woodbury, Ct.
Nye, Mrs. Mary M., Brownhelm, Ohio.

Ober, W. F., South-Abington, Mass.
Orbison, David W., Troy, Ohio.
Owen, Mary M., Randolph, N. Y.

Packard, Jonathan, Chatham Centre, Ohio.
Page, Rev. Jesse, Atkinson, N. H.
Parker, Miss Sarah, Rockdale, Mass.
Parsons, Mrs. Ann Maria, Framingham, Mass.
Parsons, Hon. Lewis E., Talladega, Ala.
Parsons, Mrs. Lyman, East-Douglass, Mass.
Patterson, William M., Penn Yan, N. Y.
Peabody, Augustine S., Topsfield, Mass.
Pearey, Mrs. A. J., Racine, Wis.
Peck, Miss Cynthia E., Vernon Centre, Ct.
Peet, Mrs. Olive, Chatham Centre, Ohio.
Pettingill, D. A., Bunker Hill, Ill.
Pierce, Edward L., Jr., Milton, Mass.
Pierce, John M., West-Boylston, Mass.
Pierce, Miss Josephine, Talladega, Ala.
Pierce, Mrs. M. B., Barton, Vt.
Pierce, William, Wakeman, Ohio.
Pierce, William N., West-Boylston, Mass.
Piper, Asa M., Springfield, Mass.
Piper, J. Ellery, Hyde Park, Mass.
Plumb, Miss Caroline E., Streator, Ill.
Plumb, Mrs. Levancia H., Streator, Ill.
Plumb, Miss Martha, Streator, Ill.
Plumb, Miss Mary E., Streator, Ill.
Plympton, E. C., Springfield, Mass.
Pool, Mrs. Lydia, Hudson, Ohio.
Pomeroy, Mrs. E. L., Crystal Lake, Ill.
Potter, Rev. E. S., Greenfield, Mass.
Potter, Frances, Plainville, Ct.
Prentice, Andrew T., Norwich, Ct.
Prince, Elizabeth A., Orwell, Pa.
Prince, Mortimer, Orwell, Pa.
Pray, John J., Lowell, Mass.
Prindle, Henry W., Charlotte, Vt.
Putnam, Jennie Louisa, Yarmouth, Me.

Quick, Mr. C. V. A., Bunker Hill, Ill.

Rawson, Dr. Charles D., North-Woodstock, Ct.
Rea, Israel, Topsfield, Mass.
Reas, Mrs. Maria, Kenosha, Wis.
Redfield, E. K., Clinton, Ct.
Redmond, Mrs. Mary J., Medford, Mass.
Reed, Deacon William, Crystal Lake, Ill.
Rice, Colonel Austin, Conway, Mass
Rice, Caroline Chamberlain, Worcester, Mass.
Rice, Rev. Charles B., Danvers, Mass.
Rice, Mrs. Clara A., Danvers, Mass.
Rice, Clark, Medina, Ohio.
Rice, Jabez Milton, Worcester, Mass.
Rice, William C., Castalia, Vt.
Ripley, Mrs. B. Eliza, Chicago, Ill.
Roberts, Mrs. Rebecca, Westfield, Ind.
Robbins, George Brainard, Payson, Ill.
Rockwell, Rev. Samuel, New-Britain, Ct.
Rose, Mary A. D., Austin, Minn.
Roods, Jesse, Bryan, Ill.
Ross, Rev. J. A., Marion, Iowa.
Rounds, Mrs. Ann E., Menasha, Wis.
Rowe, Mrs. Amelia, Groton, Mass.
Rowland, Miss K. F., Fairfield, Iowa.
Rugg, Mrs. Henry, Fitchburg, Mass.
Rugg, Phinehas, Thetford, Vt.
Rutty, Lewis, Cook's Ford, Kansas.
Rutty, Luman, Cook's Ford, Kansas.

Sackett, Miss Ann, Waverly, Ill.
Safford, R. R., South-Royalston, Mass.

Sawin, Mrs. Lucy, Gardner, Mass.
Scofield, Hiram, Westport, Ct.
Scott, Samuel S., Bennington, Vt.
Shattuck, Mrs. A. B., Emerald Grove, Wis.
Shaw, Prof. H. H., Springfield, Vt.
Shaw, Henry, Nora, Ill.
Shelden, Charles A., New-Haven, Ct.
Shelley, Erwin, New-Haven, Ct.
Shipman, Rev. Samuel B., Atwater, Ohio.
Simmons, Edward, Talladega, Ala.
Simpkins, Miss Statira, Wayne, Ohio.
Sisson, Lizzie G., West-Hartford, Ct.
Sloan, George M., Chicago, Ill.
Sly, Israel, Boltonville, Vt.
Smith, Ann R., Kenosha, Wis.
Smith, D. W., Gloversville, N. Y.
Smith, Ezra L., Yantic, Ct.
Smith, Mrs. Harriet E., Southbury, Ct.
Smith, Mrs. Mary Batty, Point Reyes, Cal.
Smyth, Rev. Newman, Bangor, Me.
Snow, Henry, East-Hampton, Ct.
Soule, Miss Deborah Ann, Yarmouth, Me.
Spalding, Rev. G. B., Dover, N. H.
Spaulding, Franklin M., Tewkesbury, Mass.
Spaulding, John, Groton Junction, Mass.
Sparhawk, E. M., Talladega, Ala.
Spooner, William H., Bristol, R. I.
Stanley, Mrs. Laura S., New-Britain, Ct.
Stearns, Mrs. H. L., Woburn, Mass.
Stearns, Levi, Winchendon, Mass.
Stearns, Miss N. W., Woburn, Mass.
Steel, William, Oswego, Kansas.
Stevens, Mrs. F. A., Cromwell, Ct.
Stevens, Miss Maria, Clinton, Ct.
Stevens, Mrs. W. H., Faribault, Minn.
Steward, Henry E., Traverse City, Mich.
Stoddard, Mrs. C. H., North-Brookfield, Mass.
Stoddard, Mrs. C. K., East-Brookfield, Mass.
Stoddard, Miss Jane Frances, Ledyard, Ct.
Storer, Judge Bellamy, Cincinnati, Ohio.
Storer, Gustavus, Yarmouth, Me.
Stoughton, Mrs. Sabra, Rockville, Ct.
Stratton, Miss L. Mina, Unionville, Ohio.
Strong, Mrs. Louisa S. S., Kenosha, Wis.
Strong, W. C., Talcottville, Ct.
Studley, Lizzie Prentiss, Beverly, Mass.
Sweetser, Deacon Daniel, Yarmouth, Me.

Talcott, Miss Martha R., Rockville, Ct.
Talcott, Deacon Samuel, Gilead, Ct.
Tanner, William E., Warren, Ct.
Tapley, Miss Louisa, Danvers, Mass.
Taylor, David, Decorah, Iowa.
Taylor, Edwin, Taylorville, Cal.
Taylor, George, Dracut, Mass.
Taylor, George E., Shelburne, Mass.
Taylor, Dr. John B., East-Cambridge, Mass.
Taylor, Mrs. Maria P., Medway Village, Mass.
Taylor, Mrs. Sarah, Springfield, Vt.
Thayer, Mr. Asahel, Waverley, Ill.
Thayer, Cephas M., Orange, Mass.
Thayer, I. W., Hyde Park, Mass.
Thomas, Mrs. C. N., Port Covington, N. Y.
Thomas, Miss Louisa, Union Springs, N. Y.
Thompson, Prof. Charles O., Worcester, Mass.
Thompson, Miss Eleazor R., Strathaxe, N. H.
Thompson, John C., Providence, R. I.
Thompson, Mrs. Mary M., Lindenville, Ohio.
Thompson, Rev. William A., Conway, Mass.
Thorpe, Mrs. Charles E., Fitchburg, Mass.
Tibbetts, Mrs. Catherine P., Appleton, Wis.
Tice, Mrs. Melissa, Lake City, Minn.
Tiffany, Amos D., Pittsford, Vt.
Tilton, Mrs. Phebe W., West-Boylston, Mass.
Titcomb, Mrs. Mary P., Bangor, Me.
Todd, Deacon Hugh, Dundee, Ill.
Todd, Woodward H., Vermilion, Ohio.
Tomblin, Mrs. C. A., West-Brookfield, Mass.
Tomblin, Mrs. R. B., North-Brookfield, Mass.
Town, Mrs. Ezra, Topsfield, Mass.
Town, Joseph H., Salem, Mass.
Trask, Henry, Beverly, Mass.
Trask, Jesse G., Beverly, Mass.
Trask, Julian F., Providence, R. I.
Trisket, Joseph, Cleveland, Ohio.
Trowbridge, Ezekiel H., New-Haven, Ct.
Turner, Charles W., Hyde Park, Mass.
Tuttle, Mary Ella, West-Meriden, Ct.
Tweed, Benjamin M., Cincinnati, Ohio.

Underwood, Annie E., Irvington, N. J.
Upton, Julia, Kensington, Ct.
Upton, Louisa, Kensington, Ct.

Van Persyn, A. J., Chicago, Ill.
Varney, Mrs. Henry P., Wellesley, Mass.
Vilyn, Rev. H. G., Chicago, Ill.

Walcott, Mrs. E. A. W., New-York Mills, N. Y.
Waldron, Mrs. Polly, Bristol, R. I.
Wales, Mrs. Mehitable, Randolph, Mass.
Wales, Mrs. William, Dorchester, Mass.
Walley, Mrs. Eliza, Farm Ridge, Ill.
Ward, Artemas, Phillipston, Mass.
Ward, Deacon Luke, West-Rutland, Vt.
Wardwell, Miss Harriet P., Providence, R. I.
Wardwell, Stephen S., Providence, R. I.
Ware, Mrs. Harriet, Hampden, Ohio.
Warfield, Mrs. Maria L., Rockland, Mass.
Warner, G. F., New-Haven, Ct.
Warren, Miss Ellen E., Grafton, Mass.
Washington, Miss Georgiana, Streator, Ill.
Waters, Amasa, Benzonia, Mich.
Waters, Mrs. Sarah A., Cromwell, Ct.
Watson, Mrs. Mehitable, Cottage Grove, Minn.
Webber, Frank H., Beverly, Mass.
Welsh, Francis, Topsfield, Mass.
Welsh, Mrs. Sarah D., Mansfield, Ct.
Wells, Benjamin, Conway, Mass.
Wells, Mrs. C., Aquila, N. Y.
Wells, Henry G., Dover, Ill.
Wells, Deacon Thomas H., Hartford, Ct.
Wescott, Mrs. Selah, Farmington, Ct.
Weston, Sarah, Mason, N. H.
Wheaton, Mrs. E. B., Norton, Mass.
Wheaton, Rev. Levi, Poplar Grove, Ill.
Wheeler, Miss Abbie, Avon, Ct.
Wheeler, James M., Springfield, Mass.
Wheeler, Rev. John E., Gardner, Mass.
Whelstone, John L., Cincinnati, Ohio.
Whidden, Rev S. F., West-Sandwich, Mass.
Whipple, Deacon Dexter, East-Douglass, Mass.
White, Deacon Newton, East-Randolph, Mass.
White, Hilliard, Talladega, Ala.
Whiting, Mrs. Josiah, North-Brookfield, Mass.
Whiting, Miss Lucy Ann, Cambridgeport, Mass.
Whiting, Mrs. Mary, East-Randolph, Mass.
Whiting, Mrs. Osborn, North-Brookfield, Mass
Whitney, Mrs. Aaron F., Fitchburg, Mass.
Whittemore, J. H., Naugatuck, Ct.
Whittlesey, Henry B., Galesburg, Ill.
Whittlesey, Mary E., Galesburg, Ill.
Wight, Miss Lucy Ellen, Ashburnham, Mass.
Wilcox, Daniel W., Medford, Mass.
Wilcox, Mrs. Daniel W., Medford, Mass.
Wilcox, Willie H., North-Greenwich, Ct.
Wild, Rev. A. W., Greensborough, Vt.
Wildes, Moses, Topsfield, Mass.
Wilkinson, Wilbur B., Newark, N. J.
Williams, Rev. Horace R., Almont, Mich.
Williams, Ransom, Talladega, Ala.
Willis, C. W. S., East-Bloomfield, N. Y.
Wilson, Hudson, Faribault, Minn.
Wiltsie, Mrs. C. B., Ann Arbor, Mich.
Winbush, Columbus, Atlanta, Ga.
Wing, John C., Lowell, Mass.
Wood, Charles P., Gardner, Mass.
Wood, Joseph, Pawtucket, R. I.
Wood, Deacon Martin E., Claremont, N. H.
Woodford, Miss Mary E., Avon, Ct.
Woodworth, Miss Carrie L., Windham, Ct.
Wray, Thomas H., Brooklyn, N. Y.
Wright, Mrs. E. T., Beloit, Wis.
Wright, Mrs. L. C., Ottawa, Ill.
Wright, Lewis, Alton, Ill.

ADDRESS

BY

REV. HENRY WARD BEECHER.

REPORTED BY JACOB DE WITTER, (COLORED.)

I PASSED over the ground yesterday where Mills was born, and where his father preached. I looked with profound interest upon the site of that old church where he learned his lessons of self-denying Christianity. It is wonderful to think what a rapid growth has been effected in missionary labors since then. There have been such ramifications, and the whole work of the church has become so complicated, that the duties have been rendered as various as they are multiform.

We can scarcely any longer think of it as a missionary work, it has so intertwined itself with our every day affairs. All work which the Lord Jesus Christ performed on earth was purely missionary work, because he was sent among men to seek and to save the lost. That which you do for yourselves is home work; that which you do for other people in other lands, is missionary work.

When our fathers first commenced the evangelizing work at home, this land was, comparatively speaking, separated from the world and almost excluded from brotherhood with other nations; but since we began to send our missionaries into other lands, all this has changed; steam and lightning have made us neighbors to the whole world. Our missionaries, too, have brought us into immediate contact with other nations, and have caused innumerable spiritual blessings to be showered down upon those under their spiritual care

The question with which we are to deal is not whether we can break into the Indian territories, or into the Chinese empire, but it is a question of home labor for the intellectual, moral, and religious improvement of our own people. In the early history of our country, there was no demand for home missions, because our people were homogeneous and confined to narrow limits; but now, with the eastern and western gates of the nation opened for the inflowing people, the question assumes a vastly different aspect. In addition to all the motives for the foreign work, is the new motive of patriotism for

the home work. The main work of this Association, the American Missionary Association, is centered in our land, and the questions to be settled in connection with it are questions of patriotism as well as questions of religion. These are questions highly important for discussion. Our country is now enduring trials of a nature most painful. Our institutions, also, are put to the strain; and it is yet to be seen whether they can endure the test. We are to labor to see whether our institutions, by the great and sublime truths of the Christian religion, can maintain the freedom of the republic and save the souls of the people.

It is my purpose to discuss some of these living questions of the day, to which I feel it a great pleasure to call your attention. The problem of America's redemption is rendered all the more difficult by the presence of a large foreign element among us. It is that element which increases our work and retards our success. But we are not on this account to lose heart, nor to slacken our efforts. If we wish our rivers to make rich-bottom lands, we must not find fault that the river in its flow leaves mud at the bottom.

Our streets are swarming with foreigners, who vex and torment our people, fill their churches and introduce among us a faith foreign to our polity and our habits of Christian living. Our duty, our prime duty, brethren, is to engage in Christian effort so earnestly as to annihilate this heterodoxy from abroad. I did not see the result of the voting in New-York, but I have no doubt that they voted there pretty thoroughly.

I confess I am rather fond of the foreign stock. I don't know what we could do without their services in our kitchens, and I certainly do not know what we shall do with them. But it is my firm belief that the Irish children grow up as good as the average citizens, after they have passed through the discipline of our different public schools. In time, I think, the stock will be worth all that it costs.

Our foreign population have open eyes and ears, and they are continually learning. For the first five years, they vote wild, many of them mistaking liberty for license. But if they survive the poor whisky for that time, and get them a little home, and are surrounded by families for whom they aspire to a better future, they exercise more care. It was to be presumed that their ignorance would expose them to the snares and arts of unscrupulous demagogues at the start; but they are learning. After they have had time to look about and study their interests, and to form a purpose, they begin to have an object, and then they begin to vote straight. When the Irishman first casts his vote, he flings it like his shillalah, and lets fly at a venture. But after a few years, he handles his vote with as much care as a hunter

does his rifle: he takes sight and aims at an object, and is sure to hit something. We ought to be patient, for it takes time for a foreigner to learn how to wear our free institutions. What if they do not instantaneously vote the Republican ticket, as every mother's son of them ought to; they are serving apprenticeship, and will do work yet of which we will not need to be ashamed. In the long run, I believe this dangerous and explosive element will prove a most valuable one; and for the good to come, we must be willing to have a little present inconvenience. The Danes, the Swedes, the Germans, and other nationalities have for years been inflowing on the East; but lo! at the West, just now, the soft knock of the timid Oriental is heard. Immediately all Ireland and the East loudly protest against the system of foreign immigration at the West. Political friends of the Irish take up the refrain, and protest against introducing the poor, unwilling, oppressed Chinamen to this country. For my own part, I think if we can stand the Irish, we certainly can the Chinese. We can stand the Irish, and thank them, too, for coming; and possibly we *can* stand the Chinamen and thank them also. Have we not Christianity and civilization sufficient to provide for all who come? If we have not, then we may as well stop talking about going abroad and converting the world to God; for if our civilization and Christianity can not master these comers from other lands, in what are we better or stronger than the heathen?

I firmly and most solemnly believe that Christ's kingdom will cover the whole earth. I would say to every one, *everywhere*, come to our shores. I thank God that foreigners are able to come. Their foreignness, with God's blessing, will be of short duration. They will see that our institutions are no less beneficent to them than they are to others. The constitution and the institutions of the country were made for the great commonalty of men, and there is no danger of their being overthrown by the inflowing tide of immigration. The river Amazon has been running for thousands of years into the wide Atlantic Ocean, and yet, I suppose, the ocean is just as salt to-day as it was in the days of Noah. When an elephant craunches the branch of an oak, does the elephant change into oak or the oak into elephant? Let foreigners come, in any number; we will eat them and not suffer them to devour us, and we can do this with the greatest facility if we are true to ourselves and true to our institutions. America has boundless digestion, and we can absorb all these immigrants.

But there is a second danger arising from the vast mass of ignorance in the land. In New-England, the danger from this source is small; in fact, if there is any danger there, it must be from the opposite—too much intellectual pride. And yet, for the nation at large, ignorance is a threatening danger. Ignorance is dangerous everywhere, but in this country it is treason and death.

After the first Napoleon had crushed Germany like an egg-shell, she did not commence fortifying by building castles and forts on her frontier; no, but a thorough and most extensive system of education for the people was soon inaugurated, which has been rigidly prosecuted until the present day. I hope the fatuity of the French leaders was a divine Providence. The fact that Prussia taught her sons military science, and that every one of them was required for a time to serve in the army, does not interfere with the other science which she teaches; indeed, the union of both rendered the system complete. The people were intelligent, and in *this*, and in its *unity*, does the strength of Germany consist. Had it not been for this, they would have been dashed helplessly upon the rocks when the tide of war rushed upon them.

The fatuity of the French, then, I must believe, was the will of divine Providence, and it may be that He has determined that they shall be ground to powder; that every thing old and effete may be eliminated, and the new formation be of better material. In the new order of things, free schools may rise and needed reforms be introduced, and the crushing blow prove the greatest blessing that ever befell the nation, and our old friend and ally, the country of La Fayette, will have been driven by necessity to put herself on the same plane of intelligence with Germany. If there is any missionary work, it is the common schools which are to be found among the poor and ignorant people of the land.

Foreign immigrants stand in need of this benign influence of education. Ignorance can not be allowed to exist in this climate, and the education which this Association offers to the ignorant, touches one of the points of extreme danger. If we turn our attention for a few moments to other parts of the world, we shall observe that Italy and other nations are beginning to take care of the education of their people. Ought we not to continue doing the same? Is this a time for us to begin to hold back? There is nothing more vitally connected with religion than this work of education. This age demands such a work, and, though the distribution of tracts to the community at large is a very laudable work, yet I consider the necessity of the nation to be the education we must have, with its moral and saving uses. The burden imposed upon us would be insupportable if we did not attach the highest importance to the education of the people. The foreign elements cast upon our shores would exhale miasmas, and breed national chills and fevers without it.

But the third, and much the greater danger to which we are exposed, is the growing and insatiable desire on the part of our people

to accumulate wealth. The number of those engaged in this pursuit is immeasurable, and without a precedent in the annals of the world.

The church has more to fear from the money power of the country than from any thing else, or every thing else. All tendencies show that there is to be a race for wealth such as the world never saw. The avenues to wealth are so various, the methods of accumulation are so multiform, that the impulse for it is absorbing every thing else. There is such vast wealth lying buried, waiting only the master hand to uncover it and grasp it, and so wide a field for skill and adventure, that men of every profession are abandoning their legitimate callings for the rewards of this. Even ministers think they must go "where they can amass wealth for the cause of Christ;" but, singularly enough, when they obtain it, many of them forget to devote it to religious uses. I have noticed that these well-intentioned persons never act up to their professions. The young student goes where he thinks he can amass most money, (in the cause of Christ, of course,) and the clergy is being prostituted and destroyed by wealth! It is withdrawing young men from higher and nobler pursuits, demoralizing the people at large, and spreading corruption everywhere. Preaching falls upon such men as rain falls upon the slates on the roof of our houses.

The ranks of the clergy are thinning out, and suitable men for the sacred office are becoming scarce. It has been said in the British Parliament that when the profits of the slave-trade reached four hundred per cent, the whole British navy could not suppress it. A combination of money has made our institutions in New-York a farce. Indeed, it has embarrassed, if it has not endangered, the government itself. It has not hesitated to utter threats as to what it would do.

American tendencies are all centrifugal, and all American families explode as soon as the children are old enough to get married. In England, it is just the opposite. The tendency is centripetal, and serves to build up large families. There can be no learned aristocracy here, and intellectual circles, when formed, are small. We know no such thing as family aristocracy in this country. Two or three families, perhaps, have come down from the days of the Puritans with unimpaired fortunes; but the tendency, I repeat, is to explode and divide, while in the mother country all unite to enrich the eldest son. I say we can not have an aristocracy of talent, as the knowing men are not generally rich, and the rich are not generally knowing, which, after all, is perhaps a fair distribution. But there is practically an aristocracy of wealth, the only acknowledged aristocracy in the land, which, if suffered to grow, will ultimately result in immeasurable mischief.

If this state of things is not changed, there is no choice but to suffer. This is the thing which we need continually to watch. In my opinion, the danger from this is far greater than from any number of foreigners. We have little to fear from abroad—certainly from the western coast. The country is not too large, though it would be if it were not very flexible. But every State is a hinge, and they rise and fall with the state of public opinion. I believe in the brotherhood of men; but I am glad to know that all the nations of Europe combined could not send force enough to harm us now. We are not so large, as a nation, as to be in danger from ourselves. There is the greatest variety of local interests. If it were a one-man power, this country could be plunged into bloody wars with other nations; but as it is, though a war might suit one section, another might protest. The influence of the East offsets that of the West. That of the North balances that of the South. There is little danger from internal differences, therefore. The people boil up occasionally; but they can stand boiling—any thing but stagnation. Volcanic soil is remarkable for its fertility. There is a power in religion that can look all these evils squarely in the face. Any thing is better than the dead calm of conservatism and inaction.

I believe the time has come when it is absolutely necessary to effect a restatement of Christianity, as well as a fundamental reëxamination of creeds, preserving in them all substantial facts and doctrines, without losing shape or strength, and in a far more usable form than they now are. When spears were first made, they were huge and clumsy; but in after years, as art progressed, they were shaved down, made more graceful and wieldy. But it was the same material, and the strength of the spear was not impaired. There are changes proposed which aim at the very foundations of society—changes which could only be deplored, if successful, especially at the present time. There is debating whether there be a Christ, or even whether He be an elder Brother. It is extremely dangerous to attempt a change of base in the presence of the enemy. It is more so now, with all these foes in the field fronting us and ready for the onset. I believe that the forces of Jesus Christ can override all opposition, whether of science or otherwise. The great truths of religion can not be refuted by the absurd demonstrations of science.

I believe God will call young men and women to the work now when they are so much needed. Looking forward to presiding at a good man's home and table is an ambition not to be thought lightly of. But in days of old there was a prophetess in every tenth family, and now there should be a like proportion for this holy cause. The church is still alive. Jesus Christ is in the midst of her. All of her children are not going after Mammon.

Some souls glow with a spirit not of this world. The time is not far distant when the heathenism of the Chinese in this land shall be blown away by the spirit of an awakened and earnest church. It does not require popular preachers to save the church. If she is to be saved at all, it will be by men full of faith and of the Holy Ghost —meek, lowly, in whose bones the word of God is as fire.

We want men and women of intense faith, intense self-denial, and intense power of practical work. Heroism is not yet dead, as the time is approaching when the uprising conscience of the nations will be prolific to an astounding extent. He that is to transfuse the nations must himself be transfused with the Spirit of the Master. Trials and blood are the price which must be paid into God's exchequer for whatever of great good is accomplished here on earth. Let us be content to be as our Master. Through the vail we get glimpses of the coming rest and glory. Let us work on faithfully till we are summoned to the higher work and the unspeakable joys of the heavenly home!


1871

THE

TWENTY-FIFTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

HARTFORD, CT.,

OCTOBER 24TH, 25TH, AND 26TH, 1871.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 59 Reade Street.

~~1872.~~
1871

ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

THE AMERICAN MISSIONARY ASSOCIATION commenced its TWENTY-FIFTH Annual Meeting Oct. 24th, 1871, at three o'clock P.M., in the Pearl Street church, Hartford, Ct.

The following is an imperfect list of the Life-Members and Delegates present:

PASTORS, DELEGATES, AND LIFE-MEMBERS.

S. D. Downs, Francestown, N. H.
D. H. Maxfield, Chester, Vt.
Rev. G. B. Tolman, Brookfield, Vt.
Rev. E. S. Atwood, Salem, Mass.
Alexander Alden, " "
Rev. R. B. Bull, West-Brookfield, Mass.
Rev. Josiah Brewer, Stockbridge, Mass.
Ebenezer Carpenter, Attleboro, Mass.
E. B. Chamberlin, South-Wilbraham, Mass.
John M. Chapin, Springfield, Mass.
L. H. Cone, " "
Rev. S. R. Dennen, Woburn, "
Rev. G. T. Dole, Stockbridge, "
Rev. A. I. Dutton, East-Longmeadow, Mass.
George S. Dodge, New-Braintree, Mass.
Joseph B. Drury, Gardner, Mass.
Rev. G. H. De Bevoise, North-Brookfield, Mass.
W. J. Eaton, Westboro, Mass.
Rev. Wm. T. Eustis, Jr., Springfield, Mass.
Rev. H. W. Gilbert, Peru, Mass.
Addison Gridley, South-Hadley, Mass.
Dea. L. N. Gilbert, Ware, Mass.
Rev. B. F. Hamilton, Boston Highlands, Mass.
Frances Hawley, Norwich, Mass.
Moses A. Johnson, Lowell, "
Rev. C. L. Woodworth, Boston, Mass.
C. H. Jackson, West-Brookfield, Mass.
Rev. John M. Lord, Billerica, Mass.
Joseph March, Millbury, Mass.
Rev. H. A. Ottman, Southwick, Mass.
Rev. A. E. P. Perkins, D.D., Ware, Mass.
Hon. Freeman Walker, North-Brookfield, Mass.

Dea. D. B. Phelps, Southampton, Mass.
Rev. Edw. G. Porter, Lexington, Mass.
Dea. E. Porter, Hadley, Mass.
Thomas Read, South-Amherst, Mass.
Rev. Thomas T. Richmond, Taunton, Mass.
James C. Stowell, Peru, Mass.
Eckley Stearns, Woburn, "
Rev. R. P. Wells, Southampton, Mass.
Rev. J. E. Wheeler, Gardner, Mass.
Franklin Whipple, Worcester, Mass.
Rev. Francis Horton, Barrington, R. I.
Rev. Charles Scott, Chepachet, R. I.
Rev. Elisha Hathaway, Bristol, R. I.
Joseph Ayer, Voluntown, Ct.
Walter Barton, Suffield, "
A. A. Bevin, East-Hampton, "
Mrs. Col. Bevin, " "
William L. Bemis, Hartford, "
J. W. Beach, Windsor Locks, "
N. G. Bonney, Poquonnock, "
Hiram Brooks, Higganum, "
Rev. George M. Boynton, Guilford, Ct.
Rev. L. H. Barber, Hanover, Ct.
Rev. Charles H. Bullard, Hartford, Ct.
Rev. G. A. Bowman, South-Windsor, Ct.
H. C. Bunce, M.D., Glastenbury, Ct.
Mrs. E. A. Bunce, Glastenbury, Ct.
G. W. Brown, South-Windsor, Ct.
Rev. W. W. Belden, Bristol, Ct.
Oliver H. Bidwell, Canton, "
Rev. A. G. Baldwin, Hartford, "
E. W. Bingham, Sprague, "
Dea. Elisha Child, North-Woodstock, Ct.
Mrs. Conselman, North-Woodstock, Ct.
Robert Crane, M.D., New-Haven, Ct.
Rev. A. S. Chesbrough, Vernon, Ct.
Dea. E. L. Chapman, Westbrook, Ct.
Dea. A. C. Crosby, Rockville, Ct.
E. Ludlow Cook, Hartford, "
J. G. Clark, Windham, "
Rev. A. C. Denison, Middlefield, Ct.
Rev. John B. Doolittle, Hartland, Ct.
F. E. Davies, Unionville, Ct.
Rev. H. B. Elliot, Litchfield, Ct.
Rev. N. H. Eggleston, Enfield, Ct.
Rev. A. S. Fiske, Rockville, Ct.
Rev. T. K. Fessenden, Farmington, Ct.
J. D. Freeman, Mansfield, Ct.
Rev. William L. Gaylord, West-Meriden, Ct.
Dea. J. C. Gilbert, Gilead, Ct.
Rev. A. Gardner, Canton Centre, Ct.
Rev. W. L. Gage, Hartford, Ct.
Hon. Francis Gillette, " "
Rev. A. W. Hazen, Middletown, Ct.
Rev. A. C. Hurd, Durham Centre, Ct.
Rev. O. D. Hine, Lebanon, Ct.
William B. Hyde, Franklin, "
Norman Hart, New-Britain, "
Rev. John Haskell, Eaglesville, Ct.
H. D. Hawley, Farmington, Ct.
Rev. T. J. Holmes, East-Hartford, Ct.

Rev. S. Hine, Higganum, Ct.
Oliver Hayden, East-Granby, "
Edward Hayden, East-Hartford, Ct.
Timothy Higgins, Plantsville, Ct.
Isaac T. Hutchins, West-Killingly, Ct.
William A. Howe, Greenwich, Ct.
De Witt C. Jencks, Killingly, Ct.
Mrs. Esther Jencks, Killingly, Ct.
Aaron Kellogg, Vernon, Ct.
Rev. A. F. Keith, Windham, "
Rev. J. E. Kittredge, Glastenbury, Ct.
Merrick Knight, Rocky Hill, Ct.
Charles W. Kilbon, Hartford, "
Bela C. Kellogg, East-Avon, "
Dea. W. R. Loomis, Hartford, "
John R. Lee, M.D., " "
George Moody, M.D., Plainville, Ct.
Silas H. Mead, North-Greenwich, Ct.
Rev. W. E. B. Moore, Bolton, Ct.
Rev. William H. Moore, Berlin, "
Sanford Mead, Greenwich, "
J. C. Moses, Ellington, "
Rev. H. B. Mead, Terryville, "
Rev. H. G. Marshall, East-Avon, Ct.
Prof. Charles Northend, New-Britain, Ct.
Rev. B. F. Northrop, Hartford, Ct.
G. A. Oviatt, Talcottville, Ct.
Hon. George A. Paine, Hartford, Ct.
Rev. F. T. Perkins, New-Haven, Ct.
Rev. W. Patton, D.D., New-Haven, Ct.
Rev. E. P. Parker, East-Woodstock, Ct.
G. A. Paine, West-Stafford, Ct.
Rev. Ira Pettibone, " "
Miss M. L. Pettibone, West-Stafford, Ct.
Rev. E. H. Pratt, East-Woodstock, Ct.
E. Ransom, Colchester, Ct.
A. C. Roberts, Vernon, "
D. M. Rogers, New-Britain, Ct.
Rev. Augustine Root, Jewett City, Ct.
Rev. S. W. Robbins, Manchester, Ct.
Rev. B. A. Smith, East-Hampton, Ct.
Rev. L. T. Spalding, Broad Brook, Ct.
Rev. H. B. Smith, Newtown, Ct.
Dea. George Stillman, Wethersfield, Ct.
John Stevens, Cromwell, Ct.
H. D. Smith, Plantsville, "
Dea. William C. Scovill, New-Haven, Ct.
Rev. James A. Smith, Unionville, Ct.
Mrs. B. J. Stone, New-Milford, Ct.
Dea. James W. Spelman, East-Woodstock, Ct.
Dea. Samuel Skinner.
Rev. R. P. Stanton, Greenville, Ct.
Edwin Talcott, Ellington, Ct.
H. H. Talcott, " "
Rev. George J. Tillotson, Plainfield, Ct.
Rev. J. P. Taylor, Middletown, Ct.
Rev. H. C. Trumbull, Hartford, Ct.
Rev. Jeremiah Taylor, D.D., Killingly, Ct.
Rev. J. L. Tomlinson, Simsbury, Ct.
William W. Turner, Hartford, Ct.
Henry Upson, New-Preston, "
Samuel Upson, " "
H. Veazey, East-Hampton, "
Mrs. H. Veazey, " "

Rev. M. C. Welch, Mansfield, Ct.
Rev. O. H. White, D.D., New-Haven, Ct.
Rev. M. H. Wilder, West-Meriden, Ct.
Dea. John Witter, Sprague, Ct.
Frederick Wilcox, Cromwell, Ct.
A. F. Williams, Farmington, Ct.
Rev. G. C. Wilson, Windsor, Ct.
Rev. Samuel G. Willard, Colchester, Ct.
Alanson Work, Hartford, Ct.
H. Curtis, Harlem, N. Y.
Rev. E. M. Cravath, New-York, N. Y.
Rev. Robert G. Hutchins, Brooklyn, N. Y.
Rev. S. S. Jocelyn, Brooklyn, N.Y.
Rev. H. M. Storrs, D.D., Brooklyn, N. Y.
Rev. G. D. Pike, Brooklyn, N. Y.
Mrs. Almira F. Brown, Sag Harbor, L. I.
E. W. Brigham, Sag Harbor, L. I.
Charles N. Brown, " "
William Gurthrie Barnes, Sag Harbor, L. I.
J. B. Beadle, Montclair, N. J.
Rev. W. B. Brown, Newark, N. J.
Rev. A. Underwood, Irvington, N. J.
Gen. O. O. Howard, Washington, D. C.
Prof. John B. Reeve, Washington, D. C.
Rev. John Scott, Dudley, N. C.
Rev. James T. Ford, Charleston, S. C.
L. F. Mellen, Cleveland, Ohio.
Amasa Carrier, Genesee, Mich.
Gen. C. H. Howard, Chicago, Ill.
Rev. William M. Brooks, Tabor, Iowa.
Prof. R. B. Foster, Jefferson City, Mo.

In the absence of the President and Vice-Presidents, Rev. M. E. Strieby, Secretary, called the meeting to order, when Rev. H. Bushnell, D.D., was chosen Temporary Chairman, and Rev. George A. Oviatt, Secretary.

Prayer was offered by Dr. Bushnell, and Secretary Strieby read the thirty-fifth chapter of Isaiah.

Revs. Messrs. Willard, Pike, Keith, Belden, and Elliott were appointed to nominate Committees.

Secretary George Whipple read the Treasurer's report.

Receipts.....$366,824.82.
Expenditures.....350,694.86.

These sums include $35,000 received for a permanent fund, but do not include $71,407.08 given specifically to institutions under the care of the Association.

The report said,

"In submitting the financial statement for the year, the Executive Committee take occasion to refer to the balance against the Association, and to some facts that should be considered in connection with it.

"The reduction of this amount during the year has been $16,129.96, leaving the present balance $61,861.84. This is not a debt in the sense that the current expenses of the Association for the past six years have exceeded its income by that amount, but only in the sense that this sum has been advanced in securing, while the help of the Government

was available, the more than half-million dollars' worth of lands, buildings, and appliances, which now give the Association its preëminent advantages for the great Christian educational work in behalf of the African race, for which, in the providence of God, it was called into existence.

"The Committee have not been able to realize the hope indulged last year, of the speedy extinction of this balance by the sale of lands in the North, and the application of some large legacies then due, the receipt of which was confidently expected. There has been some delay in the settlement of the estates, and the Committee have been advised by those best acquainted with these lands, that they were appreciating in value so as to much more than balance the interest on what they would now realize.

"The Executive Committee deem it proper to state that in addition to the cash receipts reported by the Treasurer, money and productive property valued at from $40,000 to $45,000 have been secured to institutions under the care of the Association. Of this, $5000, from the State of Louisiana, was for the current expenses of the Hathaway Home, in New-Orleans. The remainder is deeded to trustees, the income to be used for specific purposes. Succession in these boards of trust is by nomination from our Executive Committee, and the ultimate possession and direction of the whole falls to the Association, when no longer needed for these specific purposes. This is exclusive of the sum of $15,788.97 raised by the trustees of Hampton, and $15,718.17 raised by the trustees of Berea College, Ky. If these several sums were added to the receipts, the total would be $438,331.90.

"Considering the fact that the help heretofore extended by the Government, to the educational work of the South has been withdrawn, thus throwing an additional responsibility upon the Association, the Committee feel called upon to express to the churches and friends their gratitude for their liberality in providing the means by which they have been able to carry forward their work with so great a measure of success, and yet reduce the balance against the Association during the year by so large a sum."

Secretaries Strieby and Whipple read the report of the Executive Committee.

A brief time was spent in devotional exercises.

The Nominating Committee reported as follows:

Committee of Arrangements—Rev. W. L. Gage, Rev. A. C. Adams, and Mr. William Heard.

Committee on Nominations—Rev. W. B. Brown, Rev. L. T. Spaulding, Rev. G. D. Pike, Rev. E. A. Kittredge, and Dea. J. E. Cone.

Committee on Educational Institutions at the South—Hon. Henry Wilson, Rev. S. R. Dennen, Rev. E. N. Cravath, Rev. E. P. Stanton, and Rev. Joseph Ayer.

Committee on Church Work—Rev. E. S. Atwood, Rev. Prof. Reeve, Rev. J. W. Healy, D.D., Rev. J. T. Ford, and Rev. O. D. Hine.

Committee on Finance and Treasurer's Report—Rev. H. M. Storrs, D.D., Hon. Henry P. Haven, Rev. George J. Tillotson, Rev. Jeremiah Taylor, D.D.

Committee on Chinese in America—Rev. A. E. P. Perkins, D.D., Rev. W. Gladden, G. W. Chase, Esq., Rev. C. L. Woodworth, Atwater Treat, Esq.

Committee on Foreign Work—Rev. W. Patton, D.D., Rev. G. Whipple, Rev. T. K. Fessenden, DeWitt C. Jenks, Esq., Rev. John E. Wheeler.

Committee on Memorial Year—Gen. O. O. Howard, Rev. W. B. Brown, Rev. M. E. Strieby, Rev. E. P. Parker, Rev. N. J. Burton, D.D.

Committee on Indian Policy—Gen. J. R. Hawley, Hon. C. Delano, Rev. G. Whipple, Rev. S. S. Jocelyn, Rev. H. G. Marshall.

The report was accepted and adopted.

Voted that the various parts of the report of the Executive Committee be referred to their appropriate committees.

Secretary Whipple read a letter from Rev. E. N. Kirk, D.D., President of the Association, which was ordered to be entered in the minutes.

Dr. Bushnell was unanimously chosen Permanent Chairman of the meeting.

Voted to take a recess till half-past seven o'clock this evening.

The Association met in the evening at half-past seven o'clock. The Committee of Arrangements reported in part. A prayer-meeting was appointed for to-morrow (Wednesday) morning at eight o'clock, in the lecture-room of the church.

The devotional exercises of the evening were conducted by Rev. J. Edwards, from Mass.

A discourse was preached by Rev. H. M. Scudder, D.D., from John 8 : 32, "Ye shall know the truth, and the truth shall make you free."

An address was delivered by Hon. Henry Wilson, and it was voted to take a recess till nine o'clock to-morrow morning.

October 25th.—The prayer-meeting at eight o'clock A.M. was conducted by Rev. Almon Underwood. At nine o'clock, the meeting came to order for business, and was opened by singing, and prayer by Rev. F. Bascom, D.D., of Illinois.

A committee on the roll of members of the Association, and delegates from the churches present, was appointed, consisting of Rev. O. H. White, D.D., Rev. A. S. Cheesebro, Rev. E. H. Pratt, J. N. Stickney, Esq., and Rev. Walter Barton.

Rev. S. R. Dennen, from the Committee on Educational Institutions at the South, reported as follows:

It gives your committee great pleasure to read, more at leisure, that part of the annual report submitted to them.

Education, in the highest and Christian sense, lies at the foundation of vigorous and successful churches. If the church, in the Puritan idea, overtopped the school-house, it still remains that the intelligence and manhood which reared it and supported it came from the school-house which reposed in its shadow.

The order then in which the Executive Committee discuss these topics is the natural and logical order. We were not a little pained, therefore, even at the suggestion of doing less for common schools at the South. Your committee express the earnest hope that less will not be done until the general or State governments are ready to assume them and carry them forward in the spirit of this Association; for they will relinquish the children in the most plastic and formative period of their educational career, and part with the best feeders of their higher institutions of learning. It is in these schools

of a lower grade that the desire and impulse are awakened to press forward to those of a higher order.

We agree with the Report in the estimate they put upon Permanent Institutions. The practical wisdom and utility of such an estimate can not well be doubted. They are ears of seed-corn with which all that Southern land is to be planted. To educate the children of the South by means of teachers sent from the North, is plainly impossible. To rear a strong body of men and women from their own class, who shall go here and there until the whole land is occupied, is both possible and practicable. These higher institutions we most warmly indorse and commend.

We congratulate the Association on the uniform success of their schools. This success has been so marked as to compel the encomiums of those who once opposed them. We cheer on the noble band of teachers in their hard and perilous work. We sympathize with the colored people of the South, and cheer them forward, to secure all that is possible from mission schools, to fit them for usefulness here and for glory and honor beyond. All of which is respectfully submitted.

S. R. DENNEN, *Chairman.*

The report was followed by addresses by Rev. S. R. Dennen and General O. O. Howard.

Rev. E. S. Atwood reported from the Committee on Church Work as follows:

The preaching of the Gospel and the founding of churches are especially important at the South at the present time. The existing church organizations there are inadequate to meet the exigencies of the case; there is a lack of careful discrimination as to who are proper candidates for church membership, and a want of strict discipline, while hurtful extravagances, in the name of worship, are suffered without rebuke; this is not due to deficiencies in the systems themselves, but in their administration.

The prospect of so revolutionizing existing systems as to free them from these objectionable results is not a promising one. The attempt would be considered unwarrantable and impertinent. These defects are the growth of years; their extirpation will be a matter of time, and even at that, the circumstances are not favorable. The intense denominationalism of the Southern churches makes the rallying cry of a sect avail when the Gospel is unheeded. A foreign body then will find additional difficulties in its path.

The existing church organizations at the South are all more or less chargeable with complicity with slavery; the accursed institution has yet its defenders in them.

The freedmen and the poor whites are alike longing for something better. The lack of education is not the only barrier to successful religious effort; instinct and common sense more than make good the lack of culture, and therefore there is no need to withhold the Gospel in waiting for education.

The committee urge an immediate increase in the effort to gather the scattered sheep into safe folds. They do not say "teach less," but "preach more;" not fewer schools and higher institutions of learning, but more churches. The great want of the hour is the saving word, enforced by and embodied in simple yet stable ecclesiastical organizations. They would suggest that there be a sufficient number of prudent men in the Southern States who should prospect with reference to the best points for establishing churches, securing the best sites for school-houses, and who should be putting their hands on the most promising young men, with reference to the work of the ministry, giving them suitable instruction in theology, and overseeing them generally in their work. Such a course would develop great interest in the work.

In closing, the committee refer with gratification to the increasing public sentiment among Northern churches in favor of work in this direction. They are asking that their subscriptions should tend more directly to the advantage of the Pilgrims' polity—because they believe that in this way the highest spiritual welfare of the South will be secured. They therefore urge enlargement both of scope and action. As the almost sole representative in the South of the Congregational Churches, this Association is held to undertake all forms of missionary work. The whites as well as the blacks are

its wards, and this Association is expected to know neither race nor color. Religion and culture should go together, and to this end the Association labors.

Signed by the committee.

On the subject of this report, addresses were made by Mr. Atwood, Rev. J. W. Healy, D.D., of Straight University, and Professor J. B. Reeve, D.D., of Howard University.

On motion by Rev. W. Patton, D.D., these two reports were accepted.

Rev. H. M. Storrs, D.D., presented the report of the Committee on the Treasurer's Report, as follows:

The committee have examined the treasurer's report and accompanying papers, and find them properly authenticated by the vouchers of the auditors.

The committee are happy to add that they are convinced that the affairs of the Association have been conducted with wise economy and discretion. While they would be glad to see the balance against the Association entirely removed by large or specific contributions, they fully approve the action of the Executive Committee in making the advances that created it, and the prudent measures taken for its removal.

Gratified by the evidences of continued prosperity and the hearty cooperation of the friends of Christ, they recommend still more liberal contributions and vigorous support. They recommend that the Treasurer's report be approved, and published with the proceedings of the meeting.

On this subject a very able and eloquent address was delivered by Dr. Storrs, after which the report was accepted.

The Committee of Arrangements reported that Professor Reeve and Rev. Dr. Bascom would officiate at the Lord's Supper this P.M.

A recess till half-past two o'clock was then voted. At half-past two P.M., the Lord's Supper was celebrated, when the meeting took a recess of ten minutes, and came to order at a quarter to four o'clock.

The report of the Committee on Church Work was referred to the same committee for reconsideration.

Professor R. B. Foster, of Missouri, presented a series of resolutions relative to asking Congressional aid for colleges, etc., in the former slave States. They were referred to a committee, consisting of J. Hooker, Esq., J. N. Stickney, Esq., and Professor Foster.

The Committee on Nominations reported a list of officers. The report was accepted and adopted as follows:

PRESIDENT.

REV. E. N. KIRK, D.D., MASS.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.
Rev. JONATHAN BLANCHARD, Ill.
J. P. WILLISTON, Esq., Mass.
LEWIS TAPPAN, Esq., N. Y.
Hon. E. D. HOLTON, Wis.
Hon. WILLIAM CLAFLIN, Mass.
Rev. STEPHEN THURSTON, D.D., Me.
Rev. SAMUEL HARRIS, D.D., Ct.
Rev. SILAS MCKEEN, D.D., Vt.
WILLIAM C. CHAPIN, Esq., Mass.
Rev. W. T. EUSTIS, Mass.
Hon. A. C. BARSTOW, R. I.
Rev. RAY PALMER, D.D., N. Y.
Rev. J. M. STURTEVANT, D.D., Ill.
Rev. W. W. PATTON, D.D., Ill.
SEYMOUR STRAIGHT, Esq., La.
Rev. D. M. GRAHAM, D.D., Ill.
HORACE HALLOCK, Esq., Mich.
Gen. C. B. FISK, Mo.
Rev. CYRUS W. WALLACE, D.D., N. H.
Rev. EDWARD HAWES, Pa.
Hon. THADDEUS FAIRBANKS, Vt.
Hon. E. S. TOBEY, Esq., Mass.
Rev. M. M. G. DANA, Ct.
Rev. EDWARD L. CLARK, Ct.
Rev. G. F. MAGOUN, D.D., Iowa.
C. G. HAMMOND, Esq., Ill.
EDWARD SPALDING, M.D., N. H.
Rev. GEORGE B. BACON, N. J.
DAVID RIPLEY, Esq., N. J.
Rev. WILLIAM M. BARBOUR, D.D., Me.
Hon. HENRY WILSON, Mass.
Rev. THATCHER THAYER, D.D., R. I.
Rev. W. L. GAGE, Ct.
A. S. HATCH, Esq., N. Y.
Rev. J. H. FAIRCHILD, D.D., Ohio.
Rev. H. A. STIMSON, Minn.
Rev. J. W. STRONG, Minn.
Hon. W. A. BUCKINGHAM, Ct.
Rev. GEORGE THACHER, LL.D., Iowa.
Rev. A. L. STONE, D.D., Cal.
Rev. D. ATKINSON, Oregon.
Rev. J. C. RANKIN, D.D., D. C.

CORRESPONDING SECRETARIES.

REV. GEORGE WHIPPLE, } 59 *Reade Street, New-York.*
REV. M. E. STRIEBY, }

FIELD SECRETARY.

REV. E. M. CRAVATH, 59 *Reade Street, New-York.*

SECRETARY OF INDIAN MISSIONS.

REV. E. P. SMITH.

DISTRICT SECRETARIES.

REV. C. L. WOODWORTH, *Boston.*
GEN. C. H. HOWARD, *Chicago.*
REV. G. D. PIKE, *New-York.*

EDGAR KETCHUM, Esq., *Treasurer.*
WILLIAM E. WHITING, *Assistant Treasurer*, 59 *Reade Street, New-York.*
REV. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,
A. S. BARNES,
J. B. BEADLE,
HENRY BELDEN,
J. O. BENNETT,
WILLIAM B. BROWN,
E. M. CRAVATH,
SAMUEL HOLMES,
S. S. JOCELYN,
ANDREW LESTER,
G. D. PIKE,
THOMAS RITTER,
WASHINGTON GLADDEN,
H. M. STORRS,
WILLIAM E. WHITING,
G. B. WILLCOX,
MARTIN WILLISTON,
R. G. HUTCHINS,
STEPHEN BALLARD,
O. O. HOWARD.

Rev. A. E. P. Perkins, D.D., presented the following report from the Committee on the Chinese in America:

Your committtee, to whom was referred that portion of the report of the Executive Committee which refers to the Chinese, beg leave to say,

That while they agree to all the action which the Executive Committee propose, they would not make that action dependent upon any conditions of continued or increased immigration. The work is already before the Association. The responsibility is now laid upon us; we propose this resolution:

Resolved, That the relations of the Chinese, in this land, to our country and to China, not less than their own wants, demand earnest and speedy efforts for their evangelization.

After addresses by Dr. Perkins, Rev. W. Gladden, and Gen. C. H. Howard, who has charge of the work among the Chinese in California, the report was accepted and the resolution adopted.

Rev. F. Bascom, D.D., presented the report of the Committee on Foreign Missions, which was accepted:

The committee to whom was referred the report on Foreign Missions have given the subject such consideration as the time would allow, and recommend its approval. The inquiry has occurred to the Committee, as doubtless to many others, why not transfer the foreign missions of the Association to some other organization, that the Association may be at liberty to devote its exclusive energies to the great work providentially laid upon it in this country? They are satisfied, however, that peculiar circumstances connected with each of these missions render such a step, at least for the present, inexpedient. They therefore recommend the vigorous support of the Foreign Missions of the Association, urging special attention to the mission in Africa, not only for its own sake and the good it is at present accomplishing, but also as a field for future missionary labor for many of the young men and women now being educated at its schools in the South.

Voted to take a recess till half-past seven o'clock this evening.

The evening meeting came to order at half-past seven o'clock. The choir led in singing, and Rev. S. S. Jocelyn offered prayer.

Addresses on the Memorial Year were made by Secretary Strieby, Rev. W. B. Brown, General O. O. Howard, and Governor Jewell.

On motion, it was resolved that the thanks of the Association be presented to the Rev. H. M. Scudder, D.D., for his able and interesting discourse preached before the Association last evening.

Voted to take a recess till to-morrow morning.

October 26th.—Prayer-meeting at eight in the lecture-room, conducted by Charles N. Brown, Esq., of Sag Harbor.

Meeting came to order in the church at nine. Prayer was offered by Rev. M. Tillotson.

The Committee on Church Work, to whom their report was recommitted, reported by Rev. E. S. Atwood, which report was accepted and adopted.

It was voted that the minutes, when completed, be referred to the members of the Executive Committee, here present, for examination and publication.

General Hawley, for the Committee on Indian Affairs, reported the following, which he supported by an address:

The Committee to whom was referred the report on the Indians, would express their gratification that the Executive Committee responded so readily to the invitation of the Government to cooperate with it in the effort to establish "A POLICY OF TRUTH, JUSTICE, HUMANITY, AND PEACE" in behalf of the Indians, such as President Grant prefigured in his inaugural address. They recommend to the Association, and the friends of humanity everywhere, its hearty support.

The following letter from Rev. H. B. Whipple, Episcopal Bishop of Minnesota, was read:

"October 21, 1871.

"I believe your annual missionary meeting will be held in Hartford, next week. You know how warm a place the poor and helpless Indians have in my heart, and how earnestly I have plead for them. It may fall in with your views to make an earnest appeal that the Association shall heartily sustain your agents, Rev. E. P. Smith and Mr. Clark.

"Their position is one of great responsibility, and one of as great trials. In no portion of our Indian Territory has there been more wickedness of every kind. The man who stands out in the fear of God, to deal justly and defend the helpless, will be followed by the hatred and opposition of all bad men. I have watched with a good deal of anxiety your agents, and I believe you have reason for thankfulness that they have proved themselves so eminently fitted for their place.

"It would be a great loss if they should leave. They can not live at the salary of $1500, nor can they obtain proper assistants as teachers, farmers, and laborers, for the salaries offered by the Government.

"I did not intend to write to you a long letter. I do believe that a great door is opened to give a poor suffering heathen race the blessings of a Christian civilization, and that there is work for all that love the Saviour.

With affectionate regard, yours ever, H. B. WHIPPLE.

"P. S.—The Government makes very inadequate provisions for schools, farmers, physicians, etc., and the religious bodies who assume the care of Indians must give their agents all the support they require."

Secretary Delano then addressed the meeting on Indian affairs.

Rev. Dr. Vermilye offered prayer.

The report by General Hawley was then adopted.

General C. H. Howard offered the following, which was adopted:

Whereas, the new policy of the Government, whereby the Indian agents are removed from the arena of politics, and nominated by the different missionary bodies of the country, is based upon the principle of honest management, and forbids any incidental emolument; and *whereas*, the present salary of $1500 is not adequate to command the requisite intelligence, education, and business capacity;

Resolved, That this Association hereby memorialize the Congress of the United States to increase the salary of the agents to such extent as Congress may deem necessary.

General O. O. Howard offered the following resolution:

Resolved, That the hearty thanks of this convention are due and are hereby tendered to the citizens of Hartford for their warm greetings, their patient attention upon its exercises, and for their abundant, cheerful, Christian hospitality, and that we invoke upon them God's special favor and benediction.

The resolution of General Howard was amended by adding an expression of thanks to the pastor and trustees of the Pearl Street Congregational Church, and then adopted.

On motion it was

Resolved, That the thanks of the Association be presented to Secretary Delano and General Hawley for their addresses on this occasion.

Secretary Whipple said that the hour of adjournment was so near that it would be impossible to carry out the programme and hear from more than one of the missionaries present, who had been requested to speak.

He called upon the Rev. Mr. Ford, of Charleston, S. C., who made a few remarks about the work in that city, and concluded by earnestly requesting the prayers of all for the missionaries of the Association.

The committee to whom was referred the resolutions offered by Mr. Foster, reported, recommending the adoption of the following:

Resolved, That the Executive Committee be instructed to memorialize Congress for an appropriation of two and a half millions of dollars, for the purposes of education in those portions of the late slave territory of the country where such aid is needed, and that the Committee be authorized to correspond with other educational bodies interested in the same object, who may be disposed to join in the memorial.

On motion, the resolution was referred to the Executive Committee for their consideration and action.

The following resolution was passed:

While we rejoice at the steady advance made in public sentiment in favor of the oppressed in different parts of our land, we still plainly see that much remains to be done; prejudice against the black man shows itself in every place, in public conveyances and public places of resort, in all the business and social relations of life; also as deeply rooted hatred is aimed at the Indian, so that he instinctively repels it, with interest; and the Chinese also incite feelings of hostility, so that our Christianity is judged by large numbers of them as the sheerest hypocrisy.

In view of these plain facts at the North, and of the active outrages that grow out of these unchristian sentiments at the South, the West, and North-west, wherever these classes of people are to be found, *Therefore*, be it resolved, that we call upon all Christian people in this land to pray earnestly to God to help us conquer completely all this prejudice, and suppress all this hostility, so contrary to the spirit of Christ, which still exists against the Negro, the Indian, and the Chinese.

On motion, it was resolved, that the reports of the Treasurer and the Executive Committee be approved, and ordered to be printed with the proceedings of the meeting.

A motion was made and carried, that after prayer and benediction the Association stand adjourned, to meet next year, at such time and place as the Executive Committee shall designate.

Rev. Mr. Gage, pastor of Pearl street church, spoke a few parting words, congratulatory and tender, and by the request of the moderator, led in prayer, and pronounced the benediction, when the meeting adjourned.

TREASURER'S REPORT, AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30th, 1871.

EXPENDITURES.		
Southern field—salaries of ministers and teachers; buildings and churches, furniture, books, orphan asylums, etc.	$233,412 90	
Mission to Chinese in America	3,671 34	
Mission to the Indians	3,098 86	
Mendi Mission	18,754 58	
Jamaica Mission	5,083 31	
Siam Mission	3,601 88	
Sandwich Islands Mission	6 46	
Publications—American Missionary Paper, Annual Report, Magazine, etc.	10,210 24	
Postage, $1771.31; Discounts, $34.51; United States taxes and stamps, $30.80	1,836 62	
Annual and anniversary meetings, including traveling expenses of secretaries and speakers	508 90	
Collecting agents and expenses on wills and estates	16,502 96	
Office expenses, rent, fuel, etc., etc	3,077 41	
Salaries—secretaries, field secretaries, assistant treasurer, and clerks	18,660 00	
Endowment funds, (transferred)—Africa, $19,000; Southern Mission, $16,000	35,000 00	
Debt, September 30th, 1870	77,991 80	
	$428,636 66	

RECEIPTS.		
Acknowledged in the American Missionary paper	$277,977	
Less returned	26 05	
		$277,948 51
Earnings of Siam Mission		3,194 76
Freedmen and others reported by Chicago office		28,851 85
Endowment fund—Africa, $19,000; South, $16,000		35,000 00
In addition to the above, there has been received for lands sold, etc., etc		21,800 00
Balance against the Association		61,861 84
		$428,636 66

We hereby certify that we have examined the accounts of EDGAR KETCHUM, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1871, with the vouchers, and find the same correct.

JAMES O. BENNETT,
ANTHONY LANE, } *Auditors.*

REPORT

OF THE

EXECUTIVE COMMITTEE.

"HITHERTO hath the Lord helped us" are fitting words on our lips; for the AMERICAN MISSIONARY ASSOCIATION completes and commemorates a quarter-century of its existence, and a decade of its work among the Freedmen. The success which God has granted us thus far, calls upon us to look back on the past with gratitude and to the future with hope.

THE PAST.

The Quarter-Century.

Twenty-five years ago, slavery ruled in this land in the plenitude of its power. Texas had just been annexed, the Mexican war was in the first flush of an unbroken series of victories, the insolence of the slaveholder was at its height, and the truckling of his minions at the North was scarcely less abject than the cowering of his slaves under the lash in the South.

The pulpit and the press generally were silent as to the guilt of slavery, or busy in making nice distinctions in its favor, or openly defending it. The great religious bodies were blunt in their refusal to condemn it, or were ingenious in "capping their volcanoes." Missionary Boards were shielding slaveholders in mission churches, and religious publishing houses were expunging passages from their books that would be offensive to the South.

Mob violence was no longer threatened, but the full weight of popular odium and ostracism was brought to bear against the friends of the slave. It was the era when the suspicion of abolitionism threw a man "outside of all healthy organizations," whether political, social, or religious.

But under this mighty tide, there was an under-current rising that was gaining volume and force every day. There were pulpits and presses that did speak out, and members of religious bodies and of benevolent societies that were zealous for the slave. The cause of

the poor was reaching the heart and conscience of the nation. But another evil arose. The tardiness of the church as a whole to regard the poor, embittered the minds of many whose indiscriminate denunciations harmed the cause they meant to help; for it gave plausibility to the taunt that the abolitionist was an infidel.

It was under these circumstances that a handful of men gathered at Albany, N. Y., September 3d, 1846, to form the AMERICAN MISSIONARY ASSOCIATION. The number present did not greatly exceed two hundred. The meeting was held in the small Baptist church, south of the Capitol. No larger house was proffered or needed. The gathering excited no local or public attention, either of opposition or approval. The discussions were harmonious and spirited. The inducement to ignore an evangelical basis was kindly, not factiously, made, and the young organization gained its first victory in the hour of its birth by rejecting the proffer. We now can hardly realize the relative numbers and wealth which it thus rejected, nor how sorely it then needed these elements of strength; but it marked out its future life by adopting a liberal but unequivocally evangelical creed. It was true to Christ as well as to the slave, and Christ has not deserted it.

Thus quietly was planted this grain of mustard-seed, but its germination was rapid and its growth vigorous. The celebrated Amistad captives, and the missionaries that went back with them to Africa, were fittingly transferred to the care of the new organization. Congenial fields were opened in the West-Indies among the newly emancipated slaves; in Canada, among the refugees from slavery; in our Western wilds, among the wronged and cheated Indians; and the deep interest it felt for the slaves in the South, impelled it to enter that dark land with the Gospel, preached alike to bond and free. Its missionaries there had a stirring experience—apostolic in the two elements of zeal and persecution. After enduring stripes, imprisonment, and threatened death, they were at length cast out by the tumultuous heavings which preceded the volcano of war.

The Home Missionary Department of the Association was one of its marked features, giving aid at one time to about one hundred churches, whose sympathy for the slave threw them upon the Association for the support they could not get, or would not ask, elsewhere.

The Decade.

Ten years ago, we were in the opening months of the war of the rebellion. It was a dark hour. No great victories had given promise of a restored national unity, and no progress had been made in freeing the slave. The Government refused to interfere with slavery, and the generals in the army returned the escaping fugitives to their masters.

THE FREEDMEN.

But a new era dawned. The fugitives were at length protected at Fortress Monroe, and the Government sanctioned the act. Our armies widened the area over which the old flag once more waved, and crowds of slaves came under its folds for shelter. But they came in rags, shivering with cold, without food and without employment, sick and helpless. They were congregated with the armies in vast camps, on the coast, and along the Ohio and Mississippi rivers. The cry for help arose, and the work to be done was that of the Good Samaritan. This Association was the first to hear and heed this call. It hurried to Fortress Monroe with help, and sent its laborers with clothing, medicines, and sympathy, along the whole line of the "camps." God alone knows the sorrow which it alleviated, in that gloomiest day for the colored man, when he received the parting curse of slavery, and the scarcely less bitter welcome of freedom.

But in the birth-time of these physical wants of the Freedmen, there was born in them at the same hour the higher wants of the soul, and the call for food and clothing was almost drowned by the twin cry for the primer and the Bible. With joy did this Association enter upon the gladsome duty of meeting this demand. By a marked and yet unpremeditated coincidence, the first missionary it sent (and he was the first ever sent) to the Freedmen, reached them September 3d—the anniversary-day of the formation of the Association. He heard their prayers, told them the object of his mission, and received their joyous welcome. A school was opened, and this was followed by classes in the "camps," and schools in the villages and cities—the Freedmen everywhere seeming to forget their hunger and privations in their eagerness for knowledge.

The call of the Association for teachers and missionaries met an enthusiastic response. As the young men of the North had so promptly volunteered at the summons to the battle-field, so their sisters answered to this call. Leaving their pleasant Northern homes, or their remunerative rewards as teachers, they came to us by hundreds ready to go South; and there with meagre salaries, often at first with miserable shelter and food, and inadequate school facilities, amid neglect, scorn, insult, and danger, have these martyr workers toiled, and some of them sickened and died. No more heroic self-denial has been witnessed in this wondrous decade, and no greater success has crowned any other toil for the good of the nation and of Christianity.

The educational work, beginning necessarily with the primer, and confined for a time to the range of the common school, gradually rose with the progress of the pupils, to the rank of the normal school and

the college. From the beginning, the work was religious, and in the day-school, as well as in the night and Sunday-school, the foundations were laid for churches of a pure and enlightened character, and these have been formed as rapidly as the preparation has warranted.

Any statement in figures will be inadequate to represent the work of the ten years among the Freedmen, but it may thus be epitomized: The amount expended in money and clothing is nearly two and a quarter millions of dollars; schools have been established in 343 places in the South, including most of the chief cities and centres of population. The whole number of commissions issued to missionaries and teachers in the ten years is 3470, and the pupils enrolled, 321,099. Thirty-five churches have been formed, or remodeled on a better basis, and some of them aided in building houses of worship.

The *evangelical* character of the Association led to the formation of the Freedmen's Aid Societies; indeed, its officers were foremost in the establishment of the branch in New-York, for they felt that a wider basis might invite a more general coöperation in meeting the demand for physical supplies and primary schools. But at length, the popular enthusiasm so strongly swept toward these secular wants that the religious were in danger of being neglected, if not repudiated. Here the Association fought its second battle for evangelical truth, and, in the face of threatened extinction, determined to stand by Christ and the religious work in the South; and again the Master has sustained it.

On the other hand, its *unsectarian* character has led most of the religious bodies at the North to open denominational channels for reaching the South. Perhaps this was inevitable; in giving physical supplies and in supporting common schools, coöperation is easy; in distinctively religious teaching and church organization, differences must be regarded.

THE CHINESE.

In the closing years of this decade, a new candidate for popular odium and Christian sympathy came before the American people. The tawny Mongolians from China came in such numbers to California as to attract attention, and soon the Chinese stood side by side with the negro, in the hatred of the same set of politicians and mobocrats. Naturally the sympathies of the Association were drawn toward him, and as the churches sustaining the Association had no organization for helping these people, it sent missionaries and teachers among them.

THE INDIANS.

The Indian, too, so long sunk in his own degradation, and crushed under the apathy of the government and the rascality of agents, once

more arose to the surface. The policy of General Grant's administration, as far-reaching in wisdom as it is noble in benevolence, determined the doom of the vampires, and the appointment of honest men to administer Indian affairs. It called upon Christian bodies to assist this great effort by nominating just and competent men for those agencies. So great a chance for the salvation of the red man was never before offered, and this Association was quick to respond. Four such agencies, with their corps of assistants, have been sent into the field, and their zeal and success in ferreting out frauds, in bringing to fine and imprisonment the venders of ardent spirits, and in teaching industry, carrying forward schools and giving religious instruction, render this one of the most interesting and hopeful portions of our great field of labor.

MEXICANS.

Some of our schools in lower Texas touch the Mexican population, and educational and religious efforts have been begun among them with encouraging prospects.

The Past Year.

The past year has had no marked changes except such as progress makes. The schools have, without exception, been prosperous. In two of the institutions, regular freshmen classes have been formed, and in one—at Berea—the junior class has been reached. The examinations at the close of the school year have all been satisfactory; that at Atlanta, Ga., has attracted special attention, partly owing to the appointment, by the governor of the State, of a committee of examiners whose character for intelligence, whose high position in the South, whose patient and thorough examination, and frank confession of the progress and capacity of the pupils, have done much to bring our work into favorable notice, and, what is of much more consequence, have offered a clue to the mode of reaching ultimate harmony in the South; for when the colored people give such proof of intellectual ability, and when intelligent and influential Southern white men will frankly and publicly admit the fact, then we can see the evidence that the two races can live in peace, and work together for Southern regeneration.

The increase in the number of churches under the care of the Association is nine, of which five have been newly organized during the year. Three new houses of worship are nearly completed—one in Charleston, S. C., one in Chattanooga, Tenn., and one in Marion, Ala.

THE FUTURE.

Freedmen.

The success of the past inspires hope for the future. The Freedmen are not "dying out," but, as shown by the census, have increased in population, in this terrible decade, nearly *half a million.* They are here, and growing in numbers—facts whose significance must be recognized in considering the future of the South.

They are accumulating property, as their numerous homes, increasing number of farms, and steady deposits in the Freedmen's Savings Bank abundantly testify. But above all, they are acquiring intellectual and moral elevation. They constitute a rich soil, and yield glorious harvest for the culture given.

In this field, the Association will continue to give the large share of its efforts, in the two leading departments of educational and religious work.

EDUCATION AMONG THE FREEDMEN.

We dare not plan to reduce our educational force. We shall indeed do less, directly, for common schools, but we shall do more, indirectly, by preparing teachers for them. The States, or the national government, will yet plant common schools in the South. We can help and hasten, by training in our normal schools and colleges, the army of teachers that will be needed. We will also help in a still broader way. No people can rise without leaders, and as these Freedmen toil up the steep ascent, they need the inspiring call and example of those of their own race who can guide them upward. Our institutions are preparing, on a large scale, those who shall act as such leaders, in the various walks of life—ministers, teachers, intelligent farmers, mechanics, business and professional men.

CHURCH WORK.

Our church work will receive increased attention, not by abandoning, but by pushing forward the work of Christian education. This Association is a child of Providence. Its success has come from following that Guiding Hand. In the work among the Freedmen it has taken the task that was most obviously to be done. When clothing and supplies were needed, it sent them. As soon as the primer could be used, it came. As the pupils have advanced, the grade of schools has kept pace.

In the religious work, too, we have tried to do what was plainly the duty most pressing—instilling into the hearts of the people a purer and more practical piety. In some localities we could easily have brought many churches into our ranks; in other places, such an effort would have aroused intense sectarian bitterness; in neither

case would any permanent good have been done. If in any part of our efforts in the South we have aimed simply at the highest ultimate good of the people, and through them to the nation and the cause of Christ, it has been in our church work. The pure and intelligent church, though small at first, must be the model and the means of the spiritual regeneration of this people.

We are sustained in this belief by the experience of others as well as our own. The American Board attempted to breathe the breath of life into the dead churches of semi-Christian lands, but at length gave it up, and organized churches of intelligent converts. Still more to the point is the example of some denominations of Christians working among the Freedmen, who began by absorbing and infusing, but have come at length to our method. That method is not school work instead of, or before, religious work, but Christian enlightenment before church organization. These people are already in churches, but many of them are ignorant and corrupt; they have zeal, but it is without knowledge; they have faith, but it is without works. They are like heaps of gold in quartz, and diamonds in the rough. Our method is not a scramble to get them from one heap and pile them upon another, but it is here and there to refine as much of this gold and polish as many of these diamonds as we can, and shape them into jewels that shall serve as a model, an inspiration, and a holy ambition to their own race, a proof of their capacity to the other race, and as gems of adornment to the crown on the brow of the blessed Saviour. There is no part of our plans that we refer to the decisions of the future with more confidence than our religious efforts.

We have before alluded to the fact that nearly all religious bodies at the North have chosen to work through their own denominational instrumentalities. The funds of this Association come now almost entirely from a few denominations—mainly indeed from the Congregational churches. We recognize the fact, and accept it; and without altering our unsectarian basis, or withdrawing our sympathies from any who love our Lord Jesus Christ, and strive to lift up his poor, we yet cheerfully promise, as we did in our Annual Report in 1867, to use the funds intrusted to us in building up the Redeemer's cause, in the South, agreeably to the principles and the polity of those who put into our hands the means of doing it.

Indians.

We rejoice in the prospect of renewed energy and firmness in the policy of the Government toward the Indians. We hail it as the promise of justice to them and the necessary preliminary to all successful efforts for their civilization and Christianization, and we pledge to the Government and to the Indians our most zealous coöperation.

Chinese in America.

The Chinese in America will still claim our attention. If, as once was anticipated, they shall come in such numbers as to require special religious agencies, our beginnings may be expanded; if not, then what we have begun can easily be turned over to the local churches with whom we are now coöperating, and from whom the funds for this work in a measure come.

Foreign Missions.

Our Foreign Missions, except those in Africa and Jamaica, are not a heavy expense to our treasury. The mission in Africa is mainly supported by funds left to us for that special object, by the late Charles Avery, and this mission we must maintain, and shall do so with new zeal and efficiency, not merely because of the fund thus furnished, but because there seems to be a providential fitness between our work for the Freedmen and that in Africa.

We trust the day will come when the waves of the Atlantic that once heard the groans from the pent-up captives in the hold of the slave-ship, will yet recho with the hymn and the prayer that will roll from the lips of their descendants going back to found empire and Christian civilization in the land of their fathers. A double aim inspires our labors for the Freedmen—their redemption in America, and, through them, the regeneration of benighted and plundered Africa.

In *all* our labors, we seek the poorest of the poor, the most wronged and oppressed, and our highest hope of reward is that the Master may say in that last great day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have it unto me."

Deaths.

We are called upon to record with sorrow the death of three of the toilers in our field.

That of Rev. George G. Collins occurred June 22d. He was a graduate of Oberlin College and of Princeton Theological Seminary; and, at the time of his death, was under the commission of the Association, having charge of the Lincoln Mission, Washington, D. C., and being at the same time tutor in the Howard University. He was a young man of unusual promise, and his death is a great loss to the cause of Christian education. He was one of the few colored men of the country who have an education so thorough and liberal, and a character so stable and Christian, as to qualify them for the duties of instructors in the growing colleges and universities established to promote impartial Christian education in the South.

In the death of Rev. J. P. Bardwell, July 28th, the Association

lost one of its earliest and most faithful laborers. He was first employed as a missionary among the Ojibue Indians; then as a collecting agent, with general superintendence of our Indian Missions; then as missionary among the freedmen; and then again among the Indians. One who was associated with him in this his last work among the Indians bears this testimony: "I desire to record that, for unbending integrity, for firmness and gentleness, for love to men and devotion to his Lord, I have known few such men as he. George Banga says, with a choked voice, 'That was short notice to go on, but Mr. Bardwell must have been ready, because he was always ready. I have seen many Christian men in my life, but I never saw one who made it his *business* to be a Christian as Mr. Bardwell.' What more or better do you or I want said over our graves than what my interpreter says over the good man gone?"

Mrs. Anna W. Stickel died in Selma, Ala., during the closing month of the year. Though young in years, she had shown her earnest desire to lift up the degraded. She was a graduate of Oberlin, and was a teacher in Brownsville, Texas. She was subsequently married, and then went with her husband as a teacher at Selma, where she terminated her brief but useful career.

We have had notice of the death of fifty-six Life-Members of the Association.

Life-Members.

During the year 497 Life-Members have been added, making a total of 9179.

SURVEY OF THE FIELD.

FREEDMEN.

EASTERN DEPARTMENT.

Rev. E. M. Cravath,

Field Secretary.

In submitting the report of the year for the Southern Field, it is proper to state at the outset, that the funds available for it were very largely reduced, as compared with those of the last five years. This was caused by the cessation of Government help through the Freedmen's Bureau, and by the taking up of new work among the Chinese and Indians, as well as by the necessity of appropriating a portion of current receipts to the reduction of the debt of the Association.

This retrenchment necessitated a modification of the plan of work. In order to keep in successful operation the largest number of schools, and thus extend most widely their benefits, it became necessary to throw upon the people themselves an increased proportion of the expense of the education of their children; and we are glad to bear testimony to the hearty response, as shown in the large sum that has been raised at the South during the year. It was also clearly the part of wisdom to provide for the support of the chartered institutions and the graded schools, with normal departments, where the future teachers are being trained, even if under the unpleasant necessity of withdrawing support from the smaller and scattered schools.

The result has been, as will appear, that the chartered institutions have been enlarged in their accommodations and facilities, and, in the advanced departments, have had a most encouraging growth; and all the graded schools, with normal departments, have been continued, though, in some cases, with a smaller number of teachers and pupils.

The regularity of attendance has, however, been increased, and a higher standard of discipline and instruction has been possible, so that in actual good accomplished, and with reference to ultimate results, it is felt that a decided gain has been made.

I submit the report of the year more fully under the classification of *churches*, *chartered institutions*, *graded schools* with *normal departments*, *common schools*, *orphan asylums*, and *physical relief*.

CHURCHES.

UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches.	Organized.	Ministers.	Ordained.	Commenced.	Ch. Members, Sept. 30, 1871.			Additions, 1870–71.			Removals, 1870–71.				Baptized, 1870–71.		In Sunday-School.
					Males.	Females.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va	1869	Richard Tolman	....	1870	5	16	21	4	5	9	..	4	..	4	4	1	100
Beaufort, N. C	1870	Edward Bull	1869	1869	2	5	7	..	..	..	..	..	..	..	..	..	75
Janesville, "	1871	" "	1869	1871	2	3	5	..	..	..	..	..	..	..	..	..	40
Dudley, "	1870	John Scott	1870	1870	27	21	48	12	1	13	1	..	..	1	12	..	100
Wilmington, N. C	1870	Henry B. Blake	1845	1869	6	7	13	..	1	1	..	..	..	..	..	..	200
Charleston, S. C	1867	James T. Ford	1857	1869	64	137	201	11	5	16	3	3	1	7	..	15	160
Savannah, Ga	1868	Robert Carter	1866	....	55	63	118	47	5	52	4	2	..	6	..	11	130
Macon "	1868	E. E. Rogers	1869	1869	31	32	63	15	1	16	1	..	1	2	15	..	175
Atlanta "	1867	C. W. Francis	1867	1867	42	42	84	6	1	7	..	1	3	4	5	..	280
Andersonville, Ga	1870	Floyd Snelson	1871	1871	11	12	23	10	..	10	..	..	2	2	10	..	50
Berea, Ky	1853	John G. Fee	1844	1854	79	68	147	19	6	25	..	..	..	..	8	1	175
Bethesda, Ky	1850	Jacob Emmerick	....	1870	9	14	23	2	..	2	..	..	..	..	..	..	40
Walnut Chapel, Ky	1871	John Drew	....	1871	16	12	28	..	..	..	..	1	1	2	9	..	32
Ariel, Ky	1864	Gabriel Burdett	1864	1867	56	130	186	4	..	4	2	1	..	3	3	..	150
Pomona, Tenn	1871	No Pastor	....	....	9	8	17	..	..	..	..	..	..	..	..	..	..

Nashville, Tenn	1868	Henry S. Bennett	1863	1868	33	31	64	18	4	22	..	1	..	1	18	1	120
Chattanooga, Tenn	....	Ewing O. Tade	1861	1866	16	27	43	8	..	8	..	..	..	..	6	..	175
Memphis, Tenn	1868	W. W. Mallery	1864	1867	24	61	85	24	..	24	2	2	1	5	24	3	75
Talladega, Ala	1868	John J. Strong	1870	1870	39	21	60	7	2	9	2	5	..	7	10	3	138
Marion, "	1870	G. W. Andrews	....	1870	33	33	66	49	1	50	..	..	..	..	44	..	104
Athens, "	1871	Henry S. Bennett	1863	1871	1	10	11	..	..	..	..	..	..	..	6	..	95
Montgomery, Ala	1869	No Pastor	....	....	5	9	14	..	..	..	..	2	..	2	3	..	57
New-Orleans, La. Greenville	1869	Henry A. Lewin	1869	1869	6	7	13	1	1	2	..	2	..	2	8	3	..
" " Central	1848	J. A. Norager	1866	1866	25	100	125	4	2	6	5	1	1	7	..	2	..
" " Zion	1868	J. Dutch	1866	1868	25	45	70	2	..	2	..	1	..	1	3	4	30
" " Howard	1869	Isaac Williams	1855	1869	24	31	55	12	5	17	3	..	..	3	6	5	70
" " Jefferson City	1870	Isaac Tongue	1869	1870	18	37	55	11	..	11	2	4	1	7	9	..	25
" " Morris Brown	1869	W. J. Brown	1870	1870	30	60	90	7	5	12	4	4	..	8	1	15	100
Lockport, La	1869	Nelson Taylor	1870	1870	38	56	94	32	..	32	1	9	..	10	26	15	85
Fauce Point, La	1870	David Johnson	1870	1870	22	46	68	13	..	13	7	1	1	9	5	13	28
Isle Piquant, "	1870	Israel Cummings	....	....	9	12	21	..	..	..	..	6	..	6	1	1	..
New-Iberia, "	1870	William N. B. James	1870	1871	25	51	76	14	..	14	2	..	1	3	4	10	133
Le Peigneur, "	1870	S. W. Rogers	1855	1870	22	43	65	11	3	14	..	2	..	2	6	12	45
Terrebonne, "	....	Daniel Clay	....	....	29	43	72	..	..	..	..	..	..	..	..	..	..
Gretna, "	1870	W. P. Ward	1869	1870	70	150	220	9	3	12	3	10	..	13	11	50	80
Algiers, "	1871	S. W. Oats	1869	1870	16	48	64	6	..	6	1	2	2	5	6	7	83
Hamilton, Miss	1870	J. F. Galloway	1871	1871	7	13	20	13	1	14	..	..	1	1	13	..	40
Tougaloo, "	1870	Ebenezer Tucker	1844	1871	21	14	35	19	1	20	..	..	..	..	14	..	120
Wesport, Mo	....	No Pastor	....	....	2	6	8	1	..	1	..	..	..	..	..	..	60
Lebanon, "	1870	Hardy Mobley	1865	1869	1	5	6	1	..	1	1	..	..	1	..	..	33
Leavenworth, Kan	1869	J. E. Weir	1854	1869	17	24	41	1	2	3	2	3	7	12	8	2	45
Lawrence, "	1867	M. T. Weir	1869	1871	9	14	23	3	2	5	..	..	..	..	2	..	30
Topeka, "	1863	William W. Weir	1869	1871	8	9	17	2	1	3	1	1	4	6	..	1	40
Corpus Christi, Tex	1866	Aaron Rowe	1844	1866	8	15	23	2	2	4	..	..	..	..	1	2	65
Brownsville, "	....	Jeremiah Porter	....	....	..	..	..	..	..	..	..	..	..	..	..	..	..
					997	1591	2588	400	60	460	47	68	27	142	301	177	3582

No. churches, 45; ministers, 42.

The churches of the Western Department are included in this tabular statement, for the sake of convenience.

The increase in the number of churches has been greater during this than during any previous year. The number of hopeful conversions, and of members added to the churches, is also larger than ever before reported.

The Plymouth Church of Charleston, S. C., the First Church of Chattanooga, Tenn., and the First Church of Marion, Ala., have begun, and nearly completed, houses of worship at an aggregate cost of over $10,000; and the little church at Dudley, N. C., which was deprived of its place of worship, by the burning of the school-house in January, (probably by an incendiary,) has erected upon the same site the best country church edifice in that part of North-Carolina.

The era of church-building in the South has thus fairly begun, and each year will make a larger demand for help in this direction. It is clearly *the true policy*, *generously to assist* churches to secure the necessary conditions of growth, so that they may become self-supporting at an early day. To this same end, every congregation has been called upon to bear a reasonable proportion of the salary of the minister, as well as the other expenses of the church.

To show the spirit that prevails in most of our churches, I submit a few extracts from the correspondence of this office.

Dudley, N. C.

Rev. John Scott, the pastor, thus graphically describes the burning of his church, and the sympathy and assistance he received in building anew:

"DUDLEY, February 21, 1871.

"It is three in the morning. One hour ago, I was awakened by the cry of *Fire!* and rose only to witness the smoking timbers of what was our beautiful church.

"It appears to me to be the work of an incendiary; but if you print the record of the sad deed, I beg that you will not lay it to the spirit of the Southern people, nor to the spirit of the people in general in this community. I believe the people generally are friendly—indeed they have given reliable evidence of it; and I believe the mass will express sincere regret at this loss, and honestly feel it, and would be swift to punish the offender, could they detect him. I knew nothing of it till it was in ashes. Books and all lost.

"The building and seats cost $2250, and have been often pronounced by good judges to be worth $3000. The greatest care and economy were used in its erection, and it was one of the best buildings of its size owned by the Association. It was neatly furnished, being painted outside and painted and varnished within.

"When all was over, in the stillness of midnight by the smoking ruins we knelt and gave our cause into the hands of God. The bell had fallen in the early part of the fire, and no alarm could be rung; but many aching hearts were there, and we thought of and prayed for the 150 children who to-morrow would be without books or school; and especially the 200 who Sabbath after Sabbath came to hear God's word and fill the church, but can come no more. Many are inquiring what they must do to be saved, others have already begun to learn new lessons of God's truth and His love. Where will they go now?

"We prayed too for all around us, even for those who may have injured us, and I *do* want the people in the South to feel that there are honest hearts from the North among them; some who want to help them and do them good. Lord bless the people,

and remove by the power of His love the unkind feelings that linger in war-tainted bosoms, that we all may be one in Christ!

"We will call a few together and teach as best we can in our dwelling, till you advise us. We can take up our carpet and receive most of our school in our house. We have put up the partitions that last year were cut down to let the schools into our sitting-room, but we can cut them down again. We will wait your advice and God's answer to our prayers.

In sorrow, yours, etc."

"April, 1871.

"I must speak again of the kindness of the white people. They have invited us to use their building every Sabbath. They have contributed about $500 toward the erection of our new building, and that, too, when their own church needs every dollar expended on it to make it as comfortable as the one they are helping us erect for the colored people.

"The most of those who subscribed are of that political party usually thought at the North to be either indifferent or opposed to the progress of the negro. This sympathy is all the more marked from the pains taken to express it. At this season of the year, and especially the present year, there is but very little money in this country. Yet they are anxious to pay their subscriptions, and some even take pains to come miles to bring the money.

"In other ways they manifest an interest. Wishing to go to a neighboring town the other day, a gentleman of thoroughly Southern principles offered me the use of his horse, a favor which he had never granted to his own intimate friends. Last Sunday I was invited to preach to a white congregation five miles away. The house was crowded, the attention close, and I was invited to preach to them statedly. Indeed, we do not feel it to be the least of our labors to have carried to this whole community of white people so much of the Spirit of Christ as to have completely won their respect, and even kindness and co-operation.

"The colored people are also in earnest in the work themselves. One member of my church has subscribed $40, and paid most of it already. The hands are quiet and faithful.

"The religious interest is *increasing*. The shelter now used for church (when the white people are using theirs so we can't go there) was full last Sabbath.

"I never saw such *attention* as has always been given to the word of God. They listen with breathless earnestness from first to last through all the service, and talk enthusiastically about it afterward through the week.

"I have five more to baptize next Sabbath, though we don't always receive all that come.

"It would do you good to hear these young men and women tell from fortnight to fortnight of their trouble and resistance to temptation, in contact with those who are older, in this land where whisky-drinking is considered as harmless.

"Little by little we're moving on.

Yours respectfully."

The spirit of the white people of Dudley is also shown by the folowing account of a meeting held just after the fire:

"PUBLIC MEETING AT DUDLEY.

"Pursuant to a call a large meeting of the citizens of Brogden Township, Wayne County, (irrespective of color,) was held at Dudley on Saturday, February 25th, to express the indignation and condemnation of the good citizens at the lawless act—the burning of the colored people's school-house, near Dudley, on the night of Monday, February 20th, 1871.

"The meeting was organized by calling C. F. R. Kornegay, Esq., to the chair, and appointing Captain H. J. Carraway, Secretary.

"The chairman explained the object of the meeting in a forcible and impressive manner, denouncing the outrage in the strongest terms.

"On motion, Dr. W. H. H. Cobb, Rev. J. R. Brooks, Mathew M. Jones, John C. Collier, A. M. Price, and J. W. Taylor were appointed a committee to draft resolutions expressive of the sense of the meeting.

"During the absence of the committee, the Rev. John Scott, being called for, spoke very feelingly of the object and results thus far of his mission. He said that he had been sent here by the American Missionary Association of New-York, to labor for the mental and moral elevation of the colored people, and was glad that his efforts had met with success so far and the approval of all the good white citizens. He did not cast the blame of the burning upon the community, he knew that he had the good wishes of all good men, and the citizens *en masse* should not be censured or blamed for an outrage committed by a few law-breakers, hailing, perhaps, from another section. Mr. Scott was followed by the Rev. John R. Brooks in a few very appropriate and well-timed remarks.

"The committee on resolutions returned and reported the following, which were unanimously adopted:

"*Resolved*, That we, the white citizens of Brogden Township, a peaceable and law-abiding people, do sincerely deplore and condemn all lawlessness of whatsoever nature and by whomsoever committed, and we hereby express our deep regret and indignation, at the base act of the burning the colored people's church and school-house, near this place, on the night of February 20th, by a supposed midnight incendiary.

"*Resolved*, That we deeply sympathize with the Rev. John Scott, of the American Missionary Association of New-York, who for the past year has been among us teaching and ministering unto the colored people, and we are convinced of the moral and mental good to that race resulting from his labors, and of the consequent effect and general good to the community at large. We hope that he may still be continued in his good work among us.

"*Resolved*, That we are determined to use every exertion to ferret out the guilty party, and in furtherance of this end we hereby offer a reward of one hundred dollars for the arrest and apprehension of the guilty, sustained by good evidence.

"*Resolved*, That we will make every effort to aid in the rebuilding of the church and school-house, and respectfully request that it may be rebuilt.

"*Resolved*, That a copy of these proceedings be sent to the Goldsboro *Carolina Messenger*, and that the Goldsboro *News* and other papers be requested to copy, and furnish the Rev. John Scott, at Dudley, with one or two copies of the paper to be forwarded to the American Missionary Association. C. F. R. KORNEGAY, *Chairman*.

"H. J. CARRAWAY, *Secretary*."

Charleston, S. C.

Rev. J. T. Ford, of Charleston, S. C., sends the following newspaper notice of the interesting services connected with the laying of the corner-stone of

"PLYMOUTH CONGREGATIONAL CHURCH.

"The Corner-Stone Laid.

"An assembly of about two thousand persons gathered Monday afternoon, at the corner of Bull and Pitt streets, to attend the services at the laying of the corner-stone of the Plymouth Congregational Church.

"The services were opened with the hymn,

'Glorious things of Thee are spoken,'

sung by the crowd in the open air, after which prayer was offered by Rev. J. Legare, of the Morris street Baptist church. Then followed a responsive reading of the Scriptures, and a hymn sung by the pupils of the Avery Institute and members of the Sabbath-school connected with the church, three or four hundred in all.

"An address was delivered by Rev. James T. Ford, pastor of the church, who began by alluding to the burning of the old Circular Church, (December 11th, 1861,) where his people had been formerly accustomed to worship, and said that since that time they had found no continued rest for the soles of their feet. The record of their wanderings would be not unlike the journeyings of Israel in the wilderness; from the Circular Church to Hibernian Hall; to the chapel of the Central Church; to the Orphans' Chapel; to the Laurel street chapel, where they began to worship apart from the congregation of the Circular Church; to the Military Hall, where they entered anew into covenant with God and with one another, and became the Plymouth Congregational Church; and finally to the Avery Institute, their present place of worship. A little more than a year since, by a concurrence of events so remarkable that they could but recognize in it the finger of God pointing them to a place of resting, they were enabled to purchase this lot, so favorable for situation, and in sight of the spot where the precious remains of their dead lie buried.

"He said that a church of two hundred members, united by so strong a band that, though tossed about for many years with no abiding place, they had not been separated from each other, had no need to make apology for continuing to exist, and for adding another to the numerous houses of worship in the city of Charleston. He spoke of the special mission, the distinctive principles of the Congregational churches, but said that denominational differences did not mean a war of sects—the first mission of all was to declare Jesus Christ and him crucified.

"At the close of the address, Mr. Ford deposited in a box, to be placed in a cavity in the corner-stone, a Bible and copies of the church manual, the Declaration of Faith made at Burial Hill, Plymouth, 1865, the Social Compact made by the Pilgrims before landing at Plymouth, the Emancipation Proclamation, the 13th, 14th, and 15th Amendments of the Constitution of the United States, a list of the members of the church, and a brief account of its organization and history.

"Rev. T. W. Lewis, of the M. E. Church, then addressed the assembly, urging a generous contribution in aid of this enterprise. A collection was taken, the people coming forward and depositing their contributions in the hollow of the corner-stone, which was suspended by a derrick over the spot where it was to be laid.

"After that, the stone was lowered to its place, the box deposited in the cavity, a marble slab placed over it, and the assembly joined in the hymn 'I love thy kingdom, Lord.'

"The benediction was given by Rev. Mr. Brown, of the A. M. E. Church, after which the assembly dispersed.

"The church will be 36 feet in front by 64 in length, of the semi-Gothic style. It is to be erected by Messrs. Sawner & Ferguson, of this city, and is to cost about $5000.

"Only about three fifths of this sum is secured; but it is hoped that by self-denial on the part of the church, aided by the generosity of its friends, the rest will be obtained."
—*South-Carolina Republican.*

Chattanooga, Tenn.

Rev. E. O. Tade furnishes this sketch of the self-denial, energy, and success of his people in building their house of worship:

"CHATTANOOGA, Aug. 21, 1871.

"The church work is moving forward rapidly. We have had a good contribution of labor, both from white and colored people. Our men, boys, and women have worked; 'for the people had a mind to work.' The good sisters bring the dinners.

"The church is up, inclosed, nice floor laid, chimneys built, good roof over it, scaffolds all down, one coat of paint on, and we held our first service in it yesterday. Four weeks ago the lumber and shingles were far apart. The windows, doors, painting, plastering, and seating are still to be provided for. I think $500 more will put us through without debt. Mr. H. has sent me a receipt for one hundred of the five that I borrowed of him last winter. The First Church of Atlanta sends us greeting with $25. Our prospects are good, and hopes bright for the future. I think, with the blessing of God, that in a year or two we shall be self-supporting. Every one feels that the *Lord* has prospered us. Very truly."

Talladega, Ala.

A teacher in Talladega gives a picture of the earnestness of the people for Sabbath-schools, and of the efforts made by teachers and students to meet the demand:

"TALLADEGA, Nov. 8, 1871.

"The work is still progressing slowly, but, I think, surely, toward quite an awakening. We are getting all of our available force into rank and file for efficient work.

"The people in the country around keep asking for Sunday-school teachers. For instance, the other day a man saw me, and said, 'We want a Sabbath-school. Can't you

send us a teacher?' 'How large a school can you raise?' 'Forty or fifty.' 'How far?' 'Six miles.' Said I, 'We have teachers, but no conveyance; if you will make arrangements for that, you shall have a teacher.' Yesterday he told me the folks were mighty glad they were going to have a school, and would see me to-day to make arrangements for conveyance.

"Seven miles out, is a school carried on by three ladies, formerly students, not Christians, and they want assistance. So the calls come. We have every available male in service, and are collecting some money around to hire more when necessary. I think this outside work very important. The people off six or eight miles can't get instruction as those who live here. Poor things! they are growing up almost as devoid of religious instruction as heathens; for what they have, much of it, is poor stuff."

Marion, Ala.

Rev. G. W. Andrews, pastor of the church in Marion, describes a blessed revival enjoyed by his church; the necessity for the intellectual instruction of the converts, and the need of care in admissions to the church:

"MARION, Jan. 23, 1871.

"I have been preaching every night for three weeks with most blessed results. More than a hundred are earnest inquirers, and many have found Christ. All has been very quiet; and the whole awakening has been of God, not man. Among the converts are eight or ten fathers of families, who have never before been reached, as they were too intelligent to believe in such a religion as they had been taught in the past. Such ideas of a Christian life as your missionaries teach satisfies their judgment, and meets the wants of their aching hearts. Very truly yours."

"March 9.

"I most heartily concur in the necessity of having some one to instruct the members of our church in the elements of book-learning. Quite a number who joined us last Sabbath have been very wicked men, and the time they have formerly spent with their companions must in some way be occupied by us. Human nature must have an outlet, and we can't sing and pray all the time, nor persuade others. These men must be enlightened, and with God's help we mean to do it.

"Every thing is moving forward finely. There will be a large number to unite with us next communion. The revival has reached the entire region, *compelling* even the white church to engage in a series of meetings for weeks. I find it necessary to be cautious about receiving persons into the church. I have the names of twenty-one on my books, a part of whom have been examined for membership. I have never met more interesting cases than I find here. We are full of hope. Yours, truly."

The following, from one of our teachers who visited at Marion a short time last winter, gives other pleasing phases of the work, which we are glad to present:

"But the most interesting prayer-meeting that I ever attended among the freedmen was in Alabama, in the Ku-Klux region, where they at the 'Mission Home' looked well to their guns and their rifles before retiring. I reached there on Wednesday night, just the evening of the weekly prayer-meeeting in the school-house. 'Twas a stormy night, but with water-proofs and umbrellas we ventured. Wholly unused to bullets, I must confess, there was a little trembling under *one* water-proof, as we wended our way along the little path through the woods, and across the one-plank bridge over the 'Branch.' But once within the building, all fear vanished. The room was filled with the finest-looking colored people I ever saw—many of them having been house-servants in the best families in this aristocratic place.

"The pastor, an able, ready man—and, by the way, one of your own Connecticut ministers—opened the meeting, and then gave it into the hands of the colored brethren; and they carried it on with a liveliness that was truly refreshing. Two or three usually rose at once with words right on their lips.

"This church has only been organized a little over a year, and with the most careful discrimination in regard to membership, now numbers nearly seventy. There had been much to dishearten all along. They had no church building, and had been striving hard to get ready to build; but no sooner would they begin to see a little light through the clouds than the white people, fearing that the men with dark skins might acquire too great a hold on this world's possessions, would remove work from the most prosperous, and thus the clouds would gather again. Referring to this *keeping down*, one of the members once said, '*No-'count niggers* can rub along here well enough, but smart niggers had better look out for other quarters.'

"Even at that time, the danger of their being obliged to disband from outside violence was not entirely over. But as they told of their love for their church, I could hardly help thinking of those stories we all read in our childhood, of Christians in early days, when persecutions but increased zeal.

"There was an undertone of sadness through the remarks of several; for they felt keenly, in a way we at the North can *hardly realize*, that they knew not what a day might bring forth; but one suddenly rose and changed the key. 'I was sad,' he said, 'when I first came in here, but your words of sadness have made me glad; for they have shown me how much we all love our church; and such love, with the love of God for us, which is even much greater, will carry us through fiery trials. I *never felt as strong* as I feel to-night. 'Tis true, I don't know what may come upon us; but I *do feel* that the Lord will help us through.' And then he told what he hoped for in the future in such cheerful words that, as he sat down, they burst forth almost with one voice in a song of praise; and then one after another kneeled down, and, in the most simple words of faith, asked their Father to help his children in this their day of special trouble; and I do not think one present had the slightest doubt of his doing so. For myself, not a moment's misgiving in regard to the Lord's answer, and the building of the church, have I had since.

"At a meeting, just before the close of the term, as I learn from a teacher, one after another rose and pledged himself to do a certain amount toward erecting the building during the summer."

A letter of earlier date describes the *first Sunday-school Convention in Alabama.* Aside from the present interest we feel in this fact as one of the marks of progress among the colored people, we wish to place it on record as a valuable item of information in making up the future history of Sabbath-schools in the South:

"TALLADEGA, April, 1871.

"You will not object this month, I know, to a slight change of base; so gliding from plantation to town, and from school to convention, listen, if you will, to the echo that comes to you from the first Sunday-school Convention in the State of Alabama.

"Passing through Talladega on my way to Nashville, I halted for a night, and, pilgrim-like, climbed the gently-ascending hill that leads to Talladega College. 'Beautiful for situation,' certainly, is this place, selected by the American Missionary Association for their mountain 'Student Home'—especially as I saw it freshly robed in spring attire.

"Here I learned that preparations were making to hold a colored convention in a few days. Invitations had been sent northward and southward to the various Sunday-schools in the State, and I could not resist the cordial invitation to see and hear for myself. You know the enthusiasm begotten North by such a gathering, but you need to add thereto to conceive at all the feeling in this South-land.

"It was a pleasant sight, that of the delegates coming up the hill from the depot, headed by Mr. Strong, pastor of the Mission Church recently formed here. He led the way to Foster Hall, and there was the usual ceremony of distributing for the night. This was but the beginning. Friday morning brought others, till we had thirty-four

Sunday-schools, represented by about sixty delegates. The forenoon of that day was occupied in the organization of this first Association.

"In the afternoon, Mr. Steckel, who is superintendent of our schools in Selma, gave us a very fresh and pleasing blackboard exercise on the text, 'Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.'

"Then came reports from the various Sunday-schools; something like thirty of these are carried on by persons who are now, or have been, connected with Talladega College. It was especially cheering to the teachers to hear these reports of success as told by their pupils, who, twenty, thirty, or forty miles out, had Sunday-schools, with an attendance varying from thirty to eighty. They told of their different modes of gaining pupils, and of the wonderful zeal in some instances of the little children themselves—then of the destitution in many places—of scholars coming four, five, and even eight miles—of their want of Testaments, hymn-books, and papers; but *not a word otherwise* of difficulty or discouragement. With a log school-house, two or three persons with a little knowledge and a good deal of zeal, aided by a few books, they seemed to have no doubt about the interest of the children.

"One superintendent from Oxford gave an account of his school, and a branch at Needmore, a few miles distant. Yancey Sims, a working delegate, immediately rose to say that there was a 'Needmore' near him, though not so called by law—and convinced us, by an amusing and forcible argument, that there were a good many collections of little huts south, occupied by the 'rising' people, that still might appropriately be called '*Needmores*.' Rev. Mr. Silsby, of Selma, gave the sermon of the evening.

"The programme for Saturday, as announced, was 'a basket picnic,' bountiful dinner, etc., and the programme was carried out to the fullest extent. The schools met at Swayne Hall, the colored school building, and marched in procession to the woods, where they were entertained with speeches, till they were ready for a feast of another kind. It is estimated that not less than eight hundred persons were present. They went back to the college grounds, and a pretty sight it was to see the table-cloths spread all over the grass and the families gathering round to partake of the turkey, cake, strawberries, etc., spread thereon; while mules, carts, empty chests, and baskets stood like a wall of defense around the grounds.

"We feel that this convention was a long step upward for the colored people; but, in closing, we want to ask you to remember the '*Needmores*' of the South.

"Cordially yours."

Montgomery, Ala.

Of this little church, small in numbers, and without a house of worship, we give these items, furnished by a teacher in the Swayne school:

"The church members, though few in number, are *strong in faith*, and I have been surprised at their perseverance and devotion to the cause of the Master, when at times the way has seemed so dark before them. This seems to me a very desirable point for a church, and the members generally express a willingness to make large sacrifices in order to aid in its erection. The young people are already sufficiently educated to desire and demand better instruction from the pulpit than they can get in the colored churches.

"There has been some religious interest during the year among those under our care; but of course we should have been glad of *very* much more.

"We can only hope that the seed we have endeavored to sow may yet spring up and bear fruit even an hundred fold."

II. COLLEGES AND UNIVERSITIES.

1. *Hampton Normal and Agricultural Institute, Hampton, Va.*

This institution was chartered in 1870. We take the following statistics from the last Annual Catalogue:

Board of Trustees.—George Whipple, President; R. W. Hughes and Alexander Hyde, Vice-Presidents; S. C. Armstrong, Secretary; Thomas K. Fessenden, Financial-Secretary; J. F. B. Marshall, Treasurer; O. O. Howard, M. E. Strieby, James A. Garfield, E. P. Smith, John F. Lewis, B. G. Northrop, Samuel Holmes, Anthony Kimber, Edgar Ketchum, E. M. Cravath, H. C. Percy.

Instructors.—S. C. Armstrong, Principal; Miss R. T. Bacon, Assistant-Principal; Academical Department—Misses Amelia Tyler, Gertrude T. Hyde, and Anna W. Parish; Girls' Industrial Department—Miss Jane Stuart Woolsey; Boarding Department—Misses Charlotte L. Mackie and Susan H. Harrold; Agricultural Department—Messrs. Albert Howe and F. Richardson.

Summary of Students.—Senior Class, 20; Middle Class, 33; Junior Class, 33; total, 86.

Results attained.

An excellent farm of 125 acres has been purchased, and is well fenced, stocked, and supplied with abundant farm and stable room. Three thousand young fruit-trees, of various kinds, have been set out, and a nursery of ornamental trees started.

During the past two years, the young men have been boarded and lodged from the avails of their farm labor. A large majority of the young women have done as much for themselves by house-work, and by labor in the Industrial Department.

An extensive system of buildings has been erected, supplying room for one hundred boarders, and educational facilities for two hundred and fifty students, and is nearly paid for.

At no other institution south of Washington has so large a capital been invested for the same purpose, and the value of the property is twenty per cent greater than the amount of money put in. It is estimated at one hundred and twenty thousand dollars.

This institution is thoroughly known throughout Virginia, North and South-Carolina, and to indigent colored youth in those States, offers the only opportunity of earning a good education.

The location, being at the terminus of the chief water-courses of the State, is not only very beautiful, but practically central, and is so favorable for cheap subsistence that students are boarded at seven dollars and a half per month.

Applications are far more numerous than admissions; the selection of the best material of the race is practicable. The fitness of under-graduates to teach has been thoroughly proved by experience, and the demand for them is pressing.

The following facts, furnished by General Armstrong, show the demand for teachers from the school at Hampton—a hopeful indication for the school and people of Virginia:

LETTER FROM THE SUPERINTENDENT OF PUBLIC INSTRUCTION OF VIRGINIA.

"COMMONWEALTH OF VIRGINIA,
OFFICE OF SUPERINTENDENT OF PUBLIC INSTRUCTION,
RICHMOND, March 30, 1871.

"GENERAL S. C. ARMSTRONG:

"MY DEAR SIR: From almost every quarter in our State comes up a cry for teachers for colored schools. To-day thousands, probably, of colored children are without schools because of this unsupplied want. The money is ready, the school-houses are ready, or can be obtained, but the teachers can not be found. Your best pupils must all be put to work in the summer; but you ought to have five times as many pupils as you have.

"I approve the plan of your institution highly. Surely if the moneyed friends of education knew the good you are doing, and might do, they would give your institution a large endowment. Very truly yours,

"(Signed) W. H. RUFFNER, *Sup't Pub. Instruction.*"

"This is significant. It seems that in this old commonwealth there is open to colored youth an unobstructed way to large usefulness and fair wages. Teachers are paid from $20 to $40 per month. Several offers of the latter rate have been made to the undergraduates. Applications are pouring in upon us from the various counties, Princess Anne, Orange, Mathews, Nansemond, Campbell. The towns of Salem, Charlotte, and others have, through their local superintendents, urgently appealed for teachers, and offered good salaries. Prejudice seems to have disappeared from this line of effort, and our work is acceptable to all classes. There has been no compromise. Our position has been fairly won.

"Probably affairs in Virginia are more hopeful than in any other Southern State. She will take the lead in the new as she did in the old, although the most terrible sufferer by the war. A high commercial destiny awaits her. Hampton Roads will be a focus of trade, and this spot, the point of departure of American slavery, has become the point of departure of intellectual freedom and power."

At a later date, General Armstrong presents encouraging views of the results and prospects of the school at Hampton:

"A class of twenty young men and women graduated last June, and are already employed in teaching.

"The Institute has already been practically adopted as head-quarters for colored teachers in the State, and county superintendents of education are in free communication with the principal. There has been a marked cordiality and politeness in the course of the Southern people toward this institution, and students who have in vacation engaged in teaching, have uniformly reported a pleasant experience.

"About three thousand children have already come under the influence of our pupils in day and Sunday-schools, as most of them have taught during their course of study.

"The prospects of this Institute for the coming year are encouraging. The attendance will be nearly one hundred; the grade and scope of the studies will be higher and larger. The industry of printing, which has proved so successful at Cornell University, is to be introduced. There has been great success in teaching young women to run the sewing-machine. The industrial character of this school will become more and more varied. When Government shall, as it probably will ere long, take charge of the system of national telegraphy, instruction in that art will have prominence. It is important to offer instruction in those arts from which colored youth are now practically excluded, such as photography, practical engineering, surveying, etc., and to make them familiar with the best kinds of farming machinery."

2. *Berea College, Madison Co., Ky.*

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, William N. Embree, A. J. Henderson, Dr. S. J. Marshall, Arthur J. Hanson, Rev. E. M. Cravath, Rev. George Candee; Rev. A. B. Pratt, Secretary and Treasurer.

Instructors.—Rev. E. H. Fairchild, President, and Professor of Mental and Moral Philosophy; Rev. J. A. R. Rogers, Professor of Greek; Henry F. Clark, Professor of Latin; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; S. J. Marshall, Teacher of Vocal Music; Albert A. Wright, Professor of Mathematics and Natural Sciences; Henry R. Chittenden, Principal of Preparatory Department; Miss Hattie E. Pratt, Teacher of Latin; Mrs. Louisa K. Marshall, Teacher of Mathematics; Miss Kate Gilbert, Teacher of Intermediate Department; Miss Alice E. Peck, Teacher of Primary Department; Miss Julia A. Britton, Teacher of Instrumental Music.

Summary of Students.—Sophomores, 5; Freshmen, 9; Ladies' Course, 6; Senior Preparatory, 5; Junior Preparatory, 17; Academic, 60; Intermediate, 86; Primary, 107; total, 295.

President Fairchild writes:

"The year that has just closed has been one of great interest and encouragement. All departments of the school have been well instructed, the pupils have been attentive and easily controlled, and, in general, have made excellent progress. About seventy-five of them are qualified to teach, and between forty and fifty have taught a few months during the year. We anticipate the time when we shall be able to furnish several hundred teachers during our long vacation.

"We have enjoyed a good degree of religious interest a portion of the year, and several of our pupils have been hopefully converted. We long for a much greater revival. The prayer-meetings are uniformly well attended and interesting. The young people's prayer-meeting, on Sunday evening, has averaged over a hundred in attendance.

"Ten mission Sabbath-schools have been maintained—six white, three colored, and one mixed. Two of them have met under the trees, and others in log school-houses, with several classes under the bushes around, but they have been well attended, and constant progress is exhibited. As many preaching places have been occasionally supplied.

"The two races, if there are two races of men, have got on together without friction and without impediment. If any evils have grown out of the arrangement, they have been felt elsewhere, not here. The ratio of white to colored has been as two to three, so far as we could ascertain by their looks and their testimony. Should we undertake to separate the races, as we never shall, we should be obliged to apply to somebody more skilled in 'visible admixtures' than we are, to accomplish the task. With the constant evidences before us of the closest intimacy of the races in past days, it is a little difficult to see why, in this region, there should be serious opposition to their attending the same school. If the next quarter of a century is to witness half the progress of the past, the present generation of children will see the curse of caste removed. God hasten the day!

"We have constantly felt the need of better accommodations. Our chapel is simply a white-washed barn. It has been the scene of many interesting occasions, and some would leave it with tears for a new one. But it is not good for a family to remain forty years in the same log house. They can not develop well, if they can be satisfied with such progress. Our school is in very serious need of a new chapel, with new recitation-rooms, and other accommodations. There are many men in the country who, if they could see our need, would relieve us; but they see wants nearer home, and feel them as we feel ours. We rejoice in the good they are doing, while we wish somebody would do more good here.

"But our most pressing material want is a new ladies' boarding-hall. The young men are well accommodated in Howard Hall, the beauty and pride of the place. But our ladies, though patient and happy, are crowded into small rooms, and half a dozen or more into the garret. We have not half the young ladies we might have by extending the notice of our school; but we dare not invite them till we have room for them. We often visit the foundation of the new hall, and rejoice in the noble structure we see in imagination. This will comfort us till we see something more solid and tangible.

"The closing exercises of the year were more interesting than ever, and were attended by nearly two thousand people, which, in a village of two hundred inhabitants, is certainly an encouraging audience. Eighteen of our students, half white and half colored, without selection, presented their orations and essays in the forenoon, and other addresses occupied the afternoon. For an old Abolitionist, who has not forgotten the mobs he witnessed at the North thirty-five years ago, to find himself addressing such a crowd of white and colored, rich and poor, sitting promiscuously, with perfect order, in the centre of Kentucky, uttering their hearty responses to the most radical doctrines of equal rights, is a joy almost bewildering. He is ready to exclaim, 'Now, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

3. *Fisk University, Nashville, Tenn.*

This institution was chartered in August, 1867. We take the following statistics from the last Annual Catalogue:

Board of Trustees.—John Ogden, President; Rev. H. S. Bennett, Secretary; George L. White, Treasurer; Rev. M. E. Strieby, Rev. E. M. Cravath, Judge John Lawrence, Enos Hopkins, Hon. John Eaton, Jr., John J. Cary.

Instructors.—A. K. Spence, A.M., Principal; Rev. H. S. Bennett, Instructor in Theology; George L. White, Treasurer and Instructor in Music; John E. Smith and Miss Helen C. Morgan, Instructors in Academic Department; Miss Elizabeth E. Backup, Teacher in Grammar School; Mrs. E. M. Robinson, Teacher in Intermediate Department; Miss Julia E. Benedict, Teacher in Model School; Miss Ellen M. Horton, Teacher in Night School; Mrs. L. E. Aray and Miss Ella Shephard, Teachers of Instrumental Music; Miss Henrietta Matson, Preceptress; Miss L. Mina Stratton, Matron.

Summary of Students.—Total number of pupils, 524: boarders, 99; in Latin, 40; in Greek, 20; Normal Department, 40; Music, 52; Theology, 4.

Professor Spence makes the following report of the work of the year, and the condition of the institution:

"Our 524 pupils represent nine different States. Quite a number have come to the city especially to attend this institution. We have four pupils who are just ready for college.

Religious Work.

"Of the 99 pupils who share the blessings of the 'Home,' 32 have become Christians this year; 41 were already professors of religion, most of them through the influence of the school in former years, and 26, as far as it is known, are still unconverted; but several of these have been in the Home but a short time. It is worthy of note that all the young ladies and misses are professed Christians. Many scenes of deep interest have occurred. The sensible presence of the Lord has been felt among us during the entire year.

"The church is so identified with the school that it can scarcely be considered apart from it. Its membership is now 72, of whom 22 have been added this year. It affords a religious home for the student boarders, where the Gospel is preached intelligently; and it also has an influence directly and indirectly on the churches of the city. Its earnest pastor, the Rev. H. S. Bennett, is a member of a ministerial association, composed of pastors of colored churches, often preaches in their pulpits, visits them at their homes, and is highly esteemed by them. Through his efforts also churches have been planted in Athens, Ala., and Pomona, Cumberland County, Tenn.

"The average attendance in the Sunday-school is 200. We have one mission-school; and besides this all the schools in the city, sixteen in number, have been aided more or less by the teachers and pupils in this institution.

"As a spontaneous result of the outpouring of the Spirit at the beginning of the year missionary labor in this city was begun. As in primitive times, they went everywhere preaching Jesus; in the streets, and in private houses; in the hovels of the poor, and at the bedside of the sick; in hospitals and in prisons; by tract distribution, Bible-reading, personal conversation, and prayer. Soon the Sunday-school went up from 90 to 300; and street-meetings were held on the Sabbath among those who were to a great extent destitute of religious influences. To systematize this form of effort, a *Christian Association* was formed, each one of whose members promises to do at least one hour of religious labor a week for the good of others. This society now numbers 49. Under its direction several household or neighborhood prayer-meetings have been held each week, at which ten conversions have been reported.

"While the direct good attained by these efforts has been great, the reflex influence on the workers has also been great, leading them to more consecration of life to God, and teaching them practical ways of working in religious things.

"Through the Society of Missionary Inquiry, and otherwise, the attention of the pupils has been turned to those parts of the world still lying in heathenism, especially Africa, and some have more or less definitely given themselves to that field of labor. One has entirely consecrated herself to the life of a missionary in Africa; and it is to be hoped that many may be trained here to a like devotion."

The Future of Fisk University.

"The temporary hospital buildings, purchased of the government, are fast going to decay, causing much annual expense to keep them in repair, ill adapted as they must be for their present use. The grounds are altogether inadequate, causing much additional labor to the teachers, as well as discomfort to the students. With a college-class knocking at the door for higher instruction, what answer shall be given? Shall there be built in the State of Tennessee, situated as it is between the extreme North and South, an institution of learning worthy of the name of university, dedicated to God and humanity, free from caste prejudice, and open to all? Shall it be planted here, beneath the shadow of that capitol building from which the flag of the nation floated so early in the war? here, where the final great battle of the West was fought? here, at this point, which was the key to the South in war, and will be in peace? Shall this institution, which is now a beacon-light in surrounding darkness, continue? The answer must be 'Yes;' and given in dollars and cents."

Atlanta University, Atlanta, Ga.

The charter of this institution was secured October 17th, 1867.

Board of Trustees.—E. A. Ware, President; C. W. Francis, Secretary; Thomas N. Chase, Treasurer; George Whipple, E. P. Smith, E. M. Cravath, James Atkins, William Jennings, Joseph Wood, J. B. Fuller, John A. Rockwell, Charles H. Morgan.

From the annual catalogue we extract the following:

Instructors.—E. A. Ware, A.M.; Thomas N. Chase, A.M.; Mrs. Thomas N. Chase, Mrs. E. A. Ware, Mrs. Lucy E. Case, Miss Lucia A. Kingman, Teacher of Model School; Miss M. C. Tarbell, Miss Mary R. Pomeroy, Teacher of Music; Miss Fannie Gleason, Matron; E. K. Jencks, Steward.

Summary.—Senior Preparatory Class, 1; Middle Class, 26; Junior Class, 38; English Branches, 105; Theological Class, 3; Boarders, 124; Day Pupils, 46. Total number students, 173.

We submit a statement by E. A. Ware, who has been in charge of our work in Atlanta since September, 1866, and reports of the examination at the close of the past school year, as evidences of the remarkable success of this institution:

"ATLANTA, GA., June 1, 1871.

"Two years ago to-day, the corner-stone of our first building was laid. During the summer, the building was finished. It was used during last year for dormitories for both boys and girls, teachers' rooms, dining-rooms, and school-rooms.

"As the year advanced, it became plain that we should be obliged to refuse many applicants during the next year, unless our accommodations were increased; and a second building was erected last summer. Both these buildings are of brick, and each four stories high; the first is 83 by 40 feet, besides an extension for kitchen and laundry; the second is 100 by 40.

"We thus began this school year with more than twice the room of last, and with the great advantage of separate buildings for males and females, and also for dining-room and school-rooms.

"The whole number of pupils during the year has been 158; the largest number in one month, 136; the average per month, 121. The whole number of boarders has been 124; the largest number for one month, 100; the average number per month, 78.

"These have come from all parts of Georgia, from Alabama, and Tennessee. Many of them are from schools of the Association; while many others are from country places,

and have had little or no schooling. A large number were brought in by last year's pupils, who taught during the summer. A very large majority of them are fitting for teachers, and nearly eighty will teach during the vacation, if places can be found for them.

"In the *Senior Class* there is but one pupil; he is well fitted to enter college this fall.

"The *Middle Class* numbers 26; 19 males, 7 females. Their studies have been Latin Reader and Cæsar, Greek Lessons and Greek Testament; Ancient History—Greek and Roman; three books of Geometry, review of Arithmetic, Composition, and Declamation.

"The *Junior Class* numbers 38; 28 males, 10 females. The other pupils are studying the usual grammar school studies and are classified according to advancement.

"Three young men, who for various reasons will not take a full course of study, have formed a *Theological Class* and have been studying the Acts. (They have studied Matthew in Sunday-school.) They also, by familiar lecture, have been instructed in some of the leading points of theology. One of these, Floyd Snelson, was ordained last month, the council expressing great satisfaction at his examination. He will become pastor of the Congregational Church at Andersonville, but will continue in school one, and perhaps two, years longer.

"There has not been that general religious interest which we have hoped and prayed for; but one after another has chosen the new life, and some 18 have become Christians since the beginning of the year.

"Every effort is put forth to make the school as home-like as possible. Teachers live in each building, and each is under the care of a lady. Teachers and pupils sit at the same table, and every evening all unite in family devotions.

"The young men are divided into two sections; and, after school and Saturday, work at leveling earth-works, cultivating the garden, etc. The young ladies do much of the house-work.

"The last Legislature voted an annual appropriation to our school of $8000. The vote passed the Senate by a large majority, and the House *unanimously*. I need not say that this was in every way most gratifying.

"From the Peabody Fund we have received $800, to aid sixteen pupils who are fitting to teach.

"There have been many and generous responses to appeals for aiding needy pupils, and for furnishing rooms. We have had more than twice as many pupils this year as last. Our new building has been crowded so that there have been three in some rooms which were designed for two only. We are making earnest efforts to raise the means to enlarge this building so as to be ready to meet the demand of next year. Friends here in Atlanta have subscribed over three thousand dollars for this work, and thus we hope it will be accomplished. Very truly, E. A. WARE."

THE ATLANTA EXAMINATION.

We give more than usual prominence to the examination at the Atlanta University, because the circumstances and results were more than usually significant.

As the university received State aid, the Governor properly appointed a committee of examiners, and in selecting that committee, he wisely chose men of high standing and conservative tendencies. Among the number were an ex-governor, a judge, an editor, a clergyman, and an M. D.; the majority of them Democrats in politics.

The result, as appears by the report and other sources, was a triumphant vindication of the negro capacity for education, and a complete revolution in the opinions of the committee, and of the other eminent persons present.

It is a small thing for us to say that we rejoice in this success of our school. It affords far higher grounds of gratification; for in it lies the hope of real and permanent harmony and prosperity for the South. Arms, legislation, and politics may fail; but when the colored people show that they can and do improve, and when the whites are candid enough to admit and appreciate it, then we may believe that the era of good feeling is dawning. We verily believe that this Atlanta examination is the beginning of a great and glorious end.

To show the impression produced on the spot among teachers, pupils, and the people of Atlanta, we give below a letter written at the time, under the fresh impulse of the occasion:

"DEAR J——: ATLANTA, July 2, 1871.

"I can't wait till I see you before letting you know of our great joy and victory.

"I do feel that in our school-room during our three days of examination, last week, there was a conquest over prejudice that will revolutionize Georgia. The Governor appointed ten men, mostly Democrats, one of whom was the Governor of Georgia during the rebellion, as an examining committee. Had they not been appointed, I presume they never would have crossed our threshold. One acknowledged when he received the appointment from the Governor he was shocked, but, by the earnest request of one of the other members of the committee, consented to come for two hours. He remained, however, intensely interested through the three days.

"Well, they all came but one; they saw and were *conquered*. The ex-governor was to report for the committee on the last day. He is not a man easily moved, but is remarkable for his strong will, fixedness of purpose, and executive ability. But a more free and full confession of injustice to mission teachers, and of prejudiced belief in the inability of the negro to rise, could not have been desired. The people of Atlanta have learned, through their eminent men of the city, that their teachers have no political scheme to carry out, and no ambition to gratify; they have learned that the blackest student could demonstrate clearly problems in algebra and geometry, and read smoothly Latin and Greek.

"You can not understand as we do, how much this lesson they learned in those three days involves. The possibility of educating the masses, both colored and white, makes the free school system, which is being agitated, more popular.

"Strong opposition to carrying out our plans with reference to our building will be quelled. Appropriations from the Legislature will be more readily granted. A better feeling toward all Northern men will be kindled by seeing that the calumny which has been heaped upon us has been most unjust.

"We hear our school discussed and admired at every corner; the city papers are full of praise; distinguished men stop to shake hands with us on the street. In short, such a revolution in feeling is amazing. The joy of teachers and pupils at the close of the exercises was perfectly thrilling. We closed with the doxology. I could have repeated 'Praise Him all creatures here below,' for an hour. Indeed, the thought has not left my heart yet. One of the girls said to me as we left the school-room, 'I just want to shout; the hand of God is in this; we never could have done so well ourselves. God was with us.' Another said, 'I never prayed so earnestly in my life that we might have success, and deserve it, too.' Certainly God must have heard and answered her; for though a fine scholar, she outdid herself in every thing. She illustrated the three methods of elementation in algebra. She was so perfectly self-possessed, and answered every thing so clearly, that as she sat down a burst of applause could scarcely be repressed.

"Yours truly, T. N. C."

Notices of the Press.

From the Atlanta *New Era*, June 27.

The annual exercises of the Normal and Preparatory Departments of Atlanta University were opened yesterday.

We have never seen an examination conducted more fairly, more thoroughly, and which resulted more satisfactorily than did most, if indeed not all, the classes.

The language of the pupils was generally good, very rarely, if ever, betraying any traces of that peculiar "lingo" for which the Southern African is noted. The answers were usually given by the pupils in their own language, and not from a literal rendition of the text. Hence, on that account, their correct pronunciation and appropriate use of words was all the more noticeable.

Perhaps the most interesting exercise of the day was the examination by Professor Chase of the classes in Cæsar, Virgil, and the Anabasis of Xenophon. It is certainly an interesting sight, especially to a native Southern man, to see a large class of boys and girls—in which the African of every shade, from jet black to the bright quadroon, is repre-

sented—reading, translating correctly, and parsing systematically and accurately such examples of Latin and Greek composition as are to be found in Virgil and the Anabasis.

From the *New Era*, June 29.

The third and last day's anniversary of Atlanta University closed yesterday.

The rhetorical exercises comprised speeches, original and selected, by the students of the various classes, and were rendered in a manner highly creditable alike to teachers and pupils. During the whole of the exercises we were unable to detect the erroneous pronunciation of but three words, and these were by a single student.

At the close of the rhetorical exercises by the school, Rev. W. B. Brown, of Newark, N. J., delivered a very appropriate and impressive address on the subject of education as applicable to the negro race, abounding in much practical good sense, and timely and appropriate advice and words of encouragement to the pupils. Mr. Brown's address was timely, able, chaste, practical, and, at times, truly eloquent.

He was followed by ex-Governor Joseph E. Brown, Chairman of the Board of Visitors, who paid a high but well merited compliment to the ability, skill, and self-sacrificing devotion of the faculty, and made some very timely and pertinent remarks in advocacy of the cause of education.

From the Atlanta *Constitution*.

The exercises in the Atlanta (Colored) University during the present week have been exceedingly interesting, as they are something novel in this section of country.

We were not prepared to believe what we witnessed. To see colored boys and girls, between fourteen and eighteen years of age, reciting in Greek and Latin, and demonstrating correctly problems in algebra and geometry, and seemingly understanding what they demonstrated, appears almost wonderful.

There was a large crowd in attendance yesterday to witness the exercises.

The Board of Visitors went through every department of the University, and were pleased with the neatness, order, and discipline maintained in every one.

There are one hundred and sixty students in attendance from this and adjoining States, The students who come from a distance obtain board and tuition at $11 per month. while those in the city are only charged $1 per month. The University owns some $90,000 worth of property.

They receive $8000 per annum from the State of Georgia. Some of the most proficient and advanced scholars, strange as it may seem, are genuine coal-black Africans.

From the Georgia (Augusta) *Republican*.

We had the pleasure of attending for a short time, on Wednesday, the annual commencement of Atlanta University. We were gratified to see the proficiency already attained by the pupils of this school, who but a few years ago were slaves. We were informed that the Board of Visitors, most of whom were Southern men and Democrats, expressed great surprise at the ability displayed by the scholars during the examination.

Governor Brown, speaking for the Board of Visitors, said that the exercises of the two preceding days had dispelled the opinion, heretofore entertained, that the members of the African race were incapable of a high degree of mental culture.

REPORT OF BOARD OF VISITORS OF ATLANTA UNIVERSITY.

The following is the report of the Board of Visitors to the Atlanta University:

ATLANTA, GA., June 28, 1871.

To His Excellency R. B. Bullock, *Governor of Georgia:*

The Board of Visitors appointed by your excellency to attend the examination of the students of the "Normal and Preparatory Departments of the Atlanta University," on the 26th and 27th inst., have the honor to

REPORT

that the undersigned have performed the duty assigned them, having given earnest attention to all the examination exercises on the days designated in your order of appointment.

The Atlanta University was incorporated in the year 1867, and has now been in active operation about two years. Designed to afford opportunity for thorough education to members of a race only recently elevated to citizenship, and much of its prescribed curriculum of studies being of a higher grade than that of other institutions in the South whose doors are opened to pupils of color, it is, in our section of the country, a novel enterprise, concerning the success and usefulness of which much interest is felt all over the Union.

We therefore deemed it our duty, not only to give the examination the strictest attention, but also to carefully scrutinize every thing pertaining to the management of the institution.

The examination was conducted in a manner fairly and truly indicative of the character of the mental training to which the pupils have been subjected, and of the actual attainments of each in his or her studies.

We were agreeably impressed with the numerous evidences of the patience, painstaking perseverance, and professional skill of the teachers, which the thorough training and admirable demeanor of the pupils demonstrated. It would not comport with our sense of propriety to award especial praise to individual teachers employed in the University, since all are so well skilled. But it is due to them and the public to say that Mrs. Chase, Mrs. Case, Miss Tarbell, and Miss Pomeroy, whose classes were examined in our presence, are well and fully qualified for the duties of their several departments; that Professor E. A. Ware, Principal of the University, and Mr. Thomas N. Chase, Professor of Ancient Languages, are masters of their profession. The progress of their classes and the thoroughness of their teaching, and the unmistakable evidences visible on every hand (in the school-room, the dormitories, and elsewhere about the premises) of order, system, and judicious discipline, have won this testimony from us.

The exercises of the examination were conducted strictly in the order indicated in the printed programme, a copy of which is herewith transmitted.

At every step of the examination we were impressed with the fallacy of the popular idea (which, in common with thousands of others, a majority of the undersigned have heretofore entertained) that the members of the African race are not capable of a high grade of intellectual culture. The rigid tests to which the classes in algebra

and geometry, and in Latin and Greek, were subjected, unequivocally demonstrated that, under judicious training and with persevering study, there are many members of the African race who can attain a high grade of intellectual culture. They prove that they can master intricate problems in mathematics, and fully comprehend the construction of difficult passages in the classics.

Many of the pupils exhibited a degree of mental culture which, considering the length of time their minds have been in training, would do credit to members of any race.

We fully satisfied ourselves that the system of intellectual and moral training adopted in this institution is eminently practical. The rudiments of education are taught most thoroughly; reading, writing, and arithmetic receiving their full share of attention.

The exercises in reading and singing were most pleasing and gratifying. The system of teaching these useful branches having wrought such proficiency as we witnessed among the students of the University, is in our opinion worthy of adoption in all our schools.

We found abundant evidences of the very judicious moral training to which the pupils of the institution are daily subjected. Their satisfactory answers to questions tended to define the character of their moral training, their polite behavior, general modesty of demeanor, and evident economy and neatness of dress, are indicative of a conviction on the part of the pupils that they are being educated for usefulness, and not for mere ostentation or to gratify a selfish ambition.

We inspected the buildings, and found them admirably adapted to the purposes for which they were erected. They are kept in a neat and clean condition. Everywhere in and about them an intelligent regard is had for those sanitary rules, so important to be observed in institutions like this, where numerous individuals are daily and nightly assembled.

It is patent that judicious economy pervades the management of every department of the institution. We are convinced that the funds placed in the hands of the managers have been wisely expended.

That so much good has been done with the means at command has been chiefly due to the missionary spirit with which the teachers entered upon their self-assigned task, and have performed their arduous duties while receiving salaries barely sufficient to supply the necessaries of life.

Accompanying this report we hand you a copy of the "Catalogue of the Atlanta University" for the years of 1870–71, in which is published a history of the institution, an account of receipts and expenditures, etc., since its organization. We heartily commend the

institution to the fostering care of the State, whose appropriation in aid of it, we are satisfied, has thus far been judiciously expended, to the attention of the benevolently inclined throughout the country, and to the kindly sympathy and approval of the people in whose midst it is located.

We are aware that it is too much the habit of boards of visitors to educational institutions to regard themselves as under obligations to praise without stint all that they may see, and point out no defects which they may discover.

In discharging the duty to which we were assigned by your excellency, for considerations not necessary to recount, we have felt that it was our duty to give to you, and through you to the public, a report strictly according with the facts.

Of the justice of this report the incredulous can satisfy themselves by visiting the institution, as we have done, with an eye single to the truth.

That the usefulness of the Atlanta University may be promoted and enhanced, we recommend that our public-spirited citizens visit it, not only on public occasions, but during the hours of the ordinary exercises of the institution.

Very respectfully yours,

Joseph E. Brown,	W. A. Hemphill,
William L. Scruggs,	John L. Hopkins,
John H. Knowles,	D. Mayer,
James L. Dunning,	Jared Irwin Whitaker,

S. H. Stout.

5. *Talladega College, Talladega, Alabama.*

A charter for Talladega College was received February 17th, 1869.

Board of Trustees.—H. E. Brown, President; B. F. Sawyer, Secretary; George Whipple, Treasurer; E. P. Smith, E. M. Cravath, J. G. Chandron, William Savery, Ambrose Headen, Miss P. M. Beebe.

Number of pupils, 386.

Instructors.—A. A. Safford, A.M.; Mrs. L. M. Safford, Mrs. Phœbe M. Sparhawk, Miss Josephine Pierce, Miss Dell A. Safford, Miss Kate S. Mattison, Matron; E. M. Sparhawk, Superintendent Labor Department.

At the close of last year, Rev. H. E. Brown, who had, in 1867, taken possession, in the name of the A. M. A., of the college property, and established the school, returned North for the purpose of completing his course of study in theology, having just finished Foster Hall, a substantial three-story brick building, 40 by 100 feet, and thus put the institution in a condition for a greatly enlarged work.

He was succeeded by A. A. Safford, of Chicago, Ill., under whose care the school has been prosperous and successful. Much has been

done during the year toward bringing this institution before the people of the State, and establishing it in their confidence. Previous to the completion of Foster Hall, it was not possible to give suitable accommodations to students from abroad, and so, except in plan, the school had been mainly a local one. It is now well known, and is winning for itself patronage and support as the future college of the State for the education of the people, irrespective of race, condition, or color.

Mr. Safford writes,

"The fall term of the State normal and A. M. A. schools passed pleasantly, and closed with a satisfactory examination, and an exhibition which was well appreciated. At the close, as a result of the 'capture' of the State by the Democrats, the State normal school was ordered to be removed to a point further south. There has, in fact, been no such removal, but a suspension of all the normal schools in the State, both white and colored. This did not affect us, however, for the students, almost without exception, remained with us, although they were thus obliged to pay tuition. The winter term brought to our doors the public school (colored) of Talladega. By making many changes in our rooms, we were able to accommodate them all. Then followed a thorough grading of the school.

"Nearly 400 pupils in all have been enrolled; 60 in the normal department. Many of these are young men and women who attended school in the fall term, and taught during the winter.

"A literary society, called the 'Mutual Improvement Society,' has been well sustained in order and exercises, and has been productive of much good. It has been under the control of the teachers, who are honorary members, but is officered by the students.

"The Sabbath-school has increased from 140 to 300 members, and 31 mission Sabbath-schools have been taught by our young men within a radius of twenty miles. There has been no marked revival, but a good degree of religious interest has continued during the year. All but three of the young men in our family are Christians. And at this point I can not forbear mentioning the great religious work that was previously accomplished here through the efforts of Rev. and Mrs. H. E. Brown. Its influence upon the colored people, and through them upon the school, can hardly be overestimated, and for it we are profoundly thankful.

"Most of the forty young men and women who have boarded in our family have had work furnished them on the farm, in the garden, the industrial department, and the house, so that they have been able to pay the nominal price for board and tuition. But we could not furnish labor to all who desired it, and some had to return home in sadness and disappointment.

"*Our needs* will be even more pressing next year than they are now. We *must* have better accommodations for the young men. They have been compelled to live four in a room, and sleep three in a bed. These and many more inconveniences and discomforts have been borne patiently by them; but with the large increase in our number which we expect next year, it will be *impossible* to stretch our present boundaries so as to accommodate them all.

"We need a bell for the college building. Thus far we have been called to service, to school, and to prayer-meeting by the notes of a great *tin horn*. Our 'sexton' is quite skillful, and worse sounds have been heard than he produces from it; but we long for the sweet, clear, inviting, home-like tone of a bell.

"The spirit shown by the white citizens of Talladega has been an occasion for gratitude. We have never been insulted or injured in word, act, or manner. Several of the best citizens have called upon us, and visited our schools. They have approved our course, and have assured us that there is no danger of our being disturbed in any way."

III. GRADED SCHOOLS WITH NORMAL DEPARTMENTS.

1. *Williston School, Wilmington, N. C.*

Rev. Henry B. Blake, Belchertown, Mass.; Mrs. Mary R. W. Blake, Belchertown, Mass.; Miss Ella Roper, Worcester, Mass.; Miss Hannah Blake, New-Britain, Ct.; Miss E. A. Warner, Lowell, Mass.; Miss H. L. Fitts, Candia, N. H.; Miss Mary Kildare, Newry, Ireland; Miss Martha J. Norton, Strong, Me.; Miss Susan R. Child, Woodstock, Ct.; Miss Emma McKeller, Wilmington, N. C.

Value of school property, $9000; number of pupils, 350; number in Sabbath-school, 200.

Our Superintendent, Mr. Blake, says,

"Our schools have been well ordered and thoroughly taught, and have made good progress. The good results of our work in the past are now plainly visible. They are seen in the many houses for the Freedmen going up all around us—not hovels, but cottages; and in the improved dress and furniture of the people, the result of a subtle influence going from our home and school into a hundred homes. They are seen especially in the colored congregations. There are signs unmistakable that the most ignorant of the preachers are going to the wall. The people will not hear them, while the more advanced are making great efforts to put themselves abreast their work. The 'extravagances' are passing away from their assemblies and order and decency are becoming the rule. We have seen a marked change in this line this year.

"We are seeing the results of our school work in the change in public sentiment. Our schools now *command* respect. The day for any thing else is past. We now receive, from a number that is continually growing, the most cordial sympathy and support.

"We think we may say now that a system of free-schools has been inaugurated in North-Carolina, and is likely to become a permanent thing. To this great result the school work in Wilmington for the last five years has largely contributed. I have preached considerably in the large colored churches, and we have had a weekly preachers' meeting, in which a number of the preachers have met for the study of the Bible and the discussion of every thing connected with the preachers' work. It has given us an opportunity to teach those who are teaching."

2. *Washburn Seminary, Beaufort, N. C.*

Rev. Edward Bull, Beaufort, N. C.; Mrs. Edward Bull, Beaufort, N. C.; Miss M. C. Owen, Westmoreland, N. Y.; Miss S. W. Paige, Lowell, Mass.

Value of school property, $1500; number of pupils, 69; number in Sabbath-school, 75.

3. *Avery Institute, Charleston, S. C.*

Mr. M. A. Warren, Charleston, S. C.; Mrs. M. A. Warren, Charleston, S. C.; Rev. James T. Ford, Charleston, S. C.; Mrs. James T. Ford, Charleston, S. C.; Miss C. H. Everett, Remsen, N. Y.; Miss M. E. Hilliard, Northfield, Mass.; Miss Agnes Duncan, Cleveland, O.; Miss Sarah Martin, Rockville, Ct.; Miss M. A. Wood, East-Randolph, Mass.

Value of school property, $22,000; number of pupils, 371; number in Sabbath-school, 160.

REPORT BY M. A. WARREN, PRINCIPAL.

"I do not know that I can better begin my annual report than by giving you an idea of our anniversary. Imagine, then, our 300 pupils, with 300 more of parents and friends, filling our chapel to its utmost. Among others on the platform are F. L. Cardozo, Secretary of State, and Hon. J. K. Jillson, State Superintendent of Education, and many Southern teachers who have come to see for themselves whether the reports of our

scholarship are true. The exercises consist of singing, original declamations and compositions—every one (except the music) being the product of the brains of our pupils. One was a *résumé* of the life of Martin Luther, another of that of Washington, two were on education, one on home, etc. The thought displayed in some was a surprise even to us. Following these exercises was a brief review of the advanced senior class in geometry, Cicero, and Cæsar. At the close, about 60 certificates, similar to diplomas, were given by the principal to such pupils as had earned a public approbation of their industry and good conduct; after which we heard remarks from gentlemen present. Mr. Cardozo made a statement which I must be pardoned for repeating. 'To-day,' said he, 'I have listened to renderings of Cæsar and Cicero, and demonstrations of propositions in geometry (one of which he had remembered puzzling over when in college) from boys whom six years ago I was instructing in the barest rudiments!'

"The branches pursued this year have been history, geography, arithmetic, grammar, rhetoric, (simple,) Constitution U. S., algebra, geometry, Latin, Greek, and lesser studies. The progress made has been satisfactory. Every year, some in our higher classes leave school to go to work. This is sometimes a little discouraging, but most of our present advanced pupils express a determination to persevere to graduation. One young lady, who was owing us for books, stated, not long since, that her father was so troubled to pay for a building lot which he had just secured for a home, that she disliked to ask him for money; that her mother was caring for some motherless children, and out of school she was quite busy in sewing for them; that she had been teaching an apprentice of her father's, who then owed her seventy-five cents for it; 'but he hasn't paid me yet.' 'And do you intend to return to school next term?' 'Oh! yes, sir; and until I graduate, if I possibly can.' And thus through poverty she is struggling up to the prize, namely, to be a teacher. This spirit is deepening; I assure you it is a pleasure to witness it, and to be the one chosen to stimulate and direct it.

"When directed to raise the tuition to a dollar a month, I was very doubtful of my success; but having called a meeting of the parents, and explained to them how the Association is now embarrassed by a heavy debt, they heartily responded, and promised to try to pay the required tax. To those who are absolutely too poor to pay it, I have always made abatement. The amount raised this year for tuition is $1644.21."

4. *Lewis High-School, Macon, Ga.*

Miss M. E. Sands, Saco, Me.; Miss E. M. Barnes, Bakersfield, Vt.; Miss S. A. Hunt, Sunderland, Mass.; Miss M. M. Fitch, Holliston, Mass.; Miss E. W. Abbott, New-Haven, Ct.; Miss S. A. G. Stevens, St. Johnsbury, Vt.; Mr. Henry Jones, Macon, Ga.

Value of school property, $12,000; number of pupils, 501; number in Sabbath-school, 175.

We extract the following from the report of Miss M. E. Sands, the Superintendent:

"Our highest class have finished United States history and arithmetic, and have taken up physiology and algebra. Two young ladies have gone to Atlanta University. Other scholars are as well qualified, but are not yet ready to leave their homes.

"I was asked by a white gentleman, a few days since, if the scholars learned well. He had never visited a colored school, but had been told that the pupils could not get beyond a certain point. I assured him that none of ours had yet reached that point. At once accepting my invitation to visit the school, he was both pleased and surprised at what he saw and heard.

"Our night-school of forty men and women, who work hard during the day, is one of our greatest pleasures. They are so eager to learn, apply themselves so closely, and some of them make such rapid progress, that it is really a privilege to teach them.

"But the most precious result of the year is the many conversions to Christ among our scholars. Happy days and weeks were those when it was our privilege to wait on the Saviour, to follow His bidding, and labor with those who were trying to find Him, and to hear them rejoicing at last in His forgiving love."

5. *Beach Institute, Savannah, Ga.*

Mr. A. N. Niles, East-Hampton, Ct.; Mrs. A. N. Niles, East-Hampton, Ct.; Rev. Robert Carter, Savannah, Ga.; Miss E. H. Twitchell, Saratoga Springs, N. Y.; Miss C. C. Chappell, Brockport, N. Y.; Miss C. R. Bent, Newburyport, Mass.; Miss Jane S. Hardy, Shelburne, Mass.; Miss Abbie W. Johnson, North-Brookfield, Mass.; Miss Mary J. Hall, Worcester, Mass.

Value of school property, $12,000; number of pupils, 532; number in Sabbath-school, 130.

6. *Storrs School, Atlanta, Ga.*

Miss Amy Williams, Livonia Station, N. Y.; Miss M. L. Santley, New-London, Ohio; Miss Lizzie Stevenson, Bellefontaine, Ohio; Miss Jennie Stevenson, Bellefontaine, Ohio; Miss E. A. Hawley, Terre Haute, Ind.; Miss M. E. Hart, Durham Centre, Ct.

Value of school property, $10,000; number of pupils, 500; number in Sabbath-school, 280.

7. *Normal School, Jacksonville, Fla.*

Miss C. E. Williams, South-Deerfield, Mass.; Miss P. A. Williams, South-Deerfield, Mass.; Miss Emaretta McClellan, Jacksonville, Fla.; Miss Mary A. Still, Jacksonville, Fla.; Mr. Dennett, Jacksonville, Fla.

Value of school property, $17,000; number of pupils, 400; number in Sabbath-school, 300.

8. *Emerson Institute, Mobile, Ala.*

Supported during the past year by the city.

Value of school property, $30,000.

9. *Swayne School, Montgomery, Ala.*

Mr. A. L. Browne, Oberlin, Ohio; Miss Clarinda Wilkins, Paddy's Run, Ohio; Mis Lizzie Wilkins, Paddy's Run, Ohio; Miss Savira Wright, Clinton, Mass.; Miss Eliza C. Ayer, Lockport, N. Y.; Miss Fannie A. Rowland, Springfield, Mass.

Value of school property, $15,000; number of pupils, 421; number in Sabbath-school, 57.

The following letter was written by Mrs. Neely, the wife of the county superintendent of schools. We rejoice to have such cordial commendation of the work from one so competent to judge:

"MONTGOMERY, April 18, 1871.

"It has occurred to me that possibly you might be interested in a letter from Montgomery, written by a spectator like myself.

"The teachers are *all* working too hard.

"It is a pleasure to see the great improvement that has been made here within two or three years. A large part of the scholars are as well advanced as white children of the same age generally are at the North.

"The Sunday-school is growing larger; and they spare no pains or money to make it attractive. Miss W—— often spends one or two hours of Saturday in putting upon the board some beautiful design for the morning Sunday-school lesson.

"Last Friday we had a little impromptu celebration of the firing on Fort Sumter. To see the whole great school together, with waving flags, and hear them sing 'America,'

'John Brown's Soul is Marching on,' 'We are Rising,' 'The Star-Spangled Banner,' etc., and think of ten years ago! What hath God wrought!

"Many of the scholars are beginning to teach again, mostly in Montgomery County. Mr. Neely was much pleased with their services."

Miss E. C. Ayer also writes us, in June,

"A number have necessarily left this month, but others have come in, and there is a good degree of interest manifested. The older ones especially are very ambitious; and our hearts are encouraged as we learn how different ones manage to support themselves and continue their studies. One of the normal scholars is in charge of the first primary department in the school, and is quite successful."

10. *Lincoln School, Marion, Alabama.*

Mr. T. C. Stewart, Marion, Ala.; Mrs. T. C. Stewart, Marion, Ala.; Rev. G. W. Andrews, East-Hampton, Ct.; Mrs. H. W. Andrews, East-Hampton, Ct.; Mrs. A. B. Ackley, Granville, Ohio; Miss M. C. Day, Sheffield, Ohio; Miss L. F. Dunham, Cleveland, Ohio.

Value of school property, $5000; number of pupils, 370; number in Sabbath-school, 104.

The school here was very successful. The details are not published, because so much room has been given to the work of the church.

11. *Trinity School, Athens, Alabama.*

Miss M. F. Wells, Ann Arbor, Mich.; Miss M. Lina Goodell, New-Haven, Ct.; Miss Carrie M. Blood, Lime, N. H.

Value of school property, $3000; number of pupils, 174; number in Sabbath-school, 95.

Miss Wells writes us the following in regard to the repairs on the "Home:"

"The health of our family has suffered from the dampness incident to newly plastered rooms, yet we have all survived the din and dust and damp and noise; have taught our classes as faithfully as circumstances would allow. Sometimes our recitations have been in the lower hall, then in the upper hall, then in the sitting-room—in my room, and, lastly, on the stairs. We give our pupils the credit of being the *best children* that ever lived, for they have endured hardness as good soldiers, and have become less demoralized than one would expect amid such untoward circumstances.

"I was conscious at the first that $500 was wholly inadequate to repair *and furnish* the home, and *religiously resolved* to spend it all on repairs, and ask God to provide furniture, carpets, etc. He has heard and answered; at least, we no longer sit on barrels and boxes, but have a good supply of comfortable chairs; also a table in the dining-room, some new carpets in other rooms, a bedstead in place of *our* bunk. The rest still stand, but we expect they will disappear gradually, and that we shall finally rejoice in a general appearance of civilization.

"Miss Goodell has been indefatigable in her labors with the church choir. Already they are winning golden opinions from the best white singers in the place. And the *good singing* is no mean agent in attracting to our congregation the better class of young people from all the colored churches in the place. Almost every week there come applications from children of *rebel parents* for permission to join our choir. We always take them, whether they have much singing talent or not. This adds to our numbers as a congregation, and to the prospective increase of the church."

Rev. Mr. Bennett, of Nashville, Tenn., who has made several visits to Athens, Ala., writes thus concerning the colored school and its faithful teacher:

"The school at Athens has been in operation for five years, under the charge of Miss M. F. Wells, who has endured many deprivations in her labor of love.

"Athens is a lifeless town of fifteen hundred inhabitants, without business or thrift. The colored people especially are the sufferers from the general inactivity. The only good thing they have is the school, and this they cling to with enthusiastic devotion.

"Miss Wells commands a wide influence amongboth white and colored. The white people would gladly transfer her from her present field of operations to teach in their schools, if she would only consent.

"On my first visit, I found her alone, doing her household and kitchen work, and teaching a school of seventy pupils. She has since been joined by Miss Goodell. The pupils of the school have been carried forward to an advanced grade. Four or five of them are now reading Cæsar, and others are following hard after them."

12. *Burrell School, Selma, Alabama.*

Mr. E. C. Stickel, Decatur, Ill.; Mrs. Anna W. Stickel, Decatur, Ill.; Mr. Homer W. Carter, Tallmadge, Ohio; Mrs. M. J. Meade, Hillsdale, Mich.; Miss S. O. Ostrander, Murray, N. Y.; Miss Mary S. Pond, Irvington, N. J.; Miss Anna M. Nourse, St. Louis, Mo.; Miss Lucretia Gardner, Mallet Creek, Ohio; Miss Lizzie Alvord, Austinburg, Ohio; Miss Anna Haylor, Oberlin, Ohio; Miss Mattie R. Davis, Geneseo, Ill.

Value of school property, $7000; number of pupils, 744; number in Sabbath-school, 200.

E. C. Stickel, Superintendent, writes respecting this school,

"It is a source of congratulation that there has been such hearty cooperation on the part of the Board of Education of the city of Selma with the American Missionary Association, whereby the colored youth of school age, enrolled in the city, have had for two years the privileges of a free public school.

"The teachers were commissioned and sent out under the auspices of the American Missionary Association; examined by the city Board of Education, and sustained by an appropriation from the city council of ten per cent of the gross revenue of the city, and a share of the State fund.

"It is also a source of satisfaction to the colored citizens of Selma, that out of 750 colored youth of school age, enrolled in the city, 650 have been members of the free public school, either the whole or part of the time. By arrangement, 103 colored children, from towns around Selma, have enjoyed the privileges of the school. . . . .

"We have tried to supplement the great lack of moral and religious training at home. A half-hour before the close of the school in the afternoon, the pupils have met in the chapel for concert exercises from the Bible, black-board exercises and illustrations, short talks on health and habits, manners and morals. A very marked improvement is seen among all our pupils, and through the influence of the Monday afternoon scholars' prayer-meeting many souls have been brought from darkness to light."

13. *Howard School, Chattanooga, Tennessee.*

School suspended for the erection of a new building. Number in Sabbath-school, 175. Value of school property, $7000.

14. *Le Moyne Normal and Commercial School, Memphis, Tennessee.*

Professor J. H. Barnum, Memphis, Tenn.; Mrs. J. H. Barnum, Memphis, Tenn. Rev. W. W. Mallory, Memphis, Tenn.; Mrs. W. W. Mallory, Memphis, Tenn.

Value of school property, $15,000; number of pupils, 110; number in Sabbath-school, 75.

At the beginning of the year, $20,000 was contributed by Dr. F. Julius Le Moyne, of Washington, Pa., to reconstruct the school building at Memphis, and to endow the school. From necessity, the school was mainly suspended in order to repair the building.

15. *Howard School, Lexington, Ky.*

Mr. and Mrs. J. G. Hamilton, Lexington, Ky.; Mr. H. F. La Veyea, Cleveland, Ohio; Miss Sarah Hamilton, Greensburg, Ind.; Miss Mattie L. Callahan, Andover, Mass.; Miss Laura King, Lexington, Ky.; Mrs. S. A. Adams, Delaware, Ohio.

Value of school property, $8000; number of pupils, 425; pupils in Sabbath-school, 125.

The superintendent of the school writes thus:

"You know how much I *feared* the effect of introducing the pay system. It has made our number smaller, but I must own that its results have convinced me of its wisdom. A better class of pupils has been secured; the pupils have never been more earnest, and the growth in character has been correspondingly great. In all my teaching and experience in school, I have never seen a more earnest and devoted class of pupils. Many were obliged to deny themselves many of the comforts of life to secure the advantages of the school; young men and women, after the school hours, working at every kind of labor to get the means of attending school.

"The prayer-meetings, held each week of the school by the teachers, have resulted in much good. There has been less of rude behavior than before, and a growing disposition to yield cheerful obedience to the regulations of the school. The final examination, at the close of the year, of all the classes, showed that the teachers had been faithful to their duties, and that the work was well done.

"The hold the school now has upon the people points to increased usefulness in the future, and I shall expect a much larger attendance the next year than there has been in this. We have met opposition from the old quarter; but it is losing its power, and can not harm us in future to any extent."

16. *Ely Normal School, Louisville, Ky.*

Mr. G. Stanley Pope, Strongsville, Ohio; Mrs. Mary E. H. Pope, Strongsville, Ohio; Mrs. L. A. Campbell, Oberlin, Ohio; Miss Delia Emerson, Hallowell, Me.; Miss Sarah L. Emerson, Hallowell, Me.; Miss C. L. Lloyd, Angelica, N. Y.; Miss M. V. Adams, Spencerport, N. Y.

Value of school property, $20,000; number of pupils, 455; pupils in Sunday-school, 300.

G. Stanley Pope, the Superintendent, writes,

"We have met some hardships during the year, of course; but the trials attendant upon the work are all swallowed up by the successes of the year. The advancement in scholarship has been all that we could expect, and our hearts are filled with thankfulness and praise.

"There have been twenty-nine conversions during the year, and some were feeling their need of a Christian's hope at the close of school.

"One of the most encouraging features of the religious work has been the Christian development in some of the young people who were already converted. It has done us good to see them leave their old dead forms, and come into the 'light and liberty of the sons of God.'

"These young people have become very much interested in the temperance work. 154

of our pupils and their friends have signed the pledge of total abstinence, and all but nine of these the pledge to abstain from the use of tobacco in any form. It was a great struggle for some to consent to sign the latter.

"The Sunday-school has steadily increased during the year. The average attendance for May was an increase of 60 per cent on the attendance for October. The collection for May was a gain of 653 per cent for October. After paying for a new library for themselves, they became very much interested in doing something for others, and contributed $16.50 for Mendi Mission. We have raised in all $41.50 in Sunday-school; $1404.35 by tuition, and [illegible] for window-shades.

"Very many of our pupils are expecting to become teachers, and a few intend to fit themselves for the ministry.

"A few desire to teach this summer, but they labor under greater disadvantages than those who are further south in the States which have made provisions for free schools.

"One young man has found an opening to teach who came into our school just before Christmas. At first he was such a great trial that we doubted very much, on account of his example before others, whether we ought to allow him to remain in school. He had never read a chapter in the Bible, although he could read quite well. We brought him to the Lord in prayer, and in a short time he was converted, and he has been one of our most faithful and persevering students.

"Our school closed (May 26th) with a picnic and excursion up the river a few miles. It was a new thing; all seemed surprised to find that we could have a picnic without having drinking and disturbance on the grounds. Only two or three were disorderly enough to even light a cigar, and these were not our pupils. The people were satisfied that wine was not the only thing that would make the heart glad.

"The proprietor of the grounds, who came out and witnessed all the exercises, said he had never had so orderly a set of people, *either white* or *colored*, on his grounds before. The captain of the boat gave the same testimony."

IV. COMMON SCHOOLS.

Virginia.

Elizabeth Co.—James Fields, George Taylor, Calvin Johnson, D. Amos Ellet, all of Hampton, Va.
New-Market.—Mrs. J. H. Rupert, New-Market, Va.
Eastville.—Miss R. G. C. Patten, New-York City; Miss M. Doxy, Brooklyn, N. Y.
Glendower.—Mr. Julius F. Wood, New-London, Ct.
Carrsville.—Miss M. A. Andrus, Riceville, Pa.

North-Carolina.

Raleigh.—Miss E. P. Hayes, Limerick, Me.
Allemance.—Miss E. W. Douglass, Decorah, Ill.
Dudley.—Rev. John Scott, Naugatuck, Ct.; Mrs. Carrie Damon, Worcester, Mass.
Smithfield.—Miss S. F. Hayes, Limerick, Me.; Miss M. A. Brewer, Stockbridge, Mass.
Enfield.—Miss Clara M. Janes, Lima, N. Y.

South-Carolina.

Beaufort.—Miss M. H. Clary, Conway, Mass.; Miss M. Johnson, Peacham, Vt.

Georgia.

Milledgeville.—Miss Sarah M. Wells, Jonesville, Mich.; Miss Helen M. Leonard, New-Bedford, Mass.
Golden's Grove.—Miss E. A. Ward, Monson, Mass.
Athens.—Miss N. D. Brooks, Berlin Heights, Ohio; Miss J. A. Latson, Ann Arbor, Mich.
Eatonton.—Miss Belle S. Huston, Eatonton, Ga.
Cuthbert.—Miss S. W. Stansbury, Rahway, N. J.
Albany.—Miss Mary P. Stewart, Albany, Ga.; Miss Mary Macy, Newport, Ky.

Thomasville.—Mr. W. L. Clark, Malden, Mass.; Mrs. J. N. Clark, Malden, Mass.; Miss Abbie B. Clark, Malden, Mass.
Bainbridge.—Miss Lizzie Parsons, Utica, N. Y.
Newton.—Miss M. E. Hanson, Columbus, Ohio.
Andersonville.—Miss L. A. Parmelee, Toledo, Ohio; Miss M. L. Root, Sheffield Lake, Ohio.

Florida.

St. Augustine.—Miss Carrie M. Semple, Cincinnati, Ohio; Miss Antoinette Turner, New-Haven, Ct.; Miss Louise H. Merwin, New-Haven, Ct.
Monticello.—Miss Alicia S. Blood, Lime, N. H.

Alabama.

Eufaula.—Mr. and Mrs. J. A. Bassett, Eufaula, Ala.

Kentucky.

Camp Nelson.—Mr. Enoch Seales, Camp Nelson, Ky.

V. ORPHAN ASYLUMS AND PHYSICAL RELIEF.

During the war and for the first three years of peace, a great demand was made upon the Association for the relief of physical suffering. Thousands of dollars' worth of clothing and provisions were distributed by our missionaries and teachers. Happily, this demand has been growing less each year, so that now comparatively little is required in this department of service.

There are, however, always the poor in the South as well as in the North, so that there is pressing need of the supplies still generously forwarded for this purpose to the Association. Indeed, we are sometimes unable to meet the calls that are made for clothing for women and children. It is therefore hoped that the help of friends in this direction will still continne.

The Brewer Orphan Asylum, near Wilmington, N. C., had its origin just at the close of the war, and was instrumental in saving the lives of many children. Happily, the necessity of this institution no longer exists in such a sense as to justify its support by the Association, and satisfactory arrangements have been made with Mrs. Perry, of Boston, the generous founder of the asylum, to transfer the name and funds to a normal school just established at Greenwood, S. C. The Brewer Normal School will commemorate the name and complete the work of benevolence begun in memory of one who has gone to her rest. The Washburne Memorial Asylum property at Atlanta, Ga., still remains unsold, but is held in the interests of the normal school work, for which it was given, in connection with the first purpose for which it was used. The necessity of the asylum having ceased, the whole interest naturally belongs to the normal school work.

WESTERN DEPARTMENT.

OFFICE, 204 WEST MADISON STREET, CHICAGO, ILLINOIS.

District Secretary.

CHARLES H. HOWARD.

Advisory Board.

Rev. W. W. PATTON, D.D.,	Rev. JOSEPH HAVEN, D.D.,
Rev. R. F. BURNS, D.D.,	Rev. D. M. GRAHAM, D.D.,
Rev. J. C. WHITE,	Rev. E. F. WILLIAMS,
H. T. STEELE, Esq.,	Hon. S. B. GOOKINS,
O. A. BOUGUE, Esq.,	Col. C. G. HAMMOND.

In the utter want of all statistics and documents, owing to the great fire in this city, I find it extremely difficult to make out any satisfactory report of my department. I can give only a brief outline.

CHURCHES.

There are two churches in Mississippi, in both of which there have been interesting revivals of religion during the past year. One is in Monroe County and named "New-Ruhamah." The other, at Tougaloo, has enjoyed a glorious outpouring of the Holy Spirit. Some of the most promising young men (three of one family) who have united with the church there have expressed a desire to go as missionaries to their heathen brethren in Africa. There has been considerable persecution of the church in Monroe County by the Ku-Klux. The teacher of the day-school, held in the chapel, was driven off, the night preceding my visit there, and the pastor was warned to desist from further preaching. The owner of the land on which the Freedmen had been permitted to erect a log chapel is now unwilling they should continue to hold their services there. I have endeavored to secure another site, but without success as yet.

There are three churches in Kansas and two in Missouri, under our care; all of them are small. The churches in Missouri are at Lebanon and Westport. Rev. Hardy Mobley, pastor of the former, has been the teacher of the school until lately. He has succeeded, with some aid from the American Missionary Association, in securing a site and erecting a chapel. The church at Westport has received no assistance the past year, and would have been without any pastoral care but for the voluntary services of Rev. J. C. Beekman, of Kansas City, who was under our commission the previous year. The church seemed too small and unpromising to warrant the expense, on our part, of a missionary.

There are two churches in Texas; one at Brownsville, organized by the help of Rev. Jeremiah Porter, the other at Corpus Christi; both are small. In Louisiana, there are 14 churches under the care of the Association. The statistical table of the churches will give the particulars. These churches suffer for want of adequate support.

UNIVERSITIES.

Tougaloo, Miss.

I herewith subjoin a part of the prospectus of our Tougaloo Normal School. The Mississippi Legislature gave it a University charter last winter, and it is prepared to organize the different departments as they may be needed:

TOUGALOO UNIVERSITY.

Board of Trustees.—Lieutenant-Governor R. C. Powers, Hon. H. W. Warren, Hon. M. T. Newsom, Rev. E. M. Cravath, Professor H. S. Beals, Hon. H. R. Pease, Superintendent Public Education; Hon. T. W. Stringer, General C. H. Howard, Rev. M. E. Strieby, G. R. Lemons, Hon. G. C. McKee, M.C.; Hon. John R. Lynch, Selden N. Clark, Rev. George Whipple.

Instructors.—Academic Department—E. Tucker, A.M., Principal, and Professor of Ancient Languages; Miss S. Beals. Normal Department—Professor A. J. Steele, Principal and Lecturer on Practical Teaching; Miss L. E. Eastman; Miss A. J. Crandall, Teacher of Music, Instrumental and Vocal. Agricultural Department—H. S. Beals, Superintendent and Business Agent; Mrs. H. S. Beals, Matron.

The institution has been in successful operation for the past two years, under the auspices of the American Missionary Association, and is one of the most promising institutions in the State.

LOCATION.—This institution is located near Tougaloo station, on the New-Orleans, Jackson, and Great Northern Railroad, seven miles north of Jackson, Mississippi. It is easy of access from different parts of Mississippi and other States. Separated from town or city, the place is peculiarly favorable to study, and free from evil influences.

BUILDINGS AND GROUNDS.—There are three fine buildings for the purposes of the institution; one exclusively for the accommodation of male students from a distance, another for females. The grounds are ample, and the site, upon high rolling land, in the midst of a fine grove of oaks, is both pleasant and healthful.

DEPARTMENTS NOW ORGANIZED.—It has been found necessary to organize only common school and normal classes. Other departments for university education and professional training will be put in operation as necessity demands.

The Agricultural Department is a marked feature of the institution. A plantation of some five hundred acres, owned by the institution and under the management of Mr. H. S. Beals, a gentleman of much experience and ability, affords rare facilities for instruction in practical farming, and at the same time gives those who desire it an opportunity to pay part or the whole of their expenses by manual labor, without materially interfering with their studies. An Industrial Department will be of equal value to females, who desire it, in the way of defraying expenses and in giving practical knowledge and experience in household and other womanly duties.

NORMAL DEPARTMENT.—The design of this department is to train teachers for the public schools.

It consists of a Normal and Training, or "Model" Department. The Normal is to provide thorough instruction, especially in those studies taught in the public schools, giving the students the benefit of the most approved methods of teaching; so that, while they are acquiring the knowledge necessary to their profession, they may also become familiar with the best methods of imparting knowledge to those who may come under their guidance in the future.

The Training Department will consist of two grades, the Primary and Intermediate. Its object is to impart instruction in the more rudimentary branches; to prepare those who desire it for admission to the regular Normal classes, and to afford opportunities to students of the Normal classes for practicing the modes of teaching in which they receive instruction. This practice will be under the supervision of experienced instructors, who will point out errors, commend excellences, and suggest means of improvement.

NECESSARY EXPENSES.—The institution, being partly under the auspices of the American Missionary Association, and enjoying the advantages of the farm, all expenses are reduced to the lowest rates. The tuition in the Normal Department is fixed at the moderate sum of one dollar per month.

Students desiring to secure board in the institution will be accommodated with good rooms, comfortably furnished, and with good, plain board, in the students' boarding hall, at the reduced charge of ten dollars per month.

All necessary text-books will be supplied to students at thirty cents per month; making the absolute school expenses of any student not over twelve dollars per month.

DISCIPLINE.—All necessary supervision will be exercised over the deportment and habits of students in their boarding-houses.

They will be held to a strict account for the keeping of study hours, and no calls will be allowed during the time set apart for this purpose. Ladies will not be allowed to receive calls from gentlemen, or to ride or walk with them without permission from the principal.

Use of fire-arms by any of the students on the place is prohibited, unless by permission.

Use of intoxicating drinks is entirely prohibited. All students will be required to attend religious worship regularly, on the Sabbath.

Such other rules of lady-like and gentlemanly conduct will be given to the students as will tend to growth in moral excellence, and in that cultivation of manners that will make them models for their pupils when they are called to teach.

All students are expected to yield ready and willing obedience to all the regulations of the school, as it is self-evident no others are suitable candidates for the work of teaching.

The blessing of God seems to rest upon this institution. Judging from the results, thus far, there are none upon our list in the South that will afford a better interest upon the investment made, when we regard the mental and moral improvement in connection with the outlay of missionary funds.

In view of the poverty of the Freedmen, it is not a small consideration to be able to say, as in our prospectus, "Your total expenses, at Tougaloo will not exceed $12 per month;" and to a large majority, "You can pay most of your expenses by work, if a male student, on the farm; if a female, by assisting in the boarding-hall."

Mr. H. S. Beals has been remarkably efficient in the management of the farm so as to afford work to the students, resulting in valuable products. It is in this way that the expenses of board have been so reduced. The corn crop this year will not fall short of six hundred bushels.

A bill passed the Legislature, but has thus far failed to secure the approval of the Governor, granting some $4000 in aid of the Normal

Department. This amount, if secured, would put that department on a good basis for one year. There is need of much furniture and apparatus in order to secure its greatest efficiency.

The dormitories are all full, and there are hundreds more in the State who would like to avail themselves of the privileges of the school if there were accommodations. There could be no better beneficence than the bestowment of money to build new dormitories and a chapel for this institution. The little church meets in one of the school-rooms. There is no suitable room for their Sabbath service nor for the general daily exercises of the institution. Many churches in the North-west have made special efforts, through ladies' benevolent societies and otherwise, to furnish rooms. Some twenty rooms have thus been made comfortable. Some expensive repairs were found necessary upon the old mansion, (used both for recitations and dormitories and for residence of teachers,) and a new laundry has been constructed. But what we greatly need is one large brick building to accommodate at least 200 students, and afford facilities of other like institutions as above indicated.

STRAIGHT UNIVERSITY.

New-Orleans, La.

Rev. Dr. J. W. Healy, President, has been absent a considerable portion of the time soliciting funds for scholarships, for general endowments, and more particularly to purchase a building absolutely needed for the Theological Department. The great number of scholars reached (1054) and the fact that three fourths of them are of Roman Catholic parents, make this one of our most important institutions. It is situated at a centre of influence for Louisiana and neighboring States. In this respect, it is not inferior in importance to any other of our institutions.

NORMAL AND GRADED SCHOOLS.

Columbus Union Academy, Mississippi.

The Principal, J. N. Bishop, Esq., has had many difficulties to contend with in the hostile public sentiment in that section of the State. The school, however, has been full, the building is in good repair, and, notwithstanding some terror of the lady teachers at times, owing to threatenings of Ku-Klux outrages, the school made good progress and retained its hold upon the freed people.

The lady teachers were Misses Craig, Etheridge, Holt, Maunder, Muzzy, Mahony, Rockfellow, and Mrs. Marsh; and, as missionary and matron, Mrs. Dickenson.

The Barnes Institute at Galveston, Texas, has been during the year a successful graded school, under the charge of Mr. John O. Stevenson, with Misses Lizzie A. Stoneman, A. M. Kean, and Mary

A. E. Nichols—all devoted missionaries of the cross of Christ as well as efficient teachers.

The Rio Grande Seminary is mainly for Mexican youth, and is sustained almost entirely by the personal efforts of Rev. Jeremiah Porter and wife. We have aided in the support there of Miss Nellie Waterman.

Pine Bluff, Ark.—Mr. M. W. Martin, his wife, and his daughter, Mrs. L. E. Allason, represent the Association at Pine Bluff, Arkansas. We have sold the property there to the local school board, with the expectation of locating our Normal School for Arkansas at Little Rock, where we have ten acres of land donated by the city government. There has been considerable religious interest at Pine Bluff, attesting the earnest spirit of the missionaries. With sorrow we record the death of Mrs. Martin soon after reaching her father's house in New-Jersey, on her return north last June, after a two years' stay in Pine Bluff. She was indefatigable in her labors for both parents and pupils to lead them to a true and saving knowledge of the Gospel, and her letters did much to keep up the interest of the churches in that part of our field. She died from the effects of the climate, and will most assuredly hear our Saviour say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Mr. Martin, with his bereaved son and daughter, has returned to Pine Bluff for another year.

Disappointed by not receiving promised aid from the Freedmen's Bureau for the buildings at Little Rock, we must wait, and the large State of Arkansas, with its thousands of Freedmen, hungering and thirsting for knowledge, must be destitute of any High or Normal school, until Providence shall open the way for the bestowment of the required funds. We do not purpose to found a college there, but can but feel the great need of a Normal School, under Christian influences, to supply properly qualified Christian teachers for the common schools in operation under the State.

Lincoln Institute, at Jefferson City, Mo., has now for a Principal Rev. M. Henry Smith, who for several years, with his wife, represented the Association at Warrensburg, Mo. He is paid by the trustees. We simply sustain one teacher in the institute for the present. The State has voted aid to a small extent. We have hopes that this institution will, with the help of Christian benevolence, continue to sustain our principles of opposition to all caste in the education and treatment of the colored people, and for years to come will send forth annually into the common schools of Missouri an increasing number of teachers not only instructed in the usual text-books, but imbued with the spirit of our Lord Jesus Christ. There is now in progress a revival of religion, and we are well con-

vinced that the influence of Mr. and Mrs. Smith, as well as of Rev. R. B. Foster, his predecessor, (now acting as financial agent of the institute,) will constantly lead to this result.

MISSIONARY TEACHERS IN COMMON AND SUNDAY-SCHOOLS.—Besides the names of teachers and missionaries mentioned, our devoted workers in the common schools of Texas are:

Misses Knapp, Evans, Green, Burwell, (colored,) Rowe, and Trussell; and Mrs. Julia B. Nelson, and Messrs. Jones and Washington, (colored,) and (*name not remembered.*)

In Arkansas:

Messrs. Lyman, McClelland, Misses Ford, McClelland, Royce, and Bovard.

In Louisiana:

Rev. N. B. James, (colored,) Rev. S. W. Rogers, (colored,) Rev. S. W. Otts, (colored,) Mr. Robert J. Walker, (colored,) and Miss Ramsey.

In Missouri:

Rev. G. H. Jones, Rev. Hardy Mobley, and Rev. M. H. Smith.

We also own school-houses at Fulton, Troy, and Westport, and the land upon which they are located.

At Cairo and Mound City, Ill.:

Mr. P. C. Tolford, Mr. J. B. Palmer, Rev. J. S. Manning, Rev. G. H. Jones, Mrs. J. B. Palmer, Mrs. M. J. Craig, Misses E. A. Tuttle, F. Jones, and E. M. Carroll.

In Mississippi:

Messrs. Tuttle, Bascom, Yates, L. B. Gesner, J. F. Gesner, Beavis, Washburn, Galloway, Murray, (colored,) Lucky, (colored,) Stryker, Steele, Richardson, Misses Eastman, Tucker, Beals, Bullard, Allan, Ward, Mahony, Waterbury, Howe, Glanville, Champney. Three of these lady teachers and three males were driven off by the Ku-Klux Klan.

Since the passage by Congress of the "Ku-Klux Act," so called, it has been more quiet; and, through the presence of the soldiers, the teachers have been undisturbed and have felt comparatively safe. Rev. H. W. Cobb and wife labored for some three months as missionaries at Tougaloo, and had part in the spiritual harvest there. Mr. Cobb also labored at Columbus and other points to promote more directly our church work. Rev. James Ballard also labored for a while as an evangelist in the same State with good results.

CHINESE IN AMERICA.

CALIFORNIA.

Advisory Board.

Rev. George Mooar, D.D.; Rev. I. E. Dwinell, D.D.; Rev. A. L. Stone, D.D.; Rev. J. C. Holbrook, D.D.; Rev. Joseph Rowell, and Samuel Pillsbury, Esq.

Superintendent.

Rev. JOHN KIMBALL.

Teachers.

Miss Emma Jordan, Oakland, Cal.; Mr. William K. Powell, Oakland, Cal.; Miss M. K. Colburn, at Oakland, San Francisco, and Stockton; Miss M. A. Burnett, Stockton, Cal.; Mr. George M. Dexter, San Francisco, Cal.; Mr. Joseph H. Merrall, San Francisco, Cal.; Mr. John T. Stephens, San Francisco, Cal.; Mr. J. T. Bowers, San Francisco, Cal.; Miss Jennie Hopkins, San Francisco, Cal.; Miss M. J. Sherman, at Sacramento, Cal.; Mr. Charles Kimball, Grass Valley, Cal.; Chin Gam, at San Francisco, Sacramento, and Oakland.

The wisdom of our entering upon the work of missions among the Chinese in America has been completely demonstrated. The schools at Oakland, Stockton, Sacramento, and San Francisco have been successful in numbers, in the increasing interest of the pupils, in their effect upon the general public sentiment, especially of the members of the Congregational churches, in reaching, as at Stockton, the Chinese women, whose condition seemed hopeless before, and, above all, in the blessing of the Holy Ghost, as it would seem, in several instances, to the spiritual awakening of their darkened minds.

The lady teachers who went from the East have greatly enjoyed the work, and have proved that the economical and efficient system of night or day-schools, under the sole management of lady missionaries, as pursued with the freedmen, is equally adapted to the Chinese.

A converted Chinaman, Gam, one of the three who united with the Oakland Congregational Church last year, having visited China and returned, is now in our employ. He assists at different stations in gathering in pupils. They do not rush eagerly to the schools as soon as opened, as do the children of the freedmen; but when they find no money is to be made out of them, and that the teachers mean only to do them good, and especially that there is an excellent opportunity to learn the English language, they come; and having once got acquainted, they soon become attached to their teachers. They do not object to reading in the Bible; on the contrary, soon begin to show interest in the meaning of what they read, and eagerly ask questions about it.

There have been Sunday-schools at Los Angelos, Santa Cruz, and some other places, which our Superintendent, Rev. John Kimball, has been more or less instrumental in starting and sustaining. He has not only kept a constant supervision of all the work, counseling and coöperating with the teachers, but has done much by his public addresses to arouse the churches to a sense of their duty to these heathen at their doors and in their households.

Superintendent Kimball has lately visited Oregon, and reports that the Chinese population is rapidly increasing there by direct importation from China. Many are employed upon the western portion of the Northern Pacific Railroad. At Portland, he found very little being done for them. At the time of his visit, not a school, nor even a Sabbath-school for them, in operation. But the Congregational church, Rev. Dr. Atkinson, having just completed and occupied their new edifice, are ready to enter upon a work for the Chinese. Rev. W. R. Jocelyn and the Young Men's Christian Association will also coöperate with us at Portland.

In Lower California, the Chinese continue to come in by sailing-vessels as well as by steamer. While, therefore, the average monthly immigration at San Francisco has diminished the past year, the increase, both above and below upon that coast, has been greater than ever before. Superintendent Kimball recommends that a missionary be stationed at Los Angelos as soon as practicable.

Public sentiment is not more hostile than heretofore, and still persecution has by no means ceased. Both political parties felt bound to cater a little to the anti-Chinese feeling in their electioneering platforms, but the bulk of those who are most bitter in their opposition belong to the defeated party. In consequence, the result of the election is generally regarded favorable to the Chinaman. One of our lady missionaries at Stockton writes, in a recent letter, "A boy was attacked and seriously bruised on his return from Sabbath-school. We have been disturbed during our school exercises, both on Sabbath and other days."

Among the encouragements of late, may be mentioned larger collections for our treasury on the Pacific coast. The Oakland First Congregational Church give $200, thereby supporting the native convert, Gam, before mentioned. Another convert (Amoy) has recently joined that church.

Miss Colburn, at Stockton, writes of the reopening, after a brief vacation, "The children come back to school gladly. One of the little girls said, '*No school one moon—too much; no good.*' Her mother says, '*I like Me-Ho to be good girl, go to school, grow good woman.*' Some forty women in all have been taught at Stockton by our two ladies, Misses Colburn and Burnett. Miss Colburn writes,

"There are encouraging tokens in our work among the women. Some have shown their appreciation of instruction by voluntarily paying tuition, others by purchasing books. The women are for the most part visited at their homes. One who brought a dollar to pay for one month's tuition says, '*If I have a good heart, I shall go to heaven.*' Those who have learned to read, receive gladly a copy of the Bible. An instance is reported of a wealthy merchant taking a copy; another, of a promising boy who did not know a letter of the alphabet last February, when he first attended Miss Burnett's school, but can now read his Bible. His teacher says, 'He has been regularly to the night-school, and his interest in the Bible is delightful to witness. As I see how much they value their Bibles, bringing them each night, eagerly reading and treasuring the knowledge thus gained, I am satisfied that we are not laboring in vain.'"

A recent letter from Mr. Kimball gives the following items, showing the character of the people, and of the work among them:

"Many of our pupils are very transient; a very large number have been under instruction for a very brief time; all have made some progress, and those who have attended regularly have astonished their teachers.

"There are ebbs and flows in this work. The Chinese are greatly interested for a time, and then they are very hard to reach. Their interest varies very evenly with the interest of their teachers, though this is not the invariable rule. After a vacation, the teachers find it very hard to get their scattered scholars together again; this was especially so at Stockton, after the recent vacation. The field for work among the people is very large. They are gathered in various places, in numbers varying from five hundred to two hundred, where nothing is being done for their improvement. Shall not the Association enlarge its work?"

The following letter from Gam, the converted Chinaman, exhibits the peculiar idioms of the Chinese-American, as well as the language and impulses of the genuine Christian:

"San Francisco Oct 24 1871.

"Rev J. Kimball

"Dear Sir

"You invited me to write you a letter. I have no knowledge to write well but I am very anxious to take my liberty and try to do the best I can. I am a great sinner but I know the Lord has promise to pardon those who repent and believe in him also said we must love one another and so I always glad to do as I have done by but the understanding which I had is not enough to spread abroad the wisdom of God, so I beg you to ask God to enlarge my heart with his Holy Spirit then I will sow the seeds in to their hearts which we may receive either sixty or a hundred-fold. Otherwise I must do all I can for the Redeemer sake and trust him with my whole heart because he first love us and gave himself for us.

"I will also express my hope that the improvement of my friends at Sacramento three weeks ago one of them join the Presbyterian church and the others is very faithful always study attentively and love to hear about our Lord Jesus Christ. Since I left Sacramento they were very glad to have me return.

"Two weeks ago I received a letter from one of my favorite friends he confess that he is a sinner and request me to pray for him so I ask God to purify his heart and cause him to be a useful man also to the others.

"The boys at the third Congregation church of this city they also have much please to have me continue working among them they are very industrious boys and always storing their minds with useful information 4 of them are Christians which came from my neighborhood so I thank God for having directed them in to the path of righteousness and also encourage them and tell them all about our wonderful Redemption so I expect they will help me a great deal when I gets home again.

"At the Oakland school on Thursday evening, also on Sunday, we have from twenty to thirty.

"One of my own countrymen said to me two weeks ago if a man commit a sin he afterward repent and should ask some one to pray for him God will not forgive the sin which he had done but I said unto him if a man has a watch and did not know how to shut it up then the dust will take possession within and stop it entirely but all he could do is to take it to the watch maker and ask him to clean it out but as soon as the man received the words put forth his hands and cause the watch to run in the very same moment so the Lord also have power to take away any iniquity if we only repent and believe in his Holy Name. Your affectionately friend G. GAM."

INDIANS.

IN his inaugural address, President Grant foreshadowed his policy relative to the Indians, in the following words: "The proper treatment of the original occupants of this land, the Indians, is one deserving of careful study. I will favor any course toward them which tends to their civilization and ultimate citizenship."

Up to that time, for scores of years, it is not too much to say that, if any treaty stipulations in their behalf were faithfully observed, they were the exception, not the rule. Laws passed in fulfillment of treaties were often found to contain ambiguities scarcely unintentional, by which crafty men were enabled to deprive the Indians of rights sought to be therein secured to them. Necessary supplies furnished by the government were fraudulently diverted by unprincipled government agents, and hundreds of thousands of dollars appropriated for their civilization and education were regularly drawn from the United States Treasury, of which not one dollar was used for their benefit. The problem to be solved was, How can a new policy, a "policy of truth, justice, humanity, and peace," be successfully inaugurated?

The first movement was the appointment, under an act of Congress, of a Board of Peace Commissioners, composed of men from different parts of the country whose names carried the assurance of honest and fair dealing. The next step was to invite the coöperation of Christians, and to give to their several missionary organizations the selection of Indian agents, under whom the appointment of government farmers, blacksmiths, carpenters, physicians, and teachers, provided for by treaty, was made. Seventy-five agencies were thus provided, under fifteen superintendents appointed by the Department of the Interior, with special reference to their working harmoniously with the several agencies, and bringing the whole machinery in contact with the warm heart of the Christianity of the country as a vitalizing power.

This policy seeks to reclaim the Indians from their wandering, savage life, to stimulate them to agricultural pursuits, "to disarm them of their cruel passions and desire for revenge," and "turn their

thoughts and hearts toward future happiness and heaven, by the power and influence of Him who brought peace on earth and good-will to men."

The Indian population under the jurisdiction of the United States is estimated by the Secretary of the Interior at about 320,000. Of these, 75,000 in Alaska, and about 3660 scattered in several States and not maintaining tribal relations, are not practically within the scope of the new policy. The remaining number are located as follows:

Washington Territory	15,487	Wyoming	2,400
Oregon	24,503	Nebraska	6,410
California	7,383	Kansas	6,052
Arizona	5,066	Indian Territory	53,476
Nevada	6,000	Minnesota	6,377
Utah	12,800	Wisconsin	6,355
New-Mexico	18,640	Michigan	8,099
Colorado	7,300	New-York	4,804
Dakota	27,815		
Idaho	4,469	Total	242,271
Montana	18,835		

The Executive Committee of the American Missionary Association were requested to select four of these agents, which they did as follows:

Rev. E. P. Smith, Agent of the Chippewas of the Mississippi;

Major S. N. Clark, Agent of the Chippewas of the Superior;

Rev. W. T. Richardson, Agent of the Menomonees and Oneidas in Wisconsin; and

Edwin Eells, Agent of the Skokomish Indians, Washington Territory.

With the consent of the Government, Mr. Smith holds the position of Secretary of Indian Missions under the Association, and has the general supervision of its work among the Indians. To facilitate his doing this, Rev. J. P. Bardwell, who first received the nomination for that agency, declined in favor of Mr. Smith, and subsequently, until his death, acted as his clerk. Mr. Bardwell died at Leech Lake, Minnesota, July 28th, sixty-three years of age. He had been for many years connected with the work of the Association, first as a missionary among the Ojibua Indians, then as a collecting agent in behalf of the mission, then among the Freedmen, and last, again among the Indians. His best eulogy was spoken by an Indian: "I have seen many Christian men in my life, but I never saw one who made it his *business* to be a Christian, as Mr. Bardwell."

Mr. Smith reports the number of the Chippewas of the Mississippi as 6500; Chippewas of the Superior, 3500; Menomonee agency, 3000; the Skokomish agency, 900.

Any attempt to forecast the results of the present policy based on the past would be unjust. In the best government efforts hitherto, the Gospel, the essential element of all true civilization, has been left out, and the facts already quoted show that by far the greater portion of the reported expenditure has been a stupendous fraud on both the Indians and the Government—a series of frauds so outrageous as to leave little ground to wonder that the Indians have by them been sometimes maddened to deeds of most awful and bloody revenge.

The government aid that has actually reached them has extended only to a very limited supply of clothing and food, with the least imaginable stimulus to industry, and nothing to develop mind.

To the present administration must be given the credit of inaugurating a policy contemplating the union of all the elements of civilization—industry, education, citizenship, and Christianity. A very important foundation of hope lies in individualizing the people, giving to the Red man a domicile, and stimulating him to effort by the opportunity to accumulate real and personal property. This is about all that can be done by the government for the adult. But a great point will be gained, if he shall be stimulated to earn his own subsistence, and to lead a quiet and peaceful life.

The next generation, taken in hand now, in schools and under proper religious influences, can be quite largely brought out of barbarism, and a very hopeful feature lies in the fact that very many of the old people are willing to have their children trained in schools. At White Earth, nearly all the children of school age could be taken, if the accommodations were sufficient. At Leech Lake, 200 children might be in school within a year, and probably 500 in two years. At Red Lake, 200 might be in school; and this process, continued for five years, would bring every child under school advantages, and one generation of such school training would largely settle the whole question as to the Chippewa Indians. The second generation would see them entirely beyond the need of Government aid.

With the buildings erected and the farms opened, a pupil can be kept at school for $75 a year. Seventy-five thousand dollars a year, for fifteen years, will provide for the civilization of these Indians, and relieve the Government from their future support.

The appointment of a commission, at the instigation of the Association, and made up in part from its appointees, to investigate the matter of Government land scrip, issued to certain half-breed Indians, has within the last six months saved the Government an amount that would, expended in schools, go far toward settling the whole question.

With the exception of the Oneidas, at the commencement of the present effort not one family of Indians in fifty were living in houses, and

even those who were housed, had no land to which they had any title. The White Earth reservation, set apart four years ago, had scarcely been opened. A half-dozen log-houses made the settlement, and the degree of civilization which the Indians had attained was incidental, and due to missionary efforts rather than the result of well-directed Government aid. The clearing of the rich bottom-lands at Red Lake was nearly all due to missionary labor there, some fifteen or twenty years ago.

Only the few Indians who live in houses had adopted civilized customs in food, dress, etc. Nearly all were living in blankets and wigwams. Missionary labor among a people with such habits is almost always comparatively fruitless. To be successful, the Gospel must take root. It is very unlikely to abide in a bark house. Very little of a decidedly religious character, therefore, remains as the result of missionary labor intermitted years ago.

While the degree of barbarism indicated by these facts is discouraging, yet it is undeniably true that the Indians, who were the recipients of these labors, are greatly modified, and are now accessible to influences for good.

Beginning late in the year, and under unfavorable circumstances, efforts have been largely given to material aid, and have been, in the main, very successful. Wherever there has been offered the Indian such an inducement to work as the average white man always demands, he has been found willing. The great obstacle to industry and thrift among them has been the want of a homestead. Neither Indians nor white men are industrious beyond their wants, and the family living in a bark lodge has but few wants.

At White Earth, and at Bayfield, an experiment has been made of bringing the Indians to labor, and has succeeded even beyond the expectations of friends. They have plowed, planted, cut fence-rails, made hay, and gathered their crops. About thirty houses have been built, the logs hewed, and the lumber sawed, mainly by the Indians. Some 400 acres have been put under cultivation, and a no more industrious, hard-working community has been seen in Minnesota than that about the White Earth reservation; and this is the first year in which any thing like a fair trial has been given them. The same spirit is shown at Red Lake and Leech Lake whenever any thing like the same inducement is offered; but at these points the land is held jointly, and the Indian's generosity leads the industrious to support the idle as long as the crops last. There are other discouragements peculiar to the locality, leaving little encouragement for those Indians except the indications of what they might do if more favorably located.

It must not be concealed that the experiment is made under very

unfavorable circumstances, owing to the indifference, unbelief, and hostility of the whites. Even professing Christians, some of the best in Minnesota, have no hope for the Indian. They pray for Africa and Asia, but have no hope for the salvation of the Indians of Northern Minnesota.

The present policy of Government affords new grounds of hope. If it can be steadily maintained, aid given for educational privileges, and Christian men found to enter this field, as they enter any other missionary field, though here with fewer deprivations, there can be little doubt as to the result. The present generation would be lifted and civilized to a moderate extent, the next be entirely out of wigwams, and a third generation be living like any other people in Minnesota. This surely is not a great thing to ask of the Government and the churches. No people have more at stake in this matter than the people of Minnesota. These same savages (if left such) are to live within their State lines; there is no border country beyond. They are to remain pests and annoyances, continually sinking lower and lower as their ancient privileges and possessions are curtailed; or they are to be brought under the policy of truth, justice, humanity, and peace, and be disarmed of their cruel passions by the power and influence of the Gospel.

Religiously, so far as can be judged from the deportment of those who have been a little time in school, there is nothing discouraging. They have no religious system in the way; their "grand medicine" falls before an advancing civilization; their belief in the future state is clear and universal; they anticipate a future life; and there seems to be no reason to fear that, removed from the wigwam and the influence of bad white men, their children, at least, can be educated for Christ.

FOREIGN MISSIONS.

JAMAICA MISSION, WEST-INDIES.

Brainerd.—Rev. John Thompson, Mrs. Thompson; Martin Harris, teacher.
Manning's Hill.—Under charge of Mr. Thompson; John L. Kelly, teacher.
Chesterfield.—Rev. C. B. Venning, Mrs. Venning.
Brandon Hill.—Rev. S. B. Wilson, Mrs. Wilson.
Providence.—Under Mr. Wilson's care.
Eliot.—Rev. C. C. Starbuck; Miss L. Woodcock, teacher.

CHURCHES.

Name.		Members.			Additions.			Removals.				No. in Sabbath-school.	No. in Congregation.	Contributions.
		Male.	Female.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excommunicated.	Total.			£ s. d.
Brainerd	Rev. John Thompson	53	117	170	11	1	12	3	2	3	8	...	350	30 0 0
Manning's Hill	" "	25	39	64	...	...	...	...	...	...	...	...	200	26 19 0
Chesterfield	Rev. C. B. Venning	..	..	104	2	2	4	1	..	4	5	6	120	200 38 13 4
Brandon Hill	Rev. S. B. Wilson	..	..	80	8	1	9	1	..	2	3	..	90	125 $75
Providence	" "	..	..	26	..	..	..	0	0	1	1	..	80	80 $20
Eliot	Rev. C. C. Starbuck	..	..	60	12	1	13	0	0	0	0	..	85	175 ....
Richmond		..	..	..	..	..	..	..	..	..	..	..	..	....

BRAINERD.

There have been twelve additions to the church at Brainerd during the year, eleven on profession of faith. Some of these were from the Sabbath-school. Mr. Thompson says, "I am glad to be able to report that others are coming forward asking fellowship with us, some (of whom we hope well), will, I doubt not, be in communion with us before these lines reach you. It is evident that the cause of God is prospering with us. Our congregations are good, and good attention is paid to the word of God. The question of '*full surrender to God*' is much talked of in the congregation. It looks like an awakening, and we ought to expect no less, but, rather, more, that God would bring sinners to himself, and make them new creatures in Christ Jesus.

"There is cause for great joy when we see children standing side by side with persons in advanced life, all babes in Christ, however, and together asking "the way to Zion." The Sabbath-school is well attended, the average being upward of a hundred; and as the children are brought under religious training at an early age, we hope for good results. Indeed, we do now enjoy the fruits of our labors.

"The day-school is well attended, our teacher, Martin Harris, having a desire to do good both in school and as an assistant missionary. I thank God for such a man at my side."

MANNING'S HILL.

"The church at Manning's Hill is a new part of our work comparatively. It is established in a thickly populated neighborhood, and gives promise of being very fruitful.

"The day-school there, under our native brother, John L. Kelly, is now in good working order.

"The people have built for themselves a new and substantial chapel, the only help received being a small grant from government."

CHESTERFIELD.

Rev. C. B. Venning, the excellent pastor of the church at this station, though in poor health throughout the year, has yet been able to attend pretty regularly to the duties of his position. He reports no additions to the church on profession, and only two by letter.

Among the indications of prosperity, he says, are an increased interest in education, both by old and young, and an increased attendance in the Sabbath-school, which has nearly doubled in numbers.

The contributions for the support of the ministry are about as usual, while those for station purposes have increased two-fold.

BRANDON HILL AND PROVIDENCE.

The general tone of Mr. Wilson's report of these stations is cheerful. At Brandon Hill there has been no religious excitement, yet the number of additions to the church on profession of faith (eight) has been greater than for two or three past years. Mr. Wilson says, "It is gratifying to see a great work without any unusual excitement. We feel that the people are acting more intelligently, and that the work will be a more permanent and genuine one. Some of those who have been added to the church have been reclaimed from very bad lives, and now are walking so orderly that we can not doubt they have experienced a change of heart. I have often felt disappointed that our labors among the people here have not had more apparent effect upon them, and have sometimes too much doubted their having any effect; but I am quite convinced that faithful Christian labor will not be lost here, and that the labors of God's servants, some of whom have sacrificed their lives, have not been in vain. It is true it is a hard field, and that we have peculiar trials and discouragements; so have our people—and so much the more do they need our assistance. I am sure also that God in his own way is doing his work. It may be it is being already done, and in the way he wishes."

Mr. Wilson reports an effort of the people to erect a new chapel, and expresses himself as much gratified to see the spirit with which

the young people contribute to the work. At Providence, t congregation is increasing, a large number of young people attending. "I think," says Mr. Wilson, "the people are improving at both places in intelligence, and in having a higher tone of Christian morality. One thing is certain, we are having fewer cases of discipline. I can see too that our churches are having a good effect upon the people, even upon those who do not join us."

MENDI MISSION, WEST-AFRICA.

Missionaries.—Rev. George P. Claflin, Mr. D. W. Burton, Mr. C. L. Matteson, Mrs. Claflin, Mrs. Burton, Mrs. Mair, Mrs. Matteson, Miss Emily Beeken, Miss Emily L. Porter.

Native Assistants.—Rev. George N. Jewett and wife, one printer, and five other helpers.

Stations.—Good Hope, on the Sherbro Islands; Avery, on the Bargroo River; and Läwänä, on the Boom River.

Mr. and Mrs. Burton have returned to the mission during the year, taking with them Miss Porter, who went out for the first time. Mr. and Mrs. Matteson have returned to the United States.

The three stations are from forty to one hundred miles apart. That at Good Hope is the oldest. The mission premises consist of 2 acres of land, well planted with fruit; a mission house, 28×40 feet, one story high in front, and 26×50 feet, one and a half stories high, in the rear; a chapel 25×40 feet, with brick walls; and a frame house for the assistant missionary.

The church numbers thirty native members, of whom full half were from the school. In the prayer-meetings, from eight to ten usually take a voluntary part. Rev. Mr. Jewett has charge of the church.

At the Avery Station, on the Bargroo River, forty miles from Good Hope, there is a mission house of stone, 25×40 feet, and a smaller frame house, 16×24. Here is the saw-mill erected by Mr. Burton from special contributions for this object.

The latest intelligence from this station, September 11th, was that God's blessing was resting on the labors of the mission. Some were being gathered into the fold as trophies of divine grace. Mr. Burton says,

"For some weeks past, a growing interest has been manifest at our Bargroo Station, and three of the young people have taken a decided stand for Christ. There has been no unusual effort made; but God, in mercy, is sending the blessing in answer to prayer, and we hope it is but the beginning of a blessed time. I have been greatly cast down in view of the condition of things, but these mercy-drops are giving me new strength."

Läwänä Station, on the edge of a considerable native town of the same name, on the Boom River, is about forty miles from Good Hope. The absence of Mrs. Claflin, in consequence of continued ill-health, has seriously embarrassed the labors of this station.

Mr. Claflin's location in a native town, comparatively free from contact with foreigners from professedly Christian lands, gives him a better opportunity than is generally enjoyed to comprehend the native character, and the influences controlling it. It has generally been thought that the native African has no system of religious superstitions, hoary with age, which must be overcome before the entrance of the Gospel, which giveth light. It is discovered, however, that the prevalence of fetish worship, or gree-greeism, is almost universal among them, having ramifications that touch every relation of life, and seek to adapt themselves, in some one of their various forms, to every accident of human existence. This is nearly allied to a spirit-worship, in which, with various incantations, and with fetish offerings, the spirits of their dead ancestors are worshiped, or their counsel and aid sought, with a reliance not unlike that of some who, in more favored lands, seek to hold communion with departed spirits.

The fetishes, variously formed of leaves and bark, with mystical ceremonies, peculiar stones, bones of animals, parts of the human body, feet and bills of birds of prey, the end of an elephant's trunk, etc., are sought and worshiped on all occasions. Each has its specific purpose—to prevent or cure disease; to prevent accidents; to preserve from venomous snakes; to preserve life; to protect from thieving, treachery, or witchcraft; to enable one to steal or to war unharmed; to give skill in fishing, hunting, gambling, farming, etc.; to cause accidents, disease, and death; to give courage in battle; to destroy the power of an enemy, so that a sword lifted against one shall break and fall to the ground, a gun pointed at him shall fail to go off, or a ball be turned aside; to put an enemy to sleep, so as to take him unawares; to gain clearness of vision to discern much booty. They are worshiped, and curses pronounced over them against a hated person, which curses, the fetishes, if powerful enough, are supposed to fulfill. The curse is publicly pronounced, with long and bitter imprecations. If the cursed sits on a seat, it must pain him; if he lies on a bed, it must distress him; when he walks, a venomous snake must bite him; in the forest, a falling limb must kill him; when he builds a fire, it must destroy him. 'He must *die all dead.*'

To these superstitions, the Mohammedan has added others bearing a resemblance, fetishes or greegees made with passages of the Koran, in the Arabic tongue, and curiously incased, with sacrifice and prayers. For these, the Mohammedans claim all the powers that are supposed to reside in the various fetishes of the natives.

"Believing these things," Mr. Claflin asks, "is it strange that the miracles of the Gospel make no impression? Believing these things, is it strange that the Mohammedan has more favor with them than the Christian? Have they not, they ask, under such protection waged war, and been successful? Have they not found the words written on the hearts of great warriors? Have they not seen the power of the fetishes in curing disease and insanity, and saving from death?"

Such, says Mr. Claflin is some of the darkness that rests on the people of Africa. Is not the night heavy upon them? Will Satan easily abandon a work so rich in the elements of complete success? Truly we may answer in the words of our Lord, "This kind goeth not out but by fasting and prayer." To unite the prayers of God's people for Africa is this relation made.

The difficulty of finding missionaries for Africa yet remains. Few, if any, feel called upon to serve the Master in so trying a climate. But the position gained in this moral warfare must be held. No foot of advance should be yielded to the enemy. Already are numbers in our institutions turning their eyes toward Africa as a future missionary field, but they are not yet prepared. It would be bad generalship to send an undrilled force into so hard a battle-ground, to contend against such fearful odds. They must be thoroughly furnished for every good work. This requires time. Who will fill the gap till the reinforcement can be brought up, furnished and fitted for the contest? Are there not some in the army of the Lord ready to respond to this providential call and volunteer for the work?

SANDWICH ISLANDS.

Makawao, Hamakua, and Kula.

Missionaries.—Rev. J. S. Green; Mrs. A. C. Green. One church, Congregational, Rev. J. S. Green, Pastor, assisted by Rev. J. P. Green.

Mr. Green for some years reported three churches, namely, at Makawao, Huelo, and Keokea; but on account of the steady and, of late, rapid waning of the people in numbers, they have been reported as one—the Union Congregational Church of Makawao, Hamakua, and Kula, with out-stations at Huelo and Keokea, at each of which the ordinances are administered quarterly. The whole number that has united with this church from the beginning, in 1843, has been 1117. Twelve members have been added at Huelo this year. An English preaching service has been sustained as in previous years, but no distinct English church has been formed. Although he has been frequently requested to organize such a one, Mr. Green does not think the condition indicates the expediency of doing so.

Schools.—The schools in the district occupied by the mission of Mr. Green have been steadily decreasing in interest, till in July, 1870, they numbered but 260 pupils. Under the new inspector-general, there has since been a favorable change both in numbers and interest. Rev. J. Porter Green has a boys' school which promises to train up a class of young men for usefulness among their countrymen. It is a governmental and a manual labor school.

Mr. Green does not give a very favorable report of the religious condition of the Sandwich Islands. His convictions are very clear that the removal of so many of the older missionaries, and intrusting the care of the churches so largely to native pastors, was disastrous. He is quite sure that it was imposing upon these pastors responsibilities for which they were not prepared, the evil results of which, he says, are springing up on every side.

SIAM MISSION, BANGKOK, SIAM.

Missionaries.—Rev. D. B. Bradley, M.D.; Rev. Cornelius Bradley; Mrs. S. B. Bradley; Mrs. Mary Bradley; Mr. G. G. Graham, Printer.

Mr. C. B. Bradley, who has just received appointment to the Siam Mission, is a son of Rev. D. B. Bradley; was born at Bangkok, and is familiar with the Siamese language. He came to this country to obtain a collegiate and theological education; on the completion of a regular course of these studies, he was ordained at Oberlin, and is now on his return to the land of his birth, to join his father in the mission work. Mrs. M. Bradley is a graduate of the ladies' course at Oberlin.

Dr. Bradley reports the addition of five members to the mission church—two of them members of his own family, and three Europeans; none have been added from the native population.

An edition of the books of Proverbs, Ecclesiastes, the Canticles, and the prophecy of Isaiah, 659,000 pages in all, has been issued from the mission press, and the expense, $387.64, paid for out of a grant of $500 from the American Bible Society. From the unexpended balance of the grant, $112.36, an edition of 1000 copies each of Jeremiah and Lamentations was about to be issued.

Of the $3602.26 expended for the Siam Mission, $3194.76 were from the earnings of the mission—only $407.50 being drawn from our treasury.

The results of missionary labor in Siam yet belong more to the realms of faith than of sight. There seem, however, to be indications that the superstitions of Buddhism have but a comparatively slight hold upon the young king. He is reported to be taking steps tending to their overthrow, and instituting rigid inquiries into the character of the Buddhist priesthood, which may result at any time in the ejection of hundreds of its members from the honors and privileges which they have long enjoyed. He is sending several of his brothers and other relatives to Europe for education, and taking active measures, the tendency of which must be to introduce into his kingdom a more enlightened civilization, such as will overthrow the degrading

Straight University, New-Orleans, La.—Value of property, $40,000; number of pupils, 1054. No boarding accommodations for students.

Graded and Normal Schools.

Williston School, Wilmington, N. C.—Value of property, $9000; number of pupils, 650.

*Washburn Seminary, Beaufort, N. C.—Value of property, $1500; number of pupils, 69.

Avery Institute, Charleston, S. C.—Value of property, $22,000; number of pupils, 371.

Lewis High-School, Macon, Ga.—Value of property, $12,000; number of pupils, 501.

Beach Institute, Savannah, Ga.—Value of property, $12,000; number of pupils, 532.

Storrs School, Atlanta, Ga.—Value of property, $10,000; number of pupils, 500.

*Normal School, Jacksonville, Fla.—Value of property, $17,000; number of pupils, 400.

Emerson Institute, Mobile, Ala.—Value of property, $30,000; supported during the past year by the city.

*Swayne School, Montgomery, Ala.—Value of property, $15,000; number of pupils, 421.

*Lincoln School, Marion, Ala.—Value of property, $5000; number of pupils, 370.

Trinity School, Athens, Ala.—Value of property, $3000; number of pupils, 174.

Burrell School, Selma, Ala.—Value of property, $7000; number of pupils, 744.

Howard School, Chattanooga, Tenn.—Value of property, $7000; school suspended for the erection of a new building.

Le Moyne Normal and Commercial School, Memphis, Tenn.—Value of property, $15,000; number of pupils, 110.

Howard School, Lexington, Ky.—Value of property, $8000; number of pupils, 425.

Ely Normal School, Louisville, Ky.—Value of property, $20,000; number of pupils, 455.

Union Academy, Columbus, Miss.—Value of property, $2000; number of pupils, 575.

Barnes Institute, Galveston, Tex.—Value of property, $5000; number of pupils, 325.

Normal School, Pine Bluff, Ark.—Property sold; school to be transferred to Little Rock.

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idolatry which exists there. But the abandonment of Buddhism does not imply the adoption of Christianity, and the missionaries in Siam earnestly desire the continuance of fervent prayer, and unremitted missionary labor, that those upon whom the hold of superstition seems to be failing may not lapse into infidelity, but be instructed in the Gospel, and brought into the knowledge of Christ.

SUMMARY STATEMENT

OF THE CHURCHES AND SCHOOLS UNDER THE CARE OF THE ASSOCIATION IN ITS SOUTHERN FIELD.

Number of churches	45
" " ministers	42
" " church members	2,596
" added during the year	460
Chartered institutions	7
Estimated value of property	$430,000
Graded schools with Normal departments	19
Estimated value of property	$200,500
Number of teachers in common schools	99
Total number of persons under commission during the year.	321
" " " pupils enrolled	17,015

NAMES, LOCATIONS, ETC., OF PRINCIPAL SCHOOLS.

CHARTERED INSTITUTIONS.

†Hampton Normal and Agricultural Institute, Hampton, Va.—Value of property, $120,000; number of pupils, 86. Boarding accommodations for 100 students.

*Berea College, Berea, Ky.—Value of property, $55,000; number of pupils, 295. Boarding accommodations for 100 students.

Fisk University, Nashville, Tenn.—Value of property, $50,000; number of pupils, 524. Boarding accommodations for 100 students.

†Atlanta University, Atlanta, Ga.—Value of property, $85,000; number of pupils, 173. Boarding accommodations for 140 students.

Talladega College, Talladega, Ala.—Value of property, $50,000; number of pupils, 386. Boarding accommodations for 100 students.

Tougaloo University, Tougaloo, Miss.—Value of property, $30,000; number of pupils, 106. Boarding accommodations for 75 students.

† The titles of the property in the case of the institutions marked with † are partly in Boards of Trustees and partly in the Association.

* The titles of the property in the case of the institutions marked with a * are in a Board of local Trustees, and not in the American Missionary Association.

Straight University, New-Orleans, La.—Value of property, $40,000; number of pupils, 105. No boarding accommodations for students.

GRADED AND NORMAL SCHOOLS.

Williston School, Wilmington, N. C.—Value of property, $9000; number of pupils, 650.

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Barnes Institute, Galveston, Tex.—Value of property, $5000; number of pupils, 325.

Normal School, Pine Bluff, Ark.—Property sold; school to be transferred to Little Rock.

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

Abbott, Charles H., Lowell, Mass.
Aiken, Dr. Edward, Amherst, N. H.
Aiken, Mrs. Edward, Amherst, N. H.
Allen, Rev. Abram B., Alpena, Mich.
Allen, Mrs. B. R., Hartford, Ct.
Allen, Gilbert, Bethlehem, Ct.
Allen, Jesse, Oakham, Mass.
Allen, Mrs. Lydia E., Beloit, Wis.
Allen, Ruth, Hanover, Ct.
Allen, Sidney, East-Bridgewater, Mass.
Allen, Rev. Simeon O., Lansing, Mich.
Allen, S. S., Newark Valley, N. Y.
Andrus, Miss M. A., Carrsville, Va.
Ashmun, Dea. L. H., Tallmadge, O.
Ayres, Moses O., Oakham, Mass.

Babbitt, Rev. James H., Waitsfield, Vt.
Bachelor, Dea. Joel, Northbridge, Mass.
Bacon, Dea. Jacob, Gloucester, Mass.
Bailey, William, Middlefield, Ct.
Baker, Mrs. H. K., Hallowell, Me.
Ballard, Mrs. Abbie, Brooklyn, N. Y.
Ballard, Stephen, Brooklyn, N. Y.
Barber, C. Hartwell, Wallingford, Ct.
Barker, Mrs. John J., Peterborough, N. H.
Barker, Mrs. Mary H., Brewer, Me.
Barnes, Dea. Henry L., Medford, Mass.
Bartlett, Mrs. Emily S., Yarmouth, Me.
Bartlett, Frank S., North-Brookfield, Mass.
Bartlett, Rev. Leavitt, Yarmouth, Me.
Bassett, Miss Elizabeth P., Birmingham, Ct.
Benedict, Miss Julia E., Woodbury, Ct.
Benedict, Mrs. Ruth N., Bethel, Ct.
Benedict, Rev. Thomas N., Upper Aquebogue, N. Y.
Bennet, Miss Gloriana, Sweden, N. Y.
Benson, Hon. Jared, Anoka, Minn.
Bigelow, I. D., West-Killingly, Ct.
Biggar, Rev. D. I., Verona, N. Y.
Billings, A. J., South-Deerfield, Mass.
Bingham, Rev. E. B., Rockville, Ct.
Bird, Dea. Theodore, Bethlehem, Ct.
Bishop, Mrs. Maria L., Boston, Mass.
Bishop, S. B., Norwich, Ct.
Bissell, Miss Abbie L., Broad Brook, Ct.
Blackmer, Asa, Orwell, Vt.
Blake, Frederick, Newburyport, Mass.
Blake, Rev. Henry B., Wilmington, N. C.
Blake, Kersey S., Philadelphia, Pa.
Blinn, Agnes Maria, Vernon, Ct.
Bliss, Francis A., Rehoboth, Mass.
Bliss, Howard Clarkson, Providence, Ill.
Bliss, Timothy S., Worcester, Mass.
Blood, Miss Carrie M., Worcester, Mass.
Bonar, Rev. James, New-Milford, Ct.
Booth, Rev. Robert Russell, D.D., New-York, N. Y.
Bosworth, Mrs. Sarah C., Wittenburg, Iowa.
Boutelle, David, Fitchburg, Mass.
Bowen, Mrs. Ephraim N., Fitchburg, Mass.
Boyd, Henry J., South-Deerfield, Mass.
Boyd, Mrs. Sarah C., Bradford, Mass.
Bradley, David D., Chicago, Ill.
Brodt, Rev. John Henry, Brooklyn, E. D., N. Y.
Brooks, Miss Mary E., Chelsea, Mass.
Brown, Miss Abbie N., Wells River, Vt.
Brown, Dea. Alpheus, Dalton, Mass.
Brown, Dea. Daniel, Sheboygan, Wis.
Brown, Justus, Oberlin, O.
Brown, Mrs. Sarah Warner, Oberlin, O.
Buckingham, S. C., Bloomfield, Ct.
Bullock, Dea. W. L., Fitchburg, Mass.
Burr, Hanford Montrose, Lyme, Ct.
Bushee, Rev. William A., Brookfield, Vt.
Bushnell, Mrs. Mary, Beloit, Wis.
Butler, Henry M., Muscatine, Iowa.
Butler, Mrs. L., Cromwell, Ct.
Butler, Dea. Merritt, Wethersfield, Ct.
Byington, Rev. George P., Westford, Vt.

Carleton, Thomas P., Lawrence, Mass.
Carpenter, Mrs. Louisa, Attleborough, Mass.
Carter, Mark P., Becket, Mass.
Carter, W. H., M.D., Bradford, Vt.
Carver, Perry H., North-Bergen, N. Y.
Case, Miss Carrie, East-Avon, Ct.
Case, Mrs. Lucy E., Lancaster, Mass.
Chaddock, Rev. E. G., Union City, Mich.
Chamberlin, Miss Laura B., Peacham, Vt.
Chapin, W., Silver Creek, N. Y.
Cheever, Miss Charlotte B., Worcester, Mass.
Child, Miss Lucy A., East-Thetford, Vt.
Claflin, James S., Lombard, Ill.
Clap, Elisha, Gill, Mass.
Clark, Miss Jennie M., Medway, Mass.
Cole, Mrs. Mary E., Medway, Mass.
Conant, Miss Mary, Amherst, Mass.
Cooke, E. Ludlow, Hartford, Ct.
Cooper, Gilbert H., Sag Harbor, N. Y.
Couch, John O., Middlefield, Ct.
Crooks, Samuel, Hopkinton, Mass.
Crosby, William Dorr, Aurora, Ill.
Crosby, William H., Spencerport, N. Y.
Crawford, Rev. Sidney, Fair Haven, Vt.
Cunningham, Rev. William, Princeville, Ill.
Cushing, Dea. Samuel, Crete, Ill.
Cutler, Mrs. Ellen M., White Water, Wis.

Dada, Harriet A., M.D., Syracuse, N. Y.
Dada, Mrs. Laura E., Lake City, Minn.
Dafoe, Samuel, Alpena, Mich.
Daggett, Henry, New-Haven, Ct.
Davidson, Orlando, Elgin, Ill.
Davis, Mrs. Alfred, Clinton, Ct.
Day, Erastus, Colchester, Ct.
Dean, Albert Carleton, Vail's Gate, N. Y.
Dean, Henry, Bakersfield, Vt.
Dean, Mrs. Henry, Bakersfield, Vt.
De Bois, Mrs. Clara P., Danvers, Mass.
Deming, Rev. A. T., Newbury, Vt.
Derickson, J. B., Warren, Ct.
Dewing, Andrew, Westminster, Ct.
De Wolf, Miss Frances E., Westbrook, Ct.
Dewey, Miss Anah, Beloit, Wis.
Dexter, E. D., Windsor Locks, Ct.
Dexter, Mrs. L. P., Windsor Locks, Ct.
Dickinson, Miss Charlotte, Amherst, Mass.
Dickinson, Miss Lavinia, Amherst, Mass.
Dickinson, Jonathan, Newark, N. Y.
Douglass, George A., Suffield, Ct.

Douglass, Mrs. Maria G., Osage, Iowa.
Dunn, Mrs. J. B., Boston, Mass.
Drury, Lyman M., Westminster, Mass.

Eaton, Edward, Peabody, Mass.
Eldred, Rev. H. B., Kinsman, O.
Ellis, Rev. Thomas L., Paxton, Mass.
Elwell, Miss Marietta F., Gloucester, Mass.
Emerson, Horace, East-Douglass, Mass.
Eustis, Mrs. Maria L., Springfield, Mass.
Eveleth, Miss Emma B., Brooklyn, E. D., N. Y.

Fairbanks, W. P., Philadelphia, Pa.
Fairfield, Miss Susan A., Manchester, N. H.
Farren, Dea. John S., Fair Haven, Ct.
Farwell, Miss Jennie, Fitchburg, Mass.
Farnsworth, Elizabeth, Groton, Mass.
Faxon, Rachel A., Weymouth, Mass.
Fay, Rev. Henry C., Harwich Port, Mass.
Fay, Wyman, Natick, Mass.
Fellows, Mrs. F. E., Griswold, Ct.
Fenn, Charles N., Putnam, Ct.
Fenn, Richard T., Talmadge, O.
Filer, C. H., Plainville, Ct.
Fisk, Francis A., Concord, N. H.
Fitts, Miss Hannah L., West-Boylston, Mass.
Flemings, Mrs. James, Tewkesbury, Mass.
Ford, Mrs. Celia J., Washington, Ct.
Foster, John McGaw, Bangor, Me.
Fowle, George W., Jamaica Plain, Mass.
Freeman, Miss Helen D., Roseville, N. J.
French, Rev. Ed. Beecher, Hartford, Ct.
Frost, Rev. D. D., Litchfield, Mass.
Frost, Oren, Tewkesbury, Mass.
Fuller, George H., Pawtucket, R. I.
Fuller, Julia E., Hanover, Ct.
Fuller, Mrs. Sophronia, Lake City, Minn.
Fullman, William, North-Brookfield, Mass.

Gage, Rev. W. L., Hartford, Ct.
Gardner, Dea. A. L., Onondaga Valley, N. Y.
Gardner, Mrs. A. L., Onondaga Valley, N. Y.
Gaylord, Mrs. Margaret J., Portsmouth, O.
Geer, Miss Eliza T., Jewett City, Ct.
Gibson, George S., Fitchburg, Mass.
Giddings, Miss Laura A., West-Brookfield, Mass.
Gilbert, Dea. J. C., Gilead, Ct.
Gilbert, R. P., Gilead, Ct.
Gile, Dea. Brainerd, Pembroke, N. H.
Gillett, Mrs. Eliza, Port Huron, Mich.
Gillette, Mrs. Sarah B., Hartford, Ct.
Goff, Dea. A. A., Farmington, O.
Goodale, Miss Eliza, Newtonville, Mass.
Goodell, Miss Sarah F., Elgin, Ill.
Goodenow, Mrs. Harriet E., Springfield, Vt.
Gould, Miss Lucy G., Springfield, Vt.
Gould, Miss Susan A., Lowell, Mass.
Graves, Hollis C., South-Deerfield, Mass.
Greenleaf, Luke S., Easton, Mass.

Haddock, Joseph E., Michigan City, Ind.
Hagar, Miss Ellen Elizabeth, Plainfield, Ill.
Haines, Dr. F. T., Philadelphia, Pa.
Hale, Samuel, Mallet Creek, O.
Hall, Charles H., Michigan City, Ind.
Hall, Edward, Springfield, Vt.
Hall, Mrs. Eliza B., Springfield, Vt.
Hall, George R., North-Springfield, Vt.
Hall, Horace H., Lenox, N. Y.
Hall, Mrs. Laura H., Rockville, Ct.
Hamblin, John, Sweden, Me.
Hanaford, Dea. Allen W., Beloit, Wis.
Harrington, Mrs. Hellena B., Greensburg, O.
Harrington, William, Greensburg, O.
Harrison, Dea. William R., Bethlehem, Ct.
Haskell, Edward P., North-Brookfield, Mass.
Haskell, Miss Sarah E., Medway, Mass.
Haskell, William Henry, Peacham, Vt.
Hart, Col. Noadiah, Lysander, N. Y.
Hawley, Charles D., Farmington, Ct.
Hawley, Henry K., Farmington, Ct.
Hawley, Rev J. P., South-Coventry, Ct.
Hayes, Rev. S. H., Boston, Mass.
Hayne, Henry J., Newark Valley, N. Y.
Higley, Mrs. Lilite C., Beloit, Wis.
Hills, Jennie E., Plainville, Ct.
Hitchcock, Samuel E., Alpena, Mich.
Hitchcock, W. D., Alpena, Mich.
Hobart, R. B., Leverett, Mass.
Hobbs, Horace, Auburn, Mass.
Hodsdon, Daniel, Great Falls, N. H.
Holbrook, Dea. Jason, South-Weymouth, Mass.
Hollister, Dea. Seth, Woodbury, Ct.
Holt, E. Francis, Andover, Mass.
Holyoke, Mrs. Harriet W., Brewer, Me.
Hooker, Rev. Edward T., Middletown, Ct.
Horner, John R., Philadelphia, Pa.
Howard, H. H., Natick, Mass.
Howard, Mrs. Susan L., Pierrepont, N. Y.
Howe, Walter H., North-Brookfield, Mass.
Howes, George D., Windham, Ct.
Hubbard, Mrs. Eliza L., Norwich, Ct.
Hubbard, Joel A., Champion, N. Y.
Hubbard, Martin L., Sunderland, Mass.
Hunt, Mrs. H. S., Sunderland, Mass.
Huntington, Rev. Henry S., Warner, N. H.
Hulbert, C. D., Springfield, Mass.
Hutchison, Rev. William, Norwich, Ct.
Hyde, Mrs. Reuben, Winchendon, Mass.

Ide, Rev. George H., Hopkinton, Mass.
Ilsley, David P., Chelsea, Mass.
Irwin, Rev. James P., Canfield, O.

Jacobs, Dea. Roland, Medford, Mass.
Johnson, Henry, North-Brookfield, Mass.
Johnson, Miss Lizzie, New-Haven, Ct.
Jones, Mrs. Clara D., Natick, Mass.
Jones, Rev. David S., Alexandria, O.
Jones, Miss Elmira, Princeville, Ill.
Jones, Gilman, Allegan, Mich.
Jones, Rev. John E., Granville, O.
Jones, Rev. T. R., Ebensburg, Pa.
Judson, William S., Thomaston, Ct.

Keene, Henry C., Chelsea, Mass.
Keith, Royal, East Douglass, Mass.
Kellogg, Miss Mary L., East-Avon, Ct.
Kent, Duane L., East-Dorset, Vt.
Kidder, D. B., Allegan, Mich.
Kildare, Miss Mary, Newry, Ireland.
Kimball, Mary, Lowell, Mass.
Kinsley, Clara, North-Cambridge, Vt.
Kinney, Dea. Myron, Union, Ct.
Kittredge, Abel, Dalton, Mass.
Knight, Charles B., Worcester, Mass.

Lamb, Edwin D., Plainville, Ct.
Langley, Rev. J. M., Medina, O.
La Piere, Edwin R., Hanover, Mass.
Latimer, Mrs. Cornelia A., North-Bloomfield, O.
Latson, J. A., Omaha, Neb.
Lawrence, Miss Lucy, Falmouth, Mass.
Leigh, Thomas, Hallowell, Me.
Leitch, Alexander, Danvers, Mass.
Lillie, Mrs. William, Edinburgh, Scotland.
Lloyd, Samuel, New-Haven, Ct.
Longstreth, Susan, Philadelphia, Pa.
Loomis, Rev. E., Chesterfield, Ill.
Loomis, Miss Laura E., Bloom Switch Station, O.
Lothrop, M. G., Gardner, Mass.
Lufkin, Miss Harriet A., Great Falls, N. H.
Lyman, Rev. Payson W., Belchertown, Mass.

Marcell, William H., Paterson, N. J.
Marsh, Rev Dwight W., Whitney's Point, N. Y.
May, Chester, East-Woodstock, Ct.
McCartney, Samuel, Pawtucket, R. I.
McCulloch, Rev. O. C., Sheboygan, Wis.
McCollom, Rev. James T., Medford, Mass.
McFarland, Rev. Moses Q., Bedford, Mich.
McLennan, Bartlett, Montreal, Canada.
McWilliams, J. G., Chicago, Ill.
Mead, Dea. Silas H., North-Greenwich, Ct.
Melendy, Thomas W., Jacksonville, Ill.
Merriam, Noah K., Grafton, Mass.
Merrill, Prof. Edward H., Ripon, Wis.
Merrill, Rev. J. L., Marlborough, N. H.
Merriman, Rev. Daniel, Norwich Ct.

Morwin, Berkley R., New-Haven, Ct.
Miles, Alonzo, Natick, Mass.
Mitchell, Dea. Harrison T., South-Easton, Mass.
Mitchell, Miss Rosetta, New-York, N. Y.
Moody, L. R., Chelsea, Mass.
Morehouse, Dea. Wm. B., Greenfield Hill, Ct.
Morris, Rev. Myron N., West-Hartford, Ct.
Morse, Walter A., Worcester, Mass.
Morss, Rev. G. H., Townsend Harbor, Mass.

Newbury, Mrs. Frank D., Union City, Mich.
Newhall, Milo J., West-Walworth, N. Y.
Newel, J. P., Plainville, Ct.
Newton, E. C., East-Woodcock, Ct.
Noble, Mrs. Lucy M., Bangor, Me.
North, S. D., Plainville, Ct.
Norton, Hon. Hiram, Lockport, Ill.

Olmstead, Rev. F. W., Townshend, Vt.
Osborn, Laurinda, Dunreith, Ind.
Osborne, C. A., M.D., Sauquoit, N. Y.
Ostrander, Miss S. O., Gaines, N. Y.
Owen, H. S., Hallowell, Me.

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Palmer, Rev. H. W., West-Andover, O.
Parker, Andrew, Buffalo, N. Y.
Parker, Stillman, Pentwater, Mich.
Parkman, Charles, North-Brookfield, Mass.
Parsons, Edith, Carlisle, Mass.
Parsons, Miss Ellen C., Northampton, Mass.
Patten, Mary Lizzie, Carlisle, Mass.
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Perry, Miss Susan, Fitchburg, Mass.
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Phillips, Alonzo P., Peabody, Mass.
Pichamuttu, Marijal, Andover, Mass.
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Piper, Mrs. L. Emily, Newton Centre, Mass.
Plimpton, D. B., M.D., Putnam, Ct.
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Porter, Charles H., New-Britain, Ct.
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Post, Mrs. Julia A., Union Falls, N. Y.
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Pratt, Miss Martha A., Natick, Mass.
Pratt, Reuben, Medford, Mass.
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Preston, Isaac, Lockport, Ill.
Putnam, Mrs. Abigail, Danvers, Mass.
Putnam, Mrs. Elizabeth P., Danvers, Mass.
Putnam, Mrs. Fannie, Groton, Mass.

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Storrs, Rev. R. S., Braintree, Mass.
Street, Rev. George E., Exeter, N. H.
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Tyrrell, Mrs. Mary A., Springfield, Vt.

* Deceased.

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Walker, Charles E., Natick, Mass.
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Wright, Rev. George F., Bakersfield, Vt.
Wright, Mrs. George F., Bakersfield, Vt.
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Yocum, William H., Williamsburg, N. Y.

SERMON

BY

REV. HENRY MARTYN SCUDDER, D.D.

JOHN 8 : 32.—"And ye shall know the truth, and the truth shall make you free."

THROUGH the dark ages, human life ran with a sluggish tide. Its voice was a weary monotone. We tire even in listening to it.

As the ages advance, life becomes more intense; the movements of human society wax more significant, and the forces that converge upon the destinies of our race display more energy. The tide runs strongly. It gathers affluents at every step. From their heavenly seats prophecies descend to earth and turn into history. The truth spoken of in the text—Christ's truth—becomes known, and it prevails. It pervades the atmosphere of individual minds and of commonwealths. Men breathe it as they breathe air, unconsciously; and new life and liberty are the results.

The centuries of modern history bear, each upon its own front, a distinctive characteristic illustrative of the progress of that truth which makes men free. In the sixteenth century, the Reformation dawned, and not only illumined its own birth-place with its aureral light, but climbed to a zenith from whence it dispensed its splendors of quickened thought, hope, and courage to many countries. Rome was whipped from the highway which she had so long obstructed. It was as though an angel, crowned with a rainbow, flew through mid-heaven uttering our text, "Ye shall know the truth, and the truth shall make you free." The sixteenth century gave to the world the true conception of religious liberty.

In the next century, in England, a momentous conflict culminated in glorious success. It had been a long, and bitter, and sometimes bloody struggle: on the one hand, the people, through the House of Commons, contending for their rights; on the other, the crown, encompassed by an oligarchy, contending for unrighteous prerogatives. At last, through the throes of a revolution, the victory came. The people solemnly declared that the Stuarts had forfeited their regal rights; and electing Prince William of Orange as their sovereign, made with him a settlement that secured a constitutional government.

Civil and religious liberty won a grand and permanent triumph, and England became what she is this day—a free country. From that time, the monarchy has been for the people, and not the people for the monarchy. This was the magnificent illustration of our text which the seventeenth century gave.

The eighteenth century was variously notable. Peter the Great shadowed forth the policy of a stupendous empire; Charles the Twelfth of Sweden moved through Europe like a thunderbolt; the American colonies achieved their independence. But there is another event which fascinates the student of history. The doctrine of freedom needed a new and counter illustration. It was necessary to demonstrate to mankind the difference between liberty and anarchy—the distinction between freedom and lawlessness. It was a demonstration made in blood. The French Revolution, with its unutterable atrocities, made plain the lesson of the text that liberty must be based upon truth. It was written in letters of flame on the sky, which overhangs all nations, that the TRUTH alone can make men free. There can be no freedom without morality; a people must be virtuous in order to be free. This was the contribution of the eighteenth century to the doctrine of human liberty.

The nineteenth century has been prolific. We see Napoleon the First climb to his own pinnacle of glory, never approached by any other mortal, and then fall. We see the brave Greeks fight and win their independence. We behold Prussia vaulting with her educated soldiery, at one leap, into European supremacy. We see France trodden down; and Italy's long-indulged dream of unity at last fulfilled. We see also the confirmation of the Pope's infallibility, which is yet to prove the great disaster of the papacy. It is also the century of science and art. Steam moves every thing. The telegraph whispers to us at our breakfast-table the news of the globe. The spectroscope tells us what substances exist in the photosphere of the sun. Vessels sail through the Suez Canal; cars run through the tunneled Alps; and the Pacific Railroad makes Japan and China America's western border. Wonderful as all these events are, to us Americans the central spectacle of this century is on our own continent. Two antagonists met. On the shield of the one was written, "Equal rights for all men." On that of the other, "Mastership for the white; slavery for the black." There was no room for reconciliation. Compromises were mere make-shifts. One of these must go down. Both were giants. The continent was turned into an amphitheatre. The two gladiators, like pugilists in a ring, first sparred and made feints. They went around each other, tried each other's mettle, advanced and retreated in a routine of political manœuvres; but finally the hour came. The nations pressed as spectators into the seats of this amphitheatre. There they sat with eager looks. A few applauded the Northern gladiator; most hissed. But in spite of them, the black giant went down, though he had boasted himself a Goliath, and stigmatized his foe as a little David, who knew not how to fight. He fell, and his head was cut off. Then liberty revived, good men were glad, devils howled, angels sang, and God rejoiced; for this was the commentary on our text that the nineteenth century was commissioned to make.

What were the results? Mountain ranges with their ice and snow, their running torrents and frozen glaciers, their towering bulks and fathomless chasms, often divide nation from nation; but gloomier, loftier, and seemingly more impracticable than the Himalayas was the barrier that, separating the North from the South, shut out the negro from freedom, hope, and race-development. But God's breath of battle blew the barrier down; and there came the verdict of war in favor of millions of waiting souls, "You are no longer slaves; you are as free as any other Americans. No one, hereafter, shall be lord over you; you are made lords over yourselves." This was the voice of war.

The nation took time to breathe and think; and then was heard another voice saying, "You are our creditors, by reason of years of unredressed wrong; and you are our comrades, because you fought with us and for us in this war. You need protection. We will show you how to guard yourself. We do not suggest the bowie-knife, the revolver, and the rifle; but we give you a tremendous weapon, a bit of paper—the ballot; you shall have the right to go to the polls and put it in. We confer upon you citizenship, and we open to you the path of ambition; you may become alderman, mayor, representative, senator, governor, vice-president, or president. You have been Helots long enough; now be men—be citizens of the republic!" This was the verdict of the American people in their sober thought.

Was there ever in the history of the world a movement forward so sudden and stupendous? A race of slaves freed by the verdict of war; then, by legislative enactment, lifted from their low estate into the high places of citizenship! Yesterday under the lash; to-day voters and office-holders! Would not such an experiment try the timbers of the ship of state? Hurricanes may be expected athwart the track where this clipper-ship, the Republic, sails. Were we not already carrying too much sail? Would it not be better to take in a reef than to set studding-sails? We believe that, if the crew prove true and do their duty, the good ship will not only stand it, but make good time.

As I look at the South, I am interested in its future career, as in a question of muscle. The negro element in the South is the

element of muscle. There is the muscle that grew the tobacco, that tilled the sugar-cane and the cotton. Its capacity is immense; its adaptation is complete. It can endure heat. It can live and thrive by the borders of deadly swamps, and can vanquish malaria, laughingly shaking off chills and fever! This view exhausted the slaveholder's conception of the negro: How much could he dig, plow, plant, weed, and hoe? There was just so much available work in him, and it was a great deal, and could be computed in dollars and cents. On this account, this volume of muscle was carefully fed, clothed, sheltered, and physicked. This muscle was in gear. It was under law. Its steady working was secured as exactly as that of the leathern belts which turn the wheels in a factory. The institution of slavery was the factory, and in it the muscle worked with the precision of machinery. We of the North applied the torch of war to that factory, and burned it to the ground. The muscle escaped out of it unsinged. It is still there; but now it is no longer enslaved. It is free, and unsupervised. What is to become of it? Have we lost our interest in it as a matter of muscle? By no means. Shall indolence and recklessness waste it? Will liberty evoke from it as much as the lash did? That is the question. We can not afford to lose this mass of muscle—to throw away its availability to the industries of the American commonwealth! Can it be economized, concentrated, and thoroughly utilized? Does not the text afford the answer? If they know the truth, it shall make them free. Intelligence, culture, and self-respect will make free muscle better than fettered muscle.

I am also interested in the career of the colored people as a question of mind. The world has been deeply affected by the story of a single mind that was cramped for many years—the story of Casper Hauser, who was cooped up in a room, in close confinement, almost up to the period of manhood. When at last he was let out, he was a child—yea, less than a child; knowing nothing, and thinking that the stars which he saw in the sky touched his eyeballs. But here we have an entire race cribbed and cramped in all its powers, and can we help being interested in them? There was no other course than this of repression open to the slaveholder. All despotisms, no matter of what grade or degree, must proceed upon this principle. When the Emperor of Austria, in the year 1821, addressed the professors in the university of Laybach, he said, "Do not teach too much. I want obedient subjects, not learned or scientific men." All despots are owls. For their eyes there is altogether too much light in daylight; they strike their prey in the night of ignorance. In the colored people, we have to deal with mind that is enfranchised, though utterly uncultured. It is like the opening of a new continent. Every thing is

to be done; prairies to be plowed, forests to be girdled, marshes to be drained, and land to be laid out in vineyards, orchards, corn-fields, and meadows. The field is inviting. It is capable mind. It is anxious mind—yearning to know. Here, then, on our hands, is a race to be cultivated. They all are children. They constitute the nation's nursery. They lack knowledge; and what can make them free from ignorance and error but truth? Give them the truth, and it shall make them free.

I am deeply interested, likewise, in their new character as freshly-fledged voters. We have done what Sparta never dared to do. We have passed men up from a condition of abject slavery into the territory of suffrage, without any intermediate training. Sparta was afraid of her Helots, and was accustomed to thin them out by massacres. None other than a strong, virtuous, fearless, self-conscious people would venture to do what we have done. We have freed the slaves, and placed them by our side as voters. In what channels will this new volume of suffrage flow? Will it prove itself intelligent suffrage? Will it develop, strengthen, educate, and bless the novices who exercise it? Will it shape itself in such a way as to neutralize the turbulent immigration that flows in upon us from abroad? Will it prove a home alkali to receive and antidote this foreign acid? They need education and guidance. Give them such instruction. Let them know the truth, and the truth shall make them free. It will make them freemen, who shall disgrace neither themselves nor the government that emancipated them.

I feel intensely interested in the religious culture of this people. They are a peculiar race. They are patient, docile, full of song and mirth, and vivacity irrepressible, which even ages of oppression could not obliterate. They are warm-hearted and fervent; but, on the other side, they are more mercurial than masculine in the cast of their minds. They are superstitious and ignorant. They are excitable. They have more religion than morality, and are prone to indulge rather in tumultuous feeling than in virtuous practice. They remind me of a tropical forest, where there are luxuriant growths and noxious undergrowths; where there is a commingling of the aroma of flowers with the pestiferous exhalations of swamps; where there are humming-birds and trogons in the branches above, alligators and serpents in the bogs below. How can we contemplate the present condition of the African race in our country without feeling that those uninstructed, untutored millions present to us a vast field for labor?

The American republic is evidently commissioned of God to solve several difficult problems. Our great and good Schoolmaster sets us task upon task. As soon as we finish one, we find another and harder one ready for us. We have a number of these problems on hand

now. The uneducated Irishman is one of them. We have him to tame. It is a job. It is as troublesome for the commonwealth to tame him, as it was for Rarey to tame the zebra; but he did it. The zebra is African by birth, but genuinely Irish in the stripe of its temper. It kicks, bites, and strikes out with its fore-legs. Its genius for fight is prodigious. Nevertheless it became as obedient as it was graceful, strong, and agile. He tamed, and we shall. We shall not give up the work till we have thoroughly done it. The Irishman comes here unruly and uproarious. Recreant Americans, traitors to the rights and liberties of the people, greedy office-seekers and hungry money-stealers, beset the Irishman and lead him astray, while he is not loth to follow. He feels his suddenly acquired power. He grows fat like Jeshurun of old, and kicks; but this is only a temporary performance. He has good points, and is to be tamed, and, beneficially both to himself and to us, incorporated into the body politic. The Irishman is yet to become a polished column in the temple of liberty. We shall have to expend much sagacity and skill on him, but we shall, in time, accomplish our task.

Another problem that frightens many is the Chinese. They are coming and will come in greater numbers. We have only just felt the thin spray of this inrolling surge of heathen immigration. Some fear that it will prove a tidal wave which will submerge us. I have no such fear. Japan and China will pour their young men into this country to receive an impress of education and of true religion; and then the fluent wave will become refluent, and carry back blessings to those empires.

Ah! but what sort of a commonwealth will this be, that is such a strange commixture—Saxons, Celts, Africans, Mongols, and others? Be not afraid. These heterogeneous elements are to blend in a grand unity. God has determined that nutritive blood shall flow in the veins of this republic, and nutritive blood is a complex fluid. A man must feed upon starch, and sugar, and oil, and albumen, and water, and salt, and lime, if he wishes to have generous blood. This seems to be a medley. One might think these ingredients would not coöperate. But they do, and they must all go into the mouth, if we would have nutritive blood in the heart.

The colored race furnish the other problem. It is nearest to us. We can not rid ourselves of it, even if our temper ran that way. The negroes of the South must be Christianized and civilized. Who will do it? We must. The South can not. It is wasted and depressed. Besides, if it could, it would not. It is sullen, morose, and rather disposed to hinder than to further schemes of amelioration. We who freed the slaves are become, by that act, their natural guardians.

We must wisely and persistently help them till they can help themselves.

There are three voluntary societies in the land which, in my estimation, overtop the rest. The first is the "Foreign Missionary" enterprise, which aims to evangelize and civilize the entire pagan world. The second is the "Home Missionary" enterprise, which finds its immense field in the West, and tries, with gigantic effort, to keep up with our ever swiftly advancing frontier. The third is the Association whose anniversary we are convened to celebrate to-night, and which finds its sphere in the colored population of the South. It entered this field even before the war; but then its agents were beaten, its schoolmasters mobbed, its edifices torn down, its missionaries imprisoned, or driven across the border. But now the door is widely opened, and no man can ever shut it again. What is wanted? Why, every thing is wanted. Day-schools and night-schools; primary schools, grammar schools, and normal schools; high-schools, schools of law, schools of medicine, and schools of theology; Sunday-schools, agricultural schools and industrial schools; all kinds of schools, seminaries, academies, colleges, and universities; and above all, a pure Christian church which is the school of schools. In these various departments this society has made a noble and auspicious beginning. It purposes to elevate the colored people in all their relations, economic, mental, civil, and spiritual. Its instrumentalities are mighty though simple. They are these two: the discipline of the school-house, and the inspiration of the church.

Here is a field in which all can coöperate. You may be peculiar in your views, but it does not seem possible that your peculiarity should be such as to prevent your coöperating. Are you an ethnologist? Study this race in its history of wrongs and woes, and give them a helping hand in their upward struggle. Are you a political economist? As you cast about to note and appropriate every element of national prosperity, do not overlook the capacities and energies of this people. Are you an educationist? Become an advocate for this generation of adults, who are, nevertheless, children. Are you a philanthropist? Then you love every body, and must love these also, and give them your sympathy and aid. Are you a Democrat? I suppose that there are some who will answer to that name in Hartford; what does it mean? Does it not involve the equality of man with man? Then enter into this scheme, and say, "These, too, are men, and we will try to make them brethren, of whose advancement we shall be proud." Are you a Republican? That's what I am. Who is a republican? One who believes that the "res publica," the general interest, the common good of the people, is the only legitimate aim of government; not the good of a class, but of all the

people. If, then, you are a republican, there is work here for you. Are you a Christian? You are to do unto others as you wish them to do unto you. This secures you.

It appears, therefore, that no matter what you are, this enterprise of educating the colored people finds you out, and appropriately ininvites your coöperation. Here, at least, no one can say, "There is no room for me." If you do not in your single self represent all the characters just indicated, yet surely some one of those characters must be represented in you; for I presume that no one here will be ready to say, "I am neither ethnologist, nor political economist, nor educationist, nor philanthropist, nor Democrat, nor Republican, nor Christian." If there be present such a one, pray, what are you?

Redemption is by blood; this seems to be a law of the universe. The black people were redeemed out of their bondage by the blood of their Northern saviours. The blood of those who fell on our battlefields, the sufferings of those who were starved in the pens and prisons of the South, and of those who died in the hospitals and homes of the North, the tears of the multitudes thus bereaved, the treasures of the nation so freely expended, all these conspire in pressing upon us the demand to perfect this experiment of freedom, to contribute to it time, wisdom, energy, prayer, and money. The God of war began this good work, the Prince of peace must crown it.

The day was, when every true American carried shame in his soul; shame, that in a land consecrated to liberty there should be millions of slaves. When he thought of it, though all alone, he blushed; and when he went abroad among other nations, and was taunted, his face crimsoned, because the taunt was truth. That day has gone by. National self-respect is restored. Wherever we go, we are able, each of us, to say, "I am the citizen of a great republic, where all men are free." And this endowment of self-respect, God's last and best national gift to us, calls for a response of gratitude which can in no way be so well rendered as in doing all that we may be able to do to educate and elevate the colored people of these United States. (Applause.)

1872

THE

TWENTY-SIXTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

RACINE, WIS.,

OCTOBER 30TH AND 31ST, 1872.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 59 Reade Street.
1872.

ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

THE AMERICAN MISSIONARY ASSOCIATION commenced its TWENTY-SIXTH Annual Meeting, Oct. 30th, 1872, at three o'clock P.M., in the Presbyterian church, Racine, Wis.

In the absence of the President, Rev. M. E. Strieby, Secretary, called the meeting to order, and Rev. G. F. Magoun, D.D., of Iowa, one of the Vice-Presidents, took the chair, and opened the meeting with devotional exercises. The hymn, "All hail the power of Jesus' name," was sung, a part of the sixty-fifth chapter of Isaiah was read, and prayer was offered by Dr. Magoun.

The chair was then taken by Hon. E. D. Holton, of Wisconsin, one of the Vice-Presidents of the Association.

Rev. H. C. Hitchcock, of Wisconsin, was chosen Secretary, and J. F. Claflin, Esq., of Illinois, was made Assistant Secretary.

On motion of Rev. Moses Smith, of Illinois, the following were made the Committee of Arrangements for the meeting:

Rev. T. P. Sawin, Pastor of the First Congregational church, Racine, Wis.; Rev. M. E. Strieby, Secretary, of New-York; Gen. C. H. Howard, Western Secretary, Chicago.

On motion of Gen. C. H. Howard, of Illinois, the following were made the Business Committee:

Rev. Flavel Bascom, D.D., of Illinois; C. C. Olin, Esq., Wisconsin; Rev. J. M. Williams, Wisconsin; David McDougal, Wisconsin; Prof. J. C. Webster, Illinois.

On motion of Rev. T. P. Sawin, of Wisconsin, the following were made the Committee on Nominations:

Rev. Hiram Foote, Wisconsin; Hon. S. B. Gookins, Illinois; C. H. Whittlesey, Esq., Illinois; Rev. E. M. Cravath, New-York; C. H. Howard, Illinois.

The report of the Treasurer was read by Rev. George Whipple, Secretary, New-York.

The report of the Executive Committee was read by Rev. M. E. Strieby, Rev. George Whipple, Secretaries, and by Rev. E. M. Cravath, Field Secretary.

Voted that both of the above reports, in their various parts, be referred to the appropriate committees.

The audience then joined in singing the hymn, "Jesus who knows full well," and prayer was offered by Rev. Dr. Bascom, of Illinois.

Gen. J. R. Lewis, of Georgia, spoke upon the educational work of the Association in that State.

The Committee on Nominations presented the following report, which was adopted:

On Report on Finances—Ralph Emerson, Illinois; Rev. W. W. Patton, D.D., Illinois; Hon. S. D. Hastings, Wisconsin; O. A. Bogue, Esq., Illinois; Gen. J. R. Lewis, Georgia.

On Educational Work among the Freedmen—Pres. G. F. Magoun, D.D., Iowa; Rev. Moses Smith, Illinois; E. M. Cravath, New-York; Anson Hutchinson, Wisconsin.

On Church-planting at the South—Rev. William D. Love, D.D., Michigan; Rev. E. P. Goodwin, D.D., Chicago, Ill.; Rev. C. L. Woodworth, Boston, Mass.; Rev. F. B. Doe, Wisconsin.

On Ministerial Education among the Freedmen—Rev. L. Whiting, D.D., Wisconsin; Rev. C. H. Richards, Wisconsin; Rev. M. E. Strieby, New-York; Rev. A. Little, Wisconsin.

On the Chinese in America—Rev. William A. Bartlett, D.D., Illinois; Rev. T. A. Wadsworth, Wisconsin; Gen. C. H. Howard, Illinois.

On Report on Indian Missions—Hon. J. V. Farwell, Illinois; Rev. R. B. Howard, Illinois; Rev. E. P. Smith, Minn.; Rev. L. J. White, Iowa; Rev. A. L. Ellsworth, Iowa.

On Report on Foreign Missions—Pres. A. L. Chapin, D.D., Wisconsin; Rev. G. T. Ladd, Wisconsin; Rev. George Whipple, New-York; Rev. G. S. F. Savage, D.D., Illinois; Rev. Dr. Riggs, of the Dakotah Mission.

On Systematic Giving—Rev. E. P. Goodwin, D.D., Illinois; Rev. L. Clapp, Minnesota; Rev. H. A. Stimpson, Minnesota; Rev. C. M. Terry, Minnesota.

The Committee of Arrangements reported an order of exercises, which was adopted, subject to such changes as may be found advisable from time to time.

Wednesday Evening Session.

The Association met in the evening at half-past seven o'clock, Vice-President Holton in the chair.

The Annual Sermon was preached by Rev. E. P. Goodwin, D.D., of Illinois, from Luke 16: 8, "The children of this world are in their generation wiser than the children of light."

The opening exercises were conducted by Rev. Moses Smith, Rev. C. H. Richards, and Rev. Dr. Patton.

Voted that the first order to-morrow morning be the report of the Committee on the Financial Report, and that the hour from nine to ten be given to devotional exercises.

After singing and the benediction, the Association took a recess till eight o'clock Thursday morning.

Thursday Morning Session.

The Association met again at eight o'clock, Thursday morning, Vice-President Holton in the chair. Prayer was offered by Rev. Mr. Curtiss, of Illinois.

The report of the Committee on Educational Work among the Freedmen not being yet ready, the subject was opened for general discussion. Rev. E. M. Cravath, Field Secretary, gave some account of the work.

He was followed by Rev. C. M. Terry, of Minnesota, on the same subject.

At nine A.M., the Association engaged in devotional exercises, led by Rev. C. H. Richards, of Wisconsin. One hour was occupied in singing, prayer, and conference; brethren Holton, Strieby, Chapin, Bascom, Doe, Weir, and Smith taking part.

At ten o'clock, the Association resumed business, Rev. Dr. Chapin, of Wisconsin, in the chair.

Rev. Dr. Magoun, from the Committee on Education among the Freedmen, presented the following report, which, after remarks by Dr. Magoun, was adopted:

The committee have had in their hands that portion of Secretary Strieby's report containing a general survey of the education of the Freedmen, the detailed survey of the Field Secretary including statistics of the Eastern Department, together with the statistics of the Western Department; and a number of catalogues of chartered institutions. From the summary attached to these papers, and from our own analysis, we find that seven chartered institutions of a higher character are reported, with 36 instructors and 1800 students attending, and of these students 46 are under college instruction, and 34 studying theology. The institutions referred to are Straight, Tougaloo, Fiske, Berea, Atlanta, Talladega, and Hampton. In several of these, college classes are already formed; they will all presently have such classes. The work of their Normal Departments is one evidently of special, immediate, and very great usefulness. Besides these there are 21 Graded and High Schools, 16 in the eastern and 5 in the western field, with 110 teachers, with Normal Departments containing 6477 pupils. In three of these there are commercial and industrial courses of instruction with 63 pupils. There are also 69 common schools, with 33 teachers in the Eastern Department, and 66 in the Western—99 in all, and 8731 pupils, and 8809 Sabbath-school scholars in the Sabbath-schools attached to them. In all 346 persons have been under commission during the year, and 15,208 pupils enrolled in the Eastern and Western Departments taken together. The whole work covers the States of Virginia, North-Carolina, South-Carolina,

Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, the Indian Territory, Arkansas, Tennessee, and Missouri.

The magnitude and importance of this work can hardly be overestimated. Only one thing has more impressed the committee in going through the interesting and impressive details placed before us, namely, the necessity of its immediate and great enlargement. While we stand appalled at the masses of colored men suddenly called to citizenship without being educated to it, our obvious duty to push the work of educating their children, so soon to be men and women themselves, with all the energy, compass, and completeness possible, is not only unquestionable but oppressive. More than the $328,000 expended on the whole work last year; more than the $400,000 recommended to be raised by the National Council at Oberlin a year since, is needed for this branch of the work alone. Two things alone the institutions of various grade sustained by the Association do not seem to lack—a multitudinous and enthusiastic attendance, and the influences of the Holy Spirit. In all other respects their wants are many, great, and pressing. The very great wisdom of planning and planting the higher institutions for this most needy people at the earliest moment is now apparent. It will be the highest wisdom now to improve and elevate them in advance of the immediate necessities created by the rapid progress of the lower schools. Thousands will presently be knocking at the doors of these young colleges, where now there are hundreds; and instead of a hundred teachers of common schools, and a little more than a hundred teachers of graded schools, there will soon be thousands upon thousands of such Christian teachers needed. The call upon persons of large means to endow and equip these colleges, for which large sums are needed, will, we trust, be heeded. Such operations springing up among the people or the pupils themselves, as that of the Jubilee Singers, putting $20,000 into the treasury of a single institution, manifestly can not be repeated. Evidently, too, the work of the Association must pass more and more out of the realm of common-school instruction, and develop itself more and more in that of the higher education. The teachers and leaders of the people must come from the normal schools and colleges now established in usefulness and in the confidence of the people, and of the former at least many more must hereafter be founded. And these will require ample gifts, and a great many of them, as well as the colleges. The time has clearly come for a notable enlargement of Christian and public-spirited munificence in this grand work of educating a people in knowledge and culture founded on the sure foundation of God's holy word.

The committee can not bring back the subject referred to them to the action of the Association without uttering their profound gratification at the features of conversion experience among students which come out in the detailed reports from the different institutions. Conviction of sin, continuous enough to show its reality and depth, followed by a clear and distinct sense of pardon and acceptance through the blood of Christ, have marked these conversion experiences in a degree to certify the thoroughly evangelical character of this education work, and call for profound gratitude to God. In this view, what has been begun in some institutions in the training of well-educated colored preachers is of the greatest moment and hope. The committee have been stirred with wonder and joy at the onward movement disclosed in the papers placed in their hands; and they are impelled on all accounts to say that *a very great increase of gifts* is merited and loudly demanded, for the endowment and equipment and current expenses of these colleges, seminaries, and schools.

GEORGE W. MAGOUN, *Chairman.*

Rev. Dr. Whiting, of Wisconsin, from the Committee on Ministerial Education among the Freedmen, presented the following report, which, after remarks by brother M. T. Weir, of Kentucky, Secretary Strieby, and Rev. Isaac Preston, of Illinois, was adopted:

The commitee discern the almost vital demand for an abundant ministry of preaching among the freedmen. God has ordained the living ministry for a work nothing can displace or equal in effectiveness.

This race are affected—as are all rudimentary civilizations—in a marked degree by the forces of popular speech. The *masses* really can be reached in no other way, and no other method would be equally useful to them.

The committee earnestly commend the plan of the Association to make *novitiates*, in this ministry, of the more approved and advanced young men in their schools. This temporary trial-service is a training the schools can not equally well impart.

It will fashion the young pupil-heart to the work; give a knowledge of the necessities of the people by actual contact—train to a skill in presenting truth and meeting the masses which, unless gained early, is seldom gained at all—and the people, always drawn by youthful enthusiasm, grow through such a ministry into an interest and care for the ministry as a profession which they never would feel without this acquaintance with the processes of preparation for it.

The committee think, indeed, that some such supplemental method is *indispensable* in carrying the preached word into the wide wastes which so cover the field of the Association.

Each year maturer, better gifts for this work will be in the hands of the schools. We call special attention to the plan of the Association for multiplying this native ministry through temporary labors in it during the school period.

LYMAN WHITING, *Chairman.*

Hon. S. D. Hastings, of Wisconsin, from the Committee on the Financial Report, presented the following report, which was adopted:

The committee to whom was referred the annual statement of the treasurer, with the accompanying paper, would respectfully report that the documents bear evidence that they contain a correct statement of the financial transactions of the Association during the past year. The footings are correct, and the report has the certificate of the auditors to the effect that they have examined the vouchers and found every thing right.

The total receipts for the past year were	$329,968 93
And the total expenditures were	327,997 67
	$1,941 26
The balance against the Association Sept. 30, 1871, was	$61,861 84
The balance against the Association Sept. 30, 1872, is	59,920 58
	$1,941 26

The reduction in the debt being the difference between the receipts and expenditures for the year.

The expenditures for the past year have been made for the following purposes:

For the support of Missions in different localities, including the Southern field	$236,347 94
For Missions in Italy, contributed for this special purpose	500 00
For permanent endowments	48,927 00
	$285,674 94
For expenses of various kinds in carrying on the operations of the Association	42,322 73
	$327,997 67

The expenses of the year appear to have been over 12 per cent on the total receipts of the Association, or a trifle over 15 per cent on the amount received for Mission purposes.

[This includes the cost of the "American Missionary," a large share of which is repaid. If this expenditure were deducted, the figures would be 10.05 per cent or 12.8 per cent instead of 12 or 15.—ED. AMERICAN MISSIONARY.]

While we have the utmost confidence in the wisdom and prudence of the Secretaries and Committee who manage the affairs of the Association, we would kindly suggest whether the ratio of expenses to the receipts could not be reduced.

The Committee have nothing before them by which they can form an opinion as to the economy with which the affairs of the Association have been managed, or as to the wisdom of the various expenditures which have been made, but that future Committees may have the proper documents before them to enable them to form an intelligent judgment on these points, we would suggest that such of the books and vouchers of the Association as may be necessary for the purpose, be on hand at the next annual meeting. They recommend the adoption of the following resolutions:

1. *Resolved*, That the Treasurer be in future requested to report all the permanent endowment fund belonging to the Association, its source, how invested, amount of income therefrom, and how expended; also, all real estate and other property, its source, where located, amount of income from it, (if any,) and how expended, and expense of land not productive.

2. *Resolved*, In view of the broadening field of the Association, the encouraging developments of Providence, and the necessities of our country in its relation to the freedmen, that the churches should raise for the purposes of the Association, during the ensuing year, not less than $400,000. (Amended as below.)

3. *Resolved*, That it should be the endeavor of the pastors so to train the Churches in systematic benevolent contributions as not to require the employment of agents to secure annual collections in aid of this Association, and that we commend the efforts of the officers of the Association to carry out this method, having due regard to the necessities of the treasury.

4. *Resolved*, That the Executive Committee be requested to have present at the next meeting of the Association such books and documents as will enable the Finance Committee to form an intelligent judgment as to the propriety of the expenditures of the Association and the economy of its management.

Hon. S. D. Hastings, from the Committee on the Financial Report, requested leave to offer an amendment to the report of that committee, substituting $500,000, instead of $400,000, as the sum which the Association shall ask from the churches for the operations of the coming year. The amendment was adopted with enthusiasm.

Rev. W. A. Bartlett, of Illinois, from the Committee on the Chinese in America, presented a report, which, after remarks by Mr. Bartlett, was adopted.

In the detailed report of the missionary work among the Chinese in America, the Committee find evidence of gratifying success, wherever missionaries have been located. At Sacramento, Stockton, Oakland, and San Francisco, conversions are reported. Everywhere the lady missionaries have been able to gather enough to occupy their entire time profitably. Public sentiment on the Pacific coast is improving. Remarkable as it may seem that there should be an occasion for a Christian body to resolve that Chinese should be admitted to the churches on showing the usual evidence of Christian character, yet the fact that such a resolution was adopted by the State Congregational Association of California proves that our brethren are alive to the situation and are determined to put down the cruel caste feeling that had gained too much ascendancy, even in the churches.

The Committee commend the method of coöperation with the local churches in the work, and suggest that wherever such coöperation is practicable and nothing has yet been done to reach the Chinese population, an effort should be made to establish a school. The results where the work has been begun call for its extension until every eligible point shall be occupied. The recommendation of enlargement is made with the confident assurance that the Christian people of America recognize the providential call, as well as the true economy of reaching the vast pagan populations of China

through their own representatives sent to our shores, and will sustain the Association by supplying the additional funds for this grand work.

Duty to our country, to the souls of those who have come and are coming amongst us, and to the millions of Asia, demand that we seize upon this providential opportunity for disseminating the Gospel of Christ.

The audience united in the singing of the verse, "Shall we whose souls are lighted."

Rev. R. B. Howard, of Illinois, from the Committee on Indian Missions, presented the following report, which, after remarks by Rev. Dr. Riggs, of the Dakotah Mission, Pres. Chapin, Hon. E. D. Holton, Hon. J. V. Farwell, and Rev. E. P. Smith, Secretary of Indian Missions, was, after subsequent discussion, adopted:

Your Committee believe that results already more than justify the wisdom of the policy lately adopted by the government toward the Indians. They prove that had the government taken this course twenty years ago we should not now have been discussing the question of the civilization of the red men. In view of the pressure of greed and political patronage, which is sure to continue against the working of the present humane policy, the moral sentiment of the nation should be aroused and brought constantly to aid the President and his Cabinet; and Congress should be made to feel that appropriations to be expended, without fraud, for the benefit of the wards of the government, will receive the approbation of their constituency.

The churches of the land must arouse the consciences of the American people more and more, until it shall be impossible to return to the old ways of Indian fraud and cruelty. The necessities of the case are becoming more and more pressing. We have no longer a border to which we can banish our savages. They must live within the lines of our civilization, either as barbarians or as a civilized people.

As savages, they can not be tolerated; the alternative is the successful execution of the present effort for their elevation.

We congratulate the Association on the success with which its Christian work has been prosecuted during the past year. This is owing to the business capacity and Christian character of the men which it has nominated as agents. As the government continues to demand agents, not only of competent business ability, but of pronounced Christian character, we trust this body of Christians will always be able to meet that demand.

The American Missionary Association should hold itself in readiness to enter and occupy any new field that may be opened to it among the Indians. Its past success warrants the belief that missionary work for the red men can be committed to no wiser or safer hands.

Your Committee would suggest as a matter to be immediately considered and acted upon by our executive officers, a consultation with the A. B. C. F. M. on the feasibility of transferring the care of Indians under its charge to the care of this Association. In this way it seems to us the work itself would be simplified and unified; the Government would have but one body of Congregationalists to co-operate with, and the appeal for church contributions and their expenditure would be through but one channel. Brethren, we ought to nerve ourselves to take and fully bear the new and increasing responsibility laid upon us in this work by Providence, and to seek the direct and enabling influence of the Holy Ghost.

After prayer by Rev. S. J. Humphrey, District Secretary of the American Board, the Association took a recess till two o'clock P.M.

Thursday Afternoon Session.

The Association met again at two o'clock P.M., Vice-President Magoun in the chair, and was opened by singing the hymn, "Behold,

the expected time draws near," and prayer by Prof. J. C. Webster, of Illinois.

Rev. W. D. Love, D.D., of Michigan, from the Committee on Church Planting at the South, presented the following report, which, after remarks by Rev. Dr. Patton, of Illinois, was adopted:

The Committee on "Church Planting in the South" commend the theory and practice of the Secretaries and Missionaries of the Association. The obstacles in this department of labor are more numerous and varied than the patrons of the Society generally suppose. When and where to form churches? How much to affiliate with existing ones of long standing? Whether ever to absorb them? How to conduct our own labors without exciting jealousies, oppositions, and bitterness from other denominations long upon the ground? are questions constantly recurring. There are already churches enough among the freedmen of one kind, and these are amply supplied with ministers, such as they are. Northern Missionaries, of some denominations, found at the South a large number of churches and preachers of their own order, but without their type of piety. Our own Missionaries found no churches or ministers of our own polity. They could have absorbed and catalogued many of the existing churches, with their leaders. But such additions would have been dead-weights on our hands, a stigma to our principles, and a source of irritation to other denominations. Intemperance, licentiousness, lying, stealing, exist in many of those churches without discipline, and under the patronage of the Christian name. It is sometimes proclaimed among them that they have "no use for Bible Christians." Drunken church-members can at times be counted by the dozen, especially on Sunday. Thefts and adulteries that grew out of the hot-bed of slavery are not yet rooted up.

Churches and ministers of such corruptions are not for absorption, but regeneration Holiness can not be infused among them; they must be born again. The isolated instances of piety there will not leaven the whole lump without first an exposure of its wickedness. Grace requires light, as leaven requires heat. Reconstruction in the churches was more needed than in the States. Missionaries of their own denominations have found it so. Missionaries to the dead Armenian and Nestorian churches long ago proved that man *can* not breathe into such masses a spiritual life, and that God *will* not. He demands first a law-work that revives sin. Then they themselves put off their old habits as the carcass of the old man with his deeds.

We must begin with first principles; teach and preach the Gospel in prayer until God gives converts, and then form churches, with the doctrines, watch, and discipline of Christ's house. Thus primitive churches grew *from* the synagogue, not *in* them. Opposition may now be awakened as of old; we are only in watching and prayer to maintain the spirit and teaching of Christ and go forward. What is good and true in the old bodies will segregate itself from the mass and join the new.

The wants of the freedmen, and of the whites, at the South, make such a seed-sowing of churches imperative. The *specimen* is needed everywhere at once; the fruit will be a hundredfold in the years to come.

Education, even religious education, can be no substitute for such churches. Education itself needs the churches, and the churches education. Let us beware of the error of some Foreign Missionaries in trying to make education a basis for the gospel. A basis for its work is in the human heart. The gospel is itself complete and self-poised, and needs not to be held back for engineering to go before it. Our education to the freedmen should everywhere itself be Bible religion first, midst, and last; all science, all learning, being in the interest of that religion, and baptized with it. Churches should spring up at all our posts of labor as soon as there are converts to be members, and teachers to be elders. The consummate flower of all the work of the Association is the Christian church. Every thing else should prepare for it, and lead toward it. Six such new churches are reported for the past year, and ten houses of worship begun, finished, or purchased. If it be possible, let more time and strength be expended in this direction. One Secretary's suggestion, that pious and promising young men be looked out and brought forward to this work, is very timely and important. We can not wait to carry all through the collegiate and seminary course without losing precious opportunities, and permitting millions to go to their graves unblessed by such Gospel labors.

Yet, the churches should everywhere be the banner and protection of education. We should copy after our early New-England fathers, who planted the church and the school together, and produced the finest specimen of civilization the world has ever known. To meet Roman Catholicism we need wider and more rapid extension of education at the South—Catholicism, that has struck for the freedmen on that broad field during the last few years. She proposes to inoculate the colored race with her religion by playing upon their superstitions, by manipulating their souls with tinsel, lights, music, and tinkling bells, at which devoted lips go down to kiss the floors. By Gospel education the freedmen may be exalted above such baits and allurements Our *present* schools and seminaries at the South are of the utmost moment to provide quickly teachers for more schools, and preachers for more churches. By all these agencies the light will shine, and, conspiring with whatever else God may kindle, shall lighten all the dark, pitiful realm rescued from the nightly pall of slavery. Revivals will prevail—eleven are reported among our freed people the last year, showing, as of old, the power of the word and spirit to convince, regenerate, and sanctify. Thus will our church-work bear its God-owned, noble part in the coming of Christ's kingdom.

W. D. LOVE.

Rev. Hiram Foote, of Wisconsin, from the Committee on Nominations, reported the following for officers for another year. Adopted.

PRESIDENT.

REV. E. N. KIRK, D.D., Mass.

VICE-PRESIDENTS.

Rev. H. W. BEECHER, N. Y.

Hon. F. D. PARISH, Ohio.
Rev. JONATHAN BLANCHARD, Ill.
LEWIS TAPPAN, Esq., N. Y.
Hon. E. D. HOLTON, Wis.
Hon. WILLIAM CLAFLIN, Mass.
Rev. STEPHEN THURSTON, D.D., Me.
Rev. SAMUEL HARRIS, D.D., Ct.
Rev. SILAS MCKEEN, D.D., Vt.
WM. C. CHAPIN, Esq., R. I.
Rev. W. T. EUSTIS, Mass.
Hon. A. C. BARSTOW, R. I.
Rev. THATCHER THAYER, D.D., R. I.
Rev. RAY PALMER, D.D., N. Y.
Rev. J. M. STURTEVANT, D.D., Ill.
Rev. W. W. PATTON, D.D., Ill.
SEYMOUR STRAIGHT, Esq., La.
Rev. D. M. GRAHAM, D.D., Ill.
HORACE HALLOCK, Esq., Mich.
Gen. C. B. FISK, Mo.
Rev. CYRUS W. WALLACE, D.D., N. H.
Rev. EDWARD HAWES, Pa.
DOUGLAS PUTNAM, Ohio.
Hon. THADDEUS FAIRBANKS, Vt.

Hon. E. S. TOBEY, Esq., Mass.
SAMUEL D. PORTER, Esq., N. Y.
Rev. M. M. G. DANA, Ct.
Rev. EDWARD L. CLARK, N. Y.
Rev. G. F. MAGOUN, D.D., Iowa.
Col. C. G. HAMMOND, Ill.
EDWARD SPAULDING, M.D., N. H.
Rev. GEORGE B. BACON, D.D., N. J.
DAVID RIPLEY, Esq., N. J.
Rev. WM. M. BARBOUR, D.D., Me.
Hon. HENRY WILSON, Mass.
Rev. W. L. GAGE, Ct.
A. S. HATCH, Esq., N. Y.
Rev. J. H. FAIRCHILD, D.D., Ohio.
Rev H. A. STIMSON, Minn.
Rev. J. W. STRONG, D.D., Minn.
Hon. W. A. BUCKINGHAM, Ct.
Rev. GEORGE THACHER, LL.D., Iowa.
Rev. A. L. STONE, D.D., Cal.
Rev. G. H. ATKINSON, D.D., Oregon.
Rev. J. E. RANKIN, D.D., D. C.
Rev. A. L. CHAPIN, D.D., Wis.
S. D. SMITH, Mass.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE, Rev. M. E. STRIEBY, } 59 *Reade Street, New-York.*

FIELD-SECRETARY.

Rev. E. M. CRAVATH, 59 *Reade Street, New-York.*

SECRETARY OF INDIAN MISSIONS.

Rev. E. P. SMITH.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Gen. C. H. HOWARD, *Chicago.*
Rev. G. D. PIKE, *New-York.*

EDGAR KETCHUM, Esq., *Treasurer, New-York.*
WM. E. WHITING, *Assistant Treasurer, 59 Reade Street, New York*
Rev. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WM. B. BROWN,	S. S. JOCELYN,
A. S. BARNES,	WASHINGTON GLADDEN,	DWIGHT JOHNSON,
J. B. BEADLE,	S. B. HALLIDAY,	ANDREW LESTER,
ED. BEECHER,	SAM'L HOLMES,	THOMAS RITTER,
HENRY BELDEN,	O. O. HOWARD,	H. M. STORRS,
J. O. BENNETT,		G. B. WILCOX.

On motion of Secretary Whipple, the proposed amendment of the VI. article of the Constitution was adopted, by which the Corresponding Secretaries are made *advisory* members of the Executive Committee.

Pres. A. L. Chapin, D.D., of Wisconsin, from the Committee on Foreign Missions, presented the following report, which, after remarks by Rev. W. A. Bartlett, of Illinois, was adopted:

The Committee to whom was referred that portion of the report of the Executive Committee which pertains to the Foreign Missions, respectfully report that they have reviewed the statements presented, and find nothing demanding the special action of the Association at this time.

When the report is printed, the special attention of the friends of Missions should be turned to what is said of the enlargement, already begun and yet more in prospect, on the African field, and the relation of that work to the development of a Missionary spirit in connection with the progress of Christian education among the freedmen of our own country.

It is quite evident that three of the four Missions now under charge of the Association should still be cherished and efficiently sustained. That at the Sandwich Islands is so nearly self-sustaining as to require little more than the fostering sympathy of its American friends.

The Committee on this department of the Association's work would concur with the Committee on the Indian Missions in the suggestion that our Executive Committee confer with the Prudential Committee of the A. B. C. F. M. respecting the feasibility of a mutual transfer of Missions, with a view to a better defining and concentrating of their respective operations.

At three o'clock, the Association proceeded to the celebration of the

Lord's Supper, Rev. S. J. Humphrey, of Illinois, and Rev. O. Emerson, of Iowa, presiding at the table.

After the Communion service, Rev. H. A. Stimson, of Minnesota, from the Committee on Systematic Giving, presented the following resolution, which, after remarks by Mr. Stimson, Rev. Dr. Goodwin, of Illinois; Rev. Dr. Riggs, of the Dakotah Mission; Rev. R. B. Howard, of Illinois; Rev. Dr. Patton, of Illinois; Rev. Moses Smith, of Illinois; Rev. E. P. Smith, Secretary of Indian Missions; and Pres. Magoun, of Iowa, was adopted:

Resolved, That the Association recommends to the churches to adopt some plan of Systematic Giving, that will secure a contribution at least once every Sabbath, according to the Scriptural injunction, and also that this Association recommends that the offerings of each Church be apportioned among the various Societies recommended at Oberlin, on the basis of their relative estimated expenditures for the current year.

Secretary Strieby, of New-York, offered the following, which was adopted:

Resolved, That the hearty thanks of the Association be given to Rev. Dr. Goodwin for his able, timely, and practical sermon last evening, and that a copy be requested for publication with the proceedings of the meeting.

Secretary Strieby read a letter from Rev. E. N. Kirk, D.D., of Massachusetts, President of the Association.

BOSTON, Oct. 25, 1872.

DEAR BROTHER STRIEBY: May I request you to express to the Executive Committee my thanks for their message of sympathy and kindness.

Unable to participate in the delightful exercises of our anniversary, I shall rejoice with you in spirit, as you together review the manifestations of God's faithfulness during the past year. I congratulate the members of our society that they have been permitted to take part in a work so dear to Christ, so vital to the future peace and prosperity of our beloved country.

It is possible that various causes may combine effectually to check the tide of emigration from China. But I thank God that our Association has fully appreciated the necessity of meeting that tide of heathenism with the transforming influences of the Gospel. Within the present month I have seen a specimen of this transformation, which must confirm the faith and quicken the zeal of every friend of Christian Missions. A Chinese child was given by her parents to one of our missionaries. In four years the power of the Gospel, exhibited in the domestic life of a Christian family, had effectually eradicated the traits of character which a heathen education had added to the natural defects of our race. If not a Christian, she has escaped the depressing influences of a Chinese education. Buoyancy, brightness, tender affections and sweetness of manner would rank her with the best specimens of the children of our race.

Go on, dear brethren. If the Chinese do not come here, you have done your part in testifying your readiness to meet them in a Christian spirit, to lead them to Christ, and to save your country from the contaminations of Paganism.

I congratulate you that you have taken your stand with our Chief Magistrate in his patriotic and Christian policy with regard to our neighbors of the Indian tribes. You have said to the National Government that you approve its policy. Heretofore this nation seems to have regarded the Indian as a nuisance, whose extermination was necessary to the nation's prosperity. Our present Chief Magistrate, we understand to leave with our common Creator the future history of the red men.

While recognizing our own responsibility for our treatment of them, so far as they are a weak people, we must pity them and defend them against the rapacity of our own citizens. So far as they manifest a savage disposition, we must equally protect the white population from their fierce and cunning cruelty.

They have no right to claim a magnificent continent for their hunting-ground; but they have a right to so much land as is necessary with proper cultivation to support them. But they must peacefully submit to the settlement of the white man in the neighborhood of their reserves, and permit the necessary public highways to cross those reserves. And the whole power of the government is pledged to defend alike every white and red and black man, living beneath the shadow of the national flag.

Understanding this to be the President's policy, I congratulate you that you have openly defended that policy, and offered our society to perform their part of the work necessary for its execution.

Thanks be to God, we enter on our new year with undiminished hope. I congratulate you on the present condition and prospects of our schools, colleges, and churches.

We look for no sudden changes, but have every reason to trust our Saviour that he will work, through ours and kindred institutions, a change in the condition and the character of the Americo-African race, which shall reveal to our brethren of every section of the country, that our views of duty were not visionary, and that your labor has not been in vain in the Lord.

May his presence be realized in your assemblies, and his blessing crown your work in the coming year. Your fellow-servant, EDW. N. KIRK.

After prayer by Rev. G. T. Ladd, of Wisconsin, the Association took a recess till seven o'clock this evening.

The Association met again at seven o'clock P.M., Rev. Dr. Patton, of Illinois, one of the Vice-Presidents, in the chair.

Addresses were made by Hon. J. V. Farwell, Rev. W. T. Richardson, U. S. Agent to the Menomonee Indians, Rev. E. P. Smith, Rev. H. A. Stimson, Rev. Dr. Magoun, Rev. W. A. Bartlett, and Hon. E. P. Weston, LL.D.

The hymn "We are living, we are dwelling in a grand and awful time," was then sung, followed by further addresses by Pres. A. L. Chapin, D.D., of Beloit College, Gen. J. R. Lewis, of Georgia, Rev. C. M. Terry, of Minnesota, and Rev. R. B. Howard, of Illinois, and closing remarks by the presiding officer.

Rev. C. L. Woodworth, District Secretary for New-England, offered the following, which, after remarks by Secretary Strieby, was adopted:

Resolved, That the thanks of this Association are hereby offered to the First Presbyterian Church of Racine, for their Christian courtesy in opening their house of worship for the meeting of this Association; to Rev. Mr. Sawin, for his labor of love in taking the special care of the arrangements for this meeting; to the good families of Racine for the Christian hospitality they have so generously offered and provided; and to the choir connected with this church, for their service of song, in connection with our public worship in the house of the Lord.

After the doxology and the benediction by Pres. Magoun, the Association adjourned.

TREASURER'S REPORT, AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30th, 1872.

EXPENDITURES.				RECEIPTS.			
Southern field—salaries of ministers and teachers; buildings and churches, furniture, books, etc.	$200,069 65			Acknowledged in the American Missionary paper	$242,760 96		
Missions to Chinese in America	4,196 85			Less returned	207 73		
Missions to the Indians	2,306 50				$242,553 23		
Mendi Mission	11,670 04			Earnings of Slam Mission	2,612 76	$245,165 99	
Slam Mission	4,946 79						
Jamaica Mission	3,153 73			Cash receipts of Berea College, not including tuition	23,063 80		
Sandwich Islands Mission	24 91			Do. Do. Hampton N. and A. Inst.	12,782 05	35,845 94	
Publications	9,329 98						
Postage Account	582 38			Endowment Funds, Berea College	9,000 00		
United States Taxes and Stamps	7 10			Do. Hampton	19,658 59	28,658 59	
Annuities and Life Insurance	866 19			Net earnings of Jubilee Singers		30,966 41	
Traveling Expenses, Secretaries and others	337 93						
Collecting Agents and Expenses on Wills and Estates	13,513 63			Total Receipts		$299,086 93	
Office Expenses, Rent, Fuel, Porter, etc	3,481 19			Balance against the Association Sept. 30, 1873		59,080 58	
Salaries, Secretaries, Field Secretary, Assistant-treasurer and Clerks	14,465 00					$359,850 51	
Evangelical Missions in Italy	500 00	$270,070 07					
Endowment Funds, transferred, Hampton	19,658 59						
Do. Berea	9,000 00	28,658 59					
Fisk University, transferred		30,966 41					
Total Expenditures		$327,977 07					
Balance against the Association Sept. 30, 1871		61,861 84					
		$389,839 51					

We hereby certify that we have examined the accounts of EDGAR KETCHUM, Treasurer of the American Missionary Association, for the fiscal year ending Sept. 30, 1872, with the vouchers, and find the same correct, as stated in the above account.

JAS. O. BENNETT, } *Auditors.*
ANTHONY LANE, }

Value of one third of the agricultural scrip of Virginia, appropriated to Hampton Normal and Agricultural Institute, $85,000, which makes the total Income to the work of the Association, $134,999 93. There have also been pledges of nearly $50,000 made to Hampton, Berea, and Straight University, which will soon be paid.

Supplement to Treasurer's Report.

It will be seen that the balance against the Association has been reduced but about $2000. In accordance with counsel given at previous Annual Meetings, the Committee have not risked the prosperity of its work by an attempt to reduce this balance too rapidly, from its ordinary receipts. They did, however, contemplate its reduction to $50,000, which would have been done but for the falling off from its usual receipts, during the first three months of the year, of more than $20,000, owing, doubtless, to the fires in the Northwest, and their influence on the country generally. It was then too late to reapportion the estimates for the year.

It should be added that nearly $7000 contributed in Great Britain, in September, not being reported in season, are not included in the receipts for the year. If this had been added, the balance would be but $53,000.

As another encouraging feature, the Committee are permitted to report that during the year the accumulation of permanent capital, in some of the institutions commenced and fostered by the Association, is larger in amount than the present balance against it. There remain, almost untouched, lands in Iowa, valued at not less than $30,000, almost entirely set aside to meet the reported deficiency.

REPORT

OF THE

EXECUTIVE COMMITTEE.

The Twenty-Sixth Anniversary of the American Missionary Association calls us together to-day.

We render thanks to the great Head of the church for the health of officers, missionaries, and teachers, for unusual success in many parts of the field, and for the continued favor of the churches.

But death has done its work. We shall no more meet the earnest face of John P. Williston at these annual gatherings, nor will our treasury receive those large and frequent contributions which his modesty would only permit to be announced as from "An Old Friend." We have been surprised, as well as gratified, to find on examination that these unostentatious gifts in ten years amount to over $30,000! He has gone to his reward.

Two of our teachers have, during the year, been called hence to hear the Saviour say to them, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

Miss Martha Johnson, of Peacham, Vt., was in the midst of her *seventh* year of Christian toil in the South when the messenger of death reached her. She died in Beaufort, S. C., Dec. 24th, 1871.

Miss E. J. Etheridge, of Princeton, Ill., who had left home and friends, and had spent several years in laborious and self-denying efforts for the elevation of the Freedmen, died at her post of duty at Tougaloo, Miss., in the assured hope of the Gospel.

Four hundred and eighty-nine Life-Members were added, and forty-one are reported as having died, during the year.

General Survey.

The work of the American Missionary Association has a wide range, yet in the main is a unity. It embraces the educational and

religious elevation of the Freedmen, the Chinese, and the Indians; it reaches the West-Indies and West-Africa, Siam and the Sandwich Islands. Leaving out of account the two latter, which are nearly self-supporting, the rest are all united by closely affiliating lines; the Freedmen, the Chinese, and the Indians are alike poor, despised, and oppressed. A sympathy for the lowliest draws the Association to them. For each, like foes are to be resisted, like evils to be overcome, and like means employed. The colored people of America, the West-Indies, and West-Africa, are one race, and Providence seems to be pointing clearly to the emancipated slaves of America as a great means of evangelization in Africa. The early efforts of the Association for the slaves in America and those liberated in Jamaica, and its missions in Africa, seem to unify in it this apparently scattered work.

THE SOUTH.

Education.

The Association has planted seven chartered institutions, located in Hampton, Va., Berea, Ky., Nashville, Tenn., Atlanta, Ga., Talladega, Ala., Tougaloo, Miss., and New-Orleans, La. In all these the languages and mathematics are taught; in three of them freshmen classes are formed, and in the oldest, Berea, there are freshmen, sophomores, and juniors. These are the only institutions for colored people in the South, so far as we know, that have regular college classes. Including the Theological Department of Howard University at Washington, which is assisted by us, there are four theological classes under the care of the Association. Interspersed among these higher institutions are 19 normal and graded schools, in such prominent places as Wilmington, N. C., Charleston, S. C., Macon and Savannah, Ga., Montgomery and Selma, Ala., Memphis, Tenn., etc. And covering the ground still more are 65 common-schools, mainly under the care of our Northern teachers, together with the many hundreds of schools taught by male and female pupils from our institutions. Here is a range of educational instrumentalities meeting the wants of the most advanced scholars, and reaching to thousands upon thousands of the masses.

The total amount of real estate controlled by these institutions founded by the Association is not less than $600,000 in valuation.

Let us glance at some of the wide-spread Christian influences emanating from these schools:

1. They impress the *white* race with a sense of the reality of the work undertaken, as is evinced by the frequent coöperation of the public authorities with our schools for the blacks where public funds

are available, and especially is this seen in the assignment of the scrip for 100,000 acres of land to the Hampton Normal and Agricultural Institute by the Legislature of Virginia, the lands being those granted by the national government to that State before the war, and left unappropriated till recently. The total grant by the general Government was 300,000 acres. The Virginia Legislature divided it into three equal parts—two for the white race and one for the blacks—and the latter portion was given to Hampton Institute!

2. These schools give to the *colored* race a like sense of permanency, and stimulate them to hopefulness and to self-sacrifice for education. The proof is found in the large and increasing sums of money paid by this people for tuition. Besides the payments to the schools taught by colored students, and to other institutions, the Freedmen have paid to the support of our schools $33,987.43 the past year!

3. Such Christian schools are the true levers for the elevation of the blacks. They give a Christian manhood, stimulate enlightened industry, economy, and thrift, they prepare competent business, professional, and public men—the leaders and inspirers of the masses—and they create the demand for an enlightened gospel and a pure Christian life.

4. This Christian elevation of the blacks is the only real basis of reconstruction in the South. Hostile peoples can not be pinned together by bayonets, nor bound in harmony by mere laws: *mutual respect* must be the basis. The colored race can win this respect of the whites only by knowledge and moral worth. The school and the church only can give these.

Moreover, nothing will so assure the South of the kindly feelings of the North toward it, as these unselfish Christian efforts for the good of the blacks, and thus of the whole South.

One great discouragement stands in the way—the need of the endowment and multiplication of these schools. To meet the growing wants of a rising race, these institutions must be more fully equipped in buildings, teachers, and apparatus. The number of the schools should be increased, for "what are these among so many" millions of people?

CHURCHES.

The churches under the care of the Association are a *growth*, and necessarily a slow one. The Freedmen present a warm soil, already occupied with church organizations, but often so ignorant and corrupt, both in preacher and people, as to be barely better than none. Our churches could only be planted where the Christian school has reared an intelligent membership. Fifty such churches are fostered

by the Association, and are manifesting an increasingly rapid growth, materially and spiritually. *Six* new churches have been formed during the year, *ten* houses of worship have been either completed, nearly finished, or purchased, and revivals, more or less extensive, are reported in eleven localities. The new buildings have shown the liberality, enterprise, and taste of the people. One instance may be cited: The church at Marion, Ala., was organized the first Sabbath in January, 1870. In July, 1871, it determined to build. It then had thirty-three male members, all so poor as to have considerable difficulty in providing the means of support. The AMERICAN MISSIONARY ASSOCIATION gave a lot worth $100, and $860 in cash. Citizens of Marion contributed in money and work $245; friends at the North, $260. The members themselves did the work and wrung the rest out of their own poverty, giving in work and money $1462. In the eighteenth week after they entered the woods to cut the sills, the house, worth over $3000, was dedicated, and of the seven houses of worship in Marion—one of them costing four times as much—this is admitted to be the best, in construction and inside finish!

The revivals reported are marked by quietude, deep conviction of sin, and clear evidence of acceptance. These revivals are generally most extensive where our schools have been longest established, showing the connection of the Christian school with genuine church-work.

TRAINING OF MINISTERS.

Another and more mature development of our school and church work will be the training of a native ministry. Hitherto the unlettered churches have made no call for educated ministers. But the hour is coming, and the men! The churches need them, and the schools are preparing them. But it will be unwise to wait, in the majority of cases, for the full course of eight or nine years. The practice so successfully pursued by our Methodist and Baptist brethren, of employing the speaking talent of the student in preaching while he is studying—thus testing and improving his gifts—can have no fitter field of trial than among the colored people of the South. They are natural orators, and some can be made useful on a shorter course of study; others may be found desiring and repaying higher culture. The AMERICAN MISSIONARY ASSOCIATION proposes to make this trial, by selecting some of its most promising and pious students, not merely to speak in neighborhood meetings in term-time, but sending them out in vacations to preach instead of to teach. In some cases their pay will be nothing, in all cases, little; for they will be pioneers and church organizers among a people that are poor and not generally prepared to appreciate them. The Association will meet this difficulty by paying the student for his preaching services an amount

equal to what he might earn if he spent the vacation in teaching, say from $100 to $150. The money will be well spent, for it will at the time be educating the young preacher and the people who hear him, and will afterward enable him to go on with his studies. But the Association can not divert funds for this purpose from the needy work already in hand. We must have additional means for this object. Will the churches or far-seeing individuals give us the additional sum of $5000 this year, that we may put in operation a new instrumentality so promising for this special field in the South?

Chinese in America.

The immigration of Chinese to America has undergone no material change, and we are continuing our Christian schools in California, in coöperation with the churches there, ready for enlargement when increased population shall demand it. An Advisory Board, a Superintendent, and seven teachers have charge of the work. We have increasing confidence in the wisdom of this effort. It is needed to assure the incoming Chinese that Christianity differs from the political chicanery, the caste-prejudice, and the mob violence with which they are too often greeted. It is needed as the drill that shall prepare the Chinese, as Christian soldiers, to return to their native land and conquer it for Christ.

The Indians.

The Association, in compliance with the humane policy of the government, has nominated four Indian agents, Rev. E. P. Smith, for the Chippewas in Minnesota; Major S. N. Clark, for the Chippewas in Wisconsin; Rev. W. T. Richardson, for the agency of Green Bay, Wis., and Edwin Eells, for the Skokomish agency, Washington Territory.

The tribes among which our laborers are employed number in all 13,760 persons. The success of the work thus far, as will be seen in the detailed report, is remarkably encouraging, and warrants the belief that this wandering race may yet be reclaimed and evangelized. But this can not be done without time and toil. The Anglo-Saxons were not Christianized in a day. The Indians are savages and heathen, and there will be troubles and outbreaks, but Christian perseverance will conquer.

It was felt by the religious bodies when they entered into coöperation with the government, that a thorough trial of its new policy was essential to ultimate success. As a Missionary Association we have nothing to do with party politics, but we must be permitted to hope that a full trial of this Christian policy will be granted under the administration that may be elected six days hence, whoever may be chosen as its head.

DETAILED SURVEY OF THE FIELD.

THE SOUTH.

EASTERN DEPARTMENT.

Rev. E. M. Cravath,

Field-Secretary.

During the war, the American Missionary Association followed closely upon the advancing lines of the Union armies with its ministers and teachers; but, in the nature of the case, its work was shaped to meet the demands of the hour and to conform to the uncertain issues of the pending struggle. With the destruction of slavery and the reëstablishment of the Union, the South became as never before an open missionary field, so that plans could be and were laid for systematic and thorough cultivation.

It may, therefore, be said, that this Annual Report is the record of the *seventh year* of the permanent occupation of the South by the American Missionary Association. With only two or three exceptions, its fifty churches have been organized within these seven years, and twenty houses of worship have been built or purchased. With the exception of some land at Berea, worth a few hundred dollars, all the property represented in our schools and colleges is the accumulation of these seven years.

The plans devised by the Association for the elevation of the colored people of the South having been thus fully inaugurated, the yearly growth is now in the line of work already begun, in the enlarging and strengthening of the forces already created, rather than, as in the previous years, in the developing of new lines of effort. Our mission is to uplift the people by the power of Christian education. So we have churches and schools of Christian learning. The work of the past year will be recorded under the following divisions, namely:

1st. Churches.
2d. Chartered Institutions.
3d. Graded Schools with Normal Departments.
4th. Common Schools.

I.—CHURCHES.

Church Extension.

Of the churches reported in the statistical tables, six have been organized the past year, one at Allemance, N. C., two near Savannah, Ga., one at Selma, Ala., and one at Goliad, Texas.

The church at Pomona, Tenn., which was organized in 1871 by Rev. H. S. Bennett of Fisk University, Nashville, and included in our report of a year ago, is now supplied by the Home Missionary Society, and, consequently, does not appear in our list.

Church Building.

The Plymouth church of Charleston, S. C., the First church of Chattanooga, Tenn., the First church of Marion, Ala., and the church of Corpus Christi, Texas, have completed their houses of worship, and have been enjoying their advantages for the most of the year.

The church near McMinnville, Tenn., the Second Congregational church at Memphis, Tenn., the Plymouth church at Montgomery, Ala., the church at Goliad, Texas, have built during the year and are now occupying their meeting-houses, although not yet completed.

A neat chapel is also nearly completed at Byron Station, near Macon, Ga., where a church will soon be organized. Two years ago, but three churches in the Eastern Department had meeting-houses; the others were worshiping in school-buildings. During the past two years, nine houses of worship have been built. In the Western Department, the church building at Corpus Christi and that of the Central church at New-Orleans, the first completed, and the latter purchased, during the past year, largely exceed in value all the church property previously held in that department. The number of church buildings ought to be doubled the coming year. Our churches for the South especially demand for their usefulness and success, suitable church buildings. Being almost the only churches of the Congregational order in that section of the country, they are looked upon by many as only temporary attachments to our educational work. They need separate and tasteful houses of worship as the best evidence that they are permanent and have a great mission to accomplish in behalf of the kingdom of Christ in the South.

Then, too, a wise policy demands that the churches under our care should be put in a condition for permanent growth and usefulness rather than that they be rapidly multiplied.

Revivals and the Spirit of the Churches.

It will be noticed by reference to the table of statistics that the increase in membership has been almost entirely by profession of faith. The ratio of this increase will be found, on comparison with the statistics of churches generally, to be encouragingly large. It is also worthy of note that the most extended revivals of the year have been in the churches earliest established and most closely identified with our schools. The Congregational Church at Atlanta was one of the first organized, and has had a settled pastor for several years. The revival there was marked in the conversion of the young people who had been under the influence of the church and school. The revival at Macon was also most satisfactory in the classes of persons reached. During a revival in Atlanta University, nearly every student, who had been for any length of time under the influence and teaching of the Institution, was converted. The few not brought into the Kingdom were mostly those who had not been in school long enough to have clear ideas on the subject of religion, but were yet mystified by the false notions in which they had been reared. These facts are greatly encouraging, and show the power of intelligent religious instruction as contrasted with the prevalent methods among the colored people.

But we give the accounts of the *revivals, and the spirit of the churches* in the words of those who have been connected with the work that has been done:

North-Carolina.

Rev. John Scott has had the charge of the churches at Beaufort and Allemance, in addition to his pastorate at Dudley. He writes:

Dudley.

"Much regret has been felt by the Church at our absence, so many Sabbaths, to preach in other places, but the people have never failed to have a meeting on the Sabbath and during the week. Our little Church now numbers about fifty. There have been seven conversions during the year. Earnest efforts are made, even by those in advanced age, to break established habits.

"*Benevolence.*—'God will protect his own work,' say they, 'and needs none of our aid;' but we have thrown light upon this subject and a contribution is not now so repulsive. The Church has just given $5 to the Seaman's Friend Society, and it now and then gives a like sum to the Bible Society, &c. Learning to *save* for such objects is new work, as the exercise of divers other virtues, but they are learning step by step. The Church has done a marked work in producing a friendly and Christian feeling among the white people. During the recent revival, the Methodist minister to the whites has preached to the colored people in our church as often as he could spare time from his other duties. His white brethren have done all they could by encouragement, prayers, and presence. Passions are better restrained, and promises better kept, than they were a year ago.

Allemance.

"This place is in Guilford county, where I have made several visits during the year, and organized a church of about 30 members. Since then about 15 have been added by profession.

"The congregation has met all winter in a ruinous building once used as a dwelling for those who made cannon for the Confederacy in a foundry near. Some come six miles nearly every Sabbath; and great credit is due to Miss E. W. Douglas, the missionary there, who has taught, held religious meetings, and lived in the same ruinous house. The work is successful, and the people must have a small church costing about $1000.

"They are west of the fine region of the State and are mostly without mechanical skill. Thus helpless, yet willing, they really deserve aid."

Miss E. W. Douglas, the devoted teacher who has held for two years the outpost at Allemance, writes of the newly-organized church thus:

"There are some in all our meetings who by their tears and prayers show that they are seeking the pardon of their sins. Our school prayer-meetings have been seasons of interest. I have enjoyed them more than the more public meetings because it is easier to have them orderly. It has always been thought here that a converted person must wait some months to 'get strong,' before taking any active part in meetings. I spoke against that idea last year, but did not seem to convince the people that that was not the best way.

"This winter I have had no occasion to say any thing about it, for the converts have gone to work immediately in the vineyard, and have thus sustained the meetings when the bad weather has kept the older Christians at home. Except in two or three instances, there has been nothing of the 'bodily exercise' by the 'mourners.'

"Sabbath before last two in our afternoon meeting, and four in the evening, rejoiced in the hope that their sins were forgiven. One more says Jesus met him on his way home that evening. He is a very intelligent man, and has done more for the school than any other one since I came here. He has been a constant attendant at Sabbath-school, but has resisted the strivings of the Spirit until quite recently. As he left me on that Sabbath eve he said, 'Pray for me; I am a lost man.' He had been praying for himself for nearly three weeks, and had repeatedly asked the prayers of others. That night he told me he was going home to set up the family altar, and to try to serve God, whether he gave him any joy in the work or not. He went a little way, and then knelt to pray, and he says: 'I can never tell any one the joy that came into my soul.' I think he will be a great help to the church here."

Charleston, S. C.

Rev. J. T. Ford sends the following notice of the dedication of the new house of worship, by the Plymouth Church, taken from one of the daily papers of the city:

"A large congregation assembled at the newly-erected house of worship, on Pitt street, yesterday, to participate in the dedicatory exercises. This building has been erected by the efforts of the colored people, of whom the congregation is mostly composed, with the assistance of large-hearted friends both in this city and the North. It is a beautiful little chapel, of wood, sixty-eight by thirty-six feet wide, with a Gothic roof and entrance. The interior is plainly but handsomely arranged.

"The house is lighted by a large reflector placed in the ceiling overhead, which is also a ventilator—a thing greatly needed in some other churches in this city. The whole cost of the house, as stated by the pastor yesterday, was $5459, of which $4584 had been already paid, and $275 more pledged, so that about $600 remained to be raised. The people showed their appreciation of the position by contributing $300, and by pledging about $300 more. This is a liberality beyond all praise, and argues well for the continued prosperity of the congregation.

"A portion of this amount was given by friends of the enterprise who were present, and who, catching the enthusiasm of the congregation, helped them with liberal hands; but the greater share was assumed by the congregation themselves. We understand that many friends of the pastor in the North have contributed liberally to the enterprise.

"The services yesterday were opened by the singing of an anthem, by a choir under the direction of P. B. Frost, and by invocation, followed by reading of the Scripture by Rev. E. J. Adams, and prayer by Rev. W. H. Brown.

"The dedicatory sermon was then preached by Rev. Henry Ward Fox, D.D. After the sermon and the collection, the house was dedicated to the worship of Almighty God, by the pastor, Rev. J. T. Ford. The completion of this enterprise is highly creditable to our colored fellow-citizens; and, while we do not forget that their pastor has received much aid from Northern Christians, yet we believe that much of the credit of success is due to the efforts of the congregation themselves, and we desire to give them credit for it. It is an example as worthy of imitation as of praise."

Savannah, Ga.

One of the Savannah papers speaks as follows of Rev. Robert Carter, and his earnest and successful labors in and around the city. Brother Carter was formerly the slave of Howell Cobb, of Macon:

THE COLORED CONGREGATIONAL CHURCH.

"This church, under the pious and faithful ministrations of the Rev. Robert Carter, has greatly prospered, and if not the most populous, is among the best governed and most progressive in the city. In the short space of three years, it has been built up from almost nothing to a congregation of one hundred and thirty communicants in this city, twenty at the chapel on the canal, and thirty on the Ogeechee. Parson Carter has also established two day-schools and a night-school in that benighted portion of his parish, and we are glad to hear is doing much good in enlightening and Christianizing the colored population. We have long known him as an intelligent and devoted Christian and excellent man. His great aim is to do good and promote peace, and in this noble work we hope to see him abundantly encouraged by the good-will and substantia aid of all our citizens.

"The church is now engaged in the task of raising money to pay a small balance due on their organ, and we trust all who may be called on will lend a helping hand, be it little or much."

Macon, Ga.

Rev. Mr. Rogers gives the following account of the results of the year in his church:

"Never before has our work in Macon been so abundantly prospered. We can already rejoice over thirty new-born souls, and still the work goes on. These blessings have not come unsought. Our little band of teachers, and our church, in perfect sympathy with each other, for months have prayed for the outpouring of the Holy Spirit. The 'Week of Prayer' was faithfully observed. The feeling on the part of many praying ones, since that date, is best expressed in the words of wrestling Jacob: 'I will not let thee go, except thou bless me.'

"Our meetings have been largely attended, especially during the last two weeks. The anxious-seats have been thronged with inquirers. Some of the most wicked young men of the city have been converted in these meetings. I have long felt that nothing but grace could melt those hard hearts; and now grace has done it.

"Greater distress for sin I have never witnessed than some of the inquirers have manifested. One young woman on whom I called, just before her conversion, said she had not tasted food or wet her lips for twenty-four hours.

"A most remarkable case of conviction occurred in the school. A young woman was brought into such distress during morning devotions that her case attracted the attention of the whole school. For her, study was impossible. She said she 'didn't know what was the matter with her.' She absented herself from school; and when, after a lapse of days, she came again, her face shone like the light. She could hardly be kept from going around among the scholars during the morning session, to tell what Jesus had done for her. Her expressions of attachment to Jesus were almost passionate.

"A most touching case has been that of an old man, seventy-six years of age, who has bowed night after night in the midst of young people, and now his testimony is clear: 'I have been changed from nature to grace.'

"The effect of this revival in the restoration of backsliders has been quite marked. Two or three persons who have been under the discipline of our church seem newly converted.

"Yesterday was a happy day for us. Thirteen of the converts were received into our church, eight of whom were young men, from sixteen to twenty-two years of age. Members of other churches came to witness their reception. Some of the converts are waiting till the next communion season before joining our church, and three or four of them, at the earnest solicitation of friends, have joined other churches.

"I can not be sufficiently grateful for the cordial cooperation and prayerful effort of the teachers of Lewis High School. They are always present at the meetings, and their personal labor has been unremitting. Pastors of other churches have preached for me as often as I have needed help, and have shown a sympathy in the work that has been quite refreshing.

"The difficulty of revival labors among this people, as all workers in this field can testify, is greatly increased by the erroneous ideas which the colored people entertain in regard to conversion.

"The old people often tell the most extravagant stories of the sights which they saw, and the voices they heard, when they were converted. Many of the young believe they must see and hear likewise before they can be converted. To show them the simple way of trust in Jesus is often no easy thing. One by one the converts have learned to trust; and my prayer is that a healthy conversion may be followed by a holy life."

Atlanta, Ga.

Of the revival in Atlanta we have the following reports:

"ATLANTA UNIVERSITY, GA., April 12, 1872.

"During the whole of our history as a school, now nearly three years, there has been a good degree of religious interest, so that at the end of each year we have been able to count many who, during the year, have become Christians; but never before have we been blessed as during the past few weeks.

"The Spirit's power has been manifest more than usual, especially in the prayer-meetings.

"When the news came of the glorious work in Macon, and some of our pupils heard that many of their former mates had become Christians, one and another arose, expressed determination to serve Christ, and asked our prayers. This opened the way for others who had been waiting only for some one to begin, and we had a most blessed meeting. There was conviction of sin and sorrow for it, inexpressible; there were prayers that wrestled with God; there was joy unspeakable for forgiven sin.

"Another evening, one of the girls, in a quiet but most impressive manner, said: 'My friends, no one of us is ashamed to have a good lesson, or to stand at the head of our class; no amount of ridicule on that account would trouble us. How is it then that we are ashamed to stand up for Christ and to speak for him, which is the noblest act one can perform?'

"A young man who had begun the Christian life last year, but who had become discouraged by difficulties at home during the summer, said to us: 'When I returned this year I determined to attend to my studies and have nothing to do with religion. I tried to occupy my mind with other things, and to drown my feelings with temporal pleasures,

for the education of the colored youth of the South, to be expended under the direction of the American Missionary Association.

We rejoice in the flood of beneficent influence which will flow through all the years from this noble source.

We gratefully accept the trust put upon us, promising to use it as a stimulus for increased activity on the part of the Christian Church, and we offer our prayer to the Divine Father, that he may abundantly bless the remaining years of our honored friend with the grace of His Spirit and the joy that follows the accomplishment of the desires of a heart burdened with the love of our suffering and ignorant fellow men.

Prayer was offered by Rev. Thomas A. Emerson, of Clinton, Conn.

The Association then adjourned to the chapel.

The Nominating Committee reported the following list of officers for the ensuing year, and they were unanimously elected.

President, Rev. Wm. M. Taylor, D.D., LL.D., N. Y.

Vice-Presidents:

Rev. A. J. F. Behrends, D.D., N. Y. Rev. Alex. McKenzie, D.D., Mass.
Rev. F. A. Noble, D.D., Ill. Rev. D. O. Mears, D.D., Mass.
Rev. Henry Hopkins, D.D., Mo.

Corresponding Secretaries.

Rev. M. E. Strieby, D.D., 56 Reade Street, N. Y.
Rev. A. F. Beard, D.D., 56 Reade Street, N. Y.

Recording Secretary:

Rev. M. E. Strieby, D.D., 56 Reade Street, N. Y.

Treasurer:

H. W. Hubbard, Esq., 56 Reade Street, N. Y.

Auditors:

Peter McCartee, Chas. P. Peirce.

Executive Committee.

For Three Years.

J. E. Rankin, J. W. Cooper, Edmund L. Champlin.
Wm. H. Ward, John H. Washburn.

For Two Years.—Charles A. Hull.

The report of the Committee on Secretary Strieby's paper was presented by Rev. W. Calkins, D.D., of Massachusetts, and adopted.

The report of the Committee on Secretary Beard's paper was presented by Rev. Morton Dexter, of Massachusetts, and adopted.

The meeting of the Woman's Bureau was held simultaneously with the business meeting, and was conducted by Mrs. C. A. Woodbury, of Portland, Me. The report of the Secretary, Miss D. E. Emerson, of New York, was presented, and then missionary addresses were delivered by Mrs. A. A. Myers, on "Mountain Work"; by Mrs. George W. Moore, on the "Colored People"; and by Miss Collins, on "Indians."

Recess was then taken to 7.30 P. M.

THURSDAY EVENING.

The Association was called to order at 7:30 P. M., and prayer was offered by Rev. Thomas Laurie, D.D., of Providence.

The minutes for the day were read and approved, and the Secretary was authorized to complete them at the close of this service and to publish them under the direction of the Executive Committee.

Rev. David O. Mears, D.D., of Massachusetts, addressed the Association, and was followed by Rev. A. J. F. Behrends, D.D., of New York, and the closing address was made by the President.

The following vote of thanks was unanimously passed after appropriate remarks by District Secretary C. J. Ryder.

We approach the conclusion of this Annual Convention of the American Missionary Association with grateful hearts for all the way by which God has led it from the day when it crossed the brook with its staff of testimony to this time of extended influence and usefulness, with humble rejoicing both in the intellectual and spiritual fellowship of this meeting, and also with a special sense of responsibility under the burden of obligation which God has placed upon us by this unprecedented enlargement of our stewardship. We wish to express our devout thanksgiving for the grace of hospitality which has been bestowed in such abounding measure upon the churches of Christ and the good people of this city of Providence, with whose name in its divine significance we are to associate this peculiarly impressive anniversary.

We recall the delightful welcome which greeted us at the opening of these services, only to be impressed with the assurance that this Union Congregational Society and the other churches of the city were not at all forgetful to "entertain strangers." Their love indeed, made us at once to feel at home in their households, and in the midst of their delightful families.

Resolved, That to the local committees, especially the indefatigable Secretary, to the pastors of all the churches, to the choir and leaders of the services of song in the house of the Lord, to the local and metropolitan press for its generous reporting of these meetings to the large congregation outside by its multiform and winged processes, and to the lines of transportation which have made us the recipients of their courtesy, we express our great indebtedness with sincere thanks.

And so, in behalf of the members, officers and missionaries and friends of this great Association, we say once more: We thank you for your generous entertainment and crave for you the recompense for such ministering in the name of our Divine Master.

Rev. J. H. McIlvaine, D.D., of Providence, pastor of the church, responded.

The Doxology was then sung, and, after the benediction by the President, the Association adjourned.

Henry A. Hazen, *Secretary.*
Frank E. Jenkins, *Ass't Secretary.*

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK.

BY REV. LEWELLYN PRATT, D.D., CHAIRMAN.

The report of the Educational Work of this Association shows steady advance, in spite of straitened means. New responsibilities have been assumed in consequence of gifts of school buildings, and of the appeals from the people themselves, taxing—beyond the receipts from the churches—the resources of the Association.

An important feature of the Educational Work is represented in the twenty Normal Schools, from which have gone out seven thousand young men and women now engaged in teaching at the South. It is probable that nearly half a million of scholars have been under their care. These, together with the Normal Departments in our chartered institutions, Talladega College, Atlanta University, Straight University Tillotson Institute, Tougaloo University and Fisk University, (with Hampton Institute, Berea College and Howard University, formerly under the care of the Association) are doing a great work in training teachers, as well as leaders in industrial pursuits and in the professions of the law and the ministry.

In all these, the fact, now so generally received in mission work, is fully recognized, that the leaders and teachers of a people must be found among themselves. They have abundantly proved their eagerness for education, their capacity for scholarship and leadership, and their ability to meet the problems resting upon the future of their race and of the nation. This is true, also, of the schools among the Indians and the Chinese.

Still, the work done by the Society and by all other agencies—State and denominational—has not kept pace with the growth of population, and official statistics in some portions of the South show that the percentage of illiteracy is steadily increasing. In Louisiana, for instance, in the last eight years—*i. e.*, from 1880 to 1888—the number of illiterate voters increased from 102,932 to 126,988, changing the relative percentage from 52.3 per cent. who could read and write, and 47.7 per cent. who could not read and write—in 1880—to 49.2 per cent. who can read and write and 50.8 per cent. who cannot read and write in 1888. During that period, of the new white voters a majority were illiterate (7,502 : 7,609); of the new negro voters ten out of eleven were illiterate (1,588 : 16,387). Facts such as these call for great enlargement in the direction of common school education, and the number of teachers; make imperative demands upon State Governments; and lead many to appeal to the National Government for relief. They certainly justify the efforts of this Association and necessitate a great increase of the yearly contributions from churches and individuals. Measures should be taken to supplant the notion that by moderate annual contributions to ordinary schools for a few years the great task can be accomplished of lifting up a race that had been held in bondage for centuries, that started in its career of freedom in absolute destitution and that pursues its course here under many disabilities; and preparing liberators, missionaries, guides and saviours for the Dark Continent.

At the same time, it is the belief of your committee that the pressing need of the hour is the fuller development of the leading institutions already established and larger equipment for the arduous work set before the American people in our Southern States. For this end, steps should be taken towards securing their permanent endowment.

While in every way the general work of reaching the masses and saving them from their illiteracy is to be pressed, the time has come to place these leading schools upon a firmer foundation and to make them more conspicuous as centres. For this they need to be amply endowed and maintained with steadily advancing educational courses, suited to giving those who are to become the leaders of a great people a broad and comprehensive education, abreast with the best in the times in which they are to do their work.

It is time to take comprehensive views and to plan for years to come. Neither this generation nor the next is to see the end of the special work to be done to fit the freedmen successfully to meet the conditions of their freedom. It has required centuries to qualify the Anglo-Saxon people for freedom; and we must expect that generation after generation will pass, even with the benefits of our experiments, experience and methods, before this people, upon whom the duties of free men have been thrust, can successfully discharge them. There is call for great patience, for far-reaching plans, for large beneficence. This question of the training of these eight millions of people is one of the most difficult set before the American people, and is worthy of the best thought of statesmen, patriots, philanthropists and Christians.

For our encouragement is the ardor of the people themselves; their readiness to receive an education; their position in a republic now far advanced; the progress already made; the growing interest in the States where they are most numerous to provide for them the means of a common school education; the army of teachers already in the field.

Believing in a wise Providence over-ruling the present and the future, we regard the problems before us, though great, not insoluble to faithful, wise and patient Christian effort along the lines upon which this Association has wrought.

We commend the wisdom and the foresight of this Association in the planting of these institutions of learning in favorable positions, its judicious economy in their management and its great skill in steadily advancing their scope and capability with insufficient resources and equipment. Upon these foundations the work should be carried on, and large and permanent universities should be reared; and we commend these to the Christian people for increased annual gifts and larger permanent endowments that the great undertaking fail not.

REPORT ON CHURCH WORK.

BY REV. DAVID GREGG, D.D., CHAIRMAN.

The report of your Executive Committee on church work submitted for our review is very brief. There is a statement or two and a few figures. It puts things in the very best light, and uses figures in the most telling way. Its very brevity should act as a call to the churches for more means, and more men, and more prayer, and more enterprise. If the churches had done more there would have been more to tabulate.

The report reads: Four new churches organized; 972 added to Christian fellowship; 2 church edifices built; 1 church edifice enlarged; 2 parsonages built; a one-year-old church the centre of four Sunday-schools filled with scholars who never before attended religious instruction, and ten churches blessed with a revival of religion.

Four new churches organized! Only four? And yet the territory awaiting churches holds twelve States, and each State is an empire. Only four? And yet the darkest spot in the republic is crying for the light of the Gospel. Only four? And yet three-fourths of the illiteracy of the whole nation must be grappled with. Four new churches versus ten millions of immortal souls! What are these among so many? This is the question which the report of the American Missionary Association for 1888 sends through the length and breadth of American Congregationalism.

To keep us in cheer the Executive Committee puts these facts by the side of the four new churches:

First—"In each school" (and there are seventy-six schools) "we have an incipient church." This predicts a golden future. "Each school is a torch of Christ in a dark place." This means advancing illumination.

Second—There are one hundred and thirty-two old churches fully organized and completely vitalized. All of these are centred at strategic points.

Third—There is a living army of 8,452 adults, and of 17,114 children carrying the banner of the Lord. These give themselves, and give their substance, to the cause of Christ, and to the good of their fellowmen, in a way worthy of emulation.

Fourth—These churches and this army are under, and are led by pastors who are for the most part the children of this Association. This means thorough equipment, and discipline, and effectiveness, and aggressive work.

When we look at what has been done in the line of church work in our vast field, and compare it with our limited resources, we are satisfied and speak the praises of the noble men and women in the field and in the office. We have garnered fruit grandly proportionated to the planting. But when we look at the work which has been done and contrast it with what remains to be done, we are far from being satisfied. Instinctively we are impelled to repeat the call of the prophet in the hearing of the Church of Christ: "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee." Proportioning the means used to the products reaped, we look forward with hope, expecting a future that shall correspond with the promises of God. The statistics in this department of the Association's labors may look like "Holy Trifles;" and comparatively they are "Holy Trifles;" but so is the "handful of corn" in the Messianic psalm, which depicts the future growth of Christendom. The things tabulated in these statistics are the "handful of corn" in our Southland, but as we contemplate them, we may use the old, old song of the church and sing ourselves into an ecstasy: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like the cedars on Lebanon; and they of the city shall flourish like the grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him and all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen."

REPORT ON MOUNTAIN WORK.

BY REV. G. S. BURROUGHS, CHAIRMAN.

Your committee, to whom those portions of the General Survey relating to the work of the Association among the mountain whites has been referred, are strongly convinced that this work is one of great and growing importance. We rejoice in the evidence that such is also the conviction of the management of the Association.

The territory occupied by these mountain people, consisting of between three and four hundred counties, covers an area twice the size of New England. Its population is equal to that of New England, excepting Massachusetts. Its resources, in mineral deposits and in valuable timber, are varied and rich. It is being rapidly opened up to trade, and thus indirectly to civilization. Its inhabitants are ready to welcome outside influences, and they are in large degree susceptible of those that are good. These facts, we believe, cannot receive too careful attention.

We are deeply impressed with the great destitution of these people as regards intellectual, moral and spiritual things. Poor in the extreme as far as their physical wants are concerned, they are still poorer in reference to the wants of their minds and souls.

So great is their poverty in these particulars, that, in large measure, they do not, until approached in Christian kindness, realize it. They are without education, and without true religion; without schools and without churches. Practically, they do not know the Sabbath; they are in utter want and ignorance of those ordinary means of grace which are as familiar to us as the sunshine and the rain. The violence and social confusion which are to be expected under these circumstances are prevalent.

Your committee rejoice that the day of small things, in our work in this field, is already becoming the day of larger things, with a wide outlook into a permanent and brighter future. In two normal schools, two academies, five common schools and twenty churches the few loaves and fishes seem to be at hand. "But what are they among so many?" We are grateful for the enlargement which the past year has disclosed, for the new church and school building, and the rapidly advancing dormitory and boarding hall at Pleasant Hill, Tenn., and for the slightly increased accommodations in the Grand View Normal Institute, but we see clearly that enlargement only necessitates greater enlargement. The meagreness of the supply renders the destitution more manifest. The little which has been done, and well done, only gives louder voice to the demand *to do*.

One of the most encouraging features of the work, and one which we believe should be particularly emphasized, is the possibility of its comparatively speedy self-support, if it be pushed forward rapidly. It is a work which must be done to-day, and it can be done because these people, even in their poverty, will do their part. This is abundantly shown, not only by their disposition regarding it, but also by their deeds in its behalf.

The influence of the work among the mountain whites upon the general Southern work of the Association should be carefully recognized. Here is a vantage point which can be carried, and which must be carried for the success of our great campaign in the South. To neglect this present duty is to be culpable regarding the future of the Association's activity. Problems of caste and questions bound up with them, can, at least in part, be settled in this field. Those needed concrete illustrations, which will tend most powerfully toward their general settlement, can here be furnished. We do not believe that the conquest of the West is of more importance to our Home Mission work than is the conquest of these Southern highlands to that of the A. M. A. It is our opinion, therefore, that there should be in this department steady and rapid advance, and that it should no longer be tided along.

We fear that the facts regarding the peculiar character of this mountain work are not sufficiently known, and that its bearing upon the general work of the Association is not adequately realized.

We feel that a special examination of this field may wisely be commended to those who would devise liberal things with a view to special gifts for institutions of learning. The church and the school, the missionary and the teacher must go together into this territory. Who will place a Christian college among the mountain whites?

We give thanks for the spared life of a trusty and consecrated worker in this field. With the earnest prayer for means to send and employ them, let there be joined the petition for many workers possessed of a like spirit of earnestness and fidelity.

REPORT ON INDIAN WORK.

BY S. B. CAPEN, ESQ., CHAIRMAN.

It is not the intention of your committee to spend more than a moment of the time allotted to it in speaking of the details of the work of this Association among the Indian tribes.

It is a pleasure to note in the Executive Committee's report that it is in the fullest

sympathy with the increased and increasing interest in the solution of our Indian problem. It has more scholars under its care than ever before, and is steadily increasing its buildings and its facilities for doing its work. The four new stations provided for at the Northfield gathering call especially for our gratitude. But why enlarge upon these particulars?

The work of this Association has been spread before the Christian world in so many reports that all know of its great success. Its preachers and teachers, who have given their lives to this work with such courage and devotion, are also known, and it only needs to be said in a word, that the year that has closed and whose review is now being taken, has been one of great blessing and power. We approve of what it has done and we commend it for the future without reserve.

We would rather occupy our time, if we may, in looking at this whole Indian question, hoping that we may arouse a more universal interest, and cause, thereby, to flow into the treasury of this Society the funds which shall enable it to enlarge and broaden its work and hasten the complete Christianizing of our Indian tribes.

For let it be said while I have your freshest attention, that it is the religion of the Lord Jesus Christ, and not education or civilization, that is to solve this problem; and all I have to say is to lead up to this thought. Wherever modern civilization without religion has touched the barbarian it has been to curse him.

The blood of every American ought to tingle at the thought of the foul stain upon our national honor because of the treatment the Indian has received.

General Sherman has told us that we have made more than one thousand treaties with him, but the United States Government has never kept one of these treaties, if there was anything to be made by breaking it; and the Indian has never broken one, unless he has first had an excuse in some cruel wrong from the white man. No wonder that the Sioux have hesitated to sign their treaty. Do you not blush at one of the reasons for this hesitation? Because they doubt whether we can be trusted. This boasted American Republic is to them a nation of liars.

I am glad to speak for these men who have been so cruelly wronged. Here before we had any rights, they have been steadily driven back before our civilization as it has advanced from the Atlantic and Pacific shores. While our ears have ever been open to the cry of distress the world over, the silent Indian moan has passed, too often unheeded. We have made him a prisoner upon the reservation, and when we have wanted his land we have taken it and put him on some we did not want just then. His appeal, when in suffering and distress, has been stifled by those who can make the most money out of him as he is; and if hungry and in desperation he leaves his reservation, we shoot him. We have put him in the control of an agent, whose authority is as absolute as the Czar's. We have kept from him the motive to be different and he has been literally a man without a country and without a hope. Multitudes of people say, "Oh, yes, the Indian has been wronged," but it makes very little impression upon them. It is much the same feeling that the worldly man has who acknowledges, in a general way, that he is a sinner, but it does not touch him sufficiently to lead him to act. Will you bear with me in giving some facts, with the hope that all may feel that this is not a merely sentimental, indefinite sort of a subject for philanthropists and "cranks," and a few women, but one in which each of us has some personal responsibility. He is your brother and mine, in need, and we owe him a duty. Some years ago Bishop Whipple went to Washington pleading in vain for the Indians in Minnesota. After some days' delay the Secretary of War said to a friend, "What does the Bishop want? If he comes to tell us that our Indian system is a sink of iniquity, tell him we all know it. Tell him also—and this is why I recall this fact, more true than when it was first spoken—tell him also that the United States never cures a wrong until the people demand it; and when the hearts of the people are reached the Indian will be saved." Then let us try to arouse the people to demand it.

And I beg you to notice, that the wrongs are not of the past, but of the present. Those who say otherwise have either not examined the facts or else they are deceived. While there has been much progress made since General Grant's administration, the machinery of our Indian affairs in its last analysis seems to be largely yet a scheme to plunder the Indian at every point. Its mechanism is so complicated that there are comparatively few who understand the wrong, and these seem almost powerless. While there are many men in the Government employ of the best intentions, there is always a "wicked partner" who contrives, somehow, to rob the Indian.

He is wronged: (1) In his person. Let me illustrate. Go with me to Nebraska. An Indian, upon one of our reservations, injured his knee slightly. There was a physician who was paid a good salary by the Government, but when asked to visit this man he refused to go. The poor sufferer grew worse and worse, till the limb became rotten and decayed; his cries could be heard far and near in the still air, yet the physician heeded not. A friend was asked to take a hatchet and chop off the limb. In agony he died, the physician never having once visited him. That was a brother of yours in America. A short time ago, in Southern California, lived an Indian in comfort, upon a lot of ten acres upon which he had paid taxes for years. The land about him was sold, but no mention was made of his lot, as his lawyers told him it was not necessary and the purchasers promised he should never be disturbed. Within a few months, however, a suit was brought for his ejectment, and in the midst of the rainy season, this old man of 80, his wife and another woman of nearly the same age, were put out of their home. They were thrust with great cruelty into a wagon, left by the roadside without shelter and without any food, except parched corn, for eight days. The wife died of pneumonia, and the old man is a homeless wanderer. Why this cruelty? Because there was a spring of water on his land which the white man wanted. This was in America.

2. In his property. Let me illustrate again. In North Dakota one of the tribes asked that they might have some barns. The request was granted: the lumber, valued at $3,000, was bought in Minneapolis, and the freight charges, which ought to be about $1,500, were $23,000. A little clerk in Washington that belongs to the "ring" "fixed it" in this way.

In the Indian Territory an Indian worked hard all summer, and in the fall carried his grain to market, delivered it to an elevator, and than the owner turned around and refused to pay him, and the poor man had to go home without one cent. It was the worst kind of robbery. If that man had been a German, or Swede, or a howling Anarchist of any nation under the heavens, we would have protected him, but an Indian has no rights in America.

A man who has been the private clerk of one of our highest Government officials was appointed an Indian Agent. The Indians on that reservation were having their lumber taken from them at a price much less than its value, and notwithstanding their protests, it went on, the Agent refusing to listen. They complained then at Washington, and the Government appointed one of the most corrupt of men as an inspector. When he visited the reservation he asked for the witnesses at once. They asked for a reasonable time to get them together. This was refused and they asked for two days, and when this was denied they asked for one. In their dilemma and haste they got one Indian near-by to testify. The Agent himself broke down this man's testimony, because he had been at fault two or three years before, in a way which did not affect, in the slightest degree, his statement now, and the inspector at once returned to Washington and decided against the Indians! It was a fraud and a farce.

3. In the helpless condition in which we have left him, he has a new wrong now, because when he votes he is of political importance. If you will read "Lend A Hand," you will find an illustration where the Indians in North Carolina had become citizens and had votes, and because those votes were cast against the powers that be, they were

willing to go all lengths, even to closing the schools, in order to accomplish their purposes.

And this is to be more and more a vital question, as more and more they are becoming citizens. We talk about "dirty politics!" Is it not a proper name, when, in order to get votes, schools are to be closed and children left in ignorance?

4. There is no earnestness of purpose in a majority of the Government officials to protect him from wrong. To show exactly what I mean; recently, in Southern California a lot of land grabbers took from the Indians their land. When private individuals ascertained the facts, complaint was made and an order was issued for their removal. The time fixed was March 1st. On July 1st inquiry was made, and the agent said the order had been carried out. But individual examination showed the settlers to be there still, and five saloons open in defiance of law.

In a similar way recently, the representative of one of our philanthropic societies had arrested an agent who had committed a crime. It was so clear a case that he was found guilty at once. Let us hear this travesty of justice. The law required a fine and imprisonment both. The fine was placed by the Judge at twenty-five cents, which the Judge paid himself. The term of the imprisonment he made one day, and told the Sheriff to allow the jail, in this case, to be the agent's own comfortable home. Shall we be obliged to constitute Law and Order Leagues to see that the laws of the United States are executed?

This is the awful background as the starting point for this discussion. Some people question whether or not there is a personal devil. If any man would study the Indian question he would be convinced there was not one only, but a whole legion of them.

But, friends, so long as these are facts, there is an Indian question, and there is going to be one until these things are settled. There is nothing ever settled in this world till it is settled right. In the progress that has been made in opening up the possibility to the Indian, of civil rights, we may be inclined to relax our efforts in his behalf. The passage of the Dawes Land in Severalty Bill was, indeed, a great day for the Indian. It opens the door by which he can have a home on land of his own and become a citizen, with all the privileges thereof. Here, at last, is solid ground upon which he can stand. But we must not forget that that bill is but the commencement of what is needed. He is but a child with new rights truly, but in his ignorance he does not know what they are. He is surrounded by enemies as before. While he has the law and the courts, the nearest Judge may be one hundred to three hundred miles away. He must be brought more under the care of the judiciary.

The Indian Bureau, as at present constituted, cannot do for him what he needs. This is a part of the political machine, and its appointees are selected because they have done good service as ward politicians. It has been well said that such a Bureau is no more fitted to lead these people aright than Pharaoh was to lead the Israelites out of their house of bondage.

To show how even some good men fail to comprehend the situation is evidenced by the proposed "Morgan Bill," which in its practical working would give the Indian Agent—already a despot—even more power than before. By that bill he is made chief Judge, with two Indians as associate Judges; and the agent is given power to select the jurors when a jury is demanded. What a travesty of justice, to make the present agent a judge and give him power to select the jury. With such a bill the friend of the Indian may well say: Oh Lord, how long! We must demand that all Indians, whether on the reservations or not, shall be given full protection of righteous laws, and that the tyrannical methods of the past shall forever cease.

But, with the solid ground of the Dawes bill beneath, and the further protection of the judiciary certain to be given at no distant day, he needs, more than all else besides, the Christian school and the Christian church. He now has "Land." If we are earnes

and persistent he will soon have "Law." But, most of all, does he need "Light," and that light which is from above. All the laws we may enact the next hundred years will not change the character of a single Indian. To a considerable extent he is a superstitious pagan still. He needs Jesus Christ. He needs to learn the Fatherhood of God and the brotherhood of man. As it is a part of the Indian man's religious belief that his god does not want him to work and he will be punished if he does, it is especially necessary to touch his religious nature first. When he accepts the Christian's God, then he will be ready to go to work for himself. The taking up of the hoe and the spade is his first confession of faith. What has already been accomplished through the new laws giving him his civil rights, puts an added responsibility upon the church. It is the Indian's last chance. Our further neglect is his certain death. Shall we leave him with his "Land and Law" without God? Do we realize that we have lived with these original owners of our soil for more than two and one-half centuries, and yet, to-day, there are sixty tribes who have no knowledge of Jesus the Christ? Shall we allow longer such a stain? I know well the pressure of various claims in religious work at home and abroad, but in the light of what has been said, is not the duty of Christianizing the Indians a debt of honor, a "preferred claim," which should take precedence over others? In this way only can we partially atone for our "century of dishonor."

The history of the past few months, and the famous order with regard to the use of the vernacular, ought to arouse the church to new efforts. The probable instigators of it are known to friends of the Indian, and it shows the necessity of increased activity on our part. The order was despotism itself, and would have done credit to a Russian Czar. It was a blow aimed at the Indian's highest religious interests, and the President of the United States, instead of explaining and translating it, should have recalled it as an act unworthy of Christian civilization in the nineteenth century. Everything is still done to hamper the Protestant missionary work. The A. M. A. has a theological school, and the Government allows (?) it to teach a theological class; but, when the students are chosen and ready to come, the Government agents prohibit their coming. We have a young man who has been waiting for a year for a permit from Washington. The same obstructive policy meets us when we try to get pupils under the Government school contracts. And even after we have obtained the order from the Government to procure the pupils from a given agency, the Government will, at the same time, instruct the Agent to let no pupils go till the Government schools are full. In this way the Christian Indian parent has taken from him the right to send his child where he desires, for the Government stops his rations and annuities if he refuses to send to the Government school. The vote recently passed at the General Association of Congregational Churches in South Dakota ought to be taken up and echoed through the land, protesting against the assumption, by the Administration, of the right to control our missionary operations, dictating what pupils may attend our schools, or what language may be used in them.

In conclusion, let us gird ourselves anew for the struggle that is before us, to fight the enemies of Protestant Christianity, entrenched as they are in our Government, the Indian ring, the cattle kings, the land grabbers and the thousands whose selfish interest it is to keep the Indian ignorant. This is no holiday affair; it means earnest, determined work. We must give the Indian the Gospel of the Son of God as his only safeguard for the life that now is as well as that which is to come. Civilization, education alone can never lift the Indian to his true position. You may take a rough block of marble and chisel it never so skillfully into some matchless human form, and it is marble still, cold and lifeless. Take the rude Indian and educate him, and he is still an Indian. He must be quickened by the breath of the Almighty before he will live. It is religion alone which can lead him to the truest manhood, which will quicken his slumbering intellectual faculties and prevent him from being an easy prey to the sel-

fishness and sinfulness of men. Let us support this society in its grand work, by our money, our sympathy and our prayers. Let us join in the fight, and by-and-by we will share in the triumph. Dr. Strieby, you can remember just before this society was formed, that it was a disgrace to be an abolitionist. It is a glory now. The day is not far distant, yea, its light is already breaking in the western sky, when it will be considered equally glorious to have helped save our Indian brother, by leading him back again to God. And while we are doing it, and as a means to this end, we must try to get this Indian ring by the throat and strangle its life. It has lived long enough on the blood of the Indian; let it die, and we will never say "the Lord have mercy on its soul," for it has none. If you have never been interested in the matter before, begin to-day; if you have never helped before, help now. Get in somewhere, get in quick, get in all over; do not stand around the edges looking on and criticising others; be sure you get your pocket book open, and send the Treasurer of the Association double what you did last year; do something, do anything. We have been playing at missions long enough. With our great wealth it is a disgrace that this work was not completed long ago. With an aroused and awakened Church the whole problem will be solved, for there will be no more Indians, but only brothers and sisters in Christ Jesus.

Let us fear nothing, God is with us and we shall triumph.
"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

REPORT ON CHINESE WORK.

BY REV. SIMEON GILBERT, D.D., CHAIRMAN.

1. Is it worth while to attempt Christian missions among the Chinese in our own country?
2. If so, of how much importance is it?
3. Who should do it?
4. If anything is to be done by us, how much should be done?
5. And is there any case of urgency about it?

To the first question we answer: Yes, verily! It is worth while. There is no form of Christian missions within the circuits of the earth more worthy of being done, and of being done with all possible alacrity and vigor, than this. The American Missionary Association is exactly the Society to do it. It is the glory of this Society to hasten to the rescue of the despised and the exceptional races and classes in our own land. It has already done grand things toward the evangelization of the Chinese among us. It has set an example, most conspicuous in the eyes of all the people, of definitely planning to make known to this peculiar people the Gospel of Redemption; a Gospel whose supreme peculiarity it is, that it is fitted to meet the inmost necessities of all men, of all men alike.

The success in winning the disciples of Confucius to the cross and the grace of Christ has been signal enough to show how completely practicable the undertaking is.

If it were not worth while to press our missionary effort among the Chinese right here in America, it would be absurd to talk of missionary effort among the Chinese in China. The importance of this work cannot be measured by its bulk. Nor is it to be estimated by any census of countable immediate results. It is a kind of work, which, according as it is done, or left undone; or as it is done with slack and nerveless hand or with vim and vigor, will test the very character of our churches; will touch the conscience and well-being of the nation; and will, without a doubt, have vital and decisive connection with the future of that most populous empire on the globe.

There is China, with its four hundred million souls, subject to a single sovereign—

a heathen empire. Here is America, Christian America; the foremost republic among the nations, and soon to be the leading power among the Governments of the earth. It holds already the position of moral leadership in the far East. What shall be done with this leadership? Right here in our midst are some two hundred thousand representatives of that empire, every one of whom with hardly an exception hopes some time to return to his native Orient. What will the Christianity of America do for them?

There is an unmistakable providence of God in the presence, in the country, at such a time as this, of so many representatives of the great empire. Such providences are to be reverently heeded. They are as the banners of the Almighty, meant to lead forth His loyal people to the gracious conquest of the world. As for ourselves, what are we disposed to do about it?

This conquest of the world for Christ is not to be achieved by hap-hazard dashes. There is need of transcendent wisdom in the strategic methods of the campaign. We have not wisdom enough for this except as we have the wisdom to note which way the manifest hand of God is pointing for us. Then is the time for assurance, for obedience, and for enthusiasm in the fullest meaning of the term.

A few thousand Chinamen are here. The Chinese Empire is open to us—and more too! To doubt the practicability of the Christianization of the Chinese would be treason to the Gospel of Christ; would be blindness to the facts of Christian history, as well as to the foreshadowings of prophecy.

The success already in this department of the work of the American Missionary Association has been signal enough to amount to a demonstration. If suitably reinforced and pushed it might presently be made vastly greater than it has as yet been.

It is the glory of this Society to do precisely this kind of work. All its history and traditions, all the confidences and affection of the people in our churches toward it, favor the most resolute pushing forward of what has been undertaken.

The reactionary effect of this peculiar form of home-foreign mission work upon the Christian character and culture of our own people is of importance; of too much importance for it to be either safe or wise for us to neglect it. Suppose this work were to be neglected, this duty ignored, this clear providential summons slighted, what a mockery it would be of our professed zeal for foreign missions. The spectacle of what the Society is doing for the Chinese, especially of what it ought to have the power and the commission given it to do, isfitted to be peculiarly impressive, as an object lesson, to the nation. The radical character of a nation comes out in no other way so distinctively, as in the way it treats its weakest and most helpless subjects.

A grand part of the good done by the American Missionary Association has been in its influence, first on the conscience of the churches, and then, through this, on the moral sense and the moral sentiments of the nation itself. This has been the case as regards the nation's treatment of the emancipated negroes. It was this Society which, so promptly and gloriously, lifted up and bore aloft with something of a divine intrepidity, God's own banner of human rights and the divine sympathy. It is this Society which has done more than any other one agency, to revolutionize and harmonize the national sentiment as regards the rights of the Indian to civilization and to Christianization. If now the churches of our country will hasten to do their duty, as in sight of him who is Father of us all, towards our Chinese neighbors, it will not be long before the National Government will wake to its shame and wipe off the deep disgrace of its recent demagogy and international perfidy.

Moreover, a more complete mistake could not be made than to imagine that the Imperial Government of China is unobservant, whatever the seeming invincibility of its pride and exclusiveness. China is neither blind nor insensible. Japan has awakened; China is wakening. Its hour is at hand; the dust of ages is stirring. The Chinese wall is vanishing. The Supreme Government of the four hundred millions of the Empire is

at length getting in touch with the other great and advancing Powers of the world. And the startling sublime fact of the new *world sociability*, if we will but see it, is giving tremendous urgency to every possible means of originating, multiplying, communicating, and sending on and around from nation to nation, the forces of the world-redeeming Gospel of Jesus Christ. We, therefore, are most earnestly agreed in the conviction that, not only is the noble work of missions among the Chinese in our country, now being done by this Society, of inestimable value, but that it ought by all means to be greatly and immediately enlarged and re-enforced.

That great missionary, St. Paul, once said—and he may have often said it—that he gloried in his own infirmities; adding that the power of Christ might rest on him. This is our glory—if we have any. Here is this American Missionary Association; and over against it, face to face, is China. What proportion is there between the two? How preposterous, one may say, the thought which we are trying to frame into actual purpose for the regeneration of this enormous part of the human family? Most true. And yet, along with Paul's thought, how infinitely inspiring this purpose should be. Just the thing for us to do is to "build better than we know." It is not our eye, but His, which sees the end from the beginning. And it is his providence—sometimes as a pillar of fire, sometimes as a pillar of cloud—which shows us the way. Then it is for us to follow close up.

When some fifteen years ago, that slender, forlorn-seeming Japanese lad landed in Boston, with the strange, vague, resistless, heaven-enkindled longing in his heart; what if there had been no kindly hand to grasp his own, no heart to discern and respond to his? How easily might young Neesima have been lost, and the fateful turn in the destiny of Japan at the moment of its supreme opportunity for regeneration been vastly, disastrously different! What Chinese Neesimas to-day God's eye may have under His gracious watch and merciful leading, we cannot know beforehand; but this is certain, that we know enough to know that we do well to walk softly all the day long as seeing things invisible, and that with these thousands of Chinese among us, walking so noiselessly, so observantly in and out beneath the very tree of life that grows beside the river of life clear as crystal, and which proceeds direct from the throne of the Lamb, there are doubtless God's hidden ones, whose lives, if we will do our part, shall yet be woven in as shining and mighty threads into the divine plan wider than any nation, larger than the world, sure and strong as the word of Him who, at the first, said, "Let there be light," and there was light.

REPORT OF FINANCE COMMITTEE.

BY DR. L. C. WARNER, CHAIRMAN.

Your Committee have made a careful examination of the books and reports of the Treasurer, with special reference to the methods of keeping the various accounts, the security of the invested funds and the economy and prudence of the expenditures.

We find the system of bookkeeping as thorough and complete as that of any business concern. Each item of receipts or expense appears in its proper place, where it can be found without delay. The different departments of the work are classified and separated so that a broad and comprehensive knowledge of the work is always before the officers and Executive Committee. All payments are made by checks, and each check requires the signature of two officers of the Association; thus reducing to a minimum the chances of error or loss in the disbursement of the funds. At the end of each quarter the disbursements of the Association are carefully examined by the Auditors, two responsible business men, who go over and verify the accounts item by item. The Treasurer and other officers of the Association are to be especially commended for the thorough and business-like methods which prevail in the conduct of their business.

The invested funds of the Association amount to $230,375.78, yielding an income last year of $10,936.46. These funds are chiefly invested in mortgages in the city and State of New York and in Government bonds. In view of the forgeries of real estate mortgages recently discovered in New York City, the mortgages of the Association in New York and Brooklyn have, at the request of the attorney of the Association, been personally examined by a member of the Finance Committee and all found to be valid and correct. An examination of the schedule of securities held by the Association shows that there is not a single poor investment among them, or one on which the interest is in default.

Besides the invested funds the Association owns real estate in various Southern States and in the Northwest to the value of $600,274. This is the working plant of the Association. The buildings, apparatus and fixtures upon this property are protected by insurance.

The expenditures of the Association during the past year have been $328,788.43. This is an increase over the expenditure of last year. The Association commenced the year with a balance of $2,193.80; it closes the year with a debt of $5,641.20. It has therefore spent $7,835.01 in excess of its receipts. This debt is to be greatly regretted, for it should be the policy of the Association to plan its work in accordance with the funds at its disposal. They are obliged, however, to make their plans partly on faith, and it is not to be expected that their faith will always exactly measure the benevolence of the people.

The increase in expenditure has been entirely in the work done upon the field; the cost of agencies and administration being less this year than last. This increase has been mostly in the Southern field, and has been imperatively demanded by the natural growth of the work. Very little new work has been undertaken, four new schools only being added during the year; but the schools already organized have grown in size and therefore in expense. Eleven hundred and twenty more pupils are in attendance than one year ago, an increase of over 12 per cent. This has required the employment of twenty additional teachers.

Friends of the Association have added new buildings at some of the schools, and these new buildings, greatly needed and greatly increasing the effectiveness of the schools, also bring increased expense. The churches and schools of the Association are doing all they can for their own support. The spirit of self-help is constantly encouraged among them, but they are too poor to bear any considerable part of the expense.

The Association must therefore meet one of the three following alternatives: First, the growth of its work must cease, and the increasing number of pupils who apply to its schools year by year be denied admittance; or second, some of the schools which have been fostered by the Association for years must be abandoned, that funds may be left to strengthen and develop the remainder; or third, the churches and Christian givers of America must largely increase their gifts to this Association to meet its increasing wants.

The work of the Association for the coming year cannot be efficiently carried on without increased appropriations; $300,000 is the smallest amount which should be expended in the South, and a much larger amount could be wisely used. The mountain work among the poor whites is full of promise; and calls loudly for our aid, and the Association only waits for the necessary funds to greatly enlarge its efforts in this field. In addition to the Southern field, the Indian work requires at least $60,000, and the Chinese work $15,000. This makes the total amount needed by the Association next year $375,000. This we believe to be a moderate and conservative estimate.

This great work for the Negro, the Indian and the Chinese has been laid upon the American Missionary Association, and upon our denomination, as it has not been laid upon any other society or denomination in this country. It is our duty, yea, rather, our great opportunity. Shall we not then meet it as the stewards of God, whose servants and disciples we are?

FORTY-SECOND ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1888.

GENERAL SURVEY.

The field of missions is the world which lieth in darkness. We have to do with that part of it for which we are doubly responsible. It is in darkness and it is our own.

We look upon our own land, with its States equal in extent and capacity to foreign kingdoms. When we know that they hold the certainty of a future influence of which their past power has been but a prophecy, our fears press hard upon our hopes.

Nor are our work and our fears an intrusion. When the pestilence which walks in darkness brings the destruction which wastes at noonday, it is our call to feel deeply the distresses of those who are stricken. But plagues consuming human lives are less grevious than those which abide, and which, walking in the intellectual and moral darkness of a people, waste the lives of men and the hopes of souls. This is our call.

Remember that it is our own country where, in twelve great States like empires, forty per cent. of the population cannot read, where, to-day, three-fourths of the illiteracy of the whole nation exists; where the darkness is increasing more rapidly than it is being lighted up; where much which passes for religion even among those who preach it, is a travesty upon Christianity, openly divorced from relationship with truth, purity, integrity and intelligence.

Our survey takes in questions that are painful; disturbing questions that are not in the North, nor in the West. They are difficult to meet. They are near, and the troubles which the questions hold are near. They come close to the heart of Christianity. They are close to the life of the churches. They are close to the first principles of human rights. They are questions that can have only one final solution, which may be so remote that fearful dangers will culminate in terrible disasters before the only remedy can do its work. There are now nearly eight millions of a Negro population, from four millions twenty years ago. There are more than two millions of mountain

people in the South, one-half of whom cannot read. These benighted people live where there has never been a public-school system even for the more highly favored race, and where this more highly favored race deliberately assigns those who are not of its color to a permanent inferiority. The laws of caste are to be inflexibly enforced against all people of color who would rise from their low-down conditions. This is our Southern mission field, which God has committed to us, according to our faith and opportunity.

Those of our own race in the South could not do this work, which is upon our consciences and hearts, if they would. They do not see what we see. They would not if they could. They do not feel what we feel.

We are sent, not as philanthropists who hear the cry of the poor and needy, nor as patriots who realize the perils that overhang the State, but as missionaries of Jesus Christ who believe that salvation takes in the whole man, including philanthropy and statesmanship, and whatever builds up man for time and for eternity.

We have, however, no other charter for our work than that of missions. We have no other errand than that of the messengers of Christ. Only as we go in his name and with his spirit do we ask the churches to listen and hear with us, and with us to look and see.

OUR SCHOOLS.

Our missionary work has been largely in schools. It was God's providence. But these were always missionary centres.

Their number at the present time is ninety-three; seventeen of these in the Southern States are Normal Schools from which a large proportion of the pupils go forth as teachers. It is computed that of the 15,000 Negro teachers in the South instructing 800,000 pupils, 13,500 became teachers from missionary schools, and that a great army of more than 7,000 of these teachers received their education in the institutions of the American Missionary Association. Thus the faith of the churches multiplies and accelerates itself.

These Normal Schools are located in WILMINGTON, N. C., CHARLESTON and GREENWOOD, S. C., ATLANTA, MACON, SAVANNAH, THOMASVILLE and MCINTOSH, GA., MOBILE, ATHENS and MARION, ALA., MEMPHIS, JONESBORO', GRAND VIEW and PLEASANT HILL, TENN., LEXINGTON and WILLIAMSBURG, KY., to which must be added the large Normal and Industrial School at Santee Agency, Nebraska, the Oahe Industrial School and the Fort Berthold Industrial School, both in Dakota, and all three for the Indians, making altogether 20. The Association provides also the entire teaching force at the Ramona Indian School at Santa Fé, New Mexico. To these Normal Schools, we may add the six normal departments in our colleges with their superior normal instruction. From nearly all of these, strong appeals for enlargement have come to meet

the demands of a healthy growth. We have cut, trimmed and denied, with a resolution that has been painful both in the office and in the field, and yet the growth is upon us. Without pushing our work, it is pushing us.

While ignorant millions need the truth and knowledge which we have, and there are resources in the hands of the disciples of Christ enough for this vast and increasingly urgent work, the necessity of denying the provisions for the development of success becomes well-nigh oppressive.

AT PLEASANT HILL, TENN., an important centre in our Mountain work, we have now, in addition to the new church, a school building unequalled in that region. A second building for a dormitory and boarding hall is nearly completed.

THE GRAND VIEW ACADEMY in the Mountain region, has also increased its school accommodations, and the look forward is to a large institution with far-reaching influence in the valley of the Cumberland and on the plateau. If we are to hold this region, we must take possession now.

We have also re-assumed charge of a school at Beaufort, N. C. The people are already appealing to us in the accents of their own sacrifices for its immediate enlargement.

Providentially, and without our solicitation, a generous giver, of Brooklyn, N. Y., who had already added to many large benevolences in the South, the fine building known as Ballard Hall and the excellent shops for industrial training at Tougaloo, made a proffer of $11,500 to erect at Macon, Ga., a school building of brick, capable of accommodating six hundred pupils. This successful school had grown until it had taken possession of the church building for school purposes. This noble gift, bestowed after a personal inspection on the part of Mr. Ballard, and upon personal conviction of its immediate necessity, could not be refused, and the substantial and spacious building, with its furnishings, is now nearly ready for occupancy. It will call for increased contributions from the churches.

DORCHESTER ACADEMY, at McIntosh, Ga., is in a rice region remote from civilization and educational privileges, among thousands of Negro people very ignorant and poor. It cannot receive the pupils who beg for admission. Children are punctual at school from a distance of eight miles, lest they shall lose their privileges by tardiness or absence. Africa itself could scarcely send out a cry of greater need. We had decided to increase the capacity of this school, but are compelled to wait.

AT GREENWOOD, S. C., the interests are so great and the appeals were so reasonable, that it was voted to enlarge the facilities for the growing institution; but at the last we could not do this, and the laborers there continue their prayers and their hopes.

THE LINCOLN NORMAL INSTITUTE at Marion, Ala., was established in the year 1868, by the A. M. A. In the year 1874, the State of Alabama asked to assume the school, which had won a good name, and to increase its facilities for the education of the Negro. This was done. Last year, the work was

deserted by the State and came anew into our hands. This, also, is an enlargement upon our schedule of work.

AT LEXINGTON, KY., our Normal School has grown to such a degree that even the vestibules and halls of our insufficient building were crowded with eager pupils. Teachers were teaching, and pupils were studying, in conditions that none but missionary teachers would accept. For lack of room, industrial training has been impossible. The locality, meanwhile, has been surrounded by saloons, and houses that are worse. A benevolent lady who became acquainted with these facts offered $2,000 to purchase four acres of land for school and industrial purposes, and to pledge money sufficient for a new brick edifice with eight large school-rooms and all needful appointments and furnishings; the gift amounting to $15,000.

We believe that we were not wrong in accepting this trust in your behalf, even though it means more teachers and increased expenditures. We are confident that your Christian faith would not decline this Christian benevolence. Hence the plans for Chandler School are in the hands of the builders. Could some like-minded wealthy steward of the grace of God visit Williamsburg, Ky., in our Mountain White work, we might be compelled to face another such dilemma.

AT MERIDIAN, MISS., where Christian parents have besought us for years past to open a missionary school, through which their children might be saved to morality and integrity of character during the formative periods of their lives, we have at last seen our way to answer their pathetic appeal in part. A day school with an industrial department is ready for the opening, the building having been constructed during the months of summer. For valuable aid in sympathy, counsel and influence in Meridian, we and the people to whom we are sent are greatly indebted to Rev. Wm. Hayne Leavell, of Meridian.

WHITNEY HALL, for the Indian boys at Santee Agency, is another noble gift of large Christian faith for our Normal School in Nebraska. We summoned our courage to take this, also, with what the enlargement includes.

These are the chief additions to our system of schools, though there have been less marked enlargements in other places. They are simply the growths of strong faith and strong life. They are the free and special gifts which came to us through the convictions of others who had realized the need.

The common schools, 35 in number, in eight different Southern States, are in the hands of faithful teachers.

There are six Chartered Institutions, behind which we have stood the year past.

TALLADEGA COLLEGE in Talladega, Ala., has had a year of exceptional interest. The college work is developing and the theological school was never better. The industrial departments in agriculture and the mechanic

arts offer fine advantages. The institution increases in popular favor and is full of students.

ATLANTA UNIVERSITY in Georgia, under the temporary presidency of Prof. Francis, who was also college preacher and pastor, has moved on in its usual course. Through the successful solicitation of Prof. Bumstead, with our cordial and constant endorsement, sufficient Christian money came into the treasury to meet the deficiency caused by the withdrawal of $8,000 from the State of Georgia. The Association was able in its grants to share in this satisfactory result. At the last meeting of the Trustees, Prof. Bumstead was elected President for the ensuing year, and Prof. Chase, in view of a removal to New Mexico, resigned the professorship which he had ably held many years.

STRAIGHT UNIVERSITY at New Orleans, located in the most influential city of the Southwest, draws its students from refined Creole homes and from the rude cabins of the remote plantations. An interesting report gathered from twenty-two of its students who taught school during the summer vacation, tells us that they instructed 1,398 pupils in day schools and organized thirteen Sunday-schools, in which were taught 1,574 children, most of whom were absolutely unreached before. This summer record of Straight University students is a partial illustration of what is going forth from it year by year; and not from Straight only, but from all of our higher schools. The theological work in Straight is of incalculable importance.

TILLOTSON INSTITUTE, at Austin, Texas, has invigorated its normal course and has inaugurated a hopeful college preparatory department. The recipient of a special gift, it was enabled to complete a new industrial building, in which has begun a course of industrial training. It greatly needs a second dormitory hall for young women, and were not the institution so remote, some prophetic giver would see the urgency and the strategy of such a gift, and would make it. If, without the sight, some one shall be led to do this for Tillotson, he will reap the blessing of those who do not see and yet believe.

TOUGALOO UNIVERSITY, near Jackson, Miss., is an institution of exceeding interest. It has a department of Biblical instruction added to its course of study, in which students are prepared to preach the gospel. Its industrial facilities are excellent, both for agricultural and mechanical training. The students can take the timber from the tree, and the iron in the rough, and make wagons and carriages sufficiently good to compete with the best makers in the State. The school in all of its parts is controlled by the missionary spirit. Rev. F. G. Woodworth, of Connecticut, last year assumed the Presidency.

FISK UNIVERSITY, at Nashville, Tenn., is one of the oldest and most complete of all our Southern colleges, and has no superior among all the institutions in the country devoted to the education of the Negro. Giving relatively less attention to the industries, it models itself after our Northern colleges, and

emulates them in the rigor of its intellectual studies and in the thoroughness with which it seeks to make good teachers and preachers; educators in the larger way for the race. It also has a department of theology. It has made its place, which it holds with enthusiasm and fidelity. If some one would give us, or leave us, money to endow this institution, he could scarcely send his influence further down the centuries than in this way. It would tell upon the race and upon the Nation.

In this glance at our schools, we see Christian schools. But they are more, they are missionary schools. We are bearing the torch of Christ into places of darkness. We teach the industries to them because they can be made tributary to the salvation of the people. They are the leaves of the tree of life, and the leaves of the tree are for the healing of the people.

We may not close this review of our school system without remembering those institutions now standing alone; great Hampton, in whose rich gifts we rejoice, and Berea, another child of the A. M. A., now grown to strength.

TO HOWARD UNIVERSITY, at Washington, also, we extend the sympathy of a common purpose, together with such financial aid as we may for the support of its theological course.

We point to these great institutions which have been planted and fostered by the A. M. A., together with those which are still upheld by us, with a feeling akin to that of the renowned Cornelia when she said, "Behold my jewels."

Total Number of our Schools	South,	58	Indian..	18	76
" " " Instructors,	"	266	"	50	316
" " " Pupils,	"	9,896	"	580	10,476
Theological Students, 87	"	87	"	——	87
Law "	"	73	"	——	73
College "	"	68	"	——	68
Preparatory College Students	"	105	"	——	165
Normal "	"	836	"	10	846
Grammar grade "	"	1,996	"	43	2,039
Intermediate " "	"	2,998	"	108	3,106
Primary Pupils	"	3,831	"	419	4,250

We have, in addition, 17 Chinese Schools on the Pacific Coast, with 39 teachers.

CHURCH WORK.

We turn now to our Church Work.

In every school we have an incipient church; in many of these are organized churches. From all of them there is a continual going forth of a predisposition towards Congregational Churches, which will make for churches in the future.

The statistics are as follows:

Number of Churches	South,	131	Indian,	5	136
" " Missionaries	"	102	"	13	115
" " Church members	"	8,065	"	397	8,452
Added during the year	"	937	"	35	972
" by profession of faith	"	721	"	30	750
Scholars in Sunday-schools	"	16,023	"	1,091	17,114

but it was no use; I grew worse rather than better. Once or twice I left the meeting for fear I should speak out and make known my feelings. I even prayed God to take his Spirit from me; but now I rejoice and praise God that he has brought me to himself again.'

"Another had determined not to meddle with religion. He said: 'I got on very well till one day I happened to see my Bible covered with dust. I thought, that is *my* Bible so neglected! My heart must be as foul with sin as my Bible is with dust. I could not drive that thought from mind, and yet I did not dare to undertake the Christian life, for fear my old temptations would get the better of me again. But I thank God I have begun, and am more and more determined to persevere. My easily besetting sin came upon me once to-day, but instead of being overthrown, *I conquered* and triumphed over it, and such joy as I felt in that triumph I never experienced before in my life.'

"Some have told us how strangely they were impressed on first coming here to school. They supposed they were coming simply to study and learn; but they have found on every side—in the family worship, in the Sunday exercises, in the kind and faithful words of teachers, in the very atmosphere of the place—a constant call to become learners of Christ.

"We believe that during this year more than thirty of these young men and women have become Christians. Who shall estimate the blessed results of this consecration of life and talent to the Master? Who shall tell the blessedness of working in a field whose harvests are so abundant as these?

"We thank the Master that he has placed us in this part of the vineyard.

"E. A. WARE."

First Congregational Church and Storrs School.

"ATLANTA, GA., June 10, 1872.

"MY DEAR SIR: You will be glad to hear how large and precious an ingathering we had yesterday as the 'first-fruits' of the glorious spiritual harvest God is permitting us to gather. It was the day for our monthly communion service, and we welcomed *twenty-three* young converts to the Lord's table, a larger number than were ever received into this church at one time. Four others were expecting to unite with them, but were detained by providential causes, and quite a large number are still waiting for a more settled experience before taking this step; so that we have occasion to say, 'The Lord hath done great things for us, whereof we are glad.' Among those received yesterday were some of the most promising of our young people, for whom we have long prayed and waited, and the news of their conversion will carry gladness to many faithful teachers who have had the care of them since these schools opened. All ages were represented, from youth to full manhood; in two cases husband and wife stood together, and a reformed drunkard was not the least among the trophies of divine grace. The religious experience of most was very clear and satisfactory, evincing nearly an entire absence of extravagance and superstition, and showing how broad a foundation of scriptural truth has been laid by these few years of labor in day-school and Sabbath-school and church service. One woman was drawn to Christ by the remembrance of the dying words of a sister nine years ago; one orphan-girl had been praying a long time that she might meet her mother in heaven; she said, 'I gave up every thing at last and Jesus came on my side, and I go with him everywhere.' One little girl ten years old, who has hard trials from an ungodly sister and schoolmates, who tempt her to break the rules, came to school one morning with a bit of paper cut in the form of a circle pinned to her dress, like a breast-plate, upon which she had written, 'Please don't talk to me to-day, and I won't talk to you; do the right, God sees you all.' To this she had signed her own name, thus 'subscribing with her own hand to the Lord.' One man, many years a hardened drunkard, said that he had always thought a bar-room or billiard-room all the heaven he wanted; now the thought of liquor was distasteful to him, and the meeting was his foretaste of heaven. One woman had been addicted to smoking for thirty years—has for two years past been trying to become a Christian, and we thought she gave good evidence of a change of heart. She said that after she had tried a long time and had given up every thing she could think of, she heard one Sabbath a voice, while all alone at home, saying, 'Can not you give up your pipe for Jesus?' She arose at once and put it away, and now for three months has had no taste for tobacco. To show her caution, I need only say that for three weeks no one knew of her sacrifice, and then only by accident, and she did not tell me until after six weeks' trial had convinced her that she could stand fast. The children in school have been deeply moved, and for many days, of their own impulse, a band of thirty or more of them devoted the half-hour of recess to a prayer-meeting under their own direction, giving up the opportunity to play and eat their lunch. We have held extra meetings for two months, and the harvest is not all gathered yet, for in different parts of the city new cases of interest are daily found, and the Spirit of the Lord has evidently gone before to prepare the way for his truth. The first communion of this church was celebrated five years ago, and at its anniversary yesterday, instead of ten, the number was *one hundred and sixteen*, of whom ninety sat down together. These have been years of waiting and hard labor, filled with difficulties and anxieties, and not free from heavy burdens of sorrow, but the good hand of the Lord has been upon us, and we take courage, and in the name of the Lord set up our Ebenezer. Very truly yours, C. W. FRANCIS."

Chattanooga, Tenn.

Brother Tade writes:

EBENEZER.

"The First Congregational Church of Chattanooga, Tenn., was organized June 9th, 1867, with both white and colored members. We have since received additions from both classes. One specialty of our mission is to war against the demon of caste.

"The church was born in a school-house, and there nourished for four years. During this time our prayer-meetings were well attended; and we had the largest and perhaps the best Sabbath-school in the city.

"We had also a temperance society, composed mainly of the young, which has been a power for good, not only in this place, but in the adjoining States. It is known as the 'Band of Hope.' All its members are pledged against the use of tobacco, and strong drink, and profanity. This short creed has been nobly honored by a very large per cent of all the members; and has been as ballast to our little ship—the church.

THE MEETING-HOUSE, AND HOW WE GOT IT.

"Our hearts early began to long for a sanctuary. And in Brother C——'s first visit we were encouraged to move forward; 'for the AMERICAN MISSIONARY ASSOCIATION will help you.' So we began to lay by on the first day of the week as the Lord prospered; and soon we had enough to pay for a good lot, well located; and the pennies were saved and brought in, till we had $350. Then through our friend, General Howard's mother, we received from a good widow lady of Illinois $100—a valuable 'mite'—and we said the Lord has prospered us, therefore, we, his servants, will arise and build.

HOW IT WAS DONE.

"July 25th, 1871, the first sill of a building 36x70 feet was put in place, and in just four weeks we had meeting and Sabbath-school in our new house, because the brethren and sisters had a mind to work; for while the brethren labored, the sisters brought on the well-stored baskets, and right merrily did hammers ring late and early.

HOW IT LOOKS.

"It fronts east; is eighteen feet between floor and ceiling; has a semi-gothic roof, self-supporting, and instead of a bell-tower, a heavy cross, surmounted by a large index hand pointing upward. The audience room is 36x60 feet. The pulpit is in a recess, and a door on either side opens into two small rooms, ten by twelve and a half feet; one is a library-room and the other a pastor's study.

Four new Churches have been organized during the year. These are at Decatur, Ala., Crossville, Deer Lodge and Pine Mountain, Tenn. A fine church edifice has also been erected in Ironaton, Ala., which is soon to be dedicated. The members have sacrificed nobly to secure it. The church at Meridian has united with the Association in the erection of a beautiful house of worship which, with the new school and the teachers' home, will be ready in a few weeks for occupancy. The church at Knoxville has been enlarged and is practically new. It will soon be re-dedicated. The church at Pine Mountain is a year old; is already the center of four Sunday-schools, with an attendance of 415 children, only 10 of whom had ever been in a Sunday-school before.

Revivals of religious interest have been reported from our churches in Washington, Wilmington, Charleston, Talladega, Mobile, Athens, Marion, Selma, Birmingham and New Orleans. Those of the churches which are side by side with our educational institutions are most hopeful; but wherever we have planted churches, they stand forth to represent the ethics of Christianity, the purity and truth of character which must be contained in a worthy discipleship. A large proportion of our pastors are children of the A. M. A. Parsonages have been built for our churches in Mobile, Ala., and in Dallas, Texas.

MOUNTAIN WORK.

This year has laid great emphasis on the fact that we have entered, in the Southern mountains, a missionary field of vast importance, pressing needs and unbounded hopefulness. We have in this region, where a few years ago there was nothing, two normal schools, two academies, five common schools, and twenty churches.

In a territory five hundred miles long, and more than two hundred miles broad—twice the size of all New England—are at least between three and four hundred counties with a population greater than that of Maine, New Hampshire, Vermont, Rhode Island and Connecticut combined, without schools worthy of the name, without Sunday-schools, without prayer meetings, without an educated, spiritual, or even moral ministry, without a weekly Sabbath religious service of any kind, or any of the institutions of the gospel which really elevate them. They have a religion which is not a pure Christianity and which does not even involve morality.

The Christian work, lately introduced and already done among them, demonstrates that they are capable of a rapid and radical change, when once the vivifying touch of the gospel has reached their hearts.

Instead of twenty Congregational churches among them, there is room for a thousand, and instead of nine Christian schools, if there were twenty-five normal schools, it would be only one to each hundred thousand people; and if there were a hundred common schools, there would be one to each three or four counties for models. There should be one good college. If

there were Congregational churches in this region in the same proportion as in New England there would be a full thousand. If they were in the same proportion as Connecticut, there would be twelve hundred churches; as New Hampshire, thirteen hundred; as Vermont, sixteen hundred.

Congregationalism goes to these people as the representative of pure, intelligent and progressive Christianity. We can gather them into schools, Sunday-schools and churches, anywhere where we can put a Christian worker. Our only limit is consecrated workers and the support for them. The field is as ripe this very day for a thousand as for a score. But the school and the church must go together.

This is one of the richest of the mineral regions of the world. Great forests of black walnut, poplar, and other valuable timber, are awaiting the woodman's ax and the lumberman's mill. Railroads are either built, building or planned for every part, to carry away its wonderful natural resources. The people are poor, but the land is rich, and a few years hence will see wealth in the place of poverty, in the hands of either the natives, or those who will have displaced them. All the motives which urge the establishment of the church and the school for the incoming population of the West, press us to build them in this great empire of the South; and they become doubly imperative when we take into account the fact that a population of between two and three millions is already in the land and needs to be saved now. The motives for home and foreign missions are thus combined, and impelling us for Christ's sake, for humanity's sake, and for our country's sake, to give the gospel to this people.

We are not building pauper institutions in this mountain country to be forever a dead weight for the Northern churches to carry, but institutions which will very speedily take care of themselves, and give to others as they have received.

This is a portion of the South where slavery scarcely existed. When war came, it was loyal to the Union almost to a man. This fact shows that they have a natural affiliation with "Northern ideas." The caste spirit is among them—as it is indeed in the North to some extent—but it much more readily yields to reason and loving teaching than in other portions of the South. Vigorous and extensive missionary work can and will mould the ideas and sentiments of this whole region, and thus establish no-caste churches and schools, where they would demonstrate to the South that they do not carry with them social disorder and every baleful influence.

Amid the success, joy and hopefulness of the year's work, came the affliction of the shooting of Prof. George Lawrence, while about his duties in our school in Jellico, Tenn. It was the work of a miserable creature whose brain was fired with whiskey, and who was urged on by the saloon element as a retaliation for earnest temperance work. After long and anxious weeks of intense suffering, a brave fight against death proved successful, and we now hope that our missionary's life is spared for many years

of usefulness. Nearly a hundred men have been shot already in this one place, and the place itself is not more than six years old. Is it strange that these mountain people who have a glimpse of better things, are appealing to us every week of the year to plant institutions among them?

Is it not the voice of Christ clearly commanding us to possess and subdue this land, and to transform it into a part of his peaceful and beneficent Kingdom, which shall join hands with us to pass on the torch of Christ to others yet in darkness?

THE INDIANS.

The people of America are determined to press the Indian problem to a speedy solution. Provision has been made for giving lands in severalty, and the next great movement should be to induce the Government to provide secular education, and the churches to furnish religious instruction to all the Indians. The American Missionary Association, during the year, has responded to this new impulse by enlarging its work—in the opening of new stations, in the erection of new buildings, and in the appointment of more missionaries and teachers.

At the Santee Agency, Nebraska, our oldest mission station and school has had marked prosperity in its normal, theological and industrial departments, and, better than all, in a deep and wide-spread religious interest that has pervaded the school and the church. The new building, named Whitney Hall—from its giver—has been erected, affording accommodations for twenty-two of the larger and more advanced pupils, and furnishing rooms for the treasurer's family. A liberal gift from Mrs. Henry Perkins, of Hartford, Conn., provides, for the present at least, for the running expenses of the Boys' Hall, and, in appreciation of the gift, and of the interest in the school which the gift implies, the building will hereafter be called Perkins Hall.

At Oahe, Dakota, on the beautiful Peoria Bottom, both the school and church have prospered. The school is crowded to its utmost capacity and a greater number of pupils has been granted in the contract with the Government. A new building is urgently called for. The closing exercises of the school were attended by a picturesque group of three or four hundred Indians, who were encamped around the station. Some of these came a hundred and twenty-five miles to attend the exercises.

One marked feature in the enlargement of the work has been the opening of two more Central Stations: one at Rosebud Agency, the other located at Fort Yates, near the junction of the Grand River with the Missouri. The new mission house has been built, and by the aid of special gifts from benevolent friends at the East, a commodious building has been erected for a hospital.

A peculiar and very interesting feature of our Indian work is the out-stations, located remote from the Central Stations. These stations, numbering

twenty-one, have been hindered and also enlarged during the past year. The hindrance came from the interference of the Government. In its well-intended zeal for the introduction of the English language, it surpassed the limits which experience had fixed, by requiring that the vernacular should not be taught, nor even spoken, in any Indian schools on the Reservation, including these mission stations, which were wholly sustained by benevolent funds. Under this ruling, thirteen stations were closed from September to January. But the remonstrances coming from almost every denomination of Christians in the land induced the Government to modify its orders, and the schools have all been re-opened.

Some new buildings have been erected on this part of the field—a new house for dwelling and school on the Grand River, and a cheap structure at the Cheyenne River Agency, in which religious services are held at the times for the disbursement of the rations, when large numbers of the Indians assemble and remain for many days. A new impulse has been given to this out-station work by contributions received at one of the missionary meetings in Northfield, Mass. Four new stations were provided for at that time by the contribution of $400 for a building at each station, and $300 for the support of the teacher. One was the gift of Mr. Moody, another of Mr. Sankey, whose names these two stations will bear.

Fort Berthold, in the northern part of Dakota, has authorization from the Government for a larger number of pupils under contract than last year. But our exigencies require for this only a few and inexpensive repairs and additions to be made on the buildings.

The Skokomish mission continues its stable progress. The missionary, Rev. Myron Eells, has been tempted during the past year by several calls to enter more lucrative fields of service, but his attachment to the work, begun by his most honored father, and continued by himself, is so great that he prefers to remain with his people, and to aid them in their progress in civil and Christian life.

The Indian school at Santa Fé, New Mexico, has had some changes, but the arrangement between the Association and the trustees is continued, and the school, under the charge of Prof. Elmore Chase, maintains its useful service in the training of the children of the Apaches, one of the most hopeful and promising tribes of Indians on the continent.

THE CHINESE.

The special interest of the year centres in the evangelistic work that was commenced early in the winter. Of our 39 workers reported, fourteen are Chinamen, who have been converted in our schools. Two of these brethren were set apart last December as special evangelists, one going to our missions in Southern California, and the other to our more Northern missions. Subsequently another one entered the field. The intention was to give one month of service at each mission, and the gratifying experience has been

that at no point has this one month been deemed sufficient. At the end of five months the harvest reported was forty souls brought to repentance.

Three new missions are upon our list this year; those at Los Angeles, San Buenaventura, and Tucson. At Los Angeles no less than 75 pupils were enrolled the first month, and at all these places Christian Associations have been formed.

A minister on the Pacific Coast not in connection with our schools, after giving a sketch of work accomplished which could not be tabulated, says: "Socially, intellectually, spiritually, the Chinese mission school does its beneficent work. But everything is made but the means to the spiritual end. The whole drift of the teaching, the songs, the pictures, the Scripture text, is to make known Christ. Every evening's lesson ends with worship. In no year, may I add, have there been so many conversions among the Chinese on this coast as in the one just passed."

WOMAN'S BUREAU.

There are thirteen Woman's State Organizations which co-operate with us in our missionary work. These are in Maine, Vermont, Connecticut, New York, Alabama, Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Kansas and South Dakota. Other States, also, not yet organized, are assisting in definite lines, as Massachusetts and New Hampshire. Our Bureau of Woman's Work has for many years proved its wisdom. The state of black womanhood and girlhood taken together is pitiful. The permanent and uplifting Christianization and civilization to be engrafted on the Negro race in this land, can come only as the womanhood of that people is imbued with right principles and led to right practices. Unless the life of the woman is reached and saved, there can be no true religion, family life, or social status. Hence our industrial and boarding schools for the training of girls in domestic work, in the trades of dressmaking and such like, in the art of cooking, the cultivation of small fruits and flowers, so that the sacred influences of Christianity shall circle around the thousand firesides where now everything is coarse, and ignorant, and senseless. With our large corps of lady teachers, the Woman's Bureau, as an intermediary between the Woman's State Association and their sisters who are teaching in the field, and the women and girls to whom they are sent, has proved during the year its increasing efficiency.

FINANCES.

The receipts have been, $320,953.42, which with the balance on hand, September 30th, 1887, of $2,193.80, makes a total of $323,147.22. We have received in addition to this $1,000 for an Endownment Fund. The total disbursements for the year have been $328,788.43. The churches through the National Council have asked us to keep abreast with the providence

of God. "It is our duty," said the Ohio State Association, "to see that this great work in which we have borne so large and honorable a part, halt not, nor slacken in its energy because of our failure to keep its treasury replenished and its faithful laborers re-enforced and supported by our gifts and our prayers."

Said our good friend, the *Congregationalist*, in an editorial after our inspiring meeting at Portland in October last: "Never did the magnitude of the field, and the complex character of its labors, appear in such startling lines. Either of the four departments of labor demands the money and the force which is distributed among all. But, in the providence of God, this society is called upon to prosecute this fourfold work. It cannot abandon a single field and must not be asked to. It can do in the next five years a work for Christianity and for Congregationalism in the South and West which will tell on the coming century. As Christians, and as Congregational Christians, we must see to it that it be not obliged to pinch its workers and to turn away from promising openings in order to keep free from debt the coming year."

Thus charged, we have yet gone within our instructions. We have made every dollar do more than its work. We have gathered up the fragments that nothing be lost; and yet to-day our payments anticipate our receipts by the sum of $5,641.21. We do not regret the anxiety and pain which it has cost us to effect what we have. The generous words of sympathy and confidence that have come to us of late, with noble gifts, large and small, repay the solicitude and incessant care. We thank God and his people, and hold firmly our faith in Him who said, "Knock, and it shall be opened unto you." He opened the door. Our faith is in Him who also said, "Ask, and ye shall receive."

The year opened with the Association bereft of its honored President. We come to this new year happy in our choice of the Rev. Wm. M. Taylor, D.D., of New York, to fill this most important position. In his acceptance we congratulate the Association.

Since the year began, the churches have missed the stirring appeals of our beloved Secretary Powell, who had the especial oversight and burden of the collecting fields. Such a live as that of James Powell is not common. It was a grand sacrifice of undeviating love for those whose poverty made him a debtor to them. His consecration will not be forgotten.

His sudden departure—our great bereavement—made necessary the transfer of the Rev. C. J. Ryder from the field to the District Secretaryship of the Eastern District in New England, who has brought with his energy and zeal such an experience, and personal knowledge of the entire field, as to insure him the most hearty welcome and co-operation on the part of our pastors and churches.

The Rev. F. E. Jenkins, a graduate of Williams College and of Hartford Theological Seminary, for some time earnestly engaged in our Southern work, has been appointed a field superintendent for personal examination and supervision of our churches and schools, and has already entered upon his duties.

The Association, with its Superintendents continually in the field, who report every fact to the Secretaries at the office, who in turn submit the entire work to the churches, is thus continually made better prepared to direct the sacrifices of the benevolent in ways that shall not be irresponsible or unwise, than those which are subject to no such scrutiny or supervision, and are held to no responsibility. Much less money would be diverted from this authorized and recognized servant of the Congregational Churches, and far greater efficiency would be secured, if our friends would remember that their own ordained agency can open as many missions as they will make possible, which shall have, at least, one advantage over independent and unsupervised work, in that, through us, they shall be under your own constant Christian watch and care.

We may not close this review of our year's work and attendant suggestions without remembrance of our indebtedness to the American Bible Society, for its grant of Bibles; to the Congregational Sunday-school and Publishing Society for the help given to our struggling churches and Sunday-schools in its grant of books and lesson helps. We rejoice in the unity of our societies, which make all one in the blending of the parts for the great common purpose of redeeming the lost and gathering them into the family of Christ.

MEMENTOS OF OUR DEAD.

Rev. James Powell, D.D., died on the morning of December 27, 1887, after a short illness. The day of his death was thus near the forty-fifth anniversary of his birth, which was on the Christmas day of 1842. The most joyful festival in the Christian annals aptly typified his cheerful life, his bright hope in Christ and his warm devotion to his service. Dr. Powell was a native of Wales. He came to this country at an early age, graduated from Dartmouth College in 1866 and from Andover Theological Seminary in 1869, was installed pastor of the church in Newburyport, Mass., in the same year, and remained there till 1873. In the latter part of that year he entered the service of the Association as District Secretary for Connecticut and New York; a year later he was appointed District Secretary for the Western Department, remaining there nearly ten years, until he came to New York as a Corresponding Secretary, holding this office when he died. Thus nearly all his active life was spent in the service of the Association, rising steadily step by step in his position, and adorning each by his marvelous eloquence, his social magnetism and his abundant labors.

Rev. William H. Ellis died Nov. 28, 1887, aged thirty-five years and six months. He entered the service of the Association in 1878, and at the time of his death he was pastor of the church and teacher of the school in Troy, N. C. He was a graduate of Williams College, and his work for the Association was characterised by self-denial, patience and faithfulness.

Mr. William L. Clark, who passed away in November, 1878, was one of the early, self-denying and efficient workers of the A. M. A. in the South. He entered the service in 1868 as a teacher in Bainbridge, Ga., and was subsequently at Thomasville and Atlanta. Afterwards he was for a time editor and publisher of a paper devoted to the interests of the colored people.

Hon. Alfred S. Barnes, after an illness extending over five months at his residence in Brooklyn, N. Y., finished his earthly life Feb. 17, 1888, at the age of 71 years. Mr. Barnes was a member of the Executive Committee of the A. M. A. for nineteen years. He was a wise counsellor, large minded, and in deep sympathy with every form of philanthropic and Christian work. He was the founder of one of the prominent publishing houses in this country.

Mrs. L. A. Orr passed suddenly from earth, July 15th, as the result of an accident while riding out the day before. Mrs. Orr came into the work of the Association with her husband at Talladega, Ala., and was a valued assistant by her social gifts and her services in the institution, and by her mission school labors outside.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

It is fitting that woman should have a part in a work that finds its centre of operations in Christian schools and homes for the training of the exceptional classes reached by the American Missionary Association.

Let us not forget that the Indians for whom we work have been excluded from our civilized communities, until it is difficult to win them to our customs, our language and our religion; that until only about twenty-five years ago, generation after generation of our colored people had been born to bondage, and had groaned its hopeless life away in far greater misery than the same conditions brought in uncivilized Africa—misery made deeper and keener by contrasts in civilized America. Is it a wonder that the women of a slave race lost their womanly instincts; that the moral nature was blunted and marred; that the mind became impoverished, the heart a waste place for poisonous weeds to grow?

Let us not forget that the mountain people have been passed by, until shrinking farther and farther into the seclusion of their hills and ravines, and living unto themselves, they have lost the sturdy qualities of their ancestors.

What kind of homes do we find among these people, where the children with their impressible minds are receiving their first instruction?

Our teacher is invited to visit the home of a Kentucky girl, one somewhat above the average. Beautiful for situation, up a winding road, past cascades and mountain waterfalls, upon a high plateau the home is found—a box house, one room, no windows, two beds, four chairs, a table, a few dishes, father, mother, seven children, dogs, cats, and chickens. At retiring hour the teacher is pointed to the corner and is told she is to sleep there. A pile of dirty, ragged quilts are pulled out from under the beds, some bags and rags rolled for pillows, and the family dispose of themselves for the night, with no change of clothing, scarcely the removal of shoes. Change the box house to a tent, put the fire in the centre, and with less furniture, but no more smoke or dirt, you have the tepee home of the Indian. Match the dilapidation and the dirt, the narrow quarters and the large family, and you have the cabin home in the Georgia swamps and the lowlands of Louisiana. The conditions in the main are the same—an untutored father and mother, no books, no pictures, no newspapers, no clean clothes, no Sunday, no God.

At first sight our sympathies are aroused by the lack of all ordinary comforts and conveniences of home life, but transplant the family into a neat

cottage, suitably furnished for a home, explaining to them its advantages and uses, and let us see if thus we have met the need. What a disappointment! Their old habits still cling to them. They do not know the names or use of the kitchen utensils; they have no proper knowledge of cooking, no orderly habits; there is no family or personal reserve. There are books and newspapers, but they cannot read them, or cannot read intelligently because of their meagre vocabulary. Evidently the real degradation of these people does not lie wholly in the poor cabins or tents, the scant furniture, the ragged clothing, the shiftlessness and poverty. It is deep in the nature, and far harder to overcome than any outward conditions.

We want to help them: we ought to help them. For what were we nurtured and shielded in Christian homes; why taught self-restraint, self-reliance, the law of God as applied to our duty to ourselves and our neighbors? Why have our hands been trained to skillful work, our minds opened to knowledge, if not to make these our talents ten more by their exercise in behalf of such needy ones? But how shall we convey to them the blessings of intelligent, Christian home life? I am sure every womanly heart gives the same response: through the children.

That is our way—the foundation of the broad work of this Association. We cannot expect the mothers to teach their children what they do not know themselves, have never seen and cannot understand. So we bring the youth out of these homes, cut off as far as possible from their low surroundings, into our missionary schools, where they are lifted into a purer atmosphere and are brought into daily contact with refined Christian womanhood. Here mind and heart and hand are trained. Not only do they learn habits of forethought and industry, but by the blessing of the Holy Spirit very many of them learn the saving power there is in Jesus Christ. Ten thousand youth we have thus reached within the last year. Is it not a grand work, worthy your heartiest support? There is encouragement in all our fields, but especially now in what is accomplished for the girls of the colored race. Their perils are peculiar. Your hearts would ache could you know all the dangers that encompass them. They are beset on every hand. Not a girl in our schools is safe. They, of all others, are the ones that are tried, tempted, allured. Do they go out to teach, they are watched, written to, harassed, and only as strong in God's strength and deliverance can they escape. When you think of the snares set for these girls, and that no father or brother may even yet dare defend them, and when you know that there are those—yes, very many—who, guided by Christian teachers stand firm in the purity of their womanhood, clinging to the Everlasting Arm, how plain it is that God has a plan, a purpose for this race, when we shall have fulfilled our duty to them, and when their fiery furnace of trial shall have done its work!

And these people are not in Asia, or Africa, or the Islands of the Sea. They are within our own domain—ten millions of them—a constant reminder of our duty, a threat of danger if duty is neglected. You may say, what

are ten thousand youth among ten millions? They are the leaven, which, if a woman take and properly direct shall leaven the whole mass. The American Missionary Association has these youth, and through these, access to larger numbers. It has been no easy matter to win the alienated Indian until he would give up his boys and girls to our care; nor to break through the ignorant pride and reserve of the mountaineers; or even to wisely direct the impulsive, selfishly ambitious, undisciplined colored people. But it has been done. Our school homes are there, upon the sure foundation of gospel, no-caste principles, and we need the help of every Christian woman in the land to sustain what has been established at such painstaking and cost, and to meet the demand for the new phases of help that can now be given.

That some of our church woman in the North are interested, is shown by the twenty-eight thousand dollars of contributions received from them during the past year. That they are alive to the advantage of reaching this field through the American Missionary Association and thus keeping in sympathy with the work of the churches in their annual contributions, is shown in the formation of State Unions, for direct co-operation with us. We consider it especially favorable that the purpose of these State organizations is to increase the flow of money and other forms of helpfulness through the regular channels to this part of the home field; that thus the young people and strangers who are gathered into the church auxiliaries are being interested in the history and work of the American Missionary Association and that the children—the future church members—also are learning to give to it, for the sake of the people to whom it ministers.

It has been a great help to us, that in the past year the Woman's Aid of Maine sustained four teachers, that the Woman's Aid of Vermont contributed so faithfully to their adopted school at McIntosh, Ga., and Connecticut ladies to the Industrial School for colored girls in Thomasville. We cannot speak too highly of the efficiency of the New York Woman's Union, which pledges us a definite sum, increasing the amount annually, and keeping its pledge. The Ohio Union has sustained Miss Collins' mission in Dakota and a teacher in the South. The Minnesota Union met nearly two-thirds the cost of our school at Jonesboro', Tenn., and the Iowa Union more than one-third the expense of Beach Institute, Savannah, Ga. The ladies of other States have helped in the girls' department of our school at Tougaloo, Miss., the schools at Athens and Mobile, Ala., Austin, Tex., Williamsburg, Ky. and Santee Agency, Neb. These friends have been in communication with the schools they have aided, learning of the needs and economical measures of help. They have been permitted to know for themselves the hopeful results of patient Christian endeavor. For many of our scholars are beginning quietly and persistently to do noble Christian work in the locality in which they live, relieving the destitute, reading, singing, praying with the sick and infirm and themselves growing stronger and wiser in religious work every day. There are many who appreciate and long for a better and purer life

for their own people, and they are doing much to elevate the tone of society. They are the leaven. They can transform the home life—to some extent the old homes—but in much larger degree the new, in giving intelligent parentage to the little ones of their own households.

In order to make the work so well begun tell most for the future, the woman's skill is required in its every phase. The homes must have their visitors, schools their teachers; pastors urgently call for the special missionary. There are those who are willing to go. Will the ladies of the churches provide the means? Will you Christian women—the women of our churches, come to the aid of the American Missionary Association, in support of your sisters in the field? If you will do this, we shall have no more debt. If you will do this, there will be far less of heart-aching denial to those who plead with us year by year to send them just one—only one Christian woman to guide and teach.

It costs but four hundred dollar a missionary. Yet of those who have been appointed for the new year—some already at work, others now on the way—there are one hundred whose support is not yet provided; and only four hundred dollars a missionary! What a glow would enter the hearts of these noble, self-denying women, if from the Woman's Bureau word might go that the ladies of such churches have provided for you, and you, and you! Weary with the constant drain upon mind and heart, as they come in contact with the warped, barren lives of the people whom they would help, how it would refresh them to feel that because they are your missionaries you are working for, thinking of and praying for them. One hundred woman missionaries unprovided for!

At the word of the Lord we put out into the deep and let down the nets. The draught is great, our nets are breaking, and we beckon unto you, our partners in the other boat to come and help us—to share in the work and the reward.

DETAILED REPORT.

SOUTHERN FIELD.

*Rev. C. J. Ryder, Field Superintendent.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, D.D., Nashville, Tenn.; Rev. M. E. Strieby, D.D., New York, N.Y.; Chas. A. Hull, Esq., New York, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.; Rev. A. F. Beard, D.D., Brooklyn, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, D. D., President, and Professor of Mental and Moral Science and Political Economy; Rev. A. K. Spence, M.A., Dean of the Faculty, and Professor of Greek and French; Rev. Henry S. Bennett, M.A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M.A., Professor of Natural Science; Miss Helen C. Morgan, M.A., Professor of Latin; Herbert H. Wright, M.A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M.A., Treasurer; Miss Anna M. Cahill, Instructor in History, English Literature and Book-keeping; Miss Anna T. Ballantine, Principal of Young Ladies' Department, and Instructor in Rhetoric; William R. Morris, M.A., Instructor in Science, Higher Arithmetic, and Violin; Miss Sarah Bowen, Principal of Common English Department; Miss Mary E. Edwards, Instructor in Geography, U. S. History and Drawing; Miss Julia A. Condict, (part of the year), Instructor in Grammar, Composition and Writing; Mrs. Lottie May Penfield, (part of the year), Instructor in Grammar, Composition and Writing; Miss Emily M. Clapp, Instructor in Arithmetic; Miss Mary L. Matthews, in charge of Intermediate School; Mrs. L. R. Green, in charge of Model School and Practice Teaching; Miss Jennie A. Robinson, Instructor in Instrumental Music and Voice Culture; Miss Mary E. Chamberlain, Instructor in Instrumental Music and Harmony; Miss S. M. Wells, Instructor in Nursing and Hygiene; Mrs. W. D. McFarland, Instructor in Cooking and Sewing; Miss Laura A. Parmelee, Matron of Livingstone Hall; Mrs. Lizzie M. Jenkins, Matron of Jubilee Hall.

Students.—College Course, 42; College Preparatory, 43; Normal Course, 46; Common English Department, 179; Intermediate, 54; Model School, 98; Music, 90; Special Students in Theology, 3; (counted twice, 80). Total, 475.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Rev. M. E. Strieby, D.D., New York City; Rev. Cyrus W. Francis, A. M., Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta; Hon. A. E. Buck, A.M., Atlanta; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Sherwood, Tenn.; Gen. J. R. Lewis, Atlanta; Rev. E. J. Penney, Marietta;

* Part of the year.

Rev. George L. Chaney, A.M., Atlanta; William A. Haygood, Esq., Atlanta; Rev. Dana Sherrill, A.M., Marshall, Ill.; Rev. A. F. Beard, D.D., New York City; Rev. C. L. Woodworth, D.D., Boston, Mass.; Rev. Horace Bumstead, D.D., Atlanta; Richard R. Wright, Augusta.

Officers and Instructors.—Thomas N. Chase, A.M., Professor of Greek; Rev. Cyrus W. Francis, A.M., Acting-President, Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, D.D., Professor of Latin; Edgar H. Webster, Principal of Normal Department; Horace M. Sessions, Farm Manager; Clarence C. Tucker, Superintendent of Mechanical Department; John W. Young, A.B., Tutor in Latin and Mathematics; Chas. D. Alvord, B.S., Assistant in Mechanical Department; Mrs. Lucy E. Case, Matron in South Hall; Miss Julia N. Cole, Teacher of Latin and English; Miss Mary E. Sands, Teacher of English Branches; Miss Ella W. Moore, Teacher of Drawing; Miss Margaret Neel, Teacher of Reading and Elocution; Miss Rebecca Massey, Teacher of Music; Miss Fannie M. Andrews, Registrar and Assistant; Mrs. Hattie W. Chase, Teacher of Grammar and Science; Miss Eliza H. Merrill, Teacher of Geography and History; Elma A. Stone, Teacher of Arithmetic; Mrs. Clinton C. Hendry, Teacher of Cooking and Sewing; Mrs. Jane T. Ware, Librarian; Miss Susan A. Cooley, Preceptress; Miss Carrie E. Jones, Teacher of Primary School; Miss M. Agnes Tuck, Matron in North Hall.

Students.—College Course, 24; Preparatory, 28; Normal Course, 110; Grammar, School, 252; Primary School, 104; Total, 518.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Rev. A. F. Beard, D.D., Brooklyn, N. Y.; Rev. W. H. Ward, D.D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, D.D., Talladega; Rev. H. S. DeForest, D.D., Talladega; Rev. J. W. Cooper, D.D., New Britain, Conn.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D.D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. DeForest, D.D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, D.D., Instructor in Theology; Jesse Bailey, A.B., Principal, Mathematics and Elocution; Chas. H. Clarke, A.B., Latin and Greek; Edwin C. Silsby, Treasurer; John Orr, Superintendent in Mechanics; Edgar A. Bishop, B.S., Superintendent of Agricultural Department; Miss Lucy F. Partridge, English Literature and Language; Miss Helen M. Andrews, School Economy, Methods, and Critic Teacher in Practice Department; Miss May L. Phillips, Grammar, History, Writing and Elementary Science in Grammar Grades; Miss Jennie A. Ainsworth, Arithmetic, Geography, Reading and Spelling in Grammer Grades; Miss Clara O. Rindge, Intermediate Grades in Cassedy School; Miss I. Mary Crane, Primary Grades in Cassedy School; Miss L. E. Aldridge, Vocal and Instrumental Music; Miss Sarah J. Elder, Teacher of Girls' Industrial Classes and Night School; Miss Alice F. Topping, Preceptress and Matron of Foster Hall; Miss Frances L. Yeomans, Matron of Stone Hall.

Students.—Theological, 14; College Preparatory Department, 9; Normal Department, 35; Grammar Department, 72; Intermediate, 153; Primary Department, 127; Night School, 19; Instrumental Music, 15; (counted twice, 40). Total, 404.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. C. J. Ryder, Boston, Mass.;

Rev. William H. Willcox, D.D., Malden, Mass.; Pres. R. C. Hitchcock, New Orleans; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., Cambridge, Mass.; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. F. L. Ferguson, New Orleans; B. D. Wood, Esq., New Orleans; Hon. J. S. Whitaker, New Orleans; Jos. N. Allen, Esq., Enfield, Conn.

Instructors.—Rev. R. C. Hitchcock, A. M., President and Professor of Rhetoric and School Economy; Rev. M. L. Berger, D.D., Dean of Theological Department and Professor of Moral and Mental Science; Samuel H. Bishop, A. B., Professor of Greek and Latin; Edwin J. Pond, Treasurer and Professor of Mathematics; Miss Alice Shovelton, Teacher in Normal Department; Mrs. Edwin J. Pond, Teacher in Grammar Department; Miss Anna F. Condict, B. S., Teacher in Grammar Department; Miss Olive A. Thompson, Teacher in Intermediate Department; Mrs. R. C. Hitchcock, Teacher in Intermediate Department; Miss Ella Samson, Teacher in Primary Department; Miss May O. Johnson, Teacher in Primary Department; Miss Eugenia Northrop, Music Teacher; Miss Jennie Fyfe, Preceptress; Miss Sibyl M. Noble, Matron, Stone Hall; Miss Sarah A. Coffin, Matron, Whitin Hall; Mr. E. C. Rose, Superintendent Industrial Department; Mr. Jas. D. Gordon, Instructor in Printing. Theological Department.—Rev. R. C. Hitchcock, A. M., Professor of Sacred Rhetoric; Rev. M. L. Berger, D. D., (Dean), Professor of Systematic Theology, and in charge of Supplementary Studies.

Students.—Law Department, 73; Theological Department, 17; Classical and Normal Department, 67; Grammar Department, 116; Intermediate Department, 237; Primary, 89; Music, 32; (counted twice, 62). Total, 569.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Gen. C. H. Howard, Rev. J. E. Rankin, D.D., H. W. Hubbard, Rev. L. J. Scurlock, Rev. E. M. Cravath, William S. Lemly, S. S. Marples, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D. D., Charles L. Mead, Aaron Carter, Rev. Addison P. Foster, D.D., Rev. A. F. Beard, D.D., Rev. John A. Hamilton.

Instructors.—Rev. Frank G. Woodworth, A.M., President and Principal, Bible, Mental and Moral Philosophy; Albert S. Hill, Assistant Principal, Natural Sciences and Mathematics; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department and Matron in Boarding Hall; Miss Julia A. Sauntry, Didactics and Literature; Miss Gertrude Sammons, Grammar Department; Miss Sara J. Humphrey, Grammar and Intermediate Departments; Miss Annie L. Harwood, Intermediate Department; Miss Clara L. Walker, Primary Department; Miss Nellie L. Ruddock, Vocal and Instrumental Music; Miss Juliette P. Bradshaw, (part of the year) and Mrs. A. V. Whiting (part of the year), Matron in Strieby Hall and Teacher of Night School; Mrs. Wm. D. Hitchcock, Sewing and Fitting; Wm. H. Bishop, B.S., Agriculture; Henry P. Kennedy, Carpentry; Jacob C. Klein, Blacksmithing and Wheelwrighting; Wm. D. Hitchcock, Tinsmithing.

Students.—Biblical, 3; Normal, 25; Grammar, 40; Intermediate, 118; Primary, 129; Not strictly graded, 11. Total, 326.

Tillotson Collegiate and Normal Institute, Austin, Tex,

Trustees.—Chas. A. Hull, Esq., New York; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Bev. M. E. Strieby, D.D., New York; E. B. Monroe, Esq., Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, Gen. E. S. Greeley.

Instructors and Managers.—Rev. Henry L. Hubbell, D.D., President; Mr. B. M. Weld, Principal; Miss Fannie J. Webster, Teacher of History and Reading; Miss Emma F. Newton, Teacher of Arithmetic and Physical Geography; Miss Clara M. Hubbell, Teacher of Greek and English Grammar; Miss Florence A. Sperry and Mrs. Ella S. Campbell, Teachers of Intermediate Course; Miss Phebe B. Parsons, Teacher of Vocal and Instrumental Music; Miss Rose M. Kinney, Preceptress; Miss Caroline M. Park, Matron; Miss Martha J. Adams, Special Missionary.

Students.—College Preparatory, 8; Normal, 9; Grammar Department, 61; Intermediate, 47; Primary 9; Music Scholars, 24; (counted twice, 27); Total, 131.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C.; Rev. S. M. Newman, D. D., Washington, D. C.; Rev. John G. Butler, D.D., Washington, D. C.; Rev. A. W. Pitzer, D.D., Washington, D. C.; Rev. G. W. Moore, Washington, D. C.

Number of Students, 38.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss Alice M. Beach, Cortland, N. Y.; Miss H. L. Fitts, Candia, N. H.; Miss Cora M. Rogers, Springfield, Vt.; Miss Louise Denton, Hempstead, L. I.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss C. A. Lewis, Columbus, O.; Mrs. George G. Woodard, Weymouth, Mass.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of Pupils, 312, (Normal, 7); number in Sunday-school, 300.

Avery Institute, Charleston, S. C.

Principal.—Mr. M. A. Holmes, Lee, Mass.

Assistants.—Miss Martha J. Davis, Dunstable, Mass.; Miss J. E. Fahnestock, Lewiston, Ill.; Edward A. Lawrence, Charleston, S. C., Miss Bessie C. Bechan, Fergus, Ont.; Miss Mary J. Steiger, Westfield, Mass.; Miss Mary L. Deas, Charleston, S. C.; Mrs. M. A. Holmes, Lee, Mass.

Number of Pupils, 307, (Normal, 69); number in Sunday-school, 223.

Brewer Normal School, Greenwood, S. C.

Teachers.—Rev. J. E. B. Jewett, Pepperell, Mass.; Mrs. J. E. B. Jewett, Pepperell, Mass.; Mrs. M. M. Pond, Pepperell, Mass.

Number of Pupils, 158, (Normal, 15); number in Sunday-school, 223.

Storrs School, Atlanta, Ga.

Principal.—Mrs. Hattie I. Miller, East Corinth, Vt.

Assistants.—Miss I. M. Tindall, Pontiac, Ill.; Miss Amelia L. Ferris, Oneida, Ill.; Miss Nellie S. Donnell, Bath, Me.; Miss Lizzie I. Clark, Simons, O.; Miss Caledonia Phillips, Cannonsburg, Pa.; Miss A. H. Levering, Philadelphia, Pa.; Miss Nellie L. Cloudman, South Windham, Mass.; Miss Nellie E. Blood, Pepperell, Mass.

Special Missionary.—Miss Lizzie Stevenson, Bellefontaine, O.

Number of Pupils, 589.

Lewis Normal Institute, Macon, Ga.

Principal.—Mrs. Liva A. Shaw, Owego, N. Y.

Assistants.—Miss E. L. Patten, Somers, Conn.; Miss E. B. Scobie, Peninsula, O.; Miss Annie Doyen, Antioch, Ill.; Miss S. F. Clark, Medina, O.; Miss Jennie Woodruff, Berea, Ky.; Mrs. Grace M. Rose, Poquonock, Conn.; Mrs. F. E. Greene, Rochester, N. Y.; Miss M. A. Glassburn, Gallipolis, O.

Industrial Teacher.—Mr. C. F. Robinson, Syracuse, N. Y.

Number of pupils, 372, (Normal, 17); number in Sunday-school, 200.

Beach Institute, Savannah, Ga.

Principal.—Miss A. A. Holmes, Lee, Mass.

Assistants.—Miss M. A. Lyman, Huntingdon, Mass.; Miss M. R. Montgomery, Arlington, N. J.; Miss C. M. Dox, Kalamazoo, Mich.; Miss M. M. Foote, Norwich, N. Y.; Miss H. I. Martin, South Lee, Mass.; Miss H. M. Hegeman, City Island, N. Y.; Miss A. D. Gerrish, Warren, Mass.

Number of pupils, 321, (Normal, 13); number in Sunday-school, 270.

Dorchester Academy, McIntosh, Ga.

Teachers.—Miss Elizabeth Plimpton, Walpole, Mass.; Miss Mary E. Ayer, Brookfield, Mass.; Miss Lizzie H. Kuhl, Lawrenceville, Pa.; Miss Mary A. Cutler, Greenwich Village, Mass.

Number of pupils, 248; number in Sunday-school, 476.

Normal and Industrial School, Thomasville, Ga.

Principal.—Mrs. W. L. Gordon, Richmond, Mich.

Assistants.—Miss Mary Howard Nutting, Randolph, Vt.; Miss Julia A. Goodwin, Mason, N. H.; Miss Anna M. Poppino, New Wilmington, Pa.; Miss Mary E. Pomroy, Elyria, O.; Miss Kate I. Fowler, Kenosha, Wis.; Miss Amelia Knapp, Greenwich, Conn.

Number of pupils, 367; number in Sunday-school, 108.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Villa D. Crumb, Norwich, N. Y.; Miss Alice M. Whitsey, Dover, O.; Miss Lila McClelland, Norwood, N. Y.

Number of pupils, 160; (Normal 29); number in Sunday-school, 50.

Emerson Institute, Mobile, Ala.

Principal.—Mr. Geo. P. Armstrong, Speedside, Can.

Assistants.—Mrs. Geo. P. Armstrong, Speedside, Can.; Miss Florence Gill, Oberlin, O.; Miss Isadore M. Caughey, Kingsville, O.; Miss Anna D. Newman, Andover, Mass.; Miss Mary R. Whitcomb, Redfield, Dak.; Miss Harriet B. Clapp, Fulton, N. Y.; Miss H. E. Hood, Milford, N. H.

Matron and Special Missionary.—Miss L. A. Pingree, Denmark, Me.

Number of pupils, 355; (Normal 16); number in Sunday-school, 150.

Marion, Ala.

Teachers.—Rev. A. W. Curtis, Crete, Neb.; Miss M. A. Mason, Westfield, Mass.; Miss Almeda Marston, Oberlin, O.; Miss Clara A. Dole, Oberlin, O.

Number of pupils, 163; (Normal, 20); number in Sunday-school, 80.

LeMoyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.

Assistants.—Mr. Fred R. Nichols, Keene, N. H.; Miss Esther A. Barnes, Tallmadge, O.; Miss Ella Bebout, Thomas, Pa.; Miss Ruth E. Stinson, Woolwich, Me.; Miss M. A. C. Stewart, Wilmot, N. S.; Miss C. S. Goldsmith, Chester, N. H.; Miss Rebecca M. Green, Hamlet, N. Y.; Miss M. A. Kinney, Whitewater, Wis.; Miss Zulee E. Felton, Memphis, Tenn.; Miss Fannie A. McCullough, Memphis, Tenn.; Miss Clara J. Steele, Neodesha, Kan.

Number of pupils, 468; (Normal 176); number in Sunday-school, 480.

Warner Institute, Jonesboro, Tenn.

Teachers.—Mrs. Julia B. Nelson, Red Wing, Minn.; Miss S. Elizabeth Lee, Fulton, N. Y.; Miss Blanche Page, Kewanee, Ill.

Number of pupils, 112; number in Sunday-school, 77.

Normal School, Lexington, Ky.

Instructors.—Rev. Azel Hatch, Oberlin, O.; Miss Flora C. Clough, Plainfield, N. H.; Miss Anna M. Vetter, Oberlin, O.; Miss Mira L. Olmstead, Denver, Col.; Miss Mary A. Peffers, West Hawley, Mass.; Miss Louise C. Holman, Lincoln, Neb.; Miss Anna B. Conklin, Tuscarora, N. Y.

Number of pupils, 300; (Normal, 14.)

Academy, Williamsburgh, Ky.

Principal.—Rev. F. E. Jenkins, S. Coventry, Ct.

Teachers.—Mr. R. E. Dickson, Poquonock, Ct.; Mrs. W. E. Wheeler, Marshfield, Wis.; Miss Maria M. Lickorish, North Ridgeville, O.; Miss M. A. Packard, Williamsburg, Ky.; Mrs. J. P. Hubbard, Hiram, Me.; Mr. Chas. S. Balcombe, Cambridge, Mass.

Number of pupils, 307; (Normal, 14;) number in Sunday-school, 305.

Grand View, Tenn.

Instructors.—Rev. C. B. Riggs, Emmington, Ill.; Mr. E. A. Palmer, Grand View, Tenn.; Miss Mary H. Abbott, Grand View, Tenn.

Number of pupils, 93; number in Sunday-school, 58.

Pleasant Hill, Tenn.

Instructors.—Rev. Benjamin Dodge, Centre Lebanon, Me.; Miss Jeanne A. Calkins, Daysville, N. Y.; Miss E. F. Dodge, Centre Lebanon, Me.

Number of pupils, 76; number in Sunday-school, 75.

III. COMMON SCHOOLS.

North Carolina.

Dudley—Miss Rebecca Goosely, Brooklyn, N. Y.
McLeansville—Mr. Orthy Connet, Solsberry, Ind.
" Miss Nettie Connet, " "
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
" Miss M. E. Wilcox, Madison, O.
Melville—Mr. Sandy Paris, Cedar Cliff, N. C.
" 2nd—Mrs. Sandy Paris, Cedar Cliff, N. C.

Strieby—Mrs. Elinor W. Walden, Strieby, N. C.
Nalls—Mr. M. L. Baldwin, Nalls, N. C.
Troy—Mr. S. D. Leak.
Salem—Mr. R. H. Walden, Salem, N. C.
Oaks—Miss E. W. Douglas, Decorah, Ia.
Hillsboro—Mrs. Carrie E. Jones, Chapel Hill, N. C.

Georgia.

Marietta—Rev. E. J. Penney, Atlanta, Ga.
Athens—Mr. L. S. Clark, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Albany—Mr. William C. Green, Albany, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Mr. J. Lloyd. " "
Cypress Slash—Rev. James S. Walker, Cypress Slash, Ga.
" Mrs. James S. Walker, " "
Marshallville—Mrs. Anna W. Richardson, Marshallville, Ga.
" Mr. Edw. Richardson, " "

Florida.

St. Augustine—Miss Mary E. McLane, New Haven, Ct.
" Miss Alice M. Field, N. Bennington, Vt.

Alabama.

Florence—Rev. D. W. Culp, Florence, Ala.
" Miss Fanny Jones, Florence, Ala.
Anniston—Rev. H. W. Conley, Anniston, Ala.

Texas.

Paris—Mrs. J. R. McLean, Talladega, Ala.
Dodd—Rev. E. E. Sims, Dodd, Tex.
Corpus Christi—Rev. J. W. Strong, Corpus Christi, Tex.
Roxton—Rev. J. R. McLean, Paris, Tex.

Tennessee.

Jellico—Mr. G. W. Lawrence, Hillsdale, Mich.
" Mrs. G. W. Lawrence, " "
Sherwood—Miss Gertrude Bridgman, South Amherst, Mass.
" Miss Mary L. Hubbard, Sunderland, Mass.
Deer Lodge—Miss Lillie E. Dougherty, Deer Lodge, Tenn.
Robbins—Miss Kate B. Clarke, Robbins, Tenn.

Kentucky.

Orlando—Miss Flora M. Cone, Worthington, Minn.
Woodbine—Rev. W. H. Baker.
Rockhold— ——

Arkansas.

Fayetteville—Rev. L. B. Moore, Nashville, Tenn.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Boarding accommodations for	250;	pupils,	475		
Atlanta University, Atlanta, Ga.—	"	"	250	"	518
Talladega College, Talladega, Ala.—	"	"	150	"	403
Tougaloo University, Tougaloo, Miss.—	"	"	165	"	326
Straight University, New Orleans, La.—	"	"	100	"	569
Normal Institute, Austin, Tex.—	"	"	60	"	131= 6

Normal and Graded:

Gregory Institute, Wilmington, N. C.	Pupils,	312	
Avery Institute, Charleston, S. C.	"	307	
Brewer Normal School, Greenwood, S. C.	"	158	
Beach Institute, Savannah, Ga.	"	321	
Dorchester Academy, McIntosh, Ga	"	248	
Storrs School, Atlanta, Ga.	"	589	
Lewis Normal Institute, Macon, Ga.	"	372	
Industrial School, Thomasville, Ga.—Boarding accommodations for 40	"	367	
Trinity School, Athens, Ala.	"	160	
Normal School, Marion, Ala.	"	163	
Emerson Institute, Mobile, Ala.	"	355	
Le Moyne School, Memphis, Tenn.	"	468	
Warner Institute, Jonesboro, Tenn.	"	112	
Grand View, Tenn.	"	92	
Pleasant Hill, Tenn.	"	76	
Lexington, Ky.	"	300	
Williamsburg, Ky.—Boarding accomomdations for 35	"	307=	17
Common Schools			35

Total Number of Schools	58
" " Instructors	266
" " Pupils	9,896

Theological, 87; Law, 73; Collegiate, 68; Collegiate preparatory, 105; Normal, 836; Grammar, 1,996; Intermediate, 2,998; Primary, 3,831; Studying in two grades, 98: Total, 9,896.

CHURCH WORK IN THE SOUTH.

Number of Churches	131
" " Missionaries (male and female)	102
" " Church Members	9,055
Added during the year	987
Scholars in Church and Mission Sunday-schools	16,023

The detailed Statistics of the Churches will be found on the three following pages.

FIGURES, AND WHO MADE US GLAD.

"We had when we began $350, and the widow's 'mite,' above referred to, $100. Next came in the AMERICAN MISSIONARY ASSOCIATION with $300; then Father Hathaway of Bristol, R. I., $100 for the roof; and then AMERICAN MISSIONARY ASSOCIATION again with $200; next the First Congregational Church of Atlanta, Ga., a loan, without interest, till they are ready to build, $50; and then Father Hathaway again, for the young men who were away at school, and to whom the church were indebted, another $100; Washington, D. C., per Mrs. Cook and a few friends, $22.50; also by a former teacher, Miss Beecher, of Livonia, N. Y., $42; then West-Brookfield cheered us with $26.50, and a strange friend in Penn Yan, N. Y., C. A. Hamlin, his stock, $10; so also Rev. J. A. Thome, pastor of Chattanooga Congregational Church, $50; and Rev. C. P. H. Bancroft, of Lookout Mountain, $25, making a total from others of $1026. This was our cash stock; the balance has been raised almost entirely among ourselves—all poor, only three or four families with homes paid for. Our chapel is considered well worth $2500 by good judges. We have gone as far as we can, we are a little in debt, and our meeting-house needs painting inside and out; but our greatest need is a good bell—we are somewhat scattered, and the poor seldom have clock or watches—and there is a power and a joy in the clear and well-known tones of a church bell. Who will lend unto the Lord a bell for this little flock in Chattanooga? We promise to take good care of it, and to use it well.

PROSPECTS.

"Our prospects were never better or more hopeful for accomplishing good in this field. We are now divided up into working committees: stranger committee, prayer-meeting committee, Sabbath-school, temperance, young people, finance, family paper, etc., etc., in all twenty committees; and these are to make reports the first Wednesday evening of each month.

"We had two weeks of prayer at the beginning of the year, and then two weeks of preaching, aided by some of the city pastors and Bro. Bennett, of Nashville. The first Sabbath in March, eight united with us by profession. The attendance at Sabbath-school, prayer-meetings, and at preaching is steadily increasing. E. O. T.

"CHATTANOOGA, March 7, 1872."

Alabama.

The following extracts will give a glimpse of the progress of the church work in this State:

Talladega.

Rev. Mr. Strong says:

"There was no special interest in the church until the week of prayer. Rev. I. Mattison came here in December, and we began a protracted meeting with the week of prayer, Bro. M. preaching nearly every evening. The meeting continued about three weeks, and resulted in the hopeful conversion of about twenty-five persons, mostly young people. Fifteen of these united with our church, and most of them give promise of useful lives. Several students from abroad declined to unite with churches at their homes. The revival made a deep impression upon the whole community from the quiet and solemn manner in which the Spirit was manifested. Often as many as forty would come forward for prayers. Up to that time there seemed to have been a settled belief that a revival must necessarily be accompanied by great noise and excitement. Now it is the general opinion, not only of our church, but also of the better members of other churches, that such accompaniments are not necessary, but rather injurious. A daily prayer-meeting begun at this time was sustained by a few earnest young men, until the close of the school year. Seven weekly neighborhood prayer-meetings have been maintained by the aid of the teachers.

"The students have encouraged and kept in operation several country Sunday-schools. As a present result of this outside work, we have about thirty colored Sunday-schools in this county, and probably from fifteen to twenty in counties around us.

"The State Sunday-school Association, which was an outgrowth of the work around Talladega, is winning its way against the prejudices of the people, and promises to become a great engine for promoting Christian education. It held its second annual convention last April. There are now about eighty schools connected with it."

Marion.

"The work accomplished by the AMERICAN MISSIONARY ASSOCIATION at this point, during the year ending July 1st, has mostly been of such a nature that some of the immediate results are very noticeable and easily enumerated. A house of worship for the use of the Congregational church has been erected. Full particulars of its construction, cost, etc., were given in the February number of the *American Missionary*. The church has been steadily growing in Christian strength and intelligence. Preaching has been supplied during nearly eight months of the year. The great desire of the church is for a settled pastor. The people are agreeable, intelligent, and ready to receive the truth; the field a pleasant and promising one, and the good that might be done here by a faithful Christian minister, who would consent to make it his home, can not be estimated. The time may come when colored churches at the South will be supplied with pastors from their own number, but there must be years of patient study and preparation first; meanwhile, these little flocks ought not to be left shepherdless. Only the best, most practical, and truly-refined men and women, are wanted for this work of teaching and preaching in the South. After the new chapel was completed and dedicated, November 26th, the Sabbath-school was reorganized, and has since met there before service, Sabbath morning. As was expected, naming the Sabbath-school Congregational, and its meeting in new quarters, caused quite a decrease in numbers, but the course has proved a wise one. The school has greatly increased in value to the church, and in interest. The advancement made in Bible knowledge has been marked.

"The Union Series of Lesson Papers has been a great help. Both teachers and pupils have been very punctual in attendance. The contributions during the year amounted to over $130, a part of which finished paying for a cabinet organ, and the remainder has furnished the entire school with the National Teacher, Lesson and Sabbath-school papers. The attendance in the day-schools was large and regular. Four good efficient teachers were furnished, and they did their work well. The school began October 16th, and closed May 15th. Several of the young ladies were given a good start in music through the faithful labors of Miss B., who, in addition to her duties in the school-room, volunteered to teach them, which she did without compensation. The young people met in the church one night every week, for instruction in singing. Mrs. A., during her three years' connection with the work here, did much—in addition to other duties—to develop the musical talent of the pupils. A night-school was taught several months by Misses C. and L., for the benefit of those who could not attend their day-schools.

"A little more than a year ago the Association bought 80 acres of land for the purpose of selling it out in small lots to colored people, for homes, after reserving the house and a few acres for a parsonage and teachers' home. Several of the best citizens—a number of them members of the Congregational Church—have availed themselves of this rare opportunity. So that in the immediate vicinity of the church and parsonage an enterprising little colony has sprung up. It does one's heart good to see how much energy these families have shown in building houses, fencing in, and laying out grounds for gardens, setting out fruit-trees, and making for themselves comfortable and pleasant homes. And they are so happy about it! This is a meagre account of what the Association has done for the people of Marion during the past year. The results have certainly been most satisfactory, and there is much encouragement for the future.

"MRS. T. C. STEWARD."

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, JULY 31, 1888.				ADDITIONS, 1887-'88.			REMOVALS, 1887-'88.				B'PTIZ'D 1887-'88.		SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS	RAISED FOR CHURCH PURPOSES.
					MALES.	FEMALES.	TOTAL.	ABSENT.	PROFESSION	LETTER.	TOTAL.	DEATHS.	DISMISSED.	EXCOM.	TOTAL.	ADULTS.	INFANTS.			
Ala., Anniston	1875	Henry W. Conley	'81	'81	40	50	90	8	25	8	33	8	18	16	42	20	7	125	$10 00	$335 00
" Athens	1871	H. S. Williams	'79	'81	21	47	68	25	6	0	6	2	1	1	4	3	1	50	5 00	95 00
" Birmingham	1883	Spencer Snell	'84	'87	18	21	39	3	9	10	19	0	5	26	31	4	0	42	57 20	279 17
" Decatur, Plymouth	1887	E. A. Squier	'85	'87	18	22	40	0	18	22	40	0	1	0	1	1	4	60	.....	821 66
" " 2d	1887	B. J. Donnell	'79	'87	9	14	23	0	12	11	23	0	0	0	0	0	0	60	.....	35 00
" Childersburg	1874	Felix R. Sims		'87	30	40	70	20	7	5	12	1	0	0	1	0	0	60	12 00	150 00
" Citronelle	1885	Max M. Schwarzauer	'85	'85	5	10	15	0	11	0	11	0	18	0	18	0	24		.....	.....
" Florence	1876	D. W. Culp	'79	'87	7	24	31	5	2	0	2	0	0	0	0	0	0	40	22 00	76 00
" Ironaton	1885	J. B. Grant	'81	'81	10	6	16	1	1	0	1	0	0	0	0	0	10	75	75 00	75 00
" Jenifer	1874	J. B. Grant	'81	'81	20	0	20	3	2	0	2	3	0	3	6	2	0	60	20 00	38 70
" Kymulee	1873	James A. Jones	'88	'86	28	22	50	2	3	0	3	1	0	5	6	3	5	60	2 00	21 00
" Lawsonville	1876	W. P. Hamilton	'88	'86	10	11	21	2	0	0	0	0	3	0	3	0	0		.....	11 00
" Marion	1870	A. W. Curtis	'68	'81	50	54	104	17	21	0	21	6	13	5	24	19	0	80	15 00	1.9 68
" Mobile	1876	F. G. Ragland	'84	'83	47	89	136	16	38	2	40	1	4	3	8	12	9	150	13 15	325 10
" Montgomery	1872	R. C. Bedford	'75	'82	37	56	93	5	6	1	7	1	0	7	8	5	3	175	60 00	500 00
" Riverside Plantation Olivet	1886	C. B. Curtis	'73	'84	15	10	25	0	7	0	7	0	0	0	0	4	0	42	.....	28 50
" Selma	1872	C. B. Curtis	'73	'78	65	99	164	48	7	1	8	1	2	0	3	7	1	122	35 81	520 70
" Shelby Iron Works	1879	J. R. Sims	'83	'81	44	45	89	20	0	1	1	1	0	0	1	0	0	66	19 21	147 80
" Talladega	1868	G. W. Andrews, D.D.	'67	'87	135	104	239	44	39	5	44	5	8	0	13	31	24	365	143 02	338 98
" " Cove	1874	W. P. Hamilton	'88	'86	25	19	44	6	2	1	3	0	0	0	0	2	2	98	3 00	53 17
Ark. Fayetteville	1883	L. B. Moore		'88	2	6	8	1	0	0	0	2	0	1	3	0	0	20	.....	.....
" Little Rock	1881	Yancy B. Sims	'83	'82	44	85	129	4	5	2	7	3	0	2	5	1	8	77	26 70	389 36
Dak., Fort Berthold	1885	C. L. Hall	'76	'76	1	4	5	1	1	0	1	1	0	0	1	1	0	62	96 14	25 00
" Oahe	1876	Ell Spotted Bear		'88	37	71	108	11	17	0	17	1	0	0	1	15	7	500	114 16	85 08
D. C. Washington	1881	Geo. W. Moore	'77	'83	38	70	108	20	19	1	20	1	0	0	1	12	8	150	50 00	873 93
Fla. Orange Park	1883	W. A. Benedict	'49	'84	17	13	30	5	0	2	2	0	2	0	2	0	0	65	5 00	490 00
Ga., Andersonville	1887	N. B. James	'70	'86	7	6	13	0	2	0	2	0	0	0	0	2	0	180	2 40	722 95
" Atlanta, 1st	1867	Evarts Kent	'71	'81	175	212	387	31	13	2	15	2	3	3	8	8	8	510	115 00	1 213 53
" " Univ	1874	C. W. Francis	'67	'74	52	34	86	38	4	0	4	0	5	6	11	4	2	330	3 26	.....
" Athens	1882	Geo. V. Clark	'82	'81	23	25	48	24	1	0	1	0	0	0	0	0	2	65	.....	500 00
" Byron	1873				5	12	17	1	1	0	1	0	0	0	0	0	0		.....	2 05
" Miller's Station	1872	James S. Walker	'85	'87	4	2	6	1	0	0	0	0	2	0	2	0	0	40	40	1 80
" Rutland	1885	N. B. James	'70	'85	14	15	29	0	0	1	1	0	2	2	4	0	21	95	2 52	7 59
" Savannah	1869	L. B. Maxwell	'87	'87	63	94	157	4	14	9	23	0	5	3	8	3	6	270	18 39	1 145 53
" Milford, St. Mark's	1886	R. M. Lewis	'70	'85	11	12	23	0	4	0	4	1	2	2	5	4	0	120	.....	27 00
" " Shiloh	1886	R. M. Lewis	'70	'85	3	4	7	0	1	1	2	0	0	0	0	0	0	50	.....	17 00
" McIntosh C'pr'ss Slash	1879	James S. Walker	'85	'87	43	35	78	2	2	2	4	1	2	1	4	0	0	64	14 00	41 82
" " Dorchester	1874	Floyd Snelson	'71	'74	144	169	313	11	1	1	2	7	5	56	68	0	1	476	36 39	213 90
" Macon	1868	Samuel Rose	'87	'87	59	70	129	24	4	4	8	5	4	9	18	0	1	200	2 65	225 01
" Marietta	1877	Edgar J. Penney	'80	'80	18	19	37	5	1	1	2	2	1	0	3	0	1	99	24 50	97 04
" Woodville	1871	J. H. H. Sengstacke	'76	'75	46	42	88	2	5	1	6	6	0	19	25	0	1	172	12 46	201 51
Kan., Lawrence	1862	Welborn Wright	'80	'83	15	19	34	10	3	1	4	1	1	0	2	0	1	49	3 00	125 73
Kan., Topeka	1882	Benjamin F. Foster	'81	'85	18	34	42	4	5	2	7	1	1	4	6	5	1	120	.....	138 71
Ky., Berea*	1853				89	90	179	45	13	3	16	1	10	0	11	12	0	245	7 40	151 74
" Cabin Creek*	1847				2	5	7	0	0	0	0	1	0	2	3	0	0	50	.....	25 00
" Camp Nelson*	1864				45	66	111	10	6	0	6	1	1	5	7	6	0	76	.....	.....
" Clover Bottom, Pine Grove*	1871	James Lunsford	'86	'87	42	52	94	16	3	0	3	1	1	2	4	3	0	63	56	.....
" Clover Bottom, Smiths	1886	Mason Jones	'80	'85	4	14	18	2	0	0	0	1	0	0	1	0	0		.....	.....
" Combs, Lone Oak	1887	Mason Jones	'59	'87	27	27	54	2	6	1	7	1	0	0	1	6	0	51	.....	53 00
" Corbin	1886	W. H. Baker	'87	'87	8	12	20	0	0	0	0	0	0	0	0	0	0	90	.....	.....
" Dowlais	1885	A. A. Myers	'64	'87	10	10	20	0	0	0	0	0	0	0	0	0	0		.....	30 00
" Grayhawk	1885	Mason Jones	'80	'84	5	13	18	0	0	0	0	0	2	0	2	0	0		.....	2 00
" Hillside, (Bethesda)	1849				6	8	14	0	0	0	0	0	0	0	0	0	0		.....	.....
" Louisville	1881	Geo. M. McClellan	'87	'87	6	37	43	3	4	1	5	1	0	0	1	4	0	40	.....	80 00
" McKee	1885	Mason Jones	'80	'88	6	14	20	7	0	0	0	0	0	0	0	0	0		.....	.....
" Pleasant View	1850	E. H. Bullock		'87	10	8	18	3	2	2	4	0	0	0	0	0	0	75	.....	.....
" Rockhold	1885	E. H. Bullock		'87	12	16	28	5	14	2	16	3	0	0	3	13	1	100	.....	.....
" Williamsburg	1881	Frank E. Jenkins	'81	'86	31	51	82	4	16	2	18	4	1	0	5	13	1	300	37 18	446 70
La., Abbeville	1885	Frank Plowden	'79	'85	20	24	44	0	13	0	13	0	1	0	0	7	16	36	.....	.....
" Belle Place	1884	W. M. Butler	'70	'84	17	25	42	18	7	2	9	2	1	1	4	3	20	61	.....	96 00
" Chacahoula	1883	Isaac H. Hall	'87	'83	7	18	25	0	1	1	2	0	2	17	19	0	2	35	.....	30 00
" Grand Bayou	1880	Squire Williams	'83	'81	8	15	23	0	0	4	4	4	0	4	8	0	0		.....	.....
" Hammond	1887	Calvin S. Shattuck	'49	'88	7	8	15	6	0	0	0	1	0	0	1	0	0		.....	10 00
" Harangville*		W. P. Ward	'69		17	23	40	0	0	1	1	1	0	0	1	5	15	7	.....	.....
" La Fourche	1880	Squire Williams	'83	'81	10	11	21	0	5	0	5	0	0	2	2	5	7		.....	.....
" Lake Peigneur	1880	Homer Jones		'82	15	22	37	0	9	0	9	5	0	5	10	1	4	40	.....	72 00
" Little Pecan					10	14	24	0	1	0	1	0	12	0	12	0	2	52	.....	.....
" Lockport*	1869	W. P. Ward	'69		26	41	67	0	0	0	0	1	2	5	8	0	2	4	.....	.....
" Napoleonville*	1873	J. K. Jones	'74	'75	12	20	32	0	0	0	0	0	0	0	0	0	3	16	.....	.....
" New Iberia	1866	Byron Gunner	'84	'84	83	120	203	12	7	3	10	2	0	8	5	0	18	209	25 00	400 00
" New Orleans, Central	1872	Geo. W. Henderson		'88	75	130	205	0	3	0	3	1	0	4	5	0	5	97	.....	.....
" " " Morris Brown	1869	Isaac H. Hall	'77	'75	45	107	152	6	11	4	15	6	0	6	12	11	18	75	50 00	365 00
" New Orleans, Spain St	1869	C. H. Claiborne	'85	'85	9	31	40	0	8	0	8	1	0	4	5	0	0	52	4 00	523 00
" " " Univ.	1887	M. L. Berger, D.D.	'63	'87	24	27	51	0	30	33	63	2	2	0	4	5	0	249	50 00	.....
" Peteance*					4	6	10	0	0	0	0	0	1	0	1	0	0		.....	.....
" Terrebonne	1870	Daniel Clay	'70	'70	37	73	110	0	9	1	10	0	1	1	2	11	0	9	4	45	.....	185 00
" Terrebonne, Sta	1870	Daniel Clay	'70	'70	20	30	50	0	18	1	19	1	7	0	8	11	0	0	1	.....	.....	.....
Miss., Caledonia, (Salem)	1832	Ell Tapley	'79	'80	0	3	3	1	0	0	0	0	2	0	2	0	0	0	1 00	5 75
" " Pine Grove	1880	Ell Tapley	'79	'88	3	4	7	1	0	0	0	0	0	0	0	0	0	65	75	50
" " New Ruhamah	1870	Ell Tapley	'79	'86	7	7	14	1	0	0	0	0	0	0	0	0	0	44	75	14 00
" " Pleasant Ridge	1875	Ell Tapley	'79	'79	10	6	16	1	0	0	0	0	0	0	0	0	0	32	75	13 45
" Greenville	1885	Jacob B. Oliver	'85	'85	10	15	25	8	6	2	8	2	1	3	6	0	0	27	.....	100 00
" Jackson	1883	Charles L. Harris	'73	'83	7	10	17	2	0	0	0	1	1	0	2	0	3	28	12 00	195 00
" Meridian	1882	James E. Rawlins	'80	'88	9	14	23	2	1	0	1	1	1	0	2	2	0	54	1 70	156 20
" Tougaloo	1871	Frank G. Woodworth	'80	'87	56	60	116	20	9	0	9	0	2	0	2	9	7	300	40 00	54 00
Neb., Santee Agency	1870	Artemas Ehnamani	'67	'67	86	121	207	62	9	3	12	2	0	7	9	1	2	180	313 97	313 36
N. C., Beaufort	1870	Michael Jenkins	'79	'79	18	23	41	1	3	0	3	0	0	0	3	0	3	200	5 00	41 88
" Cedar Cliff	1885	J. N. Ray	'78	'85	8	11	19	0	0	1	1	0	0	0	0	0	0	50	.....	6 79
" Chapel Hill	18-5	J. N. Ray	'78	'87	5	5	10	2	0	1	1	0	0	0	0	0	2	60	.....	6 82
" Dry Creek	1886	M. L. Baldwin		'88	3	2	5	0	2	1	3	2	0	0	2	1	2	36	.....	3 25
" Dudley	1870	S. C. Goosley	'67	'88	48	63	111	7	0	4	4	2	1	0	3	0	2	120	52 07	52 07
" McLeansville, 1st	1871	Alfred Connet	'61	'78	62	86	148	21	4	0	4	2	0	0	2	4	1	120	4 29	44 11
" " " 2d	1883	Alfred Connet	'61	'78	19	28	47	0	5	1	6	1	0	0	1	5	3	55	3 04	22 04
" Melville	1885	J. N. Ray	'78	'83	32	23	55	0	7	4	11	0	2	0	2	4	1	71	3 00	38 00
" Nalls	1885	M. L. Baldwin		'86	13	14	27	0	2	0	2	0	0	2	4	2	5	75	5 25	14 80

TABULAR STATEMENT.—*Continued.*

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, JULY 31, 1888. MALES.	FEMALES.	TOTAL.	ABSENT.	ADDITIONS, 1887-'88. PROFESSION	LETTER.	TOTAL.	REMOVALS, 1887-'88. DEATHS.	DISMISSED.	EXCOM.	TOTAL.	BAPTIZED 1887-'88. ADULTS.	INFANTS.	SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS	RAISED FOR CHURCH PURPOSES.
N. C., Oaks	1868	J. N. Ray	76	82	82	89	171	12	3	0	3	1	3	0	4	2	0	79	$4 35	$29 45
" Pekin	1881	M. L. Baldwin		87	54	17	71	10	5	0	5	3	5	0	8	3	0	70	9 81	30 41
" Raleigh	1874	Geo. S. Smith	76	76	57	96	153	11	5	0	5	0	1	0	1	3	0	159	24 09	205 93
" Salem (Mills)	1874	Z. Simmons	76	84	54	84	138	0	0	0	0	0	0	0	0	3	0	40	1 11	14 00
" Shiloh	1879	M. L. Baldwin	76	84	88	93	181	2	0	0	0	0	0	0	0	5	0	45		21 57
" Shrieby, (Lassiter's					16	17	33	0	0	0	0	0	0	0	0	4	0	45	.6 00	9 86
" Troy	1881	M. L. Baldwin		87	87	98	185	9	0	0	0	0	0	0	0	3	0	200	23 97	346 99
" Wilmington	1870	Geo. S. Rollins			84	61	145	6	16	0	16	1	2	0	3	3	0	253	26 84	1,227 68
S. C., Charleston	1867	Geo. C. Rowe	76	80	97	77	174	26	30	1	31	0	0	0	0	2	0	178	45 00	493 39
" Orangeburg*	1875					4	11	2	1	0	1	0	0	0	0	0	0	60	5 00	
Tenn., Chattanooga	1867	Joseph E. Smith	76	79	69	79	148	9	5	0	5	0	0	0	0	1	0	45		2 90
" Crossville	1887	F. M. Cooley		86	2	15	17	0	0	0	0	0	0	0	0	0	0	95		
" Deer Lodge	1887	G. Stanley Pope	72	87	4	10	14	0	3	0	3	0	0	0	0	0	0	58	25 82	135 00
" Goodlettsville	1886				15	30	45	0	0	0	0	0	0	0	0	0	0	50		156 00
" Grand View	1885	Charles B. Riggs	85	88	34	24	58	0	1	0	1	0	0	0	0	0	0	50		7 50
" Hollywood	1885	Gideon C. Clarke	47	88	15	3	18	0	0	0	0	0	0	0	0	0	0	300	26 85	50 00
" Jellico	1885	A. A. Myers	84	87	2	30	32	4	0	0	0	0	1	0	1	0	0	90	1 00	98 00
" Jonesboro'	1885				9	20	29	0	1	0	1	0	0	0	0	0	0	37	11 34	268 33
" Knoxville	1883	L. D. Cunningham		84	22	29	51	6	2	0	2	0	0	0	0	1	0	150	47	268 36
" Memphis	1888	R. A. Ines	79	80	91	30	53	3	1	0	1	0	0	0	0	1	0	450	33 55	668 84
" Nashville, Univ.	1866	Henry S. Bennett	80	80	43	69	112	11	2	0	2	0	0	0	0	0	0	275	4 00	360 00
" " Howard	1876	John W. Whittaker	63	87	153	69	222	112	6	5	11	2	1	0	3	6	0	60		96 00
" " 3d	1884	J. M. Gilmore	87	87	21	49	70	9	6	0	6	0	0	0	0	2	0	60		300 00
Pine Mountain, Calvy	1886	A. A. Myers	84	85	26	28	54	3	26	0	26	1	0	0	1	4	0	130		2 00
Pleasant Hill	1885	Benjamin Dodge	84	84	5	8	13	2	0	0	0	0	0	0	0	0	0	60	3 00	
Pomona	1884	Benjamin Dodge	84	84	3	4	7	0	0	0	0	0	1	0	1	1	0	30		44 00
Robbins	1885	Gideon C. Clarke	47	88	5	10	15	4	0	0	0	0	0	0	0	0	0	45		1 85
Sherwood	1883	Stanley E. Lathrop	84	88	11	27	38	0	3	0	3	1	6	0	7	2	0	96	9 75	108 74
Slick Rock	1888		72	87	3	16	19	3	0	0	0	0	0	0	0	0	0	104	21 65	
Whiteside	1886				3	2	5	0	0	0	0	0	0	0	0	0	0	174		25 00
Tex., Austin	1885	Joseph E. Smith	76	84	13	2	15	31	0	0	0	0	0	0	0	0	0	45	46 00	
" Corpus Christi	1866	Henry L. Hubbell, D.D	61	86	95	95	190	2	5	0	5	1	0	0	1	0	0	70	7 00	130 00
" Dallas	1884	J. W. Strong	80	84	11	20	31	4	6	0	6	0	1	0	1	3	0	45	8 80	61 98
" Dodd	1883	J. W. Roberts	80	84	10	8	18	4	3	0	3	0	1	0	1	3	0	70	12 85	232 86
" Goliad	1872	E. E. Sims	85	85	3	9	12	0	0	0	0	0	0	0	0	0	0	35	8 00	46 70
" Helena	1872	M. Thompson	88	87	6	13	19	5	0	0	0	0	0	0	0	1	0	38		54 70
" Luling	1872	M. Thompson	72	73	10	31	41	2	0	0	0	0	0	0	0	0	0	88	10 30	137 75
" Paris	1879				3	3	6	0	0	0	0	0	0	0	0	0	0	37	3 00	30 00
" Rockdale	1866	J. R. McLean	79	84	20	46	66	2	4	1	5	0	0	0	0	1	0	37	1 82 97	557 74
" Rosston	1887	E. E. Sims	85	87	7	6	13	0	0	0	0	0	0	0	0	0	0	649		1 75
Va., Hungerford	1869	H. B. Frissell	80	80	225	152	377	0	1	0	1	0	0	0	0	0	0	355		129 30
W. T., Dungeness	1883	W. Bells	71	73	10	15	25	0	0	0	0	0	0	0	0	0	0	65	244 22	
" Skokomish	1874	W. Bells	71	74	91	31	52	1	0	0	0	0	0	0	0	0	0	65		
					3,660	4,792	8,452	998	751	221	972	153	226	291	670	498	415	13,417	3,500 11	19,335 95

* From Report of last year.

Mission Sabbath School Scholars..... 3,697.
Total Sabbath School Scholars..... 17,114.

REVIVAL WORK IN THE CHURCHES.

Some interesting revival scenes are sketched below by Rev. James Wharton, who has done successful evangelistic work among our churches in the South.

WASHINGTON, D. C.

From the very commencement of the meetings a good spirit was manifest, which deepened day by day until forty or more persons professed faith in Christ, young and old being reached by the power of the gospel. One man sixty-one years of age surrendered to the overtures of God's love and received Christ as his Saviour. Another of seventy-five years was pointed out to me as a hardened sinner. When approached he was full of self and reason, "I don't believe in mourners' benches and such like; do you think my going there will make me a Christian or do me any good?" "No, but it will show the people you are intending to make a start for Heaven, and it will enlist their sympathy and prayers," I replied.

Finally he knelt with me in the aisle with his head bowed on the end of the seat while I prayed. Soon the big tears were dropping from his eyes and he went home that night under conviction. The following night he returned. He was again prayed for, but went away undecided. The next night as soon as inquirers were given an opportunity to present themselves for prayers he was the first to respond, and the sinful man of seventy-five years had yielded his heart to Christ, and could sing from his heart "Happy day, when Jesus washed my sins away." His wife, who was present, rushed forward, and tears of joy ran down their cheeks. Scarcely a dry eye was to be seen, while above all there was joy in Heaven over another sinner saved.

Ten persons made profession of their faith in January. Two of these were teachers in the public schools. There were four conversions in one family. Since these meetings, many extra services have been held, with fruitful results.

SELMA, ALA.,

I entered full of hopes as to successful meetings, and was not disappointed. During my stay there, lasting three weeks, sixty professed to be converted. Most of these, through the efforts of Rev. C. B. Curtis and his wife, were formed into a "Children's Band," while others joined the churches. This is a most important feature in pastoral work, where the majority of the converts are children. They need to have something that will help them in their spiritual and new life and which may be instrumental in preserving them from temptations, snares and pitfalls, laid to entrap them by the enemy of their souls.

TALLADEGA COLLEGE

was the next place visited. Beginning the New Year, which is usually the "week of prayer," for two weeks the "old, old story" was told on every night among the resident students and scholars. At other times, services would be held in the Cassedy school in the morning, or in the afternoon, as school duties would permit. The Theological class, as well as the teachers and faculty, interested themselves greatly in seeking to win the unsaved to Jesus. Following out the teaching of the New Testament, the students went out two and two in the surrounding neighborhood, calling at the homes of the people, conversing and praying in the family. They often returned with great joy to tell of the success and kindness they had met wherever they went. I am thankful to our blessed Lord to be able to report that not only forty or more of the young people were converted, but also that professing Christians were strengthened in faith, all promising to go to their respective homes, some of them hundreds of miles away, to make known a Saviour's love. While here the Macedonian cry was heard from

JENIFER.

I went there for a brief service. The first night the church was full, although the weather was stormy. The spirit of God brooded over the meeting and five came for-

ward for prayer. The next night still was unpleasant, yet some of the congregation came several miles, and at the close eleven inquirers asked for prayers. A brother in the congregation rose, and, in pleading terms, his voice faltering, begged, "Oh, brodder, please do stop wid us; see de mourners; see de work de Lord is doing; please you brodder don't go away and leab us." After such heartfelt words I could but stay all the week, when sixteen professed to have accepted Christ, or, as they put it, to have "found religion."

MARION, ALA.

I went to Marion with some doubts upon my mind as to the results. The first evening after my arrival I was very sick and threatened with a severe attack of chills and fever, but I was helped to strength enough to preach with difficulty. Twenty-five inquirers asked for prayers. Some that night became "new creatures in Christ Jesus," and every night as the meetings progressed the interest deepened and spread, until other churches were reached by the influence and their services given up that their members might come to our church and share in the work and blessing. Every night large numbers of seekers came to Christ. On one night twelve expressed their faith in a new life. Among the many inquirers was one who for twelve years had been an anxiety to her friends on account of her state of mind, and her conversion caused great joy in the church.

Short morning meetings were held in the various schools in the town, and in a town-school seventeen seekers found the Lord Jesus precious to their souls. Up to this time, during two weeks, more than one hundred profess to have been converted.

I am happy to report that now, with the exception of two or three of the students, all in the new A. M. A. school have been reached by the gospel. This blessing can be traced in a great measure to the faithful Scriptural teaching which Rev. A. W. Curtis and his devoted wife had been giving previous to my coming among them, prayer meetings having been held in the church for some time beforehand, and women's meetings at the pastor's home, thus preparing the way for the nightly preaching of the gospel.

OLD TIME PREACHING.

Rev. Mr. Ryder gives the following graphic sketch of the old-time methods of religious work in the South.

As illustrating the need of intelligent and decent church services in the South, I record the following facts, which were related to me by those who knew of them personally. A colored preacher of the "old-time" sort preached on the Judgment Day. He held the meeting from evening till well into the night. He arranged with a worthless fellow to hide himself in the woods just outside the church, with a tremendously big dinner-horn, with instructions to blow upon it at a certain signal. At the awful hour of midnight, when, by entreaty and appeal and frightful figures of speech, the preacher had worked the people up into a frenzy of excitement and terror, he exclaimed, "Listen, I reckon I hear Gabriel getting ready to blow now. De last day am on us, de judgment am right here, whar you sinners now? Listen." And with bated breath they listened. Just then there came a fearful blast on the stillness of the midnight air, and the scene that followed can better be imagined than described. Helter-skelter over the benches and over each other, the terrified people scrambled for the mourners' bench. The preacher boastfully told afterward, that "dar want scarsely one sinner but what wah effected."

The quiet forms of worship in our Congregational churches, and the intelligent preaching of the A. M. A. ministers, are fast bringing about a state of things which will drive out such church circuses, with their ministerial clowns. God speed the day!

THE INDIANS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Missionary,

Rev. A. L. Riggs,	Santee Agency, Neb.

Treasurer,

Mr. Joseph H. Steer,	Santee Agency, Neb.

Teachers,

Mr. J. A. Chadbourne,	Bridgewater, Mass.
Miss Harriet B. Ilsley,	Newark, N. J.
Miss Helen E. Haynes,	Townsend Harbor, Mass.
Miss Edith Leonard,	Santee Agency, Neb.
Miss Cora I. Riggs,	" "
Miss Ella Worden,	Topeka, Kan.

Assistant Teachers,

James Garvie,	Santee Agency, Neb.
Jennie Cox,	" " "
Eugenie La Moore,	" " "

Matrons,

Miss L. H. Douglass, (Dakota Home),	New Haven, Conn.
Miss Harriet A. Brown, (Bird's Nest),	Brooklyn, N. Y.
Miss Jennie E. Kennedy, (Young Men's Hall),	Montrose, Iowa.
Miss S. Lizzie Voorhees, (Boys' Cottage),	Rocky Hill, N. J.
Miss Nettie Calhoun, (Dining Hall),	Kenton, Ohio.

Missionaries,

Mrs. A. L. Riggs,	Santee Agency, Neb.
Mrs. J. H. Steer,	" " "

Industrial Department,

Joseph H. Steer,	Santee Agency, Neb.
A. H. Stone,	Phillipston, Mass.
Reuben Cash,	Niobrara, Neb.
Ivor P. Wold,	Santee Agency, Neb.
Edwin A. Fry,	Creighton, Neb.

Native Pastor,

Rev. Artemas Ehnamani,	Santee Agency, Neb.

OAHE, DAKOTA.

Superintendent and Missionary,

Rev. T. L. Riggs,	Oahe, Dak.

Teachers,

Miss Julia E. Pratt,	Essex, Conn.
Mrs. A. J. Warner,	Vinton, Iowa.
Miss Louise Merrick,	Onida, Dak.
Mrs. Lucy M. Riggs,	Oahe, Dak.
Miss M. Lindemann,	West Newton, Mass.
Mrs. T. L. Riggs,	Oahe, Dak.
Mr. Elias Jacobson,	Clinton, Wis.

CHEYENNE RIVER AGENCY, DAKOTA.

Native Teachers.

*Titus Jugg,	Sisseton Agency, Dak.
Elizabeth Winyan,	" " "
David Lee,	Cheyenne " "
Henry Lee,	" " "
John Blueeloud,	Brown Earth, Dak.
Joseph Day,	Sisseton Agency, Dak.
*Edwin Phelps,	Cheyenne River, Dak.
*Lewis De Coteau,	Sisseton Agency, Dak.
†James Brown,	Santee Agency, Neb.

STANDING ROCK AGENCY.

P. O. FORT YATES, DAK.

Superintendent and Missionaries.

Rev. Geo. W. Reed,	Springfield, Mass.
Mrs. G. W. Reed,	Springfield, Mass.
Miss Mary C. Collins,	Oahe, Dak.

Native Teachers,

Elias Gilbert,	Sisseton Agency, Dak.
Adams Warema,	" " "

ROSEBUD AGENCY.

Superintendent and Missionary,

Rev. F. W. Cross,	

Teachers,

Francis Frazier,	
Jacob Good Dog,	

*Supported by Soc. for Prop. of the Gospel among Indians.
†Supported by Native Miss. Soc.

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, De Smet, Dak.

FORT BERTHOLD AGENCY, DAKOTA.

Missionary,

Rev. C. L. Hall, Fort Berthold, Dak.

Teachers,

Mrs. C. L. Hall, Fort Berthold, Dak.
Miss F. M. Linnell, Adrian, Mich.
Mr. L. E. Townsend, —— Dak.

Matron,

Miss Mary W. Green, Philadelphia, Pa.

S'KOKOMISH AGENCY, W. T.

Missionary,

Rev. Myron Eells, S'kokomosh, W. T.

NEW MEXICO.

SANTA FÉ.

Principal,

Elmore Chase, Jacksonville, Ill.

Matrons,

Miss S. E. Moore, Olivet, Mich.
Mrs. Elmore Chase. Jacksonville, Ill.

Teachers,

Miss Mary E. De Sette, Hiawatha, Kan.
Miss Maria Clegg, Santa Fé, N. M.

SUMMARY OF INDIAN WORK.

Churches	5
Church-members	397
Added during 1887-8	35
Schools	18
Pupils in Schools	580
Missionaries and Teachers	63
Sunday-school Scholars	1,091

PRINCIPAL STATIONS.

Santee Agency, Nebraska. Pupils, 195; Sunday-school scholars, 180.
Oahe, Dakota. Pupils, 55; Sunday-school scholars, 500.
Fort Berthold, Dakota. Pupils, 29; Sunday-school scholars, 62.
Santa Fé, N. M. Pupils, 45.
S'kokomosh, Washington Ter. Church members, 77; Sunday-school scholars, 100.

OUT STATIONS.

1. Fort Pierre out-station, 25 miles from Agency.
2. Hope out-station, opposite Fort Sully, 10 miles from Agency.
3. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
4. Cheyenne River out-station 2, about 20 miles west-north-west of Agency, 5 miles from Cheyenne River.
5. Cheyenne River out-station 3, about 21 miles from Agency, 1 mile from 2, and on other side of the Cheyenne River.
6. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
7. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4.
8. Cheyenne River out-station 6, 65 miles west of Ageney on Cheyenne River, and 5 miles from out-station 5.
9. Cheyenne River out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.
10. Park Street Church station on White River, 65 miles north-west from the Rosebud Agency, and 100 miles south-west of Oahe.

11. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe.
12. On Grand River.
13. Hope Station, on Moreau River.
14. Preaching Station, Creek Mission near Santee.
15. Ponca Mission.
16. Burrill Station.
17. Upper Ponca.

FORT YATES, DAKOTA.

FROM MISS M. C. COLLINS.

What are we going to do? This is a question coming to us continually. The A. M. A. doubtless is in a happy mood and smiling condition, now that it has strengthened our forces by two new men—one, Rev. Mr. Cross, three hundred miles below here, and one, Rev. Mr. Reed, thirty-two miles from here at the Agency. It is a good thing—a great deal better than not to have sent anyone. But now, think of it: An Agency containing six thousand souls, scattered in villages of from twenty to fifty families in a village, and the settlements from five to ten miles apart.

I have now given twelve years to this work. I have seen wonderful changes. I have seen men with painted faces and feathers following the leader on to darkness and death. I have seen the same men, clothed and in their right minds, standing before a heathen audience of their own people and I heard one say, only last week: "Men and brethren, you know me as a man fierce in war—a man whose hands are stained with blood—a man bearing many wounds. My body still bears the marks, but Christ has made me whole. I am another man. My body is the same, but my heart is new. My soul is clean; my will has changed; I think differently. The Gospel has renewed me." It was one of the grandest pleas for the Gospel I ever heard. O! will you not empty your gold and your silver into the treasury? Will you not advance and take every post as fast as ready to surrender? Let us guard these people with a great army of the Lord. Send on the advance guard and bring up your reinforcements. *I* do not want to fall till I see Dakota taken for the Lord!

SPEECH OF AN INDIAN CHIEF.

"This land which lies about us was once the property of my people; you have now possession of it and have made yourselves homes and are rearing your families on the land which formerly belonged to my forefathers. I have no complaint to make of this fact, for it is perhaps better as it is. Our desire is to become like the white man; to learn to cultivate the land and to make a living from it; to learn to read and to write and to transact business; to learn the principles of government and become citizens; to acquire title to 160 acres for each member of our tribe. We have faith in the Great Spirit and in the Great Father at Washington, and believe that in time your people will teach my people to be like you; the Negro's skin is darker than ours, and you have made a man of him; we ask the Government to do us the same justice."

FROM OAHE, DAKOTA.

We are in the midst of the closing exercises of school for the year past. Some three or four hundred Indians, chiefly relatives of pupils, are now encamped about us. These have come some as far as ninety miles, and some few a hundred and twenty-five miles, to attend the exercises and take their children home.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Rev. S. H. Willey, D.D., Jacob S. Taber, Esq., Rev. F. B. Perkins, Geo. W. Marston, Esq.

DIRECTORS: Rev. George Mooar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. W. W. Scudder, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond, D.D. TREASURER: E. Palache, Esq.

	Superintendent,	
	Rev. William C. Pond, D.D.,	San Francisco, Cal.
	Teachers,	
Alameda,	Mrs. George Morris,	Alameda, Cal.
Los Angeles,	Mrs. C. A. Sheldon,	Los Angeles, Cal.
" "	Miss Clara M. Watson,	" " "
" "	Chung Moi,	" " "
Marysville,	Miss M. A. Flint,	Marysville, Cal.
"	Mas Sin Bon,	" "
Oakland-Chinese,	Miss L. F. Lamont,	Oakland, Cal.
" "	Fung Jung,	" "
Oakland-Japanese,	Miss Leila Ewing,	" "
" "	H. Kusaki,	" "
Oroville,	Miss Zilla Deuel,	Oroville, Cal.
"	Miss Jessie Martin,	" "
Petaluma,	Mrs. M. H. Colby,	Petaluma, Cal.
Sacramento,	Mrs. Rilla Carrington,	Sacramento, Cal.
"	Chin Toy,	" "
San Buenaventura,	Mrs. Ida White,	San Buenaventura, Cal.
" "	Lem Chung,	" " "
San Diego,	Mrs. W. A. James,	San Diego, Cal.
" "	Quon Neuey,	" " "
San Francisco.—*Central,*	Miss J. S. Worley,	San Francisco, Cal.
" " "	Mrs. M. A. Green,	" " "
" " "	Miss Rosa E. Lamont,	" " "
" " "	Miss Violet W. Lamont,	" " "
" " "	Jee Gam,	" " "
" " —*Barnes,*	Mrs. H. A. Lamont,	" " "
" " "	Wong Gam,	" " "
" " —West,	Miss F. N. Worley,	" " "
" " "	Chin Gaing,	" " "
Santa Barbara,	Mrs. E. M. Shattuck,	Santa Barbara, Cal.
" "	Gin Foo King,	" " "
Santa Cruz,	Miss Mary L. Perkins,	Santa Cruz, Cal.
" "	Yong Jin,	" " "
Stockton,	Mrs. M. H. Langdon,	Stockton, Cal.
Tuscon,	J. Kavanaugh,	Tuscon, Cal.

SUMMARY OF CHINESE WORK.

Schools	17
Missionaries	39
Pupils (of whom 136 are Christians)	1,131

REVIEW OF THE YEAR.

The fiscal year of our Chinese missions closed Aug. 31. We give below a statement of the year's work, made as complete as the space will allow:

1. *Seventeen* missions have been sustained during a part or the whole of the year. Ten of these have had no intermission whatever, except for a day or two at the holidays, and in one instance a fortnight's vacation. Of the remaining seven, three are new missions, viz: Los Angeles, San Buenaventura and Tuscon. The work at these points is full of interest and hope, and has indeed already begun to yield what seem to us saving results.

2. *Thirty-nine* workers have been engaged. Of these, fourteen are Chinese brethren, converted in connection with our missions, and trained to the work in the work itself. The aggregate number of months of service is 295.

3. In comparison with the record of the previous year, but little change can be noted. The total number enrolled is 1,131, being larger by 87, but on the whole one record is about the equivalent of the other. Indeed, it seems to me that in both years we reached very near to the *outmost limit* of what is possible with the means at our command. The special interest of this year's history centers in the attempt to do, and to learn better *how* to do, evangelistic work. Three of our brethren have been set apart to this, and have been followed from place to place by the prayers of many. They had much to learn when they started forth and have much yet to learn. It is by no means clear to me that we have hit upon the wisest methods, and I know we have not yet entered into the fullness of power, either with God or man. Yet I can see that these brethren are stronger and braver and more eager in this work than they were a year ago. And the blessing of God on their labors has been such as enables us to believe that at least sixty of their countrymen have been led to Christ. This carries the whole number concerning whom this hope has been cherished, since the beginning of our work, above 700.

4. THE FINANCES. Our expenditures have been: For salaries of workers, $6,403.00; for rents of mission houses, $2,066.00; for incidental expenses, $1,150.15; total, $9,619.15. Our resources have been: From the parent society, $6,100; balance from previous year, $45.50; offerings made through the treasury of this auxiliary, $2,590.80; total, $8,736.30. This leaves a deficit of $882.85, a part of which can be met from our Permanent Property Account, but fully $500.00 needs yet to be secured if we are to provide things honest in the sight of all men. Thus far in the history of our mission, the account of no year has closed with the blot of a deficit upon it. The account of the year just ended is held open for awhile in the hope that the good precedent of the past may still be maintained. And, oh, if we might be a little less hampered by poverty;—if we might be set free to enter opened doors, and to make the most possible of our opportunities, how great would be the privilege and joy of showing in blessed experiment that the truest economy is a wise and careful generosity.

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

At the Annual Meeting of the American Missionary Association held in Providence, R. I., October 23d-25th, the announcement was made that the Association had received during the week the largest gift ever made in this country by a living donor to a benevolent society. Daniel Hand, of Guilford, Conn., formerly a merchant in the South, had given to the Association $1,000,894.25, in interest-bearing securities, to be held in trust, and to be known as the *Daniel Hand Educational Fund for Colored People.*

This gift, large and munificent as it is, has its limitations, and will be held and administered on the following conditions :

1. It is a trust and is to be permanently invested. The income, therefore, is all that can be used and its benefit to the Association will be only the amount of that annual income.

2. It is to be used exclusively for the primary, industrial and normal education of the colored people in the Southern States. It will not, therefore, aid the Association in the collegiate or theological education of the colored people, nor in its Church work, nor in its efforts among the Mountain Whites, the Indians or the Chinese.

3. It will be devoted entirely to new work, making it thus distinctively additional to that which the Association, as the representative of the churches, has now undertaken in all departments of its work. Any falling off, therefore, in the ordinary receipts of the Association cannot be made good out of the Daniel Hand Fund.

4. It will be applied only to scholars and schools under the care and control of the Association, which, in this case, will adhere to its established rule, that appropriations, responsibility and supervision must go together.

5. It will be appropriated to scholarships, support of teachers, to buildings and to furnishing tools and materials for industrial training. No extensive outlay will be made for the present in buildings.

This great gift is alike patriotic, philanthropic and Christian, and is worthy of the highest praise in the distinctive features of its bestowment. It was made after mature deliberation ; it was during the life-time of the donor, thus avoiding the possibility of future litigation; and it is a permanent fund, thus securing its perpetual usefulness ; its conditions are simple, easily applicable, practical, and not tied down by limitations that would render it inoperative in a change of circumstances. It is bestowed upon a race whose wants the donor well understood, and it is entrusted to a society that from the first, amid obloquy and danger, had been true to the colored man.

This gift is not intended to relieve the patrons of the Association or the friends of the Negro from their responsibility to him ; nor is it intended to pauperize the Negro himself, but rather to encourage him to more earnest efforts to make a man of himself by knowledge, by the industries of life, by acquiring property and by becoming a useful citizen.

STATEMENT OF THE TREASURER OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1888.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department, appropriated	$1,100 00	
" " paid by Income	2,000 00	
Specials	50 00	
		$3,150 00
Washington, D. C. Lincoln Mission:		
Salary of Minister and Lady Missionary	1,200 00	
General Expenses of Missions and Repairs	32 00	
		1,232 00
Washington, D. C. Plymouth Church:		
Appropriation on Salary		200 00
Hampton Institute, Va.:		
Salary of Minister in part	500 00	
Specials	371 21	
		871 21
Wilmington, N. C. Gregory Institute:		
Salary of Minister, 8 Teachers and Special Missionary	3,070 56	
General Expenses (paid as Tuition, $1,384 53)	1,918 22	
		4,988 78
Raleigh, N. C.:		
Salary of Minister		412 50
Dudley, N. C.:		
Salary of Minister and Teacher	300 00	
General Expenses	73 75	
		373 75
McLeansville, N. C.:		
Salary of Minister and Teacher	634 58	
General Expenses	57 62	
		692 20
Beaufort, N. C.:		
Salary of Minister and Teacher	207 50	
General Expenses	50 00	
		257 50
Strieby, N. C.:		
Salary of Minister and Teacher		560 00
Troy, N. C.:		
Salary of Teacher (paid as Tuition, $13 25)		447 85
Oaks, N. C.:		
Salary of Minister and Teacher		585 49
Pekin, Nalls, Dry Creek and Hillsboro, N. C.:		
Salary of Minister	150 00	
" " Teacher	129 09	
		279 09
Melville, N. C.:		
Salary of Teacher		100 00
Charleston, S. C. Avery Institute:		
Salary of Minister and 8 Teachers	3,421 33	
General Expenses (paid as Tuition, $1,717 17)	1,787 17	
		5,208 50
Orangeburg, S. C.:		
Salary of Minister		60 00
Greenwood, S. C. Brewer Normal School:		
Salary of 3 Teachers	600 00	
General Expenses (paid as Tuition, $331 00)	424 61	
		1,024 61
Atlanta, Ga. Atlanta University:		
Appropriation	2,000 00	
Specials	18,006 09	
		20,006 09
Atlanta, Ga. Storrs School:		
Salary of Minister, 9 Teachers, and Special Missionary	3,856 43	
Furniture and Repairs	154 60	
General Expenses (paid as Tuition $2,630 45)	2,793 95	
		6,804 98
Macon, Ga. Lewis Normal Institute:		
Salary of Minister and 10 Teachers	3,340 13	
Furniture and Repairs	261 08	
On Account Land	500 00	
" " Ballard School Building	3,725 00	
General Expenses (paid as Tuition, $1,705 30)	1,150 07	
Slater Fund, Industrial Department	500 00	
		9,376 28

Savannah, Ga. Beach Institute:		
Salary of 8 Teachers	2,062 70	
Furniture and Repairs	187 53	
General Expenses (paid as Tuition, $1,648 90)	1,527 87	
		3,778 10
Thomasville, Ga. Connecticut Industrial School:		
Salary of 7 Teachers	1,971 24	
Furniture	1,279 08	
General Expenses (paid as Tuition, $618 80)	1,609 78	
		4,860 10
Athens, Ga.		
Salary of Minister and Teacher		640 00
McIntosh, Ga. Dorchester Academy:		
Salary of Minister and 4 Teachers	1,629 84	
Repairs	202 95	
General Expenses (paid as Tuition, $265 58)	204 34	
		2,037 13
Marietta, Ga.:		
Salary of Minister		430 00
Byron, Rutland and Andersonville, Ga.:		
Salary of Minister	360 00	
Church Building at Andersonville	100 00	
		460 00
Woodville, Ga.:		
Salary of Minister and Teacher		343 65
Cypress Slash and Miller's Station, Ga.:		
Salary of Minister	465 00	
General Expenses	153 14	
		618 14
Marshallville, Ga:		
Salary of Teacher, and Repairs		145 90
St. Augustine, Fla.:		
Salary of 2 Teachers (paid as Tuition and public fund, $381 75)	810 00	
Moving and Repairs of Teachers' Home	717 75	
General Expenses	3 00	
		1,530 75
Orange Park, Fla.:		
Salary of Minister		500 00
Talladega, Ala. Talladega College:		
Salary of President, Minister and 15 Teachers	9,746 55	
Furniture and Repairs	3-3 81	
Agricultural Department	1,725 99	
General Expenses (paid as Tuition, $1,256 05)	4,842 06	
Slater Fund	1,400 00	
Cassedy Building, ad'l	719 65	
		18,818 06
Mobile, Ala. Emerson Institute:		
Salary of Minister and 9 Teachers	3,231 01	
Furniture and Repairs	371 63	
Parsonage Building	495 50	
General Expenses (paid as Tuition, $1,927 95)	1,616 82	
		5,714 96
Kymulga, Childersburg, and Shelby Iron Works, Ala.:		
Salary of Ministers		480 00
Lawsonville and Cove, Ala.:		
Salary of Minister		275 00
Jenifer and Ironaton, Ala.:		
Salary of Minister	315 00	
Church Building	700 00	
		1,015 00
Anniston, Ala.:		
Salary of Minister	420 00	
Loan, Church Building	293 00	
General Expenses	2 90	
		715 90
Birmingham, Ala.:		
Salary of Minister		561 94
Montgomery, Ala.:		
Salary of Minister	558 33	
Repairs on Mission Home	100 40	
		658 73
Selma, Ala.:		
Salary of Minister and Special Missionary	1,313 95	
General Expenses	35 10	
		1,349 05
Marion, Ala. Normal School:		
Salary of Minister and 3 Teachers	1,423 04	
General Expenses (paid as Tuition, $656 70)	911 25	
Land and School Building	600 00	
		2,934 29

Athens, Ala. Trinity School:		
Salary of Minister and 4 Teachers	1,465 31	
Furniture and Repairs	741 22	
General Expenses (paid as Tuition, $451 95)	852 82	
		3,059 35
Florence, Ala.:		
Salary of Minister and 1 Teacher		449 00
Decatur, Ala.:		
Salary of Ministers		550 00
Nashville, Tenn. Fisk University:		
Salary of President, Minister and 18 Teachers	12,134 00	
Dormitory and School Furniture	5,052 08	
General Expenses (paid as Tuition, $4,812 36)	4,832 74	
Slater Fund	1,500 00	
		23,518 82
Nashville, Tenn. Howard Chapel:		
Salary of Minister		400 00
Nashville, Tenn. Jackson St. Church:		
Salary of Minister		420 00
Grand View, Tenn:		
Salary of General Missionary and Expenses		1,687 25
Robbins, Tenn:		
Salary of Minister and Teacher (paid as Tuition, $14 50)		198 05
Jonesboro, Tenn. Warner Institute:		
Salary of 3 Teachers	1,105 63	
Furniture and Repairs	94 01	
General Expenses (paid as Tuition and public fund, $324 23)	417 80	
		1,617 44
Knoxville, Tenn.:		
Salary of Minister	440 67	
General Expenses	15 00	
		455 67
Crossville, Tenn:		
Salary of Minister	252 00	
Church Building	700 00	
		952 00
Memphis, Tenn. Le Moyne Institute:		
Salary of 12 Teachers	3,684 81	
Furniture and Repairs	952 44	
General Expenses (paid as Tuition, $3,280 25)	2,891 32	
Slater Fund, Industrial Department	1,500 00	
		9,028 57
Chattanooga, Tenn.:		
Salary of Pastor		180 00
Grand View, Tenn:		
Salary of Minister and 2 Teachers (paid as Tuition, $228 50)	1,058 85	
Jewett Memorial Building (Special)	899 90	
General Expenses	30 00	
		1,978 75
Jellico, Tenn.:		
Salary of General Missionary and 2 Teachers (paid as Tuition, $188 25)	1,870 77	
General Expenses	81 66	
Allowance to Mr. G. W. Lawrence	345 00	
		2,297 43
Pleasant Hill, Tenn:		
Salary of Minister and 2 Teachers (paid as Tuition, $183 70)	1,292 07	
Dormitory Building	1,130 61	
		2,422 68
Coal Hill, Tenn.:		
Church Building		25 00
Sherwood, Tenn.:		
Salary of Minister and 2 Teachers	1,584 00	
General Expenses (paid as Tuition, $304 30)	389 05	
		1,973 05
Goodlettsville, Tenn.:		
Salary of Minister		113 05
Pine Mountain, Tenn.:		
Church Building	100 00	
Salary of Minister	20 00	
General Expenses	8 26	
		128 26
Deer Lodge, Tenn.:		
Salary of Teacher		90 00
Lexington, Ky. Normal School:		
Salary of 8 Teachers	2,444 28	
Furniture and Repairs	161 88	
General Expenses (paid as Tuition, $1,761 62)	2,226 70	
Purchase of Land	2,000 00	
		6,832 86

Williamsburg, Ky. Academy:		
Salary of Minister and 6 Teachers	2,931 13	
Furniture and Repairs	597 35	
General Expenses (paid as Tuition, $932 80)	1,653 04	
		5,181 52
Rockhold, Ky.:		
Salary of Minister		360 00
Woodbine, Ky.:		
Salary of Minister	312 50	
Parsonage Building	578 00	890 50
Grayhawk, Ky.:		
Salary of Minister		100 00
Corbin, Ky.:		
Church Building		330 00
Orlando, Ky.:		
Salary of Teacher		100 00
Louisville, Ky.:		
Salary of Minister and Special Missionary	774 35	
General Expenses	32 00	806 35
Berea, Ky. Berea College:		
Income and Specials		280 20
Topeka, Kansas:		
Salary of Minister		500 00
Lawrence, Kansas:		
Salary of Minister		330 00
Little Rock, Ark.:		
Salary of Minister		190 00
Fayetteville, Ark.:		
Salary of Minister		95 55
Tougaloo, Miss. Tougaloo University:		
Salary of President and 14 Teachers	7,672 84	
Furniture and Repairs	1,714 32	
General Expenses Boarding and School Departments (paid as Tuition, $1,020 85). State appropriation, $1,500	4,627 66	
Ballard Building Porches	250 00	
Slater Fund	1,500 00	15,764 82
Columbus, Miss.:		
Salary of Minister		100 00
Meridian, Miss.:		
Salary of Minister	385 00	
Church Building	1,000 00	1,385 00
Jackson, Miss.:		
Salary of Minister	525 00	
Church Building	620 00	
General Expenses	9 94	1,154 94
Greenville, Miss.:		
Salary of Minister		305 00
New Orleans, La. Straight University:		
Salary of President, Minister and 15 Teachers	6,957 17	
Furniture and Repairs	1,192 16	
General Expenses (paid as Tuition, $2,696 25)	4,212 98	
Slater Fund	1,000 00	13,362 31
New Orleans, La. Morris Brown Church:		
Salary of Minister		190 00
New Orleans, La. Spain St. Church:		
Salary of Minister	115 00	
Repairs	75 00	190 00
New Iberia, La.:		
Salary of Minister		240 00
Belle Place, La.:		
Salary of Minister		120 00
Austin, Tex. Tillotson N. and C. Institute:		
Salary President, 10 Teachers and Special Missionary	5,170 81	
Furniture and Repairs	565 61	
General Expenses (paid as Tuition, $979 87) Boarding and School Departments	1,855 77	
Industrial Building, ($1,900 00).		
New Building, amount set out	2,000 00	
Slater Fund, Industrial Department	900 00	10,492 19
Dodd, Tex.:		
Salary of Minister	402 00	
Church Building	194 70	596 70

Helena, Tex.:			
Salary of Minister		356 00	
Corpus Christi, Tex.:			
Salary of Minister	255 00		
Repairs	13 50	268 50	
Paris, Tex.:			
Salary of Minister		420 00	
Dallas, Tex.:			
Salary of Minister	440 00		
Parsonage Building	701 48	1,141 48	
Roxton, Tex.:			
Church Building		144 75	
Salary of Field Superintendent Rev. C. J. Ryder, 6 months	1,250 00		
Traveling Expenses	457 41	1,707 41	
Salary of Field Superintendent Rev. F. E. Jenkins, 1 month	125 00		
Traveling Expenses	102 54	227 54	
Expressage, Printing, Rent, etc		3,090 43	
Insurance Fund		3,190 00	$226,345 95
The Chinese.			
Salary of Superintendent and Teachers		6,403 00	
Rent of Mission Buildings		2,517 90	8,920 90
The Indians.			
Santee Agency:			
Salary of Superintendent and Missionaries	7,148 46		
General Expenses, Boarding and Industrial Departments, including Upper Ponca and Burrell Stations	13,512 50		
Whitney Hall	2,500 00	23,160 96	
Oahe, Cheyenne, White River, Moreau River, Agencies:			
Salary of Superintendent and Missionaries, and Native Helpers, and Expenses	2,878 73		
General Expenses for Oahe, and Out Stations	4,477 42		
Cheyenne River, New Building	300 00		
Grand River Agency:			
Salary of Missionary and Assistant, and Expenses	734 17		
Standing Rock, Monroe Station:			
Salary and Expenses of Missionary	1,181 45		
Building	1,630 00		
	2,811 45		
Less Amount from Marquand Fund	2,128 71	682 74	
Publication Account		251 70	9,324 76
Special Fund for Moody Station, in part			600 00
Special Fund for Sankey Station			700 00
Special Fund for Northfield Station			700 00
Special Fund for Hospital			1,270 00
Rosebud Agency:			
Salary of Superintendent, balance	933 16		
Team, Harness, Wagons, etc	300 00	1,233 16	
Fort Berthold:			
Salary of Superintendent and Missionaries	2,042 88		
General Expenses	2,228 00		
Frame Building—Barn	581 17	4,852 05	
Insurance Fund:			
For Dakota Missions		310 00	
Skokomish Mission:			
Salary of Minister		425 00	
Santa Fé, N. M. University of New Mexico:			
Indian Department, Salary of Superintendent and Missionaries		2,550 16	
Salary of C. W. Shelton, Financial Secretary	2,500 00		
Traveling Expenses	625 19		
Postage	96 11		
Clerk Hire	144 95		
Office Stationery, and Postage	143 11	1,009 26	
		3,509 26	
Traveling and Incidental Expenses of Secretaries		331 73	$48,867 08
Amount forward			$284,333 98

Amount brought forward			$284,233 93
Foreign Missions.			
Superintendent, Missionaries, Etc., for Mendi Mission:			
Income paid to the United Brethren in Christ		4,746 68	
Support of Aged Missionary, Jamaica, W. I.		250 00	
			4,996 68
Publications.			
American Missionary (23,400 Monthly), including cost of copies sent gratuitously to Pastors, SSS. Superintendents, Life Members, donors, etc.	$6,640 57		
Less amount received from subscribers, 933 38			
Advertising 1,061 09	1,994 47		
		4,646 10	
Annual Reports, 1000 copies		229 37	
Life Certificates		114 90	
Clerk Hire		751 00	
Pamphlets, Circulars, Etc.		710 11	
Incidentals		59 73	
			6,511 21
Agencies.			
NEW YORK:			
Rev. Jas. Powell, D.D., Corresponding Secretary, Salary January 1, 1888		875 00	
Allowance, Salary to May 1st, 1888		1,166 67	
Funeral Expenses		243 50	
Clerk Hire, Postage, Circulars, etc.		180 25	
Traveling Expenses		78 51	
			2,543 93
WOMAN'S BUREAU:			
Miss D. E. Emerson, Secretary		1,000 00	
Pamphlets, Circulars, Stationery, etc.		350 75	
			1,350 75
EASTERN DISTRICT, Boston Office:			
Rev. C. L. Woodworth, D.D., District Secretary		1,250 00	
Traveling Expenses		90 39	
Rev. C. J. Ryder, District Secretary		1,250 00	
Traveling Expenses		335 13	
Moving "		184 14	
Clerk for District Secretary		567 00	
Rent and Heating of Rooms		681 47	
Pamphlets		66 80	
Printing, Postage, Stationery, Expressage, Etc.		430 75	
			4,845 68
WESTERN DISTRICT, Chicago Office:			
Rev. J. E. Roy, D.D., District Secretary		2,500 00	
Traveling and Incidental Expenses		869 30	
Clerk for District Secretary		542 25	
Rent, Printing, Postage, Stationery, Expressage, Etc.		1,078 54	
Rev. C. H. McIntosh, Agent		416 67	
Traveling and Incidental Expenses		392 26	
Stereopticon		200 00	
			5,999 02
Administration.			
Rev. M. E. Strieby, D.D., Corresponding Secretary		3,500 00	
Clerk for Corresponding Secretary		720 00	
Rev. A. F. Beard, Corresponding Secretary		3,500 00	
H. W. Hubbard, Treasurer		3,000 00	
Clerk for Treasurer		1,000 00	
			11,720 00
Miscellaneous.			
Rent		1,600 00	
Care of Rooms		413 50	
Books and Stationery		139 48	
Fuel and Light		64 51	
Rent of Safe Deposit Box		40 00	
Postage		890 68	
Clerk Hire		962 50	
Traveling Expenses		392 99	
Office Furniture, Expressage, Telegrams, Etc.		482 18	
			4,985 84
Annual Meeting			770 98
Wills and Estates			171 82
Annuity Accounts			630 94
Amounts refunded, sent to Treasurer by mistake			28 35
			$328,788 43

RECEIPTS.

Balance on hand September 30, 1887		$2,193 80
From Churches, Sabbath Schools, Missionary Societies and Individuals	$302,366 76	
Estates and Legacies	47,636 20	
Income, Sundry Funds	10,936 46	
Tuition and Public Funds	33,130 86	
Rents	496 40	
United States Government for Subsistence of Indians	18,186 74	
Slater Fund	8,300 00	
		320,953 42*
		$323,147 22
Debt Balance September 30, 1888		5,641 21
		$328,788 43

ENDOWMENT FUNDS RECEIVED 1887-88.

Estate of Rev. Benjamin Foltz, late of Rockford, Ills., in part	$500 00
Howard Carter, Baldwinsville, N. Y., for Education of Students for the Ministry	500 00
	$1,000 00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1888, with the vouchers, and find the same correct, as stated in above accounts.

PETER McCARTER,
CHARLES P. PEIRCE, } Auditors.

NEW YORK, OCT. 13, 1888.

* The receipts of Berea College, Hampton Normal and Agricultural Institute, and Atlanta University, are added below, as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association	$320,953.42	
Endowment Funds	1,000.00	
		$321,953 42
Berea College		13,908 30
Hampton N. and A. Institute		70,379 44
Atlanta University, (not acknowledged in above account)		7,955 00
Grand Total,		$414,196 16

Summary of Receipts During the Year 1887-1888.

Maine.		
Donations	$7,052 42	
Legacies	453 67	
		$7,506 09
New Hampshire.		
Donations	5,537 03	
Legacies	1,599 30	
		7,136 33
Vermont.		
Donations	6,398 34	
Legacies	138 60	
		6,536 94
Massachusetts.		
Donations	69,183 82	
Legacies	23,679 25	
		92,863 07
Rhode Island.		
Donations	4,362 53	
Legacies	902 50	
		5,265 03
Connecticut.		
Donations	36,081 96	
Legacies	2,928 67	
		39,010 63
New York.		
Donations	27,193 38	
Legacies	15,346 35	
		42,539 73
New Jersey.		
Donations	2,923 39	
Legacies	1,044 20	
		3,967 59
Pennsylvania.		
Donations		1,410 07
Maryland.		
Donations		506 16
District of Columbia.		
Donations		539 82
Ohio.		
Donations	8,100 02	
Legacies	166 99	
		8,267 01
Indiana.		
Donations	204 86	
Legacies	200 00	
		404 86
Illinois.		
Donations	8,470 64	
Legacies	1,000 00	
		9,470 64
Michigan.		
Donations		3,374 31
Wisconsin.		
Donations	3,992 85	
Legacies	110 00	
		4,102 85
Iowa.		
Donations		3,500 16
Minnesota.		
Donations		2,886 52
Kansas.		
Donations		482 92
California.		
Donations		3,358 27
Nebraska.		
Donations		622 52
Oregon.		
Donations		154 13
Colorado.		
Donations		$167 42
New Mexico.		
Donations		27 55
Territories.		
Donations	610 12	
Legacies	66 67	
		676 79
Virginia.		
Donations		80 95
North Carolina.		
Tuition	1,397 78	
Donations	340 62	
		1,738 40
South Carolina.		
Tuition	2,048 17	
Donations	12 00	
		2,060 17
Georgia.		
Tuition	6,854 03	
Rents	4 00	
Donations	205 28	
		7,063 31
Alabama.		
Tuition	4,292 65	
Rents	200 00	
Donations	251 84	
		4,744 49
Tennessee.		
Tuition	9,335 09	
Rents	82 45	
Donations	512 72	
		9,930 26
Mississippi.		
Tuition	2,520 85	
Rent	113 60	
Donations	44 80	
		2,679 25
Louisiana.		
Tuition	2,626 25	
Donations	257 92	
		2,884 17
Missouri.		
Donations		1,227 57
Kentucky.		
Tuition	2,694 42	
Rent	9 35	
Donations	184 81	
		2,888 58
Arkansas.		
Donations		25 45
Florida.		
Tuition	381 75	
Rent	87 00	
Donations	118 49	
		587 24
Texas.		
Tuition	979 87	
Donations	184 40	
		1,164 27
Slater Fund		8,300 00
Foreign Countries.		
Donations		1,778 70
United States Government, for support of Indians		18,186 74
Incomes.		
Mendi Mission	4,746 68	
Fisk Univ	426 01	
Talladega College	1,567 67	
Straight Univ	587 79	
Atlanta Univ	600 00	
Howard Univ	2,000 00	
Le Moyne School	496 81	
Berea College	250 00	
General Endowment Fund	261 50	
		10,936 46
		$320,953 42

AMERICAN MISSIONARY ASSOCIATION.

[Organized September 3, 1846.]

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

	Years.	Current Receipts.		Years.	Current Receipts.	Grand Total.*
1.	1846-47	$11,328 27	21.	1866-67	$248,044 63	$334,452 59
2.	" 47-48	17,095 74	22.	" 67-68	268,908 13	304,094 13
3.	" 48-49	21,982 96	23.	" 68-69	312,016 96	366,212 75
4.	" 49-50	25,159 56	24.	" 69-70	300,563 90	420,769 08
5.	" 50-51	34,535 47	25.	" 70-71	277,948 51	366,824 82
6.	" 51-52	30,826 29	26.	" 71-72	242,553 23	329,938 93
7.	" 52-53	41,695 14	27.	" 72-73	275,101 48	345,277 03
8.	" 53-54	47,693 82	28.	" 73-74	278,695 84	349,914 96
9.	" 54-55	53,273 00	29.	" 74-75	195,123 00†	273,533 22
10.	" 55-56	49,818 50	30.	" 75-76	184,062 15	264,709 03
11.	" 56-57	47,190 97	31.	" 76-77	209,695 26	306,099 95
12.	" 57-58	39,743 56	32.	" 77-78	195,601 65	257,092 75
13.	" 58-59	50,511 76	33.	" 78-79	215,431 17	334,450 67
14.	" 59-60	64,474 08	34.	" 79-80	187,480 02	290,101 81
15.	" 60-61	47,828 92	35.	" 80-81	243,795 23	529,046 28
16.	" 61-62	47,062 60	36.	" 81-82	297,584 45	510,113 94
17.	" 62-63	57,404 68	37.	" 82-83	312,567 29	474,409 14
18.	" 63-64	95,395 83	38.	" 83-84	287,594 19	407,831 70
19.	" 64-65	134,181 18	39.	" 84-85	290,894 06	419,813 17
20.	" 65-66	253,045 98	40.	" 85-86	335,704 20	466,358 71
			41.	" 86-87	307,570 56	426,589 02
			42.	" 87-88	320,953 42	414,196 16

PLACES OF ANNUAL MEETINGS AND PREACHERS.

Year.	Place of Meeting.	Preacher.	Text.
1847	New York	No sermon.	
1848	Hartford, Conn.	Rev. G. W. Perkins	Mark 16 : 15.
1849	Boston, Mass.	Rev. David Thurston	Matt. 3 : 10.
1850	Rochester, N. Y.	Rev. Charles B. Boynton.	Matt. 10 : 34.
1851	Cleveland, Ohio.	Rev. J. Blanchard	John 20 : 21.
1852	Bangor, Me.	Rev. James B. Walker	1 John 4 : 20.
1853	Worcester, Mass.	Prof. Henry E. Peck	1 Cor. 9 : 22.
1854	Bradford, Vt.	Rev. Silas McKeen	Rev. 6 : 2.
1855	Chicago, Ill.	Rev. James A. Thome	Acts 17 : 22, 23.
1856	Fulton, N. Y.	Rev. William W. Patton.	Matt. 5 : 14.
1857	Mansfield, Ohio.	Rev. L. A. Sawyer	Mark 16 : 15, 16.
1858	Worcester, Mass.	Rev. Stephen Thurston	Luke 2 : 14.
1859	Chicago, Ill.	Rev. G. B. Cheever, D.D.	Isaiah 62 : 1, 10.

*The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

† Exclusive of receipts for board from this date.

OUT OF DEBT.

"We had a jubilee meeting at the church last night, but none of *the* ul..ee Singers to assist us. Still we managed to sing some.

"Our church is out of debt. No man or woman has a dollar's claim upon it. Why, we were just as happy as possible over it. Some who brought money, expecting to give it, were told it was not needed. There were those who had already given generously. Marion Congregational church don't believe in stingy Christians. When they gave their hearts to Jesus, they also gave their pocket-books and contents. Next Sabbath morning, every stroke of the bell will proclaim 'out of debt.' H. M. L."

Selma.

"February 12th, went to Selma, preaching every night for several weeks, except Saturday.

"The meetings in Selma were blessed. I can not tell the number of hopeful conversions, the congregation changed so from night to night; I should judge near two hundred in all.

"The Baptist minister told me that over sixty joined his church. Little Zion, I was told, received as many or more, and the Episcopal Methodist I think more than either.

"We organized the church the 12th of May. Forty-one had given me their names, and most of them were examined; but the day when the church was organized some were away, some were sick, so only twenty-six united. The next Sabbath five more of them united, making thirty-one. I think if they have a good minister, the church will grow rapidly.

"I found numbers that had joined the other churches, regretted they did not know we were to organize a Congregational church; they would have preferred that. Several young men will take letters and join the new church, and study for the ministry. I found ten, the day before I left, who said they were expecting to offer themselves soon to the church.

"I consider it a very promising field.

"Three of the colored ministers wished to place themselves under my care in theology, to direct and assist in study. One was under my care a few weeks, and, as he expressed it, 'it helped him mightily.'

FRATERNAL FEELING.

'There is more fraternal feeling among white Christians and business men here than other places South. The white ministers treated me with great kindness. The Presbyterian, especially, said he was rejoiced to see the work I was doing among the colored people. His field was large, he could not do it; but he would assist me in any way possible. He found himself in the midst of a revival, as my meeting was progressing; invited me to attend his as often as I could and take a part.

"They also took an interest in the schools, spoke of them in high terms, and the teachers under your care. They felt they were devoted to their work.

"Several business men engaged in manufacturing, who have colored men in their employ, spoke of the change they could see in some of them, and the pleasure they felt in view of the fact that they were to have ministers that could instruct and watch over them.

"There are in Selma, I am told, five thousand colored persons, and not one half of them members of any church, and but a little more than half of the children in Sabbath-schools.

"The region near Selma is all open. I held an evening service four miles north of the city; a large company were gathered in the grove; they desire preaching every Sabbath, and wish to be organized into a church as we have in Selma. (Some of them were present when we organized there.)

"Those living near the city wished to unite at Selma, but I advised them to wait and all go together and form a branch church. There are over thirty, they told me, that are ready now to go into such a church, and there is a large settlement of them. I think

with some labor a church of sixty members could be gathered. They want a school; said they would build a house.

"On the New-Orleans Railroad there is a good opening for meetings, some ten miles from the city. Also on the Gulf Railroad there are three points where they want meetings. All these points could be supplied with colored men who could spend a part of their time through the week with the white minister at Selma, and receive such assistance as would render them successful preachers among their people, and would need but little aid from the society, the colored people supporting them mostly.

"I think there can be three more Congregational churches gathered near Selma, in different directions, that will grow to be efficient churches if they can have a little help.

"Yours fraternally, D. R. MILLER."

Montgomery.

"The AMERICAN MISSIONARY ASSOCIATION has just completed the erection of a beautiful house of worship for the Congregational church, near the Swayne school-house. Mr. T. C. Steward, agent of the Association, purchased 3½ acres of land near the place indicated, some time ago, and, under the auspices of the Association, Mr. Steward has succeeded in having this beautiful church built, at a cost of only $3200, all told. The church is built entirely of Alabama pine, has a seating capacity of about 350, is well ventilated, and presents a very commanding appearance. The pulpit of the church is a beautiful piece of work; the pine is beautifully self-grained, equal to curled maple. Beneath the building will be placed the heating apparatus.

"Mr. Steward has already sold to industrious families several lots from the body of the tract purchased by him, and a little town is being built up around the church, of steady, sober, industrious people. One of the conditions exacted of every person who makes application to purchase a lot from the Association, is that he be an industrious and sober citizen. The locality has been settled so rapidly since the commencement of the church, that it is now known as 'New-Montgomery.' We understand that the Association has built quite a large number of churches and school-houses throughout the South, and that great success has been met with in every locality. Mr. Steward will go to Nashville, in a few days, and superintend the erection of the buildings there of the Fisk University. The new church here has, at present, but few members, having had no place of worship before. But the prospects are flattering for a large congregation, and in a few weeks a minister will arrive and take charge of the church.

"The carpenter who contracted for, and superintended the construction of, this church is Samuel Phillips, a colored man, well known in this community as an industrious and successful mechanic. We are glad at all times to note every evidence of the steady growth of our city, and those of our citizens who have not visited that portion of the city where the Congregational church is built, for some time, will be surprised to see the many evidences of prosperity exhibited in the new buildings already completed and others in process of construction."—*State Journal, Montgomery, Ala., August* 18, 1872.

Year.	Place of Meeting.	Preacher.	Text.
1860	Syracuse, N. Y	Rev. John Morgan, D.D.	Matt. 28 : 18-20.
1861	Norwich, Conn	Rev. C. B. Boynton, D.D.	Luke 4 : 18.
1862	Oberlin, Ohio	Rev. S. Wolcott	Haggai 2 : 7.
1863	Hopkinton, Mass	Rev. J. Blanchard.	Rev. 6 : 2.
1864	New Haven, Conn	Rev. J. P. Thompson, D.D.	Rom. 16 : 25-27.
1865	Brooklyn, N. Y	Rev. E. N. Kirk, D.D.	Acts 17 : 26.
1866	Galesburg, Ill	Rev. H. M. Storrs, D.D.	Luke 13 : 18, 19.
1867	Homer, N. Y	Rev. E. B. Webb, D.D.	Matt. 28 : 18, 19.
1868	Springfield, Mass	Rev. John Todd, D.D.	Psalm 68 : 31.
1869	Mt. Vernon, Ohio	Rev. J. M. Sturtevant	Matt. 3 : 10.
1870	Lawrence, Mass	Rev. Henry Ward Beecher	Address.
1871	Hartford, Conn	Rev. H. M. Scudder, D.D.	John 8 : 32.
1872	Racine, Wis.	Rev. E. P. Goodwin	Luke 16 : 8.
1873	Newark, N. J	Rev. W. M. Taylor, D.D.	Luke 10 : 37.
1874	Clinton, Ia	Rev. G. F. Magoun, D. D	Acts 17 : 26, 27.
1875	Middletown, Conn	Rev. W. M. Barbour, D.D.	1 Cor. 13 : 8.
1876	Fitchburg, Mass	Rev. N. J. Burton, D.D.	Psalm 126 : 6.
1877	Syracuse, N. Y	Rev. F. A. Noble, D.D.	Eph. 4 : 25
1878	Taunton, Mass	Rev. S. E. Herrick, D.D.	1 Peter 2 : 9.
1879	Chicago, Ill	Rev. R. S. Storrs, D.D	Psalm 118 : 23.
1880	Norwich, Conn	Rev. Alex. McKenzie, D.D.	Ex. 2 : 9.
1881	Worcester, Mass.	Prof. C. D. Hartranft	
1882	Cleveland, Ohio	Rev. C. L. Goodell, D.D.	Matt. 28 : 18.
1883	Brooklyn, N. Y	Rev. J. L. Withrow, D.D.	Luke 9 : 24.
1884	Salem, Mass.	Rev. George L. Walker, D.D.	Eph. 2 : 14.
1885	Madison, Wis.	Rev. Reuen Thomas, Ph.D.	Jer. 18 : 1.
1886	New Haven, Conn	Rev. Alex. McKenzie, D.D.	Matt. 25 : 34-36.
1887	Portland, Me	Rev. A. J. F. Behrends, D.D.	Jude 1 : 3.
1888	Providence, R. I.	Rev. Arthur Little, D.D.	Isaiah 6 : 1-8.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		Death or Resignation.
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. W. B. Washburn, LL.D.,	1887
1888	Rev. Wm. M. Taylor, D.D., LL.D.	

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1863	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1868
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D.D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865

Election.		Death or Resignation.
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D. D.,	1883
1864	A. H. Porter, Esq.,	1869
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D.,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D. D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.,	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D.D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks,	1883
1869	Hon. E. S. Tobey,	1875
1882	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D. D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D ,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.,	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1882
1874	Hon. J. B. Grinnell,	1883
1874	W. Patton, D.D.,	1879
1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
1876	Sir Peter Coats,	1883
1876	Henry Allon, D.D.,	1883
1876	William E. Whiting, Esq.,	1882
1876	J. M. Pinkerton, Esq.,	1881
1876	Daniel Hand, Esq.,	1883
1878	A. L. Williston, Esq.,	1881
1878	A. F. Beard, D.D.,	1883
1878	Frederick Billings, Esq.,	1883
1878	Joseph Carpenter, Esq.,	1883
1879	Andrew Lester, Esq.,	1880
1879	E. A. Graves, Esq.,	1883
1879	E. P. Goodwin, D.D.,	1883
1879	C. L. Goodell, D.D.,	1886
1879	J. W. Scoville, Esq.,	1883
1879	E. W. Blatchford, Esq.,	1883
1879	C. D. Talcott, Esq.,	1882
1879	John K. McLean, D.D.,	1883
1879	Richard Cordley, D.D.,	1883
1880	W. H. Willcox, D.D.,	1883
1880	G. B. Willcox, D.D.,	1883
1880	William M. Taylor, D.D.,	1883
1880	George M. Boynton, D.D.,	1883
1880	E. B. Webb, D.D.,	1883
1880	Hon. C. I. Walker,	1883
1880	A. H. Ross, D.D.,	1883
1881	L. T. Chamberlain, D.D.,	1883
1881	Hon. Joshua L. Chamberlain,	1883
1881	Alexander McKenzie, D.D.,	
1881	Hon. Nelson Dingley, Jr.,	1883
1883	A. J. F. Behrends, D.D.,	
1884	D. O. Mears, D.D.	
1886	Rev. Henry Hopkins, D.D.	

Corresponding Secretaries.

1847	George Whipple, D.D.,	1876
1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. J. R. Shipherd,	1868

Election.		Death or Resignation.
1868	W. W. Patton, D.D.,	1870
1887	James Powell, D.D.,	1887
1887	A. F. Beard, D.D.	

Associate Corresponding Secretaries.

1885	James Powell, D.D.,	1887
1885	A. F. Beard, D.D.,	1887

Assistant Corresponding Secretary.

1883	James Powell, D.D.,	1885

Recording Secretaries.

1846	Rev. S. S. Jocelyn,	1853
1853	Langdon S. Ward, Esq.,	1854
1854	Rev. Henry Belden,	1875
1875	George Whipple, D.D.,	1876
1876	M. E. Strieby, D.D.	

Treasurers.

1846	Lewis Tappan, Esq.,	1865
1866	Edgar Ketchum, Esq.,	1879
1879	H. W. Hubbard, Esq.	

Assistant Treasurers.

1865	William E. Whiting, Esq.,	1876
1876	H. W. Hubbard, Esq.,	1879

Auditors.

1848	William E. Whiting, Esq.,	1850
1857	William E. Whiting, Esq.,	1859
1848	Rev. Samuel E. Cornish,	1849
1849	Rev. Charles B. Ray,	1850
1850	Anthony Lane, Esq.,	1857
1859	Anthony Lane, Esq.,	1862
1865	Anthony Lane, Esq.,	1875
1850	James O. Bennett, Esq.,	1876
1862	R. R. Graves, Esq.,	1865
1875	Wilmot Williams, Esq.,	1877
1876	S. V. White, Esq.,	1877
1877	Henry Parsons, Esq.,	1878
1878	Charles L. Mead, Esq.,	1881
1878	James T. Leavitt, Esq.,	1880
1880	M. F. Reading, Esq.,	1883
1881	William A. Nash, Esq.,	1884
1883	W. H. Rogers, Esq.,	1885
1884	Peter McCartee, Esq.,	
1885	Chas. P. Peirce, Esq.,	

Executive Committee.

1846	Arthur Tappan, Esq.,	1857
1846	Rev. Theodore S. Wright,	1847
1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
1846	Rev. J. R. Johnson,	1847
1846	Rev. S. E. Cornish,	1855
1846	William H. Pillow,	1848
1846	William E. Whiting, Esq.,	1872
1846	Rev. J. W. C. Pennington,	1847
1848	Rev. J. W. C. Pennington,	1851
1846	Rev. Josiah Brewer,	1863
1846	Rev. Edward Weed,	1848
1847	Rev. Henry H. Garnet,	1848
1856	Rev. Henry H. Garnet.	1861
1847	William Harned,	1853
1847	Rev. Sherlock Bristol,	1848
1847	Anthony Lane, Esq.,	1856
1861	Anthony Lane, Esq.,	1863
1848	Thomas Ritter, M.D.,	1876
1848	J. O. Bennett, Esq.,	1876
1848	M. S. Scudder,	1852
1851	Rev. J. A. Paine,	1855
1852	Rev. C. B. Dana,	1853
1853	Rev. Henry Belden,	1875
1853	J. R. Lee, M.D.,	1855
1855	D. M. Graham, D.D.,	1861
1864	D. M. Graham, D.D.,	1865
1855	Rev. J. N. Freeman,	1860
1855	George H. White, Esq.,	1861
1855	William B. Brown, D.D.,	1880
1856	W. T. Dawley,	1858
1857	Rev. Almon Underwood,	1858
1858	Samuel Wilde, Esq.,	1862
1858	Alonzo S. Ball, M.D.,	1884
1860	T. C. Fanning, Esq.,	1869
1861	Captain C. B. Wilder,	1864
1861	Rev. John Lowrey,	1862
1862	R. R. Graves, Esq.,	1863
1862	Rev. J. M. Holmes,	1869
1863	Andrew Lester, Esq.,	1879
1863	Thomas S. Berry, Esq.,	1864
1864	Samuel Holmes, Esq.	
1864	Rev. Sella Martin,	1868
1864	Rev. S. W. Magill,	1866
1864	Cyrus Prindle, D.D.,	1865
1865	S. N. Davis,	1870
1865	J. B. Beadle, Esq.,	1877
1866	Edgar Ketchum, Esq.,	1868
1879	Edgar Ketchum, Esq.,	1881
1866	M. E. Strieby, D.D.,	1867
1866	George Whipple, D.D.,	1867
1868	G. D. Pike, D.D.,	1872
1868	Hon. E. P. Smith,	1871
1869	A. S. Barnes, Esq.,	1888

Election.		Death or Resignation.
1869	Rev. Martin L. Williston,	1872
1869	G. B. Willcox, D.D.,	1880
1870	Rev. E. M. Cravath,	1872
1870	H. M. Storrs, D.D.,	1875
1871	Washington Gladden, D.D.,	1875
1871	R. G. Hutchins, D.D.,	1872
1871	Stephen Ballard, Esq.,	1872
1871	General O. O. Howard,	1875
1872	Edward Beecher, D.D.,	1879
1872	Rev. S. B. Halliday.	
1872	Dwight Johnson, Esq.,	1874
1875	General C. B. Fisk.	
1875	Charles L. Mead, Esq.	
1876	George M. Boynton, D.D.,	1880
1876	E. A. Graves, Esq.,	1879
1876	John H. Washburn, Esq.	
1877	Addison P. Foster, D.D.	
1879	General C. T. Christensen,	1883
1879	Charles A. Hull, Esq.,	1884
1888	Charles A. Hull, Esq.	
1879	William T. Pratt, Esq.,	1881
1879	J. A. Shoudy, Esq.,	1881
1880	H. L. Clapp, Esq.,	1881
1880	Rev. J. A. Hamilton,	1882
1880	S. S. Marples, Esq.	
1881	Lyman Abbott, D.D.	
1881	Franklin Fairbanks, Esq.,	1883
1881	William H. Ward, D.D.	
1881	A. L. Williston, Esq.,	1883
1883	J. R. Danforth, D.D.	
1883	Edward Hawes, D.D.,	1884
1883	Rev. S. H. Virgin,	1885
1883	J. L. Withrow, D.D.,	1886
1884	E. B. Monroe, Esq.	
1884	J. E. Rankin, D. D.	
1885	E. L. Champlin, Esq.	
1886	J. W. Cooper, D.D.	

BRIEF HISTORY.

The American Missionary Association was formed in 1846, its distinctive characteristic being freedom from all complicity with slavery and caste.

The object as stated in its constitution is, "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

It began its work in Foreign Missions in Africa, Siam, Sandwich Islands, West Indies; and its work in our own country, in the Western States and among the Indians.

In 1848 it began work in the South among whites and blacks, although attended with great opposition and danger.

In 1852 it undertook to reach the Chinese in California, the plans ripening in 1870 to successful work.

In 1861, during the civil war, it began the enlargement of work in the South, which has been marked by steady progress and success.

In 1882 it transferred its Foreign Missions and enlarged its Indian work by receiving the Indian Missions of the American Board.

The work of the American Missionary Association is therefore at present among the Chinese in California, the North American Indians and the needy classes of our Southern States.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Chauncey, Bellows Falls, Vt.
Adams, Charles S., Wethersfield, Conn.
Adams, G. K., East Hampton, Mass.
Adams, James Francis, Medway, Mass.
Adams, Wayland G., Windham, Vt.
Armstrong, Elmer E., Milford, N. H.

Babcock, Mrs. P. H., Cleveland, Ohio.
Backus, Thomas, Danielsonville, Conn.
Baker, E. H., Ware, Mass.
Balcom, Rev. F. A., North Leominster, Mass.
Baldwin, Mrs. E. C., Cheshire, Conn.
Baird, Rev. John G., Ellington, Conn.
Baird, Joseph H., Watertown, Conn.
Barnard, William F., Marlboro, Mass.
Barnum, Henry C. Southport, Conn.
Barret, Robert J., Pittsfield, Mass.
Barrett, Rev. S. A., Castleton, Vt.
Barrows, Dea. Hiram W., Wareham, Mass.
Bass, Mrs. James, Fond du Lac, Wis.
Bassett, Miss Celia, Plainville, Conn.
Beardslee, Mrs. C. S., West Springfield, Mass.
Beardsley, George F., Ithaca, N. Y.
Bemis, Mary M., North Brookfield, Mass.
Belcher, Annie T., Randolph, Mass.
Bell, Willie J., Brasher Falls, N. Y.
Benedict, Mrs. Ida R., Kensington, Conn.
Benjamin, Alvah, Cleveland, Ohio.
Benjamin, Miss Frank, Atwater, Ohio.
Bennett, Chester W., Bridgeport, Conn.
Bentley, H. E., St. Albans, Vt.
Bentley, Mrs. Lilian, Plainville, Conn.
Benton, Miss Hattie E., Guilford, Conn.
Berger, Rev. M. L., D.D., Cleveland, Ohio.
Bevans, Mrs. Henry, Somerville, Mass.
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SERMON.

BY REV. ARTHUR LITTLE, D.D.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

"And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me." ISAIAH VI., 1-8.

The biography of Isaiah is very brief. "Isaiah the son of Amoz." This, with the date of his appearance and the names of two sons, is all, excepting a single reference to him in the Book of Chronicles. Glad indeed should we be to know more of the history of this opulent life.

Fortunately there is a little bit of autobiography recorded in the sixth chapter of his prophecy. For this we are grateful, as we *always* are for *personal* experiences—glimpses into the inner life, the soul history of those we honor.

Isaiah had probably been exercising the prophetic function prior to this time; how long cannot be known. In any event, a critical juncture has now been reached in his spiritual history, where his future career is largely to be determined. It is possible that he is disheartened by the meagreness of his success, and is sharing for the moment the despondency of Elijah under the juniper tree. Be this as it may, a crisis in his history has come, when he is to be equipped for a larger, gladder, sublimer service. So much of meaning does it hold for *him* that he has thought it worth while to make this permanent record of it. Its personal character invests it with a peculiar interest for us. We like to be taken into the confidences of great men, to get glimp-

ses into their inner life, to study their words and methods, the working of their minds in the decisive hours, to discover the forces that inform, inspire, and empower them for a lofty mission, to acquaint ourselves with the tuitional agencies that have schooled them for memorable service.

Isaiah has lifted the veil and disclosed to us the secret of his unrivalled distinction among the prophets. We are permitted to see him in that supreme moment when he is laying hold on that for which he was laid hold on by Him who called him to the prophetic office. What his native endowments and acquired gifts may have been, we can never know. Whether or not he ever studied in the schools of the prophets is not told us. Living in Jerusalem, he must have come into contact with the best culture of the day. This, however, would quite likely disqualify rather than equip him for any heroic service. The key to his life-work may be discovered in the incident before us this evening.

It is the record of special preparation for special service in a time of special need. Indeed, it was the prophet's mission to meet exigencies. There are in this chapter of God's dealing with a human soul, lessons of value to us who live in these critical times. May the Divine Spirit assist us in the application of some of these lessons to-night. "The Transforming power of Visions of God," is the theme to which your attention is invited. In the unfolding of this subject let us consider some details of the vision and its effects.

To dwell particularly upon the details of this sublime vision would be a waste of time. It transcends human comprehension and defies human analysis. This mode of procedure, however, accords fully with what is elsewhere revealed to us of the divine economy in dealing with men. At intervals of time, more or less remote, all through the preceding centuries memorable theophanies appear. God walks in the garden in the cool of the day, talks with Abraham, makes blessed disclosures of himself to the slumbering Jacob, reveals himself to Moses in the burning bush, descends in awful majesty and holds converse with him amid the thunderings and lightnings of Mount Sinai, speaks to Samuel, whispers to Elijah in "the still, small voice," and appears in all his spotless purity to Job.

We are awed into silence as we read these inspired accounts of the holy God down among sinning men—the Creator condescending to hold converse with the creature. But the vision vouchsafed Isaiah seems to exceed all previous theophanies in certain elements of awfulness and grandeur, and reminds the reader of the majestic apocalyptic vision of the Apostle John on the isle of Patmos. The throne, the train of the King filling the temple, the seraphim with faces and feet covered, chanting the sublime Trisagion, "Holy, holy, holy, is the Lord God of hosts: the whole earth is full of his glory," the posts of the doors trembling at the voice of him who cried, the house filled with smoke—these are the fitting and imposing concomitants attending this majestic display of royalty. How overwhelming to

mortal eyes must this awful Epiphany have appeared. Imagination's utmost flight will fail to grasp its surpassing glory.

1. *The first effect a profounder view of God.*

The significant fact of practical import to us is this, that Isaiah now found himself face to face with Jehovah, the second person in the adorable Trinity, as we learn from the Gospel of John, (xii)—in a far more real and *personal way* than ever before. His eyes saw the King, the Lord of hosts. No matter how. The ecstacy we may never comprehend. It is to be expected that "He who dwelleth in light which no man can approach unto," will make disclosures of his dazzling brightness to mortal vision in ways that transcend human knowledge. The truth which this incident holds for *us* can be appropriated without such knowledge.

Certainly the vision was congruous with existing conditions of time and circumstance. Somehow in upon his wondering view were flashed such vivid manifestations of God's majesty and might, excellence and holiness, that the prophet felt himself to be in the very immediate presence of the high and holy One who inhabiteth eternity, whose name is holy. And in order to deepen the impression upon his mind, the ear as well as the eye becomes enlisted in the glorious Epiphany, and the seraphim, those fiery ones, for once and only once in all the inspired record of God's redeeming work on earth, drop their harps, and, swift of wing, hastening to the scene, chant in exalted measure one strain of heaven's unending song, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory," the joyful prelude—shall we think?—of that angelic anthem whose glad notes thrilled the hearts of the shepherds upon the plains of Bethlehem, on that memorable night, when in a lowly stall, this same resplendent being laid aside his glory and became incarnate in the person of the Son of Man.

The supreme abiding impression made by this imposing theophany upon the mind of the prophet is that of the *holiness* of *God*. This is indeed His essential attribute. This is the name by which he calls Himself. When Jacob awaked out of his sleep he exclaimed, "Surely God was in this place and I knew it not." And he was afraid and said, "How dreadful is this place: this is none other but the house of God, and this is the gate of heaven."

To Moses, God said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And Moses hid his face, for he was afraid to look upon God. The whole Jewish cultus was designed to impress upon the mind of the worshiper the thought of God's holiness.

This is the essence of the vision to Isaiah. Jehovah sits before him clothed in a garment of *holiness*. This is the key to his whole character. In this all his other attributes, of necessity, inhere. This guarantees his righteousness, justice, goodness, love, mercy, truth. In this august character as a *God of Holiness*, he aimed always to keep himself before his peo-

ple. On their remembrance or forgetfulness of this turned, as upon a pivot, their personal and National weal or woe. It was the chief mission of prophets, those meteor-like messengers of Jehovah, to make and keep *real, living*, and *potential* in the minds of the people, the comprehensive truth of God's *holiness*. On everything must be written "Holiness to the Lord." "Be ye holy, for I am holy."

"Holiness" is the key-word of the Bible, the epitome of heaven. This thought Isaiah got burnt into his soul that day. "God is holiness." It quite took possession of his being, so that for the moment it unmanned him. Visions of God interpreted into articulate speech mean *holiness* in a way much more vivid and real than can be read in the strata of the earth or among the stars.

Brethren, for us something akin to this vision is sorely needed. It is not for prophets and apostles *only*, or rather, are not all God's people prophets and apostles now? It was a sad time in the days of Samuel when it was declared that there were no *open visions*. The ministry and membership of our churches, and through their agency, the world, would find themselves quickened and helped by profounder, ampler views of God. The quality and permanence of our work will depend largely upon the place He holds in our habitual thoughts. There is a tendency now to minimize, almost humanize, God, as if He were altogether an easy-going, good-natured Being, ready to play himself into all our moods and humors, not very particular about his government, or law, or sin, or the enforcement of penalty. God is love. There is not a more comprehensive and precious truth in the Bible than this; but even this truth may be so interpreted as to rob Him of the correlated attribute of *justice* which is, of necessity, the other hemisphere of any full-orbed love. No small part of the pulpit utterance of the day finds its inspiration in the thought of the *Fatherhood* of God. This commanding truth permeates the Bible through and through, and ought to be made salient in all Christian teaching; and yet it is misleading to make the impression that the paternal heart makes no distinction between a *rebellious* and an *obedient* child. It is not uncommon to hear the affirmation that God is under the obligation of love to save sinners. Men, sinful men, need to speak with great caution when they venture the assertion that God *ought* to save them; for salvation is of grace, else the Gospel is of none effect. God's compassion is as boundless as his holiness, but it does not therefore follow that he will not punish sin, or limit the provisions of grace. Such exalted visions of Jehovah as came to the prophet are suited to make a human mind, a creature of a day, hesitate about the construction of a complete theodicy, affirming when a sinfnl man or a race has or has not had a fair chance.

Something equivalent to Isaiah's vision of Jehovah is needed now. For now there is a most determined effort to eliminate the so-called supernatural from the realm of thought, as an anachronism, or old superstition. Many, in this Christian land, claim to be seriously asking the question, "Is there a God?" Some answer, "*No.*" Some "We don't know." Some name him, or *it*, "Force." Some rhapsodize over a divine immanence without personality. Some declare that whatever he may be, he is helplessly enmeshed in a network of inexorable laws, while some sickly sentimental souls are enamored with the dreams, vagaries, subtleties and deceit of oriental theosophy. And more dangerous than all, the old worn out theories of Hume and Strauss are received and popularized in fascinating works of fiction—one of the most congenial avenues of approach to unsuspecting souls.

At such a time there is need of a *freshened* sense of the living, eternal God, some authentication of the divine personality and presence, so powerful, so surcharged with celestial fire as to startle these self-complacent dreamers into wakefulness and burn to ashes their speculations and conceits. God has a right to be known and heard and understood. He is not asleep, or off on a journey, or holding himself aloof from active participation in this world's affairs. He still lives, and we still live and move and have our being in Him.

Surer, fuller, clearer manifestations of Him are possible to us who live in this favored hour, when the "day has dawned and the day star appeared in our hearts," than could have greeted the eyes and sustained the souls of patriarchs and prophets. Not, indeed, in ecstatic vision, but in ways more real and vital. Those were but faint adumbrations of more real and vital things to come. Never were men so culpable for dedicating altars to unknown gods as those who live in the full-orbed light that shines upon this favored land. Never did the heavens so illustriously declare the glory of God, and the firmanent show His handiwork as to-day. Never did His holy word stand so fully vindicated before the world, and utter its voice with such commanding authority as now. Never was the Christ of history so central in the world's thought and so conspicuous in the world's attention as to-day. *They* had a flickering lamp. *We* have the inextinguishable sun. How intimately ought we to know God! For Christ, who is the brightness of the Father's glory and the express image of his person, the fullness of the Godhead bodily, has come to show us the Father, and he that hath seen Christ hath seen the Father.

The Shekinah, incarnated and dwelling among men, ought to be something far more real and near than was possible with all its resplendent glory as it brooded over the mercy seat. Not in the wind, or earthquake, or fire, but in the still small voice to us he speaks. The experience described by the apostle in his second epistle to the Corinthians may be ours. "We all with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the Lord, the spirit." Blessed transformation this indeed!

(2.) The second effect of the vision was a *profounder view of sin.*

"Woe is me, for I am undone, because I am a man of unclean lips." His *own* condition first arrests his attention. It is intensely *personal*—

"*Me*," "*I*." This deep experience is not inconsistent with a previous choice of God and His service. The apostles were transformed by their experience in that upper chamber and on the day of Pentecost. The profoundest views of sin are to be expected, not at the *beginning*, but at the end, of the believer's life. It is in the latest of Paul's epistles that he calls himself the "*chief of sinners*." One's views of sin are likely to be very closely correlated to one's views of God's holiness. The more holy He seems to us, the more unholy we seem to ourselves. Low views of God and low views of sin belong together. And low views of God and low views of sin are likewise found in the same group with low views of man.

He who has the most exalted thought of God, the most discerning sense of sin, has likewise and *because* of this, the most adequate conception of man as he was originally created in the divine image, and as he may be re-created and fashioned anew in the likeness of God through Jesus Christ.

Under the inflashing and penetrating light that fell upon Isaiah, while in that ecstatic mood, with dismay and horror, deep down in the hitherto unexplored recesses of his heart—fathomless to man—he discovered subtle forms and forces of sin and uncleanness never detected before. It was like throwing a calcium light into a sunless cavern. So overwhelmed was he by the sight that from his quivering lips was wrung the agonizing cry, "Woe is me for I am undone, I am a man of unclean lips." Those secret faults, never before seen, or long since forgotten, rose like mountains before him and filled him with a sense of utter helplessness. It was as if the prayer of the Psalmist had been offered and answered: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; lead me in the way everlasting."

That is an awful moment when, under the white light of eternity, a man looks clear down into the bottom of his soul and sees himself even for a little, as God sees him all the time. Isaiah's experience recalls that of Job when he exclaims, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes," and that of Peter who fell down at Jesus' knees saying, "Depart from me; for I am a sinful man, O Lord." When sinful man comes face to face with Him who is of purer eyes than to behold evil and who cannot look upon iniquity, he cannot help being smitten with an overwhelming sense of personal unworthiness. God's holiness is the sinner's wretchedness. If one has no consciousness of sin, one has no consciousness of God.

With this vivid sense of personal uncleanness there came instantly a fresh glimpse of the uncleanness of his people. It was kind in him to identify himself with his people in a common charge of uncleanness. "I dwell among a people of unclean lips, for mine eyes have seen the king, the Lord of hosts." Possibly close contact with such a people had lowered the quality of his own spiritual life; for it is not easy for the best men to escape the influence of their environment. With this clearer discernment of God's character and his own character, the prophet is prepared to make a more just estimate of his people. With freshly anointed vision he can more clearly discern their real condition. He now has a new standard of measurement. He has seen how men look close to God. And this is his terse characterization of them—"a people of unclean lips." It may be said that this people was apparently very prosperous now. The reign of Uzziah had been long and successful. He had strengthened the defences of Jerusalem, encouraged agricultural pursuits, increased the army, been a good man and wise king. Upon the surface the prospect for continued prosperity to the kingdom seemed good. But the visible tokens were misleading, as they often are. A tree may be blossoming and even bearing some fruit at the very moment it is dying at the root.

With clarified vision Isaiah looked below the surface and saw the nation dying at the root, because of its uncleanness—drunkenness, Sabbath desecration, robbery, bribery, commercial greed, oppression of the poor, blasphemy, idolatry, luxury, externalism in worship—sins like scarlet and crimson of deepest dye—how horrified and burdened in heart the prophet was as he got this fresh glimpse of the uncleanness of his people. Truly "their hands were full of blood."

With new meaning and power to the mind of the awe-stricken seer must have come home such eternal truths as these: "Righteousness exalteth a nation, but sin is a reproach to any people;" "The wicked shall be turned into hell, and all the nations that forget God;" so that we do not wonder that into the very centre of one of his most glowing prophecies concerning the conversion of the Gentiles he interjects these solemn words, "The nation and kingdom that will not serve thee shall perish; Yea, those nations shall be utterly wasted." Alas! "I dwell among a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." How blind I was before! With what painful distinctness I see it now! "Oh! Sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." What an awful monochromatic—black—the picture is.

A deepened sense of sin would be of great value to us. Prof. Fisher remarks, "How well it has been said that sin is the one *mystery* that makes everything else plain. Superficial views on the subject of sin, where the views are not absolutely false and anti-christian lie at the foundation of most of the infidel theories. A truly profound and just view of this subject is the one grand correction." Says Dr. Hopkins, "Christianity differs from other religions in being a remedial system wholly conditioned on the fact of sin. The import and reach of the fact of sin must be understood if we would understand the Bible; for according to that, the whole history of the world, both natural and moral, turns upon it. Without attempting to explain the fact itself of sin, the Bible explains by that all that is perplexing in our

present state, whether in man or in nature." In his criticism upon Robert Elsmere, Mr. Gladstone writes, "One feature almost uniformly marks the class of negative writers who do not absolutely exclude religion, but reject Christian dogma and the authority of Scripture. They appear to have a very low estimate both of the quality and quantity of sin, of its amount, spread like a deluge over the world, and of the subtlety, intensity and virulence of its nature. I am bound to believe that the reason why the doctrines of grace are dispensed with by so many writers of the day, is because they have never realized their importance through the sense of sin."

Weighty testimonies these, and well worthy of consideration. The radical trouble with society to-day is sin. Very much is now said about the *unfortunate* classes—those badly born, badly environed, badly reared, the victims of a bad inheritance of appetites and passions. Intemperance is called disease, and crime is largely the result of circumstances. And while there is a side of truth in this, the tendency is to lighten or quite remove the sense of personal accountability and guilt, and to bestow only pity where there should be blame. For when a large charity has made fullest allowance to bad circumstances of birth and environment, it still remains true that sin—the deliberate choice of evil—is the underlying cause of nearly all our woes. Men can help sinning—all men—else the gospel is a failure. Anarchy has its tangled, ugly roots in godlessness. A man who reverences the divine government will not despise human government. But a man who tramples on divine government may be expected, *a fortiori*, to defy human. Socialism in its offensive manifestations is a war against the divine wisdom and sovereignty which bestows one talent upon one man, two talents upon another, or five upon another, and makes one star differ from another in glory, without consulting either the man or the star.

A very large proportion of those who complain, perhaps with some reason, of their hard, unequal lot in life, are seeking to improve their condition without improving their character; "A mistake," says Dr. Hopkins, "which is at the root of all formalism and of most superstitions." There are multitudes who would be glad to have the rewards and emoluments of virtue while living in the habitual practice of sin. If they were to receive them, it would be a reversal of the divine order and a premium on wrong doing. Our special menace now is in the domain of the public conscience. This needs careful inspection. It would be in the line of progress for us to recognize the fact that we are, to a considerable extent, a people of unclean lips. A freshened, vivid sense of our real moral attitude as a nation would be helpful and wholesome. It seems hard to say that we, who are the heirs of all the ages, the consummate flower of all past civilizations, with the very best that Christianity has ever yet produced in our possession, in the high noon of a magnificent career, are still a people of unclean lips. Yet there is too much truth in the assertion.

3. A third noticeable effect of this vision is the proffer of instant help—a *profounder work of grace.*

The prophet is not allowed to remain a moment under the chilling shadow of this conscious helplessness and sin. Swift as light, eager as love, flew one of those seraphic messengers to him, bearing a live coal from off the altar. The *full* significance of this symbolic action we may never know, yet its real meaning may be inferred from the subsequent effects.

Fire is a symbol of Jehovah. "Our God is a consuming fire." From heaven came the original spark which burned in a perpetual flame upon the temple altar. In flaming fire God shall come at last to judge the world. Fire is a most suggestive emblem of the Holy Spirit. "Quench not the Spirit." Only fire can be quenched. Tongues of fire were among the startling phenomena on the day of Pentecost. Fire fuses and purifies and refines and sets pent-up forces free and capacitates them for service. Fire is the very synonym of energy, devotion, zeal, unwearied sacrifice that burns out the life. Flame, almost as much as breath or wind, stands for pure spirit. And so it is substantially true that in the live coal from off the altar, Jehovah is represented as putting himself into chastening, inspiring, energizing contact with his servant, the prophet—the self-enkindled, unwasting flame kissing into purity, hopefulness and testifying power lips but a moment ago tremulous with words of penitence and despair. A purifier and refiner Jehovah sits while this austere baptism—this fiery chrism—enswathes his sin-smitten soul, and his iniquity is taken away and his sin is purged.

What a memorable hour in the history of an immortal soul when it thus feels the touch of God in vivifying, transforming power—a spark of the divine setting on fire a human spirit. The dross consumed, the vision clarified, the heart enlarged, the will empowered, the lips tipped with flame, so that they become the recognized mouth-piece of Jehovah. This is, indeed, the baptism of fire. One is reminded of that profound utterance of the Lord Jesus, "I am come to send fire on the earth: and what will I if it be already kindled? But I have a baptism to be baptized with: and how am I straightened till it be accomplished."

A consuming zeal for God.

There is something akin to Isaiah's experience possible to all of God's children. The Holy Spirit, the tongue of fire, waits, oh! how longingly, to do this work of cleansing, purifying, elevating and empowering the souls of believers and setting them on fire with love and holy enthusiasm in the Master's service. The live coal from off God's altar is the one supreme need of the ministry and the church to-day. The chariot wheels of the conqueror are retarded in their coming quite as much by the inertia of friends as the opposition of foes. The world is waiting to see Christianity christianized. Wealth, numbers, talent, organization, equipment, what are all these but dead weight, without the fire and the indwelling presence and enkindling, vitalizing power of the Holy Spirit? Inert machinery, lifeless, motionless,

powerless, valueless. Upon the altar of many a heart and many a church, it is to be feared, that the fire of an early devotion is now smouldering under the ashes of a decaying faith and an easy-going, self-indulgent life—no warmth, no fervor, no zeal, no expectancy, no high enthusiasm, no lofty inspirations, no constraining love whose holy flame burns self-indulgence out of the soul, but the dead calm, the nauseating lukewarmness that conceal themselves under the attractive livery of a self-complacent, outward prosperity, the ominous precursors of spiritual death. The resources of the church to-day are sufficient for the world's speedy conquest to Christ. But they are not at the disposal of Him who accepts only a spontaneous and willing service. If the lips and heart of the ministry and membership of the church could feel the touch of the Pentecostal flame, would it not be the dawn of a new era in aggressive Christian enterprise? Duty would then be a constant delight, and sacrifice a continual joy. Better things than were witnessed on the day of Pentecost ought to be the normal experience of the church now.

4. In the call and answer are seen a fourth effect of the vision, in a *profounder sense of personal responsibility.*

The prophet's spiritual nature is now aroused. His moral faculties are now alert. His hitherto dull ear is now attent to hear, and his hesitant lips eager to make response. Not now in vain shall Jehovah speak. Not now will the faintest whisper of his voice be lost. Isaiah is now in an attitude of self-surrender, willing to accept any service, anywhere. The purpose of the resplendent vision has been realized. It was not spectacular, but ministrant, not for display, but for empowerment. It was not that he might have a good time, but be prepared for a good service.

A new view of God, a new view of himself, a new view of his people, a new view of the divineness of his call, a new view of the meaning of self-surrender—all this has come to him while under the spell of this ecstatic experience. Indeed, all the great facts that enter into the economy of redemption have been freshened in his thought and rendered vital in his life. The Shekinah has been revealed *to* him before. It is revealed *in* him *now*. Under this focalized light from the throne of Jehovah, upon his highly sensitized soul has been photographed in distinct outline, with suitable perspective, a picture of the exact condition of the imperiled kingdom and the work to be done. He occupies a new point of view and stands with Ariel in the sun. The enchantments, allurements, entanglements of place, wealth, pleasure, power, which so color the picture, blur and bewilder the vision and subsidize in their own interests an unspiritual soul, now vanish. He sees things now under the white light of eternal truth. His eye being single, his whole body is full of light. And so, when the divine call comes, "Whom shall I send and who will go for us?" instantly an answering voice is heard, "Here am I. Send me." Dear brethren, the very air is tremulous with the voice of God to-day as he asks this question to us. "Whom shall we send

and who will go for us?" Trumpet-tongued it utters itself everywhere. It has in it the pathos and tenderness of the crucified one as "he saw the multitudes and was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd; and said unto his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." "Whom shall I send and who will go for us?" This is the question everywhere.

"Whom shall I send and who will go for us into the heart of Africa, to the islands of the sea, to the colored people, the Indians and the Chinese?" Who, if he cannot go in person, will respond in gifts of thought and time and prayer and money? Shall God call in vain? Shall Christ entreat only to be refused? Shall the Holy Spirit whisper only to be grieved? Shall Mr. Fairbanks of India go all the way from New England to Minnesota and not find one young man upon whom he can let fall a mantle soon to be exchanged for garments pure and white? Isaiah was not disobedient to the heavenly vision. Swift as his flame-touched lips could frame response, came the answering voice, "Here am I. Send me." Five telling monosyllables make up the ringing answer.

In those crisp words Isaiah disposes of himself forever. How personal! "I," "Me." How spontaneous and eager it seems to be! My friends, we need more consecrated egotism—a finer, deeper, more tremendous sense of personal responsibility in the prosecution of the Lord's work. The pitiful, unanswered call for men is intensely personal in its character. It means exactly you and *me*. The most significant word in the English language, excepting the name of Deity, is spelled with one letter, and that letter stands near the centre of the alphabet as it does near the centre of being. It is the letter "*I*." How heavily freighted it is with meaning. It stands for all we shall take with us beyond the grave. This call individualizes us. I can neither hear nor answer for anybody else. Every member of every church is obligated by a Christian profession to answer in spirit this call of God. In intent we are all obliged to hold ourselves ready to be *sent*. This is *apostleship*. Nothing else is. "As thou hast sent me into the world even so have I also sent them into the world." "Here am I, send me," is the word that ought to leap spontaneously from the lips of every true disciple of Christ. Send me among black or white, to the home or foreign field.

The King shall command my services for any portion of his realm. What a beautiful chorus it would make if the 450,000 Christian voices in our denomination could be heard catching up and echoing gladly, joyfully, this grand response of the newly consecrated prophet, "Here am I, send me." Such a chorus would make heaven rejoice, and the needy millions of earth shout for joy. All things are now ready, excepting the messengers to carry the good tidings. Yonder is the cry of the starving. Here is the bread, but we can't get it to them. Of course they must die, but in whose skirts

will their blood, poor helpless souls, be found.? "Send me." We are in danger of getting lost in organizations, and suffering our personality to be absorbed in corporate bodies and institutions. I must remember that even if my part is very small, nobody else can do it for me. This grand society can't do my work for the colored people and Indian. It can be my servant while I do it. "All at it and always at it," is the perfect description of a working church. O, the tired few and the lazy many in our churches! O, the giving few and the withholding many! O, that a live coal might be brought into contact with the mighty magazine of latent power in our churches, and create an instant explosion, thus releasing this unused energy which wastes by slumbering, and bringing it into action for the honor of God and the service of humanity. For the descent of this kind of fire upon us it is right to pray. We ought to covet the spirit, the clear vision, the lofty enthusiasm of the old prophet. With more of eagerness than he, ought our hearts to say, "Here am I, send me."

The great thoughts, too, which fired his heart and leaped like flaming two-edged swords from his heaven-touched lips, are well suited to our times. His message, at least in part, may well become ours. No words more pertinent and wholesome could be found in which to rebuke Sabbath desecration, intemperance, profanity, impiety, greed for place and gold, political corruption, luxury, extortion, land monopoly, oppression of the poor, religious formalism, than those which came with such directness and incisiveness from his inspired lips. While, on the other hand, no words more full of hope and cheer and courage and tenderness and exultation can be found than those that shine out, like bursts of sunlight, all through his magnificent gospel prophecy. For it is, after all, an evangel of hope. If he felt that he dwelt among a people of unclean lips, he likewise felt with all the vehemence of his freshly endued soul, that he was sent to a people who were to walk in the highway of holiness, the ransomed of the Lord. The only genuine optimism is that which faces the fact of sin in all its awfulness and evil consequences, without paliation or apology for it, and then turns, hopefully, confidently to the cross. Any other is moonshine, a utopian dream, and must end in despair.

Our business this week is with the so-called depressed races. The most powerful and alluring motives that can be urged for their elevation, cluster around the great primal facts of God, law, sin, guilt, immortality and redemption through Jesus Christ. These set in right connections and presented in right proportion are the great informing and propulsive forces for the renovation of society to-day, as truly as when Christ lived on earth and Paul preached. No humanitarian appeals, however eloquent and pathetic, can equal these in permanence and power. There isn't a sinning man in the land to-night so meanly clad, that he doesn't need a new heart more than a new coat and a *decrease* of the wages of his sins more than an *increase* in the wages of daily toil, or who wouldn't find the shortest cut to

a good coat and good wages through the simple way of faith in the Lord Jesus Christ. The cross is still the irresistibly attracting power in the world to-day, and the cross signifies what Isaiah experienced, cleansing and empowering. The perpetual miracle of the ages is seen in the sacrifices and denials men and women are willing to make under its inspiration, and in the lives which have been rescued and transformed by its invisible power. "Without God and without hope in the world," is the melancholy epitaph written in the buried ruins of all the ancient empires of earth. Modern civilization without God is just as weak and perishable as the ancient.

Railroads, telegraphs, newspapers, electric light, wheat fields, mines, forests, mammoth corporations, secular education, democratic form of Government, contain in themselves no conserving power for a Nation. They may precipitate its doom. The same sins and vices that destroyed Jerusalem will destroy Chicago, Boston and New York. The same obedience to God and his law that would have saved Jerusalem, will save Chicago, Boston and New York. Doubtless Isaiah's preaching was the principal factor in Hezekiah's successful reign and the work of reformation accomplished by him. The essential conditions of weal or woe have not changed one whit since Abraham's mighty plea was made for sinful Sodom. Righteous men would have been invaluable then. They are not less so now. God is eternal. His laws are eternal. Righteousness is always safe. Unrighteousness is always dangerous. "Happy is that people whose God is the Lord," is a sweet refrain which may be sung in all time and of all people. In dealing with these depressed races it is not a question of color, of origin, of superiority or inferiority, of governing class or governed class, of a few more or a few less foreigners, but a question of righteousness. In proportion as Jehovah is lifted up and magnified, and sin appears in all its personal enormity and guilt, men will be less inclined to dwell upon any supposed superiority by reason of color or birth, or place of nativity, and more inclined to magnify the grace of God that has made them in any sort to differ. How quickly prerogative, prescriptive rights, and caste, fade away under the clear light of the divine sovereignty. This mighty truth became a thunderbolt in the hand of the Genevan reformer, in the masterly wielding of which he made kings and hierarchs to tremble and to feel that in God's sight the most exalted as well as the most humble are only sinful men, thus paving the way for future commonwealths. God is in the problem that vexes us, a near and interested Spectator and Actor. His law is concerned in its solution. It is an unspeakable comfort and inspiration to realize that he is so totally in it that it is, after all, *His* problem and not ours. We are at most only co-laborers with him in his mighty movement across the centuries of human history. Almost our *only* solicitude should be how to so keep in touch with Him that He can use us. The hidings of his power we need to find. The secret place of his habitation should be with us a familiar resort. That upper chamber we ought to know the way to. So constantly, steadily, in-

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches.	Organized.	Ministers.	Ordained.	Commenced.	Ch. Members, Sept. 30, 1872.			Additions, 1871–72.			Removals, 1871–72.				Baptized, 1871–72.		In Sunday-School.
					Males.	Females.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va	1869	Richard Tolman	1845	1870	21	17	38	11	11	22	0	1	0	1	9	3	135
Beaufort, N. C	1870	John Scott	1870	1871	3	4	7	1	0	1	0	0	0	0	1	0	150
Woodbridge, N. C	1871	Edward Bull	1869	1869	2	3	5	0	0	0	0	0	0	0	0	0	40
Allemance, N. C	1872	John Scott	1870	1872	15	30	45	15	0	15	0	0	0	0	15	3	75
Dudley, N. C	1870	John Scott	1870	1869	20	30	50	7	0	7	0	0	0	0	7	0	75
Wilmington, N. C	1870	Henry B. Blake	1845	1869	6	9	15	2	2	4	0	1	0	1	1	0	300
Charleston, S. C	1867	James T. Ford	1857	1869	65	153	218	24	4	28	6	2	3	11	2	15	200
Savannah, Ga	1868	Robert Carter	1866	1868	62	73	135	16	2	18	6	0	3	9	3	5	140
" " on the canal	1872	Robert Carter	1866	1871	4	10	14	14	0	14	0	2	0	2	0	1	10
Ogeechee, "	1872	Robert Carter	1866	1871	12	18	30	30	0	30	1	0	0	1	1	3	40
Macon, "	1868	E. E. Rogers	1869	1869	45	45	90	29	0	29	0	1	3	4	27	0	150
Atlanta, "	1867	C. W. Francis	1867	1867	54	67	121	42	2	44	2	2	3	7	40	3	312
Andersonville, Ga	1868	Floyd Snelson	1871	1871	15	15	30	8	0	8	0	1	0	1	3	2	45
Berea, Ky	1853	John G. Fee	1845	1854	79	74	153	7	3	10	2	1	1	4	0	4	315
Bethesda, Ky	1850	Jacob Emmerick	1838	1870	8	14	22	1	0	1	1	0	0	1	1	0	45
Walnut Chapel, Ky	1871	John Drew	1867	1871	4	12	16	6	1	7	1	2	0	3	7	0	0
Ariel, Ky	1864	*Gabriel Burdett	1864	1867	56	130	186	4	0	4	2	1	0	3	3	0	150
Glenville, Ky	1845				9	11	20	0	0	0	2	0	0	2	0	0	0

Nashville, Tenn	1868	Henry S. Bennett	1863	1868	44	32	76	11	2	13	1	1	0	2	8	3	200
McMinnville, Tenn	1872	Henry S. Bennett		1872	6	8	14	6	10	16	0	2	0	2	4	0	60
Chattanooga, "	1867	Ewing O. Tade	1861	1866	20	31	51	9	1	10	0	1	0	1	8	12	150
Memphis, "	1867	W. W. Mallery	1864	1867	24	63	87	9	2	11	1	0	0	1	9	1	75
Talladega, Ala	1869	J. J. Strong	1870	1870	41	37	78	16	2	18	1	4	2	7	14	6	160
Selma, "	1872	Daniel R. Miller		1872	12	13	25	7	18	25	0	0	0	0	4	0	150
Marion, "	1870	H. E. Brown		1872	33	35	68	11	3	14	1	5	6	12	3	2	89
Athens, "	1871	Lindsey A. Roberts		1872	2	10	12	3	0	3	0	2	0	2	3	1	150
Montgomery, Ala	1869	G. W. Andrews	1867	1872	7	14	21	3	4	7	0	0	0	0	0	0	90
New-Orleans, La., Greenville	1869	Thomas E. Hillson		1869	4	8	12	8	0	8	0	0	0	0	8	0	28
" " Zion	1869	Joseph Dutch	1864	1870	13	40	53	2	0	2	2	0	0	2	2	4	0
" " Howard	1869	† I. Williams, and P. P. Proctor		1872	10	24	34	2	4	6	0	0	0	0	1	16	25
" " Jefferson City	1870				8	6	14	0	3	3	0	0	0	0	0	0	16
" " Morris Brown	1869	W. J. Brown	1870	1869	30	60	90	7	5	12	4	4	0	8	1	15	50
" " Central	1872	C. H. Thompson, D.D	1860	1872	8	26	34	7	27	34	0	0	0	0	0	2	80
Lockport, La	1869	Nelson Taylor	1870	1870	38	56	94	32	0	32	1	9	0	10	26	15	85
Fausse Point, La	1870	David Johnson	1870	1870	22	46	68	13	0	13	7	1	1	9	5	13	28
Isle Piquant, "	1870	Israel Cummings			16	34	50	7	0	7	0	0	1	1	6	8	0
New-Iberia, "	1870	N. B. James	1870	1870	17	39	36	14	0	14	2	9	0	11	4	20	140
Le Peigneur "	1870	‡ S. W. Rogers	1855	1869	22	43	65	11	3	14	0	2	0	2	6	12	45
Terrebonne, "	1870	Daniel Clay	1870	1870	43	90	133	9	7	16	3	0	10	13	12	29	30
Gretna, "	1869	W. P. Ward	1869	1869	185	117	302	18	2	20	0	10	0	10	18	25	80
Algiers, "	1870				4	6	10	0	0	0	2	57	3	62	10	4	15
Hamilton, Miss	1870	J. F. Galloway	1871	1871	9	18	27	6	1	7	0	0	2	2	6	8	50
Tougaloo, "	1870	Ebenezer Tucker	1844	1871	35	26	61	13	12	25	..	..	..	..	9	..	120
Westport, Mo		Moses Dickson			6	24	30	16	0	16	..	..	1	1	..	8	46
Lebanon, "	1870	No Minister			1	4	5	..	..	..	..	..	..	..	..	..	..
Leavenworth, Kan	1869	J. E. Weir	1854	1869	19	28	47	8	0	8	0	10	3	13	4	..	35
Lawrence, "	1862	W. T. Weir	1869	1871	23	18	41	20	2	22	0	0	0	0	18	2	60
Topeka, "	1863	Hardy Mobley	1865	1872	8	10	18	5	0	5	0	2	0	2	3	0	35
Corpus Christi, Texas	1866	Aaron Rowe	1844	1866	10	15	25	5	0	5	..	..	..	..	2	0	65
Brownsville, "	1869	Jeremiah Porter	1831	1868	..	..	..	..	..	..	..	..	..	..	..	..	..
Goliad, "	1872	B. D. Church	1842	1872	10	11	21	..	..	..	..	..	..	..	..	..	..
		Totals			1210	1707	2917	395	233	628	48	133	42	223	314	245	333

No. churches, 51; ministers, 47. The churches of the Western Department are included in this tabular statement for the sake of convenience.

* Last year's Report. † I. Williams, ordained, 1855; commenced, 1869. ‡ Deceased, July 8th, 1872.

tently, ought we to gaze upon his image as reflected in his word and in his movements among men, that we shall be changed into the same image, from glory to glory. When God seems great and real to us because he created us, man seems great and real to us becausc he is made in the image of God, and sin seems great and real to us because it has defiled this divinely created image, and Christ seems great and real to us because his grace and love can save to the uttermost all who come unto God by Him, we shall have before us the most thrilling and abiding incentives to service, and the factitious and fictitious distinctions as to race and color will disappear. Isaiah's widened and clarified vision took in the Gentile nations, and his flame-touched lips uttered glowing words of comfort and hope for all the world. Ho! every one. During these days of Christian conference and fellowship, may we not hope that this consecrated place may be filled—signally filled—with the divine presence, the Shekinah, the great facts of our faith be made more vivid and real to us, the strenuous calls to labor more cogent and distinct, our lips touched with the live coal from off God's altar, the Pentecostal flame fall upon us, and all our hearts be cleansed and anointed for a higher, holier and more faithful service?

The Lord help us, and through us the churches, in this huor of open doors and exigent demands, to see, to hear, to realize, and, with cheerful hearts, to make response. "O Thou that dwellest between the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength and come and save us," and thy name shall have the praise forever. Amen.

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THE

FORTY-THIRD ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

CHICAGO, ILL.,

OCTOBER 29th to 31st, 1889,

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 56 Reade Street.

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American Missionary Association.

PRESIDENT, Rev. WM. M. TAYLOR, D.D., LL.D., N. Y.

Vice-Presidents.

Rev. A. J. F. BEHRENDS, D.D., N. Y. — Rev. ALEX. MCKENZIE, D.D., Mass.
Rev. F. A. NOBLE, D.D., Ill. — Rev. D. O. MEARS, D.D., Mass.
Rev. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries.

Rev. M. E. STRIEBY, D.D., 56 *Reade Street, N. Y.*
Rev. A. F. BEARD, D.D., 56 *Reade Street, N. Y.*

Recording Secretary.

Rev. M. E. STRIEBY, D.D., 56 *Reade Street, N. Y.*

Treasurer.

H. W. HUBBARD, Esq., 56 *Reade Street, N. Y.*

Auditors.

PETER MCCARTER. — CHAS. P. PEIRCE.

Executive Committee.

JOHN H. WASHBURN, Chairman. — ADDISON P. FOSTER, Secretary.

For Three Years.	*For Two Years.*	*For One Year.*
S. B. HALLIDAY,	J. E. RANKIN,	LYMAN ABBOTT,
SAMUEL HOLMES,	WM. H. WARD,	CHAS. A. HULL,
SAMUEL S. MARPLES,	J. W. COOPER,	CLINTON B. FISK,
CHARLES L. MEAD,	JOHN H. WASHBURN,	ADDISON P. FOSTER
ELBERT B. MONROE.	EDMUND L. CHAMPLIN.	ALBERT J. LYMAN.

District Secretaries.

Rev. C. J. RYDER, 21 *Cong'l House, Boston.*
Rev. J. E. ROY, D.D., 151 *Washington Street, Chicago.*
REV. C. W. HIATT, 64 *Euclid Ave., Cleveland, Ohio.*

Financial Secretary for Indian Missions.
Rev. CHAS. W. SHELTON.

Field Superintendents.
Rev. FRANK E. JENKINS.
*Prof. EDWARD S. HALL.

Secretary of Woman's Bureau.
Miss D. E. EMERSON, 56 *Reade St., N. Y.*

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or 64 Euclid Ave., Cleveland, Ohio. A payment of thirty dollars at one time constitutes a Life Member.

*Deceased.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when

necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

CHARTER OF THE AMERICAN MISSIONARY ASSOCIATION,

Being Chapter Three Hundred and Fifty-Eight of the Laws of 1862, as Amended by Chapter Seven Hundred and Ninety-Six of the Laws of 1871, Chapter Fifty-Two of the Laws of 1886, and Chapter Three Hundred and Ninety-Five of the Laws of 1889, of the State of New York.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. I. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures, in the United States, and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subjected to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified, and is hereby authorized to hold its meetings in any State or Territory of the United States, and in the District of Columbia.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of

whom shall constitute a quorum for the transaction of its business; and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act Relating to Wills;" but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided, that the proceeds from such grant, bargain, lease, or disposal shall never, in any manner, be diverted to any other purpose than that for which the property was originally donated.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock, P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year, or until their successors are elected. At the same meeting, the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the

Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as

to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All Special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for its action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and to keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS ANE EMPLOYEES.

All claims for disbursements by any officer or employee shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

FORTY-THIRD ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-third Annual Meeting of the American Missionary Association convened in the New England Congregational Church of Chicago, Ill., on Tuesday, October 29, 1889, at 3 o'clock P.M.

The Association was called to order by the President, Rev. William M. Taylor, D.D. The hymn, "I love thy kingdom, Lord," was sung, after which the President read the thirty-fifth chapter of Isaiah and led the Association in prayer.

Dr. Norman Seaver, supplying temporarily the pulpit of the New England Church, welcomed the Association, and was responded to by Dr. Taylor.

Rev. N. A. Millerd and Rev. E. N. Andrews were appointed tellers, and while the roll was being made out, Secretary A. F. Beard read the portion of the Constitution relating to membership in the Association. Rev. J. C. Armstrong, of Illinois, was elected Secretary, and Rev. E. S. Williams, of Minnesota, Assistant Secretary.

The roll was made out as follows:

ROLL.

State Associations.

Rev. F. G. Ragland, Ala.; Rev. Robert F. Wheeler, Conn.; Mrs. Flora K. Regal, O.; Rev. J. M. LaBach, N. D.; Rev. R. H. Battey, S. D.; Rev. Clinton Douglass, S. D.; Rev. H P. Higley, Wis.

Local Conferences.

Rev. O. Jenkins, Ohio.; Rev. Wm. L. Tenney, Ohio; Prof. H. A. Fischer, Ill.; H. A. Holcomb, Ill.; Rev. J. C. Armstrong, Ill.; Mrs. W. E. DeRiemer, Iowa; Rev. W. W. Lyle, Mich.; Rev. Henry A. Todd, Mich.; Rev. A. A. Myers, Tenn.

Delegates from the Churches.

Prof. Graham Taylor, Conn.; R. P. Cowles, Conn.; Mrs. O. F. Presbrey, D. C.; A. W. Ackerman, Ill.; Rev. A. H. Ball, Ill.; Rev. F. Bascom, Ill.; Rev. Geo. Bristol, Ill.; R. J. Bennett, Ill.; Rev. W. A. Bartlett, Ill.; Mrs. M. L. Cole, Ill.; Dea. R. B. Currier, Ill.; Rev. W H. Chandler, Ill.; J. S. Clinton, Ill.; Rev. C. D. Colton, Ill.; O. Davidson, Ill.; Mr. and Mrs. L. A. Deskesier, Ill.; Mrs. Warren F. Day, Ill.; R. H. Dickinson, Ill.; Rev. N. T. Edwards, Ill.; G. D. Edgerton, Ill.; Rev. John Ellis, Ill.; Rev. O. W. Fay, Ill.; Rev. J. L. Fonda, Ill.; Dea. and Mrs. D. W. Fairbank, Ill.; Rev. R. E. Helms, Ill.; A. H. Hiatt, M.D., Ill.; John N. Hubbard, Ill.; Lovejoy Johnson, Ill.; Rev. Thos. Kent, Ill.; Mrs. Emma W. Keith, Ill.; Mrs. Elsie Lawrence, Ill.; Rev. W. W. Leete, Ill.; Rev. R. R. Lloyd, Ill.; Dea. W. B. Lloyd, Ill.; Mrs. C. E. Maltby, Ill.; Mr. and Mrs. F. M. Merrill, Ill.; Dea. W. A. Minnick, Ill.; Rev. J. C. Myers, Ill.; C. A. North, Ill.; Dea. G. H. Palmer, Ill.; Rev. and Mrs. F. F. Pearse, Ill.; D. J. Pike, Ill.; Rev. T. P. Prudden, Ill.; Josiah T. Reade, Ill.; Miss E. Royce, Ill.; Rev. R. M. Sargent, Ill.; Rev. Dana Sherrill, Ill.;

Mr. and Mrs. Chas. E. Sheedon, Ill.; Rev. Moses Smith, Ill.; Mrs. E. B. Starrett, Ill.; Mrs. H. M. Tupper, Ill.; Rev. P. B. West, Ill.; Rev. J. H. Windsor, Ill.; Rev. D. W. Wise, Ill.; Mrs. E. P. Woodmansee, Ill.; Rev. D. P. Breed, Ind.; Miss Mabel H. Camp, Iowa; Mrs. T. O. Douglass, Iowa; Rev. Evarts Kent, Iowa; Rev. Geo. M. McClellan, Ky.; Miss M. J. Fay, Mass.; Dea. J. H. Geer, Mass.; Rev. Calvin Keyser, Mass.; Rev. W. S. Bugbey, Mich.; Rev. Wm. Burgess, Mich.; Prof. Geo. N. Ellis, Mich.; Mrs. S. B. Holman, Mich.; Mrs. J. Jefferies, Mich.; Rev. and Mrs. M. A. Kelsey, Mich.; Rev. G. E. Lincoln, Mich.; Mrs. W. W. Lyle, Mich.; Mrs. L. G. Russell, Mich.; Dea. Isaac Terry, Mich.; Rev. Wm. M. Jones, Minn.; Rev. and Mrs. F. P. Woodbury, Minn.; Rev. E. M. Williams, Minn.; Rev. Henry A. Stimson, Mo.; Rev. and Mrs. Amos Dresser, Neb.; George Hanger, Neb.; Chas. A. Hull, N. Y.; Rev. W. E. Barton, Ohio; Rev. H. M. Tenney, Ohio; Rev. Frank M. Whitlock, Ohio; Rev. David Beaton, S. D.; Rev. Frank H. Allen, Wis.; Rev. E. N. Andrews, Wis.; Rev. E. W. Butler, Wis.; J. A. Cunningham, Wis.; Rev. H. W. Carter, Wis.; Rev. J. F. Dudley, Wis.; L. L. Olds, Wis.; Rev. L. A. Pettibone, Wis.; W. A. Tracy, Wis.; H. C. Vanhovenberg, Wis.; Miss Lucy Walker, Wis.

Life Members.

Rev. W. B. Wright, Conn.; Rev. Josiah Beardsley, Ill.; Rev. C. R. Bliss, Ill.; Wm. H. Bradley, Ill.; Mrs. J. Blanchard, Ill.; Rev. W. F. Cooley, Ill.; Rev. W. F. Day, Ill.; Mrs. F. W. Hart, Ill.; Geo B. Hopkins, Ill.; Gen. C. H. Howard, Ill.; Rev. F. T. Lee, Ill.; Rev. W. A. Lloyd, Ill.; Rev. R. L. McCord, Ill.; Rev. N. A. Millerd, Ill.; Rev. N. C. Miller, Ill.; Mrs. G. F. Milton, Ill.; Rev. F. A. Noble, Ill.; Rev. Chas. E. Parker, Ill.; Mrs. Mary B. Phillips, Ill.; Rev. J. P. Richards, Ill.; J. T. Rogers, Ill.; Rev. L. R. Royce, Ill.; Rev. Jos. E. Roy, Ill.; Rev. H. W. Tupper, Ill.; N. P. Willard, Ill.; Rev. G. H. Wilson, Ill.; Prof. G. B. Willcox, Ill.; Rev. A. W. Archibald, Iowa; Rev. C. O. Brown, Iowa; Rev. Geo. F. Gates, Iowa; Rev. E. S. Hill, Iowa; Rev. Robert Kerr, Kan.; Rev. A. P. Foster, Mass., Rev. C. J. Ryder, Mass.; C. B. Stowell, Mich.; Rev. A. F. Beard, N. Y.; Miss D. E. Emerson, N. Y.; H. W. Hubbard, N. Y.; Chas. L. Mead, N. Y.; Rev. R. R. Meredith, N. Y.; Rev. Chas. W. Shelton, N. Y.; John M. Stearns, N. Y.; Rev. M. E. Strieby, N. Y.; Rev. J. B. Davison, Ohio; Rev. C. W. Hiatt, Ohio; Helen A. Vose, Ohio; Mr. H. W. Pitkin, Pa.; Mrs. E. M. Cravath, Tenn.; Rev. S. E. Lathrop, Tenn.; Miss Sarah F. Blaisdell, Wis.; Pres. E. D. Eaton, Wis.; Dea. S. D. Hastings, Wis.; Mrs. A. A. Jackson, Wis.; F. J. Lamb, Wis.; Rev. H. A. Miner, Wis.; Rev. C. H. Richards, Wis.

Visitors.

Mr. John Orr, Ala.; Mrs. L. A. Shaw, Ga.; F. F. Ainsworth, Ill.; Rev. E. J. Alden and wife, Ill.; Mrs. C. S. Bartlett, Ill.; Mrs. C. H. Bissell, Ill.; Rev. J. E. Bissell, Ill.; Mrs. C. R. Bliss, Ill.; Mrs. Geo. H. Bliss, Ill.; Mr. and Mrs. K. A. Burnell, Ill.; Rev. H. A. Bushnell, Ill.; Rev. M. N. Clark, Ill.; Mrs. P. F. Clark, Ill.; Laura Colman, Ill.; Rev. Alfred E. Colton, Ill.; Rev. Erastus Colton, Ill.; Rev. W. E. Coquillette, Ill.; Rev. F. N. Dexter, Ill.; Rev. J. H. Dixon, Ill.; Rev. Q. L. Dowd, Ill.; Alex. Duff, Ill.; Mrs. H. B. Deming, Ill.; Rev. S. F. Entorf, Ill.; Mrs. O. W. Fay, Ill.; Rev. P. M. France, Ill.; Rev. E. P. Goodwin, Ill.; Mrs. H. B. Haynes, Ill.; Joel W. Hopkins, Ill.; Rev. J. T. Jenifer, Ill.; S. Jumper, M. D., Ill.; Lucinda M. Johnson, Ill.; Rev. Frank H. Kasson, Ill.; Rev. C. B. Ludwig, Ill.; E. T. Meneel, Ill.; Mrs. A. McDougall, Ill.; Miss Emma McDougall, Ill.; Miss Nelly McDougall, Ill.; Miss Florence Millerd, Ill.; Rev. J. A. Montgomery, Ill.; Mrs. E. A. Northrop, Ill.; Rev. Smith Norton, Ill.; Rev. S. A. Norton, Ill.; Mrs. P. S. Peterson, Ill.; Mrs. D. J. Pike, Ill.; Miss Emma C. Pike, Ill.; Rev. W. Radford, Ill.; Rev. G. S. F. Savage, Ill.; Mrs. S. A. Sherrill, Ill.; Rev. G. L. Shull, Ill.; Rev. E. G. Smith, Ill.; A. F. Starr, Ill.; Mrs. Stevens, Ill.; Rev. W. C. Stoudenmire, Ill.; Wm. A. Talcott, Ill.; John Wilson, Ill.; Rev. Wm. Woodmansee, Ill.; Mrs. D. P. Breed, Ind.; Rev, Edward D. Curtis, Ind.; Rev. F. E. Knopf, Ind.; Rev. W. H. Williams, Ind.; Rev. Chas. H. Morse, Iowa; Miss Genevivre Otis, Iowa; Rev. Jas. E. Snowden, Iowa; Mrs. L. M. Dodge, Ky.; Rev. D. M. Fisk, Mich.; Bev. C. C. Foote, Mich.; Mrs. G. W. Lawrence, Mich.; Rev. M. M. Martin, Mich.; Mrs. E. D. Snyder, Mich.; Rev. E. S. Williams, Minn.; Mrs. C. L. Goodell, Mo.; Dr. H. Durham, Neb.; Miss Ella Worden, Neb.; Rev. C. R. Leonard, N.Y.; Rev. Frank E. Jenkins, N. Y.; Mrs. J. G. W. Cowles, O.; Rev. C. V. Spear, O.; Rev. I. W. Chase, S. D.; Rev. T. L. Riggs, S. D.; Mrs. A. A. Myers, Tenn.; Rev. J. B. Adkins, Wis.; Rev. Chas. W. Camp, Wis.; Wm. J. Clark, Wis.; Rev. Cyrus Hamlin, Wis.; Mrs. H. A. Miner, Wis.; Miss A. B. Sewell, Wis.; Miss H. Sewell, Wis.; Mrs. Otis Weld, Wis.; A. B. O'Brien, Canada.

The President was instructed to appoint a Nominating Committee.

The Treasurer, H. W. Hubbard, Esq., presented his annual report with schedules and the certificates of the auditors. The report was accepted and referred to the Committee on Finance.

Field Superintendent Rev. Frank E. Jenkins read the General Survey of the Executive Committee. The document was accepted and the parts were referred to the special committees to be appointed.

The President appointed the Nominating Committee as follows: Rev. G. S. F. Savage, D.D., Rev. H. P. Higley, D.D., Rev. A. W. Archibald, Rev. A. B. Allen and Rev. A. C. Hodges.

The Association was led by Secretary Strieby in a concert of prayer with the workers in the field, Rev. Flavel Bascom, D.D., District Secretary Roy and many others participating, by remarks or prayers, in the exercises.

The Nominating Committee reported the following committees, which were appointed:

Committee on Business.—Rev. G. H. Ide, D.D., Rev. C. R. Bruce, Rev. M. W. Montgomery, Rev. D. P. Breed, Rev. E. M. Williams.

Committee on Finance.—F. J. Lamb, Esq., J. H. Moore, Esq., Pres. David Beaton, Pres. Albert Salisbury and Rev. W. S. Rugby.

Committee of Arrangements.—Rev. Norman Seaver, D.D., Wm. Dickinson, Esq., Wm. H. Bradley, Esq., O. B. Green, Esq., Rev. F. A. Noble, D.D., J. H. Hollister, M.D., District Secretary J. E. Roy.

EVENING SESSION.

The exercises Tuesday evening opened with a selection by the quartette choir of the New England Church.

The Association was called to order by President Taylor, and Rev. W. B. Wright, D.D., read the Scripture and led in prayer. "Watchman, tell us of the night," was then sung, after which Rev. R. R. Meredith, of New York, preached the Annual Sermon, from Isaiah xlii, 1-4.

The sermon was followed by the administration of the Lord's Supper. The following named persons officiated at the service: Ministers: Rev. H. P. Higley, D.D., Rev. Graham Taylor, D.D. Deacons: S. D. Hastings,

II.—CHARTERED INSTITUTIONS.

No system of education devised for the uplifting of a people is complete unless it provides colleges and professional schools. Especially is this true of any system designed for a race forming part of a nation possessed of such institutions. The American Missionary Association was called of God to lead in the great educational movement in behalf of the Freedmen. It found them ignorant and helpless, being still excluded from the schools in the States in which they were living.

At the outset, it decided upon establishing a system of education which should be complete. Thus, before other than elementary books were in the hands of the pupils in its schools, the Association, through its workers and friends, secured charters, selected favorable locations, purchased lands, and established, on broad and deeply laid foundations, chartered institutions, vested with power to become all that the interests of the race should demand for generations to come.

Its educational system culminates in these schools for liberal culture, and its great growth lies in the line of their development.

It seemed to some of our friends that we began to provide for this higher education too much in advance of the demand, but every year demonstrates more and more satisfactorily that the plan was the right one.

We ask careful attention to the report of these institutions—their present condition, their great success, the demands for enlargement, and their relations to the highest interests of the colored people at the South. We shall give this report in some detail, endeavoring to represent each institution, and its condition and interests, as far as possible in the language of those connected with them.

1. *Hampton Normal and Agricultural Institute, Hampton, Va.*

This institution was chartered in 1870.

Trustees.—President: George Whipple, New-York City; Vice-Presidents: R. W. Hughes, Abingdon, Va.; Alexander Hyde, Lee, Mass.; Secretary: S. C. Armstrong, Hampton, Va.; Financial Secretary: Thomas K. Fessenden, Farmington, Ct.; Treasurer: J. F. B. Marshall, Boston, Mass.; O. O. Howard, Washington, D. C.; M. E. Strieby, Newark, N. J.; James A. Garfield, Hiram, Ohio; E. P. Smith, Minnesota; John F. Lewis, Port Republic, Va.; B. G. Northrop, New-Haven, Ct.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New-York City; E. M. Cravath, Brooklyn, N. Y.; H. C. Percy, Norfolk, Va.

Instructors.—S. C. Armstrong, Principal; Academical Department—Miss Mary F. Mackie, Miss Amelia Tyler, Miss Charlotte E. Deming, Miss Lucy M. Washburn, Miss Angie A. Wilson; Girls' Industrial Department—Miss Jane Stuart Woolsey; Housework and Boarding Departments—Miss Susan P. Harrold, Miss Charlotte L. Mackie; Agricultural Department—Mr. Albert Howe, Farm Manager.

Summary of Students.—Senior Class, 26; Middle Class, 36; Junior Class, 71; total, 133.

General Armstrong furnishes the following encouraging report:

"The work at Hampton has extended rapidly during the past year. Your readers are probably acquainted with the outlines of our history. The school was opened in April, 1868, the American Missionary Association having purchased a farm of one hundred and twenty-five acres, close to the mouth of Hampton Creek, and fitted up buildings already standing on the place for our temporary use.

"The many advantages of this beautiful and historic spot, attracted attention during the operations of the Freedmen's Bureau among the thousands of 'contrabands' who from the early days of the war crowded to the neighborhood of Fort Monroe. Here, close to the place where the first negroes imported into this country were landed, the first Freedmen's school was opened, and hundreds of children received instruction in it while the war was yet raging.

"At that time the grounds we now occupy were covered with Hospital Barracks, which contained at one time fifteen thousand sick and wounded soldiers; many of whom sleep in the National Cemetery close at hand, around the chapel in which we worship.

"Twenty pupils only were in attendance when the institute first opened—this fall we begin with two hundred and four, of whom one hundred and seventy are boarders.

"Our organization was completed in June, 1870, by an act of incorporation from the General Assembly of Virginia. By this act the property of the school was vested in a Board of Trustees, seventeen in number, a large part of whom are members of the American Missionary Association. This property, at first consisting of the farm and buildings before mentioned, was soon increased by a commodious school-house, erected by the contributions of Northern friends, which we began to use in October, 1870.

"Our policy of providing students with means of helping themselves, and at the same time acquiring arts of practical value, was in successful operation from the first. Farm-work of all kinds was taught the boys, and the girls learned sewing and a variety of household business. This year, by the liberality of some of our friends, a printing-office has been added to our former resources, in which five of our boys have been learning press-work and type-setting. They have been paid at the regular rate of wages for such work, and have earned nearly the whole of their school expenses. Our experienced foreman, W. J. Butterfield, of the Riverside Press, Cambridge, reports very favorably on their capacity, as compared with that of ordinary apprentices.

"In January, 1872, we published the first number of the *Southern Workman*, an illustrated monthly paper, devoted to the industrial classes of the South, which we hope to make the means of greatly extending our usefulness. Its success thus far has been encouraging. We have now (November 1st) 1071 subscribers, a number which, in addition to the receipts from job-work, has made the printing-office in this its first year almost self-sustaining. The quantity of work sent to our press is increasing, and we may hope for a moderate profit hereafter.

"Our farm is steadily improving in productiveness; and our stock, especially of milch cows, has been much increased during the past year. The farm not only diminishes the cost of our boarding department, but gives each boy the opportunity of becoming familiar during his stay here with nearly every kind of practical farming and gardening. In most cases these opportunities are improved with observations and questionings which show intelligent interest in their work. As many of them have never worked on a farm before coming here, there is of course much room for improvement; but in most cases there is a steady change for the better from month to month, both in disposition and efficiency. In order to fulfill our promises to them, work is sometimes furnished at a disadvantage; and, for this reason as well as on account of their inexperience, their labor costs us about one fourth more than that of hired hands. In spite of this drawback, the farm has been able to meet its own expenses. The share it takes in the education of our boys is such that we should feel it indispensable, even if it could not do so.

"To our girls the opportunities they have for sewing and household labor are equally valuable. Our arrangements do not permit us to instruct them in cooking, but they be-

W. H. Bradley, Wm. Dickinson, C. F. Gates, H. W. Hubbard and Chauncey Collom.

At the close of the communion service, adjournment was taken to Wednesday at 8 A.M.

The benediction was pronounced by President Taylor.

WEDNESDAY MORNING.

The prayer-meeting from 8 to 9 o'clock was led by President E. D. Eaton. At 9 o'clock, President Eaton was called to the chair temporarily, and was succeeded by the Vice-President of the Association, Rev. F. A. Noble, D.D.

The minutes of the previous day were read and approved.

The President, Dr. Taylor, then resumed the chair.

The Nominating Committee reported the following special committees, who were appointed :

Committee on the Chinese.—Rev. H. A. Stimson, D.D., Rev. E. P. Goodwin, D.D., Rev. Wm. Walker, Rev. J. G. Aikman, D. J. Pike, Esq.

Committee on the Indians.—Rev. A. P. Foster, D.D., Gen. C. H. Howard, Rev. Clinton Douglass, Rev. C. V. Spear.

Committee on Educational Work.—Rev. W. B. Wright, D.D., Rev. F. P. Woodbury, D.D., Rev. Amos Dresser, Rev. H. M. Tupper, Rev. F. G. Ragland.

Committee on Church Work.—Rev. Graham Taylor, D.D., Rev. Warren F. Day, Rev. L. B. Maxwell, S. D. Hastings, Esq., O. Davidson, Esq.

Committee on Mountain Work.—Rev. D. M. Fisk, D.D., Rev. S. E. Lathrop, Rev. S. A. Norton, Rev. E. P. South, Rev. W. E. Barton, Robert F. Wheeler, Esq.

A paper on "The American Missionary Association, its Place and Work," was read by Secretary M. E. Strieby, and referred to a committee to be appointed.

Following this, Secretary A. F. Beard read a paper on "The Missionary View of the Southern Situation," which was referred also to a committee to be appointed.

The report of the Committee on the Chinese Work was presented by Rev. Henry A. Stimson, D.D. and accepted, and an address was made by Rev. E. P. Goodwin, D.D.

The Nominating Committee nominated the following special committees, who were appointed :

Committee on Secretary Strieby's Paper.—Prof. G. B. Willcox, D.D., Rev. J. F. Dudley, D.D., Rev. E. D. Hill, D.D., Rev. Flavel Bascom, D.D., Rev. C. W. Camp, Rev. W. L. Tenney, Rev. J. E. Snowden.

Committee on Secretary Beard's Paper.—Rev. H. M. Tenney, D.D., Rev. C. O. Brown, D.D., Rev. E. M. Williams, Rev. E. F. Williams, D.D., Rev. Calvin Keyser, Deacon G. N. Palmer.

Right Rev. H. B. Whipple, of Minnesota, then addressed the Association on "The Future of the Indian in our Country."

After which, remarks were made on the Chinese question by Dr. H. A. Stimson and Rev. M. F. Sargent.

After announcements of committees and programme for the afternoon, President Taylor pronounced the benediction, and recess was taken until 2 o'clock P.M.

WEDNESDAY AFTERNOON.

The Association was called to order by Vice-President Noble. "Saviour, visit thy plantation," was sung, after which Dr. Noble conducted the devotional exercises for a half hour.

A paper on "The Future of the Negro in our Country," was read by Rev. C. H. Richards, D.D., of Wisconsin, and referred to the Executive Committee with power to publish.

Rev. C. F. Thwing, D.D., unable to be present as announced, forwarded his address for the use of the Secretaries of the Association.

Rev. A. P. Foster, D.D., presented the report of the Committee on the Indian Work.

Addresses were then made by Rev. T. L. Riggs, of Oahe, and Rev. C. W. Shelton, Financial Secretary for Indian Missions.

After singing, "Sow in the morn thy seed," the Association was addressed by Rev. W. B. Wright, D.D., on the Educational Work, presenting the report of the committee and speaking in its behalf. Rev. F. P. Woodbury, D.D., spoke also on the same topic.

After announcements, Dr. Noble pronounced the benediction, and the Association took a recess until 7:30 P.M.

WEDNESDAY EVENING.

The Association was called to order by Secretary Strieby, who invited E. W. Blatchford, Esq., of Illinois, to preside during the evening in the absence of President Taylor. Professor G. B. Willcox led the Association in prayer.

On being introduced by Secretary Strieby as representing the American Board, Mr. Blatchford said:

"I have no authority from the American Board to convey to you any special message; and yet I know that they will be glad to have me express to you their sentiments of sympathy with you in your work. The work is one. In carrying forward the work of the American Board and the American Missionary Association we are obeying the same command of our Lord: Go ye into all the world and disciple all. We are inspired by the same prophetic promises, that the time will come when this world shall obey the command of God as it is obeyed in heaven. In fact, this gatheriug is in itself a type of the unity of this work; for as I look around me I see brethren and sisters representing the different societies in which we are all interested. I see them here from the New West Commission; I see the workers and

representatives of our Home Missionary Society; I see, of course, many representatives of the American Missionary Association, and those deeply interested in the work of our American Board. So that we have here in this very meeting an illustration of these words of the Apostle: 'One Lord, one faith, one baptism.'"

Mrs. J. J. M. Angear, in charge of a Chinese Sunday-school in the First Congregational Church, Chicago, spoke of her work, her Chinese choir singing "Stand up for Jesus," and later a verse of "Sweet By and By," in both English and Chinese.

Representative addresses then followed, Mr. Chin Kue speaking for the Chinese, Mrs. Elizabeth Winyan for the Indians, Rev. T. L. Riggs interpreting, and Rev. Mr. McClellan for the Negro. A verse of "Shall we whose souls are lighted," was sung, after which Rev. W. E. Barton spoke of the Mountain Whites.

President Eaton's paper was deferred, owing to the lateness of the hour.

After Secretary Strieby had led the Association in prayer and pronounced the benediction, recess was taken until Thursday morning at 8:30 A.M.

THURSDAY MORNING.

Devotional exercises from 8:30 to 9 o'clock were conducted by Rev. E. S. Hill. Vice-President Noble called the Association to order.

The minutes of the previous day were read and approved.

A letter to Secretary Strieby from Col. J. M. Keating, of Tennessee, on the "Southern Problem," was read by Secretary J. E. Roy. A rising vote was taken, expressing approval of the sentiments of the letter and requesting the Association to publish it. Dr. F. A. Noble was instructed to correspond with Col. Keating, assuring him of the Association's appreciation of his address.

The report on the "Mountain Work," was presented by Rev. D. M. Fisk, D.D., who followed it by an address.

District Secretary C. J. Ryder read a paper on "The Debt of our Country to the American Highlanders."

"My Country 'tis of Thee," was then sung, after which Secretary Ryder's paper was referred to the Executive Committee of the Association with reference to publication.

President Taylor resumed the chair at this point and introduced Rev. H. M. Tenney, D.D., who read the report of the committee on Secretary A. F. Beard's paper. The report was accepted and referred to the Executive Committee.

An address on the Church Work was made by Rev. C. W. Hiatt, District Secretary of the Association, and was followed by several brief addresses on the Mountain Work.

The report, followed by an address, was then made by Rev. Graham Taylor, D.D. The report was accepted and its recommendations adopted.

After announcements, Dr. Noble was instructed to reply to Dr. Arthur Little, of Massachusetts, in response to his telegram of greeting. After the benediction by President Taylor, recess was taken until 2 o'clock P.M.

THURSDAY AFTERNOON.

The Association was called to order by Vice-President Dr. F. A. Noble. A verse of the hymn, "In the cross of Christ I glory," was sung. F. J. Lamb, Esq., read the report of the Committee on Finance, supplementing the report with a brief address. The report was accepted.

The report on Secretary Strieby's paper was presented by Prof. G. B. Willcox, D.D. The report was accepted and referred to the Executive Committee.

Following this, Secretary Strieby made a statement respecting the Hand Fund. Dr. E. P. Goodwin, President Salisbury and President W. M. Taylor spoke on the Financial Report, and the report was adopted.

The Association then adjourned to the chapel, and the church was occupied by the Woman's Missionary Meeting under the auspices of the Woman's Bureau of the Association. Mrs. George M. Lane, of Detroit, Michigan, presided. The report was made by the Secretary, Miss D. E. Emerson, after which addresses were made by the missionaries: On the mountain work, by Miss Hayes, of Tennessee; on the colored people, by Mrs. Shaw, of Georgia, and Miss Plant, of Mississippi; and on the Indians, by Miss Barnaby, a native teacher.

The Nominating Committee reported the following list of officers for the ensuing year:

President, REV. WM. M. TAYLOR, D.D., LL.D., N.Y.

Vice-Presidents,

REV. A. J. F. BEHRENDS, D.D., N. Y., REV. ALEX. MCKENZIE, D.D., Mass.
REV. F. A. NOBLE, D.D., Ill. REV. D. O. MEARS, D.D., Mass.
REV. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries,

REV. M. E. STRIEBY, D.D., 56 Reade Street, N. Y.
REV. A. F. BEARD, D.D., 56 Reade Street, N. Y.

Recording Secretary,

REV. M. E. STRIEBY, D.D., 56 Reade Street, N. Y.

Treasurer,

H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

Auditors,

PETER MCCARTER, CHAS. P. PEIRCE.

Executive Committee,

For Three Years.

S. B. HALLIDAY, SAMUEL HOLMES, SAMUEL S. MARPLES,
CHARLES L. MEAD, ELBERT B. MONROE.

For One Year.—ALBERT J. LYMAN.

A ballot was taken and the brethren named were elected. After the benediction by the President, recess was taken until 7:30 P.M.

THURSDAY EVENING.

The Association was called to order by President Taylor. "Stand up, stand up for Jesus," was sung, after which Rev. Simeon Gilbert, D.D., led in prayer.

The records of the previous sessions of the day were read and approved, and the Secretary was instructed to complete the minutes.

The invitation to hold the next Annual Meeting in Northampton, Massachusetts, was accepted.

President George A. Gates, of Iowa College, addressed the Association, and was followed by an address by President Cyrus Northrop, D.D., of Minnesota, and also by President E. D. Eaton, D.D., of Wisconsin.

The closing address of the Association was made by President Taylor.

The following minute read by Secretary Roy was then adopted:

When, just eighteen years ago, this city was smoldering in the ruins of the great fire, which had consumed the holy and beautiful house of this New England Church and the homes of every family in it, the pastor, searching among the ashes within these walls for some memento, found a charred leaf of the pulpit hymn-book on which he was able to decipher these words:

"Daughter of Zion, awake from the dust,
Exalt thy fallen head:
Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth."

That hymn was sung at the first service in the rough board tabernacle erected upon this spot.

We give thanks to God this day for the faith and courage by which this people did awake from the dust and rebuild these walls, and by which they have gone on building up their spiritual temple and participating largely in the whole round of service for extending the Redeemer's kingdom, a part of which has been the inviting and the welcoming of this missionary convocation to their sanctuary and to their homes, and for which, to them, along with all others in the sister churches who have joined them on this occasion in exercising this grace of hospitality, we express our heartiest thanks.

We here call to mind with grateful emotion one of the manliest of men, one of the truest disciples of Christ, Dea. C. G. Hammond, who counted it an honor to have ministered at this altar from the day of its setting up to the day of his translation, and who for many years had served as one of the Vice-Presidents of this Association, and had been giving largely of his substance to its treasury.

At this closing hour, we are also thankfully reminded that the First Congregational Church of this city was ready thirty years ago to entertain this Association in the days of its weakness and of its cross-bearing witness for Christ and for his lowly poor; and likewise, ten years ago, to open its doors to receive the same body then brought along by the providence of God to a position of honor and extended usefulness.

And so we gratefully name the Union Park Church, which is now lending us its pastor as one of our Vice-Presidents, and which, with the other two churches mentioned, has furnished us with the three grand annual sermons of Drs. Goodwin, Noble, and Little, and the Plymouth Church, which, from the day of its organization, with its testimony and its offerings, has stood by this Association, and all the other churches of this vicinage, grown now to be such a comely sisterhood, which have shared with these others in the support of our work.

To the four great railway passenger associations, which have extended to us their courtesies; to the city press, which has so immensely broadened the influence of this missionary convocation; to the gentlemen who, at no small sacrifice of time and labor, have honored this occasion by their addresses, reports, and clerical service; and to our honored and beloved President, who has guided our deliberations with such skill and grace, we express our obligations of thanks.

Rev. Norman Seaver, D.D., responded for the New England Church. He said there was a saying that lightning never struck the same place twice, yet, though it fell to him to welcome the Association, it had also fallen to him to respond to this vote of thanks. He had asked Secretary Beard what he would say on this occasion, and was answered, in his witty way, "Tell us Godspeed, and we are glad to get rid of you." Dr. Seaver felt that the local people were the recipients, and the visitors the benefactors in what had been done. The President had inspired them with his spirit; he had not withdrawn his presence, and very late might he return to the heavens. Students and young ministers had been benefited by listening to those many learned men and devoted servants of God, and were inspired for future usefulness. "We are not the benefactors, we are the recipients, and we wish you Godspeed."

After having sung the doxology, with the benediction by President Taylor, the Association adjourned, to meet at Northampton, Massachusetts, for its next Annual Meeting.

J. C. ARMSTRONG, E. S. WILLIAMS, *Secretaries.*

Reports of Committees.

REPORT ON EDUCATIONAL WORK SOUTH.

BY REV. WM. BURNET WRIGHT, D.D., CHAIRMAN.

It is an ominous fact that in the South illiteracy is steadily increasing. It is an encouraging fact that in the region surrounding our chartered and normal schools illiteracy is steadily diminishing. The colored people are multiplyiug more rapidly than the means of educating them. If the supply of school accommodations to-day exactly equalled the demand, so that every colored child of suitable age was provided for in some school, there would be at the time of our next annual meeting 255,500 children asking to be taught their letters to whom we should have to say, We cannot teach you. But the supply does not yet nearly equal the demand.

In respect to education, the South is a dark sky rapidly growing darker, but flecked with patches of lighter shade, which are gradually growing brighter and larger. Such a bright space frames each of our chartered and normal schools. Fisk University, Talladega College, Tougaloo University, Straight University, in New Orleans, and Tillotson Institute, at Austin, Texas, are doing work which vindicates each year more

distinctly the strategic sagacity which located them. In these institutions alone nearly two thousand students of both sexes are being trained to be light-bearers to their race. Besides these, each of which is essentially a normal school, and includes a normal department, eighteen distinctively normal schools are sustained at different points of strategic importance. Two new schools have been established during the year. Good work has also been done among the mountain whites. The income from the gift of Mr. Daniel Hand has enabled the Association to enlarge its school accommodations, and to assist more than three hundred students, who, without it, would have been unable to attend schools of any kind.

The committee would emphasize among special needs of the work, funds for a girls' hall at Tillotson Institute, and for the endowment of a theological school for training colored pastors. Two facts are pre-eminently gratifying. The first is that in nearly all the schools of the Association some kind of industrial training is provided, and that the influence of such training is conspicuously shown in improved ideas of home life and comfort among those connected by family or other ties with our students. The second fact is, that in all our schools the students are taught that the fear of the Lord is the beginning of wisdom, and that consequently the separation between religion and morality, which is the supreme danger of the Southern black churches, is perceptibly diminishing.

REPORT ON CHURCH WORK.

BY PROFESSOR GRAHAM TAYLOR, CHAIRMAN.

The mission of the American Missionary Association is shown to be a *specialty* and a *unit* by its church work. It is the work of a specialist among Christian organizations that alone could have produced these churches. To meet the demands of an exigency which could not be met by the pre-existent ordinary agencies, this child of Providence was born of God and the times. For the accomplishment of ends for which no means had been found, its methods were providentially chosen by a process of spiritual selection. Its agencies are the accretions of the Divine purpose in its progress toward the salvation of the undermost, and the edifying of the whole body of Christ. To the production of its unique Christian institutions the exclusive devotion to the study of the peculiar conditions of these entirely distinct communities was necessary. There have been generated by this devotion and acquired through the experience of nearly half a century a knowledge and skill which claim for this Association the recognition of the world as its foremost expert in the successful application of Christianity to the solution of the most difficult race problems of modern civilization.

And yet in the accomplishment of this great achievement, loyalty to the common faith and to our own polity, as well as to the teachings of experience, demanded only the new application of the old prime factors of God's own choice, the *local church* with its evangelism and Christian nurture.

In the work of this Association these two great agencies are uniquely one. The pastor is often teacher and evangelist. The sanctuary is school-house and mission station. At twenty-three points on the field God has made of these twain—the church and the school—one. The church is the unit of this unity. For while the church is generally the offspring of the school, the school finds both its profoundest reasons for existence and its highest consummation in the needs and ends of the church. In it the work both of the teacher and evangelist co-ordinates and culminates.

It will not be so very long before these schools and colleges will find their chief sources of supply in these churches, which although now so dependent, must ultimately be depended upon to maintain and develop their own institutions. Even now it is to be remembered that the appeal of this evangelizing church work meets with the wider and more popular response from the giving constituency of the Association, while the

educational institutions are more dependent upon the larger gifts of interested individuals.

Moreover, it is the church which opens the springs of the family life from which the schools must draw their scholars. And it is the church which creates the environment necessary to the Christian homes, to which the graduates are sent back again to live their lives, and from which, as the heart's fulcrum, their saved lives can best lift up the lost.

These little church groups of evangelized and educated families are at once the prime sources and the constituent elements of the new Christian civilization which already heralds the coming of the kingdom to those neglected, outcast peoples, to secure whose human rights, Christian privileges and church fellowship is the first, loudest, longest call upon the Congregational Churches of America.

Therefore, in the name of this Association, whose heroic type of missionary and teaching service makes our whole membership and ministry the more attractive and ennobling; in the name of its schools which became churches, and its churches which are schools; in the name of their 8,400 professing Christians, and their 15,000 Sunday-school scholars, and the 1,000 converts of the year; in the name of the races of three continents to whom the Father is sending these our brethren as we are sent to them, we pledge the fidelity of the American Missionary Association to the two-fold agency of its one work, the discipling of these races by the evangelizing church, and the Christian nurture of its schools. And we re-echo the call which the National Council makes upon our churches for the $500,000 required by the exigencies and opportunities of this year's work for the neediest and most helpless of all our fellow-countrymen.

REPORT ON MOUNTAIN WORK.

BY REV. D. M. FISK, D.D., CHAIRMAN.

The formal report of your committee can without injustice be brief; not because the field considered is narrow, or the work unimportant as a missionary movement, but from the fact that a certain unity pervades both, making it possible to comprehend in one view even the diversities of a population of over two millions, and an area of above one hundred thousand square miles.

The official summary of the year's work, on which we report, once again sets before this Association the situation and its involved problem; a situation full of contradictions, a problem at once serious but not hopeless.

Here is the amazing spectacle of a self-isolated people, begirt with the active life and thought of our eager times, yet sharing neither. Here is an empire that is content to live in the past: having rich resources it neglects to develop them; a productive soil but niggard crops. Amidst a veritable Lebanon of forestry it has shanties for homes; with coal deposits that are the envy of the world, its shivering women in stoveless hovels attempt to defend themselves about their domestic toil with coarse homespun shawls and slat-bonnets. In an age that has harnessed mechanism, beast, and steam to the plow, scythe, sickle and flail, these owners of mountains of iron and mines of power still indolently vex a grudging soil with tools of such barbaric simplicity that their intrusion is scarcely more than a provocation to weeds.

Here is needless poverty in the lap of potential wealth, thriftlessness in the face of every seeming stimulus to diligence. Here is a diversified landscape that should inspire and a climate that should invigorate, but in place of vivacity and health we find apathetic endurance and intrenched disease. Scrofula and its parasite kin are domesticated in the debilitated blood, and pills, calomel, and death jointly contend for the prolific cradle, and even when temporarily defeated succeed in transforming childhood into unlovely age, without the long interval of intermediate active, zestful manhood.

And yet, pitiful as is this exhibit of deficiency, these Highland dwellers are none the less men and our brethren. Slavery robbed them of their lands half a century ago, and roughly shouldered them off into the mountain wilderness dowered with the pauperizing maxims of oppression, notably the indignity of toil, and their shrewd native mother-wit has been left to rust to dullard loss in the absence of schools worthy the name; worse still, their natural devoutness has been warped by unworthy shepherds, till superstition, bigotry, and gross immorality have taken fierce possession of many a society, hearthstone and heart. If to-day the schools are inefficient and some of the preaching blasphemous; if self-satisfied idleness has turned over this mountain realm to want and the slavery of low living, and (as ever) made woman at once the servant and the victim of its barbarism, it is but another historic count in the awful indictment of human selfishness. And all these crying deficiencies are but make-weights with our conviction of responsibility to this mountain flock of God, that often has been misled and unworthily sacrificed.

The only problematical element in this matter is the measure of our faith in God and man and all-prevailing truth. Wherever the ground has been broken by faithful men there is a crop to show as returns for invested toil. More than a thousand children are now under Christian instruction in our schools. Our pupils are in hungry demand as teachers, even to a minimum of years that to us would seem absurd (15 and 16 years). Over twenty churches are holding up a reasonable religion, as a life rather than merely a profession. New fields plead for mission work. Our already planted churches and schools are stimulating other denominations to redoubled diligence in church planting. Courage is in the tone and look of our frontier workers. The officers of this Association feel in an aggressive mood. The question resolves itself into one of faith and contributions. What, my brethren, shall be our answer?

REPORT ON INDIAN WORK.

BY REV. ADDISON P. FOSTER, D D., CHAIRMAN.

The committee on the work of the American Missionary Association among the Indians respectfully report that they gratefully recognize the good hand of God in the work already done.

Since the American Missionary Association took the work, the expenditures have increased from $11,000 to $52,000, the out-stations for direct evangelistic effort from seven to twenty-one, and the churches from two to six. This last year, the Association has established three new out-stations: the Moody station among the Mandans, fifty miles north of Fort Berthold; the Moody Station No. 2 among the Gros Ventres, twenty-five miles north of Fort Berthold; the Sankey Station among the Dakotas at Cherry Creek. It has just put up a mission house, with a room for church worship, at Rosebud Agency. It has organized a new church at Bazille Creek, some distance out from Santee; a branch church at Cherry Creek, on the Sioux Reservation, and is just forming a church at Standing Rock, for which a building is now completed.

This record is certainly gratifying and shows that the Association appreciates the emergency, and is striving to meet it, so far as the means put in its hands allow. But your committee feel also that never before was there so great an opportunity as now brought before the Christians of this land, and especially our own denomination, for work among the Indians.

The relations of the Government and of the churches in Indian work are now unusually harmonious and kindly. The present Administration is thoroughly in sympathy with missionary operations, and will do nothing to impair their efficiency. We believe it to be sincerely actuated by a desire to promote the best welfare of the Indians, and ready to co-operate with all good people in efforts in this direction. It aims to

educate every Indian child. We desire to see this done, and believe that when the Government assumes, as it should, the primary education of all Indians of school age, we shall be called on to turn our efforts to a much larger work for direct evangelization.

Our opportunity is enlarging further by the breaking down of the old pagan prejudices of the Indians. The testimony of all the workers on the field is to this effect. The Indians are desirous of living as white men. They are rapidly losing their distinctive Indian ideas and are imbibing the notions of their white neighbors. This is seen in their burials, which now are not uniformly, as of old, on scaffolds, but are more and more interments. It is shown in their feeling and behavior when death comes into their households. They no longer fill their houses with hideous outcries, but instead seek the missionaries to inquire about the life in the other world.

A further opportunity is to be noted in the fact that the Dakota Indians have specially fallen into our care. Our chief missions are located among them, at Santee, Rosebud, Oahe, Standing Rock, and outlying stations. But the Dakota Indians number 40,000 in all, or about one-sixth of all the Indians in the country. We have mastered the Dakota language; and a Bible, hymn-book, dictionary and other books are printed in that tongue. We have, then, special ability to carry on mission work among them, and are bound to utilize it to the full. The time is ripe for immediate action. It must be taken without delay if taken at all. The opening up to white settlement of a large strip of land though the center of the great Sioux reservations is to bring the Indian into contact with the influence of white men as never before. It is impossible that that influence shall be altogether good. The contact of the Indian with the frontiersmen of our own people has resulted most deplorably in the past, and we cannot hope for much better results now. Rum and licentiousness are sure to work untold harm to the Indian unless they are met by the gospel. This opening up of Indian territory to white settlement lays, therefore, a most imperative and immediate obligation on Christian people to protect the Indian from ruin by giving them the gospel.

We are satisfied that nothing but the gospel will suffice. Education alone can not save, and may simply give new strength to evil habits and influences. It must be a Christian education; schools should be simply preliminary and altogether subsidiary to the most energetic and wise presentation of the gospel. The uniform policy of the American Missionary Association in all departments of its work has been in this direction, and we gladly recognize the fact that its Indian work has steadily progressed with the idea of evangelizing the Indian.

We know very well that the Association is laboring for 8,000,000 Negroes and for 2,000,000 Mountain White people and for 125,000 Chinese, as well as 262,000 Indians. We know that the proportion of the Indians is comparatively small. At the same time we urge that this disproportion is to a large degree counterbalanced by the special opportunities we have considered. The Indian problem is before us for immediate settlement. It admits of no delay. Care for these few Indians now, Christianize them now, as we may, and the Indian becomes as the white man, and our missionary efforts will then be released for other fields.

In this special emergency we feel strongly the necessity laid on the Association for an enlargement of its administrative force. Since the death of our lamented brother, Secretary Powell, the force at the New York office of the Association has been short-handed. We hope that the earnest efforts which are being made by the Executive Committee to find a suitable person to become another Secretary of the Association may be at once successful. An emergency is upon us, and we say this with the conviction that the demands of the Indian work are now so imperative as to require a large portion of the time and thought of such a Secretary. It is a necessity that such a Secretary should frequently visit the field and be in constant communication with the workers.

REPORT ON CHINESE WORK.

BY REV. H. A. STIMSON, D.D., CHAIRMAN.

This is the smallest and least conspicuous department of the work of the American Missionary Association, but the one that stands in the closest relation to ourselves, and the one also that can show the largest returns. The Chinese in America are few in number, but they are scattered everywhere, as if God intended in them to put the spirit of our churches to a crucial test, and, where that test is endured, to give to his servants a prompt reward and an unanswerable confirmation of his promises and of their faith.

These strange little men from "the land of Sinim," mysterious, silent, capable, incredibly industrious, money-making, with their pig-tails and their felt shoes, their "pidgin English" and their unintelligible "turkey tracks," their wooden countenance and their "bias eyes," their opium, and their "ways that are dark," who, in spite of restrictive laws and brutal personal treatment, are filtering in everywhere, until they may be seen crouched in the corner of any street car, and are a familiar object in the village street—why are they here? here just now and here so persistently? It is no mighty immigration of men, such as De Tocqueville liked to dwell upon. It is no conquering host, no familiar immigration. Whatever may once have been the attractive force of the California gold fields, washing soiled linen can hardly be regarded as satisfying a national instinct, or thumping through the long hours of the night upon an ironing table a soul-filling amusement. Much may be said of "the golden fleece," but these are no modern Argonauts. They are money-making as our friends the Jews, but no "high emprise" or "grand endeavor" fires their calm pulse, and much as has been written of the coolie system and the "Six Companies," nothing has been adduced which seems adequate to explain the movement.

The fact is, God is in it. He is crowding these heathen upon our churches in these missionary days of an opening world, first of all to prove our Christianity. Do we believe that all men are brothers? Do we believe that the Holy Ghost who renewed our hearts can renew these? Do we believe that the Lord who died for us, died for the world? Do we believe—not that the world—but that this particular heathen as he stands before us in his blue blouse, or sits at our side with his reading-book, is as dear to our heavenly Father as you and I are? Do we believe that we are to go to him with the gospel to find a way for the truth into his heart, to bear his burdens, to win him by love, and that without him we ourselves can not be made perfect? Do we believe, in short, that God has brought him here to our door that we might learn that if we have not a religion that will save, and will make us eager to have it save a Chinaman, we have not a religion that will save ourselves?

Seven hundred and fifty of these men already members of the churches connected with our mission on the Pacific Coast! and who will say how many more on the rolls of our churches from St. Louis to Boston! What are these Chinese converts, the fruitage of our Sunday-schools and prayer-meetings, our personal labor, but God's blessed seal set upon our Christian faith! Here is the evidence. Ours is the conquering faith of the world. It will save every man, for it has saved these men, no less than you and me.

But this is not all. China's day has come. We hear from beyond the sea of the new railway, the awful floods, the burning of the "Altar of Heaven," and the strange stirrings of the mind of that mighty people, the oldest, and judged by its persistent life, the strongest now on the globe. Merchants tell us of its limitless trade: diplomatists speak of its astuteness and of its new navy, second only to that of England; scholars wonder at a nation of heathen with whom learning determines rank, and where the "boss" and the fixer of elections are unknown. Missionaries write of the throngs that gather in strange cities to hear them preach, of the new gentleness and courtesy everywhere shown them, and of the increasing number of young people pressing into the mission schools.

In the midst of all this, when the Lord's voice is heard calling us to lift up our eyes and look on the fields now white for the harvest, comes word from our solitary watchman upon the watch-tower in Hong-Kong that when he returned to his post, as he did last year, perplexed and down-hearted, because not one Christian in all America heeded his call and went with him to his field, to his surprise and joy the Lord has been preparing his own servants in the person of Chinese emigrants coming home from America, bringing with them not money only and knowledge of the wide world, but the new-found faith; graduates of laundries, but also of our Sunday-schools, members of our churches, filled with an eager spirit to tell their parents, their brethren, their neighbors, of Jesus Christ. Ah, dear friends, God's ways are not as our ways. Let us not be slow to catch his thought and walk where he leads.

Here, then, is the call to us. Begin with the Chinaman at your door. Recognize that the Lord Jesus stands before you in him. You prove your own faith; you "do it unto" your Lord; you forward the plan of God when you take him by the hand and gently entreat him for Christ.

For the same reason you will give your money to support the work of this Association. No work has been more devoted, more upheld by prayer, more Christlike, or, we may add, more deservedly successful than that under the lead of our representative, Dr. Pond, on the Pacific Coast. He has already surrounded himself with a band of trained Christian converts, who would be a joy in any field, and who are making themselves felt for good far and wide. Their influence reaches to Chicago, St. Louis, and even Boston and New York. It is ours to see that the Christian city they find here is not less Christlike than that which met them when they landed on our shores, and that the hoodlum of our Eastern cities no more represents the spirit of our churches than does he of San Francisco and of Oakland. Let us be careful to show that our hand will be as promptly raised to protect the helpless Chinaman from insult on the street as it will be to lead his soul to Christ. Let us insist upon it, as Americans and as Christians, that no distinction of race or of color shall stand between any man and his rights, either in the State or in the Church. Then may we hope that all—white and black, Chinaman and American—will care less for rights and more for duties, and, in the joy of a true brotherhood, will labor together to bring in the day of the Lord. In any case, let us, with all our multiform machinery, our conventions, our societies, our churches, be not so busy "saving souls" that we have not care to save men and women.

REPORT OF THE FINANCE COMMITTEE.

BY F. J. LAMB, ESQ., CHAIRMAN.

Your committee beg leave to report that they have had under consideration the matters committed to them. They have been attended by your Treasurer, and they have examined his reports submitted, particularly the detailed statement of receipts and expenditures for the year closed; also statement of trust funds of the Association; also statement of resources and liabilities, and of the income of the Daniel Hand Educational Fund for the same period. These statements come to us duly vouched for by the standing committee of auditors elected by the Association. A summarized statement of receipts and expenditures has been printed and distributed at this meeting, which accords with the detailed report. Other reports show that the invested funds of the Association, aside from the Daniel Hand Fund, are $230,875.78, being $500 more than in the previous year. From the statement of resources and liabilities, we find that the various colleges, schools, stations, buildings, and property constituting what may be termed the plant of the Association, amount, at their estimated value, to $745,849

This is a large sum, but the investment yields no pecuniary return to the Association. It represents the fixed property with which the Association carries on its work, and the figures may serve in some measure to apprise us of the magnitude of the work being carried on by the Association.

The Daniel Hand Fund is a separate and distinct trust, and its income cannot be used for the general work of the Association, and may demand some further notice before this report is closed. The general condition of the fund is found on the printed abstract already mentioned.

We find the system of keeping the accounts clear, convenient, and well adapted to exhibit from month to month the exact pecuniary condition of the Association, and the restrictions upon drawing money from the treasury well calculated to insure safety in that respect, and we find the management of the Treasurer's accounts and office in all details satisfactory and deserving our commendation. Comparing the gifts and work of the Association for the last year just closed with the previous year, and the recommendations of the Finance Committee a year ago, we find that the year 1888 closed with a deficit of over $5,000, that the amount of receipts for that year had been $320,-953.42; that the Finance Committee then recommended that the friends of the Association should raise for the year $375,000 for its current expenditures. It is a source of great gratification to find that this recommendation has been nobly met, and $376,216.88 have been received during the year just closed, an increase of over $55,000; that the deficit of the former year has been supplied, and that the Association commences the current year with a fund in the treasury of $4,471.67. This we deem substantial indorsement of the Association and its work, by the churches, Sunday-schools, missionary societies and its individual friends. This report might stop here with congratulations for the prosperous year just closed, but the duties so well done, and work so well performed, must simply furnish the Association a standing place and vantage ground for a greater work on its part, and grounds for greater sacrifices and gifts by its friends for the year to come.

The National Council, representing the Congregational churches of the whole nation, lately in session at Worcester, by a unanimous vote recommended that the churches and friends of the work of this Association raise for it for current expenditures for the year now commenced the sum of $500,000. Is this magnificent sum too much to ask for the year now auspiciously begun? Happily for your committee, we are saved the necessity of elaborate or studied examination of the needs of the work that has been done by the papers read and to be printed and addresses delivered from the platform during the meetings up to this time. You are thus informed more fully than we could hope to inform you what these needs are and their urgency. But we may say that of the 8,000,000 Negroes in the South it is estimated only 2,000,000 can read and write. Add to these the millions of poor whites in the mountains and the red men of the West and the Chinese in our land, and we are fully justified in asserting that the work of this Association equals in magnitude any work of the church, and involves issues of Christianity and patriotism touched by no other work of our age. It is estimated by the officers of the Association that through its schools and colleges and the teachers furnished by them, who are instructing the children in the South more or less every year, perhaps 175,000 are being reached and instructed. Assuming that as many are reached by other missionary and benevolent societies, we see the tremendous need that can not be ignored. This burden is laid peculiarly and urgently on this society and its contributing friends. Can we meet this duty with less than $500,000 for the current year? Your committee say, No. Perhaps you will be ready to acquiesce. But let us see what this means. It means that every living donor who contributed last year must increase his contribution 50 per cent., or the number of donors must be largely increased. A large amount was received last year from estates and legacies,

namely, $114,020.41. This resource is a variable quantity. The Association can not *depend* on any increase from this source. Its confidence must be in the living, who can give if they will.

Your Committee deem it proper to call more particular attention to the magnificent gift of Daniel Hand to the Association. It is quite likely that some may suppose, and some may have measured their gifts last year in the belief, that the income of this fund was applicable to pay current expenses of the Association. But this is not so. The Daniel Hand Fund is appropriated to special work, which, although connected generally with the work of the Association, is yet not a part of that ordinary work for which this fund we recommend to be raised is to be expended. Hence all friends of the Association must make and measure their gifts to it understanding that the sum we propose must be raised without any aid from the income from that million dollars constituting one of the grandest gifts of our time. Shall this $500,000 for the current work of the Association for 1889 be furnished to it? This is God's work. The churches here represented and the friends of the Association have the money. It can not be put to any nobler Christian use; the needs demand it, and we recommend that $500,000 be raised for the Association for its current work for the year now begun.

REPORT ON SECRETARY STRIEBY'S PAPER.

BY REV. G. B. WILLCOX, D.D., CHAIRMAN.

The paper by Dr. Strieby impresses your committee as an admirably comprehensive and discriminating statement of the policy and work of the Association. As to the reconstruction of our educational and missionary societies, to the suggestion of which much of the paper calls attention, and from which he dissents, we should do well to make haste slowly. Some time in the future it may become practicable. But we discover no finger of Providence pointing toward it at present.

If the thought were to reduce our societies to which these interests are intrusted to two, calling for but two annual collections where we now have three or four, it needs no prophet to foresee the effect of that on the amounts collected. If the suggestion is of the reconstruction, not of the societies, but only of the work—if it proposes that our educational and missionary enterprises be so divided that no one society shall to any extent conduct both—it has certainly an attractive look.

But is it more than a look? The educational institutions of several of our societies were born out of the inmost life of those organizations and lie on their bosom for nourishment to-day. To ask the American Board, for example, to turn over its colleges and schools to some other society, for that, of course, is involved in the plan suggested —would be like asking one of our Christian mothers to send her babe to the foundlings' home. Some of us are old enough to remember that the venerable and now sainted Dr. Anderson was at first vehemently opposed to the schools planted by the missionaries in India. It was confounding things that differ. The work of a missionary society was not to manage schools. The schools were discontinued. But the Board soon discovered that it was doing its work with but one hand. The schools came back and came to stay. Now we conservatives are rather jealous of our progressive brethren calling for a reconstruction of the American Board. We know not whereto this thing may grow.

If the colleges and schools of the American Missionary Association were secular, if they had no vital oneness of life with its churches, there might be room for the plan suggested. But they are as thoroughly Christian in their aim as the churches. The churches are as indispensably educational as the schools. As Dr. Strieby remarks, the teacher is often the pastor. The pastor finds a great part of his

flock in the school. The teachers teach in his Sunday-school. The prayer-meeting depends on them for its success. The unseen shuttles of mutual sympathy, flying back and forth incessantly, are weaving the two together, and working out the one pattern of the Divine life in souls, that covers both. The plan proposed would, at least to the eye, disentangle all complications. It would lay out the work in the Year-Book with clean-cut precision. But vital things are not always improved by vivisection. It would doubtless simplify our apprehension of the organs of a *man* to lay the lungs on one side of the table, the heart on another, the liver on a third, and the brains on a fourth. But how far it would enhance the vitality and usefulness of the man is another question. There is an organism which is often, and without harm, in that fashion distributed. But it is a mannikin—not a man.

The one most formidable evil among our colored countrymen is their deplorable ignorance of the connection between religion and morality—or rather the fact that religion, on its outward side, is morality. The sable deacon who, when confronted with a list of his sins as dark as his countenance, replied triumphantly: "Well, bredren, I'se broke ebery commandment ob de ten—but bress de Lord, I'se nebber los' my 'ligion," was no monster of iniquity. He was only saturated and sodden with the delusion which submerges Pagan, Mohammedan, and Papist alike, and throws no little of its froth over Protestant, too often, that duties toward God and toward man are not blended, or even dove-tailed together. But they are weights in opposite scales. Be only devout in your penances or your hallelujahs, and your life among men is of little account. Now, that notion can not be corrected in such a people as that one with which we have to do in the South by an occasional Sunday sermon. In the day-school it must be reiterated morning, noon, and night in various applications, line upon line and precept upon precept. And so, on the other hand, teachers, as well as scholars, must be reminded by pastors, with a little Puritan iron in their blood, of their Christian, as well as educational obligations. One member of your committee who has had practical experience in the Southern work reports that some teachers, occasionally even now, need to be reminded of the Christian service that the Association, as well as the Master, expects from them. But divide these different functions, put the churches and Sunday-schools under other auspices, and, self-evidently, that temptation would be so much the worse. We must have groped out of the morning twilight toward the millennial day much further than we have before any such plan can be reduced to fact.

Dr. Strieby speaks in the paper of his clerical friend of twenty-five years ago, who thought the work of the Association would be transient. It reminds us of Mr. Seward's remark that three months would end the civil war. We are in for a long campaign. The sad fact is not to be blinked that, with the enormous increase of the colored population, the illiteracy among them is greater to-day than at the close of the rebellion. We have need to sing at times:

> O, learn to scorn the praise of men:
> O, learn to lose with God.

As Dr. Goodwin grandly told us yesterday, our work is under the Master's order. Success is no concern of ours. But success, because it is His concern, is sure. Every losing battle in His service turns in time to victory. We remember in Count Agenor de Gasparin's "Uprising of a Great People," how spell-bound, awe-struck, he appeared to be before that magnificent ground swell of the loyal nation, rolling on, as a traveling mountain range, to sweep the rebellion as drift-wood before it. The eight millions of the freedmen and their children are rising. If, for the present, there are refluent waves that sadden us it is God who brings in the tide. "And when I begin," saith the Lord, "I will also make an end."

REPORT ON SECRETARY BEARD'S PAPER.

BY REV. H. M. TENNEY, D.D., CHAIRMAN.

The committee to which was referred the paper of Secretary Beard respectfully report that the "Missionary View of the Southern Situation" therein presented impresses us profoundly with the fact that the sincerest piety is the most exalted patriotism. It commends itself to us as worthy of the most serious attention of the thoughtful of both races in the North and in the South. The gravity of the Southern problem, as set before us, is little less than appalling. The colored race now looks back over a quarter of a century of freedom and recognized rights. The traditions and customs and conservative ties of slavery are broken with its chains. The ideas, aspirations and manly instincts of liberty have taken hold upon the colored people and are becoming controlling. The intellectual progress of the many, the political and national prominence of the few, the acquisition of wealth, and the marvelously disproportionate increase in their numbers, serve to awaken the colored race to self-consciousness and a sense of power. It is beginning to demand its rights and to be impatient of their resistance and suppression. The Samson of the past, bound, shorn and blinded, stands to-day with fetters broken, with locks grown long, and with eyes yet dim, but with the dimness of returning vision, as one who sees men as trees walking. And whether he shall be carried on to complete emancipation, intellectual and spiritual, a true manhood, or goaded to madness, and driven to bow himself against the pillars of our national and social temple, and pull it down to the common ruin of us all, is the question of the hour. A race so situated, were there no other factors in the problem, would be a peril to any people, and would call for the most helpful effort and self-sacrificing zeal and Christ-like patience.

But the white man in the Southern situation is as serious a factor in the problem as the black man. In a different way, the incubus of slavery has rested as heavily upon him as upon his black brother. The illiteracy is not all on one side. If we put ourselves in the place of our Southern white brothers, and remember what human nature is, apart from the grace of God, we may not greatly wonder, in view of the heritage of the past and the real difficulties and perils of the present, that there is an intensity of race prejudice, and a bitterness of caste spirit, and an increasing hostility to the rising colored population which registers itself in outbreaks of violence and bloodshed, in the defiance of law, and in crimes against the ballot-box. We may not be greatly surprised that there should be intelligent men who regard the education of the colored man as a calamity, and deny his rights, and call for his disfranchisement. The white man of the South needs emancipation and Christian elevation as well as the black. We are the debtors of Christ to both races. Leave these two races to themselves without the gospel of Christ, and the conflict between them is inevitable, and it can be but terrific and protracted, and a dark blot upon the Christian name and civilization. Dr. Beard has well said that the problem can not be solved by historic precedents. All talk of slavery or peonage for the inferior race, or migration, or extermination, or amalgamation, is idle and morally repugnant and politically dangerous.

The problem set for our solution by Almighty God is just this—as stated in this missionary view of it: How, being free, two races as dissimilar as are the white and black races, now equal before the law, can live side by side under the same government and live in prosperity and peace. This problem must be solved, and it must be solved aright. And we may be sure that the ultimate solution of blessing for both races does not, and can not, lie in any retrograde movement toward the old darkness and bondage, but forward in the direction of the larger light and truer liberty of Christ. If the colored race, as a race, seems to have reached a point when "a little knowledge is a dangerous thing," its hope and ours lie not in a return to ignorance and degrada-

tion, but in pressing on to that larger knowledge and truer wisdom, the beginning of which is the fear of God, and the fullness of which is a hearty recognition and cordial acceptance and discharge of the obligations and trusts of a Christian manhood and Christian citizenship. The condition of the colored race, indeed, is but a necessary stage in its upward and onward march. It is no other than we have always had reason to expect would be reached. That the mile-stone of to-day marks so great progress is cause for profound gratitude. The new features of the situation and the fresh difficulties are those, and those only, which are incident to progress.

There is but one solution for the Southern problem, and that is the solution for which this Association has labored from the beginning, and which this paper urges. Christianity in its highest forms, an intelligent Christian manhood, is that solution. It is an impressive thought that it is the mission of this Association, more than all other institutions and agencies, to develop that Christian sentiment among the colored people, and indirectly among the whites, which shall create a *balance of power* which shall save the races and the nation from that conflict which without it seems inevitable. This fact is a trumpet call to us to press the work of the Association in its schools and colleges and churches with renewed vigor and devotion.

And we would especially emphasize the necessity of preserving the unity of the educational and religious work of the Association to this end. Every teacher must be a missionary as truly as every preacher. And this unity of purpose and effort must be felt. Church and school, as in the past, must continue to stand together in the minds and labors of the people that there may be no exaltation of education at the expense of religion. In the dark days of slavery, it was faith in God that sustained the Negro, that inspired his songs, and that made him strong to endure and patient to wait. And it was by the power of God that he was at last set free. Never did the colored man need that faith in God, and in an overruling and guiding Providence, more than now, when the goal of liberty and equality is so nearly attained, and yet strangely delayed. Nobly do the leaders of the race realize that faith, and seek to lead their brethren into it.

It belongs to this Association, by all the agencies at its command, to teach this people to be patient and to wait upon the Lord, to endure hardship, to leave vengeance with the Lord, and, accepting the responsibilities of liberty and citizenship, to gird themselves to meet them in the spirit and in the strength of a grand Christian manhood. This the history of this people warrants us in expecting from them. To this manhood, struggle and work we welcome them, and in it we pledge them our Christian support.

Let this be the temper of those who hold the balance of power between the races in the South, and in no long time the slumbering conscience of the Southern white will respond. The noble utterances of the Southerners, who already demand that the Golden Rule shall be applied to the race problem, prove that it is already waking to life and power. It will be felt then that it cannot be safe to sin against God, to despise even the least of his children; that it must be safe to follow in the way where he leads, to do his bidding, and to give equal rights to all, and to treat all men as brethren. And thus the missionary view prevailing, and the missionary solution accepted, the perils and conflicts of to-day will disappear as the storm-cloud passes, and the difficulties of race relations now anticipated will adjust themselves in God's way, and in God's time—the way of Christian manhood and brotherhood, of righteousness and of peace.

FORTY-THIRD ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1889.

GENERAL SURVEY.

The American Missionary Association finds its commission in the words of the Master, "Go ye into all the world, and preach the gospel to every creature."

It does not choose its fields of labor because the people in them are black, or red, or yellow, or white; but because they are those for whom Christ died and to whom he commanded the glad tidings of salvation to be preached. In the fields to which it providentially has been called, it seeks to bring the gospel to every human being who has it not in its purity as an uplifting power.

In nineteen States and Territories we are laboring—six in the West and thirteen in the South. In ninety-four schools and one hundred and forty-two churches we have been directly teaching and preaching the gospel during the past year. In them have 456 missionaries wrought with holy purpose. 12,132 pupils have been taught in our schools; more than seventeen thousand have received instruction in Bible truth in our Sunday-schools; 822 conversions have been reported. $3,160.14 have been reported as given in our mission churches for benevolence, and $21,658.57 for their own expenses—a gain over last year of $660.03 in benevolence and $2,322.62 in church expenses. Besides all this and all that in various ways has failed to be reported to us, have been the vacation work of our students, the large work of our previous graduates, the indirect results of many kinds, and the unknown results and influences of great power and far-reaching importance which have gone forth from our institutions and missionaries whose only possible record is in God's Book of Remembrance.

THE SOUTH.

In the South, we are directly reaching three classes—the colored people, the mountain whites, and the new settlers from the North and from the old countries. Indirectly we are reaching many more. The schools we plant often incite others to plant schools; the houses of worship we aid in erect-

ing cause others to be erected. A single neat, but inexpensive building for a country church of colored people has been known to occasion the building or repairing of at least nine church buildings of neighboring white people. The incontestably good results of our work among the colored people are slowly but surely undermining race prejudice. In spite of all the race trouble during the past year and the increasingly bitter utterances of some papers and some public speakers, during no other year in the history of our country have so many manly words in favor of the Negro been printed in Southern papers, and sounded from the pulpits and platforms of the South. It was in a Southern University and before a Southern audience that a Southern man, a Bishop of a Southern church which took the name Southern when it declared for slavery, this year uttered these words:

"It is a travesty on religion, this disposition to canonize missionaries who go to the Dark Continent, while we have nothing but social ostracism for the white teacher who is doing a work no less noble at home. The solution to the race problem rests with the white people who live among the blacks, and who are willing to become their teachers in a missionary spirit."

Cruel and unreasoning is prejudice, but when the public platforms, and especially the pulpits, begin to yield in their utterances to the sway of logic and humanity, by and by public opinion will feel their force. Our institutions and our missionaries have compelled the respect of the Southern people. This year many expressions of it have been heard.

EDUCATIONAL WORK.

CHARTERED INSTITUTIONS.

During the past year we have directly sustained five chartered institutions in the South—Fisk University, Talladega College, Tougaloo University, Straight University and Tillotson Institute. Every year that passes emphasizes anew that these are most wisely located, so that each is a center of far-reaching power, and supplements the work of all the others.

Fisk University at Nashville, Tenn., with its 503 students, has had a year of great prosperity, and solid, telling work. Its buildings have been full, the quality of the work done has been excellent. A graduate of Fisk recently took his diploma from an Eastern school of medicine, with a rank two per cent. higher than any other man in his class. Another graduate of Fisk is a missionary in Africa under the American Board, and is not only declared by the Secretaries to be one of its best missionaries, but has shown such business capacity that he has been chosen treasurer of his mission. His wife, a worthy helpmeet, is also a graduate of this institution. Fisk has high ideals—few institutions in the South have higher ones, or come nearer reaching them.

Talladega College, in Talladega, Ala., has had 427 students in all departments. Its year's work has shown most satisfactory results. Talladega is closely connected with the church work of the State. All the pastors in the Congregational State Association but four are from its theological department and several other States have found pastors there. The last State Association, with its fine body of young men, educated, dignified and earnest, was a most emphatic demonstration of the good work done in this institution. The students of Talladega have carried forward during the past year, under direction of a member of the Faculty, a systematic mission work in the surrounding neighborhoods, which has yielded large results, both in the good done in the neighborhoods and in the training received by the workers for future usefulness.

Tougaloo University has been filled to overflowing with 343 students, and after the last inch of room had been filled, scores had to be turned away. This school is situated almost in the center of the State, and reaches a far larger region not limited by State lines. It is near the border of the Yazoo country, which has begun to be so wondrously developed, and is so rapidly filling with colored people. The evangelization and enlightenment of this new Africa must largely come through Tougaloo. Here must be trained preachers, teachers and other leaders of character for this new region, as well as for the older portions of the State. Good, solid work has been done here all through the year, and preparation has been made for even better results in the future.

Straight University, in New Orleans, La., is peculiarly situated for an important and far-reaching work. It draws its students not only from the States, but also from Mexico and the West Indies—484 last year. With the enlarged accommodations for the primary and intermediate work which have been planned, this institution will be better prepared to meet the demands of higher education.

Tillotson Institute, at Austin, Texas, the youngest of our chartered institutions, has had a prosperous year with 230 students, in the Primary, Intermediate, Grammar, Normal, College Preparatory and College departments. Situated at the capital of the great empire of Texas, it is destined to be an educational, religious and evangelistic centre, a power for the building up of the kingdom of Christ. It greatly needs enlarged accommodations. Where is the Lord's steward who is ready to give it at once the imperatively needed Girls' Hall?

NORMAL AND GRADED SCHOOLS.

Next to our chartered institutions come our normal schools. These have the same course of study up to the college department as the chartered institutions have. These normal schools are eighteen in number, and are situated at Lexington and Williamsburg, Ky.; Memphis, Jonesboro, Grand View and Pleasant Hill, Tenn.; Wilmington and Beaufort, N. C.; Charleston and Greenwood, S. C.; Atlanta, Macon, Savannah, Thomas-

come acquainted with almost every other branch of household labor. In the Industrial Room, where clothing is made for customers from without, as well as for the boys, twenty-six girls last year learned the use of the sewing-machine, and several were taught to manage more than one.

"The students are paid by the hour for most of the labor they perform, receiving from five to ten cents, according to their ability and the kind of work done. Some work, however, is paid for by contract, or by the piece. At the end of every month a time-table, or account of students' work, is furnished to the treasurer by the heads of the various departments; and the students are required to make out bills for all work done for other persons, and hand them to the treasurer, indorsed by the teacher or officer for whom the work was done. An account is then made up by the treasurer with each student, showing his debits and credits for the month, and the balance due. A copy of this is handed to him, and he is required to examine it critically, and point out any errors. Seniors are required to make out their own monthly accounts, and hand them to the treasurer before receiving his statement. This rule compels them to keep an accurate account of all work done, cash paid, and bills incurred. The results of this system are very satisfactory; and by it the students acquire a more thorough and practical knowledge of accounts than is possessed by many of the graduates of our Northern schools.

"Without the work we provide, very few of our pupils could pay the expenses of a residence here, though our whole charge is but ten dollars a month. By its aid they meet, on an average, more than half of their indebtedness; but many of our best scholars can not pay the remainder, and are trusted for a part of it till after leaving school.

"The fact that they are exerting themselves to pay for the privileges they enjoy, not passively receiving them from the hand of charity, greatly strengthens the character and promotes the self-respect of our students; but the tax upon our resources is almost as great as if we simply gave them what we offer them a chance of earning. Experience, however, has so fully convinced us of the value of this industrial training as a part of the education of our pupils, that we do not permit even those who could afford it to be without their share of work.

"Of the whole number of our scholars during the past year twenty-three were in the graduating class. Added to the class of '71, they make our whole number of graduates forty-three. Thirty-three of them are now teaching, or will open schools in a short time; five are at present continuing their studies; there are three of whose intentions we are uncertain, but who have taught at some time during the past year, leaving only two from whom we do not expect such service. This, however, does not represent the number of teachers we have sent out; for many under graduates, prevented by various circumstances from completing their course, are doing good work in this and the neighboring States. Those who have passed through our first year with credit are able to obtain schools readily, and are probably better fitted to teach than a large proportion of those who are in charge of colored schools in this State.

"The scarcity of good primary schools compels us to set our standard of admission low, and make our course less complete than we should be glad to do, if we could start from a higher point; but we try to give our pupils such glimpses of that which lies beyond as may send them away dissatisfied, and eager to enter wider fields of knowledge. When they leave us, they become centres of intellectual, moral, and religious influence to a greater extent than our friends at the North can easily realize. The change which passes over them, even in the course of a short residence here, is so plain, that the scholars themselves notice and remark upon it. Not their increased knowledge only, but the alteration in their whole manner and tone of thought, attracts attention wherever they go. We send them out with their new habits in some degree confirmed, to be examples in every thing to those among whom they labor; and we endeavor by all means within our reach to retain our influence over them, and help them to keep and even mount above the level to which they have risen. Everywhere they become superintendents, or at least teachers of Sunday-schools, and usually gather into them a much greater number of pupils than are found in the common schools. Thus the influence

of our Bible classes, and of the labors of our earnest chaplain, is extended almost beyond calculation. Help for their Sunday-schools they often ask; and if we had the means, we could through them distribute papers, tracts, etc., far and wide among the neglected children of the State.

"We have received during the past year a grant from the State of Virginia of one third of the Agricultural College Land Scrip assigned to that State by Congress. It amounts to $95,000, and the interest, expended under the control of State curators, will enable us to increase the number of our industries, and provide for good scientific instruction. This money, however, can not be used for new buildings, of which we are in great need; nor will it diminish the burden of our current expenses.

"Our dining-room is now excessively crowded, our laundry-room insufficient; we have no convenient place in which to assemble for daily prayers, lectures, etc.; our girls have not proper lodgings, most of our boys occupy rooms which were intended for recitations, and a part of them are now encamped in tents. Two new dormitories, that for the girls including also a dining-room, kitchen, laundry, teachers' apartments, and chapel, have become real necessities. An endowment fund, yielding an income sufficient to meet the large difference there must always be between our receipts and expenses, is also essential to the permanence and progress of the school. Shall these wants be met? Shall the hundreds who are looking to Hampton for light be kept away because there is no room for them? Shall the thousands of little children growing up in idleness for want of teachers be left in ignorance?

"Where ex-rebels beg us for teachers, shall we answer, 'We are unable to supply them?'

"No work can be more directly in the line of God's providence than this.

"It needs strong supporters, large endowment, and for these we look to the North."

2. *Berea College, Berea, Madison Co., Ky.*

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, William N. Embree, Arthur J. Hanson, S. J. Marshall, M.D.; Rev. E. M. Cravath, Rev. George Candee, Rev. Almon B. Pratt.

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Reference to Buildings.—H. H., Howard Hall.

* Absent during the year.

† The teachers thus marked are wholly or in part supported by the A. M. A. The others are paid by the Board of Trustees.

ville and McIntosh, Ga.; Athens, Mobile and Marion, Ala. Adding to these the normal departments of our five chartered institutions, gives us twenty-three normal schools in the South.

Besides these, we have in the South thirty-seven which we class as common schools. Eight of these are graded, with two or three teachers each. Nearly all are parochial schools. The teachers are in both the day schools and the Sunday-schools, and are not only school teachers, but church missionaries. They train the young of our congregations for greater usefulness, encourage many of the most promising to go to higher institutions, teach the parents better ideas of home life, and lead all ages to a more intelligent and spiritual worship.

INDUSTRIAL WORK.

Nearly all our schools—chartered, normal and even common—give some industrial training?

At Fisk, the young men are taught wood-working and printing; the young women, nursing, cooking, dress-making and house-keeping.

At Talladega, the young men learn farming, carpentry, painting, glazing, tinning, blacksmithing and printing; the young women, cooking, house-keeping, plain sewing and other needle-work.

At Tougaloo, the young men learn farming, carpentry, blacksmithing, wheelwrighting, painting, turning and tinning; the young women, sewing, dressmaking, cooking and housekeeping.

At Straight, the young men receive instruction in printing, carpentry, and floriculture; the young women, needlework, cooking and housekeeping.

At Tillotson, carpentry is taught the young men; needlework, cooking and housekeeping, the young women.

Our normal schools at Memphis, Tenn., Macon, Ga., and Williamsburg, Ky., have carpentry, printing, and other industrial training for the young men, and training in the various arts of home life for the young women.

At Wilmington, Charleston, Savannah, Macon, Thomasville, Athens, Ala., Marion, Mobile, Pleasant Hill, Sherwood, and other normal, graded and common schools, the young women are trained in the things which they will most need in making comfortable and pleasant homes. Indeed, we make it our special care that the girls shall everywhere in our work be taught these things, so essential to the uplifting of a people. In many places where we have no schools, the pastor's wife, or our special lady missionary, is doing this same kind of work.

THEOLOGICAL SCHOOLS.

At Fisk, Talladega, Tougaloo and Straight, there have been during the year theological classes. The Theological Department of Howard University, at Washington, has been supported by this Association. Even in some of our normal schools Biblical instruction has been given to some

who are now preachers and some who intend to preach. But the number trained has not been sufficient to supply our pastorless churches. The need of a general theological seminary for our churches in the South is becoming imperative. The extensive enlargement of our church work, which ought to begin at once, can scarcely be made successful without this. Who is the one to seize this opportunity to establish an institution of untold possibilities in advancing the Kingdom of Christ on earth—a place where ministers shall be prepared for the work in the South and for foreign missions in Africa?

STATISTICS OF EDUCATIONAL WORK IN THE SOUTH.

Total number of Schools	60
" " " Instructors	260
" " " Pupils	10,094
Theological Students	83
Law "	10
College "	51
College Preparatory Students	103
Normal Students	784
Grammar Grades	2,127
Intermediate "	3,181
Primary "	3,773
In two grades	17

CHURCH WORK IN THE SOUTH.

Our church work has necessarily been of slow growth. Churches might have been multiplied, had we thought it best to lower the standard near the level of the old churches, and acknowledge wild ravings as belonging in the worship of God. We have believed that our churches should mean new ideas and intelligent worship. We have knowingly lent our aid to nothing else.

These churches are gathered into Associations, and the fine bodies of pastors and delegates which come together in these, present a most emphatic testimony to the value of the work done in the past, and are an earnest of what the future will show.

Revivals—some of them of great power—have been reported to us from the Plymouth Church, Washington, D. C., Fisk University, Memphis, Jonesboro, Sherwood, Glen Mary, Oakdale, Athens and Pine Mountain, Tenn.; Montgomery and Florence, Ala.; Tougaloo and Jackson, Miss.; Straight University, New Orleans, and Corpus Christi, Texas. Many others of our churches have had a quiet work of grace, by which additions have been made to them.

We report new churches at Glen Mary and Athens, Tenn.; Roseland, La; Fort Payne and Alco, Ala. This makes the whole number of our churches in the South 136.

Besides these churches, there are our churches among the Indians and the work of gathering the Chinese into churches in California.

We are praying and laboring for the eternal salvation of millions, the establishment through the grace of God, the atoning blood of Christ, and the work of the Holy Spirit, of character which shall meet the tests of the Judgment Day and the needs of eternal association with purity. In aiming at this ultimate result, our missionaries are doing a work of inestimable importance for the nation and the world. They are successfully working upon some of the great problems of this country, which armies and millions of money have failed, and of necessity must fail, to solve. Nothing but the "glorious gospel of the blessed God," taught from the pulpit and the teacher's desk, and illustrated in the eloquent lives of consecrated missionaries, can change the idol worshiper from heathen China, the wild-man of the West, the half-heathen Negro so recently in the cruel degradation of slavery, those of our own race in the bonds of ignorance and immorality—so that they shall have and manifest an intelligent and worthy manhood and womanhood. Nothing else can meet cruel prejudice, which would forever deny full manhood or womanhood to those called to it by God himself, and pour oil upon its angry waves until they shall be still.

Our plan of work in the South is often misunderstood and often misrepresented. It is not our plan to force the races together. It is not our plan to agitate questions which arouse the prejudices of the Southern people. We do not agitate. Quietly, steadily, patiently, lovingly, our missionaries seek to lift up the degraded, enlighten the ignorant, and bring them all to Christ, well knowing that bitter prejudice cannot forever stand opposed to an enlightened, cultivated, Christian people, whatever may be their color or their past condition. We have nothing to do with the question of social equality in the South any more than we have in the North. We are not even trying to force the races together in the churches. We have no principles which would prevent our aiding two churches in the same town—one with a membership of white, the other of colored people. We have done it. In our church work, we simply maintain that a Christian church should stand ready to fellowship any one whom Christ fellowships, that it should turn no one away because of his color, or because he, his father or his mother was a slave. We maintain that there is no Christian reason why there should be either State or local organizations of churches which will not fellowship churches whose memberships differ in race. We seek to establish churches and other institutions which dare interpret Christianity as Christ taught it, and which will not yield a Christian principle for enlarged statistics. There are caste churches enough in the South. No more are needed. If Congregationalism can go there true to its history, true to its real convictions, true to that gospel which successfully faced the bitter prejudices of Jew and Gentile with the broad invitation, "Whosoever will, may come," then it goes to become a mighty power and to win both a

place for itself and other churches, in time, to accept the same broad interpretation of Christianity.

This Association has faith in the power of the gospel, and, under the reign of God, of the final triumph of the right. It is willing to enter the doors now so wide open for missionary work, and to wait, if need be, for that glory of the denomination, which is better than long tables of statistics, the glory of adhering to the right.

The time has now come when our church work can be greatly enlarged. Our schools have been doing their work, and scattering all through the South those who have learned what pure religion and spiritual worship mean, and they are ready and longing for something better than they find within their reach. We can now push our work as fast as the churches of the North will furnish the money. We most earnestly appeal for the means to enable us to greatly develop, during the coming year, this department of the work.

CHURCH WORK AMONG NEW SETTLERS IN THE SOUTH.

Wonderful and more wonderful tales are now reaching the world of the unlimited resources of the South. They are a new discovery even to the South itself. These stories of lumber and mineral wealth are turning the tide thitherward. Towns and cities are beginning to spring up as they have in the West, and both great need and rich opportunity call for immediate missionary work. This new population is mostly, as yet, from the North, though many from Wales, especially miners, and from other countries of the old world are beginning to come in. In the new towns they find no churches, in the old towns few whose ideas and customs can satisfy their minds and hearts. Here is a great opportunity. We can aid these people to establish churches which will emphasize that interpretation of the Gospel which we believe to be Christian.

In Florida, Louisiana, Alabama and Tennessee we have already aided in establishing such churches which have connected themselves—and gladly so—with the regular State organizations of Congregational churches. No direful results have followed. No fanaticism is in it. It is simply doing the thing that is right and Christian. May such churches continue to multiply in the "New South" and help to make it *new* indeed.

STATISTICS OF CHURCH WORK IN THE SOUTH.

Number of Churches	136
" " Missionaries	113
" " Church Members	8,438
Added during the year	989
" by profession of faith	734
Scholars in Sunday-school	14,735

THE MOUNTAIN WORK.

Notwithstanding all the interest that has been manifested in our mountain work, we feel sure that the churches do not realize the magnitude of this field, the pressing needs of this people in the heart of our country, the wonderful opportunities before us, and the heart-stirring results already secured.

Large portions of seven States—three or four hundred counties—with a population of between two and three millions, claim our attention and call for our work. Here is a country of untold natural resources. Here is a people of good blood. Men of power have come from among them, and shown of what they are capable. Side by side with the Northern soldiers these mountaineers fought for the Union, or suffered in prisons rather than fight against it. Where our schools and churches have been established, men and women of worth and ability have stepped out and become strong helpers in building up new institutions. But away from these institutions and out of touch with the life of the towns, we find a class of people whose condition in itself is a Macedonian cry. Their windowless, stoveless, comfortless log cabins; their so-called schools, in which on the roughest benches conceivable, and without a desk, a slate, or a blackboard, with a teacher with unkempt hair, ragged and dirty clothes, possibly bare feet, who perhaps can scarcely read, the children study at the top of their voices—*blab* schools they call them—have for their course of study the spelling book alone, and are taught that a word is correctly spelled when all the letters are named, no matter in what order; their so-called churches, with perhaps a monthly meeting during the summer months, without Sunday-school, prayer meeting, or any form of church work, without morality as a requisite of church membership, with an illiterate ministry—a large number of the ministers cannot read even, and what is worse in many cases are drunken, impure, and in every way immoral; their children so easily gathered into day-schools and Sunday-schools, and so responsive to the work done for them—all these things appeal to us with pathetic power. Perhaps no missionary work ever showed greater results in so short a time than those obtained in these mountains.

We have here in two States eleven schools and twenty-two churches. Earnest calls have come to us to begin work in North Carolina and Alabama. We feel sure that if the churches could hear these appeals they would bid us respond. We have promised to begin work the coming year in these States, and we must look to the churches to furnish us the means. New lumbering and mining towns are springing up in this mountain country, and immediate missionary work is their only hope. A single one of these new towns, scarcely half-a-dozen years old, has had already more than a hundred men shot in it, and this awful work still goes on. This marvelously rich mineral region is sure to be filled in the near future with these mining towns, and unless the Christian work keeps pace with this kind of growth, this large territory will become notorious for bloody scenes as no portion of our land has ever been. Now is the time to preempt the country for Christ, by planting at strategic points the church and the Christian school, and through them to send forth to every part the pure, restraining and elevating influences of the gospel. God's call to us to do this work is loud and clear. Can we be faithful to Him and refuse to obey?

THE INDIANS.

There are 260,000 Indians in this country. Compared with our great fields in the South, this is small. But there is an emphasis on this work which is not made by figures. Those who were native to this land have been made foreigners. Those who were the first to receive missionary work here, and who responded as readily as any heathen people ever did, are still largely pagans. While one Christian has been telling the Indians the story of the gospel, another calling himself a Christian has been shooting them. They have not yet had a full chance to learn what Christianity is. From place to place they have been pushed so that they have not had time to build their altars to the true God. We have wronged them and we owe them more than we shall pay. We shall meet our obligations but in part, when we do all we can to save them.

We have in our Indian work eighteen schools and six churches, one new church having been added this year. In these, 68 missionaries have been doing noble service for the Indian and for the country. Shall the Indian problem forever perplex and shame both the country and the Church? Will not the churches enable us to send all the workers and do all the work needed to be done, and thus hasten the day when it can be joyfully proclaimed that the Indians are evangelized—no longer pagans and foreigners, but our fellow Christians and our fellow citizens?

STATISTICS OF INDIAN WORK.

Churches	6
Church Members	401
Schools	18
Missionaries and Teachers	68
Theological Students	24
Normal Students	11
Grammar Grades	33
Intermediate Grades	120
Primary	495
Total Pupils	658
Sunday-school Scholars	1,333

THE CHINESE.

At our Annual Meeting in 1887 we were urged to bring the attention of the churches to this their phenomenal opportunity and duty, to give the

gospel at short range and nominal cost to Asia's millions, and to support their hopeful and fruitful mission with all possible sympathy and aid Again, in 1888, the need of immediate and great re-enforcement and enlargement was urged upon us.

Sixteen missions have been in operation during the year, and in them thirty-five workers, ten of them Chinese, have been employed. 1,380 have been enrolled as pupils in our schools—249 more than last year. 40 have this year come out of heathenism into Christianity, and the whole number who have confessed Christ in these missions and have been received as true converts is above 750. This means much for the Chinese in this country, and it means missionaries for China as well.

ENLARGEMENTS AND IMPROVEMENTS.

Extensive building and improvements have been called for this year. At Lexington, Ky., the Chandler Normal School building is nearly completed at a cost of $15,000—the gift of Mrs. Chandler. At Williamsburg, Ky., thirteen acres of land have been secured for the enlargement of our very successful school there and the large industrial building moved upon it. $2,300 of the expense for this was paid by our generous friend, Mr. Stephen Ballard, of Brooklyn, N. Y. The increasing number of boarders at this institution has made necessary a new and larger dining room and kitchen, which have been built.

At Nashville, Tenn., a commodious two-story building of modern architecture, with rooms for physical culture and industrial training, has been erected.

At Memphis, Tenn., the Le Moyne school building, which in the winter was partially destroyed by fire, has been restored by the insurance.

At Knoxville, Tenn., the old church building, which was unfit for use, has been built over and a parsonage added, making a neat and convenient place of worship, and a home for the minister.

At Jellico, Tenn., the building used for church and school purposes has been considerably enlarged to meet the wants of a large Sunday-school and congregation.

At Grand View, Tenn., a new building has been put up for school and dormitory purposes.

At Pleasant Hill, Tenn., a large three-story Girls' Hall is in process of construction to enable the mountain girls to take advantage of this successful normal school.

At Pine Mountain, Tenn., the church building has been completed and furnished for school as well as church purposes and a teachers' home has been built.

At Beaufort, N. C., the large old school building known as Washburn Seminary, has been placed in the hands of the Association and refitted and

a new normal school started in it. The church building, also, has received many greatly needed repairs.

At Chapel Hill, N. C., a brick church building, formerly belonging to the Southern Methodists, has been purchased for a school, and will be used also for church services.

At Macon, Ga., the Ballard School building has been completed and furnished at a cost of $14,000, and a Girls' Hall erected at a cost of $7,500—the first another generous gift of Mr. Stephen Ballard, and the other that of a friend in Massachusetts.

At Savannah, Ga., extensive repairs have been made on the Beach Institute building.

At Thomasville, Ga., the school facilities have been increased by moving a school building in the town, to the Connecticut Industrial School.

At McIntosh, Ga., land and buildings have been bought for the enlargement of this historic, successful and intensely interesting school.

At Woodville, Ga., the church and school building which had been nearly wrecked, first by the Charleston earthquake and then by a cyclone, has been made solid and comfortable.

At Byron, Ga., land has been bought and preparations have been made for a church building.

At Fairbanks, Fla., a school building and lot worth $2,500 have been given to us by Mrs. Merrill, of Bangor, Me., on condition that we maintain a school there.

At Marion, Ala., we have refitted a large dwelling for a greatly needed school building.

At New Decatur, Ala., a new church building is about completed.

At Tougaloo, Miss., the large Girls' Hall, owing to the peculiarities of the soil—alluvium, 300 feet deep—unknown when it was built, had been crushing its foundations into the ground until it was on the point of falling. Our own missionary and student force lifted it up, put under it new foundations and repaired it in every part. At a cost of between $4,000 and $5,000, they saved a $15,000 building which engineers and contractors pronounced a hopeless wreck.

At Jackson, Miss., our church has been nicely seated with new pews.

At Hammond, La., a new church building has been erected.

At Straight University, a new industrial building has been put up with student labor, and a small greenhouse has been built. For a long time the need of enlargement there has been felt, and a lot near the present buildings has been bought, on which is to be a school house for the primary and intermediate grades.

At the Fort Berthold Mission, North Dakota, a new church, school and mission home building has been built and named the Moody Station, after the giver of the money which built it; also a small church building at Moody Station No. 2.

At Cherry Creek, a new school, church and mission building—called after the donor, the Sankey Station—has been erected. At Rosebud Agency, a mission house, with a room for church worship, has been built. At Fort Yates, we report a new church building—the Darling Memorial.

These are the most important enlargements and improvements. Of course, there are many other smaller ones throughout our large field.

WOMAN'S BUREAU.

Twenty-six Woman's State Organizations now co-operate with us in our missionary work. Each year shows the increasing importance and helpfulness of the Woman's Bureau. From it go counsel, help and inspiration to the lady teachers in the field, and missionary news and helpful suggestions to the ladies of the State Associations. Through it pass the sympathy and the help of the earnest workers in the older churches to the earnest workers in our mission churches and schools. The people for whom we labor cannot be saved either for this world or the next, unless the women who make the homes are lifted out of coarseness and vice, and taught true womanhood and womanly duties and arts. The Woman's Bureau is a most potent factor in the work of bringing the Gospel to the rescue of womanhood in our mission fields.

FINANCES.

The current receipts have been	$376,216.88.
The expenditures, including the payment of the debt of last year of $5,641.21, have been	$371,745.21.
Leaving a balance in hand September 30, 1889	$4,471.67.

It is with devout gratitude to God that we present these figures, showing that we have been enabled during the past year to meet all current expenditures, to liquidate the indebtedness of last year and to show a balance of over four thousand dollars now in the treasury. This result is not only gratifying in respect to the past, but it is hopeful in respect to the future. We trust the constituents of the Association, who are so deeply interested in the success of the work entrusted to us, will see to it that the coming year shall terminate as favorably as this.

DANIEL HAND FUND.

In addition to the above receipts, the Association has received from Daniel Hand the munificent gift of one million eight hundred and ninety-four dollars and twenty-five cents ($1,000,894.25) to be known as the Daniel Hand Fund for The Education of Colored People. The income only of this Fund is to be used. The amount received as income from this

Fund for the nine months to September 30, is $36,999.71. This amount is not included in the current receipts stated above, but is a Special Fund and has been appropriated under the terms and conditions of the Trust. From this income we have not only aided more than three hundred students who otherwise would not have had the privilege of atttending any school, but have also greatly enlarged our school accommodations at Chapel Hill and Beaufort, N. C., Phœnix, S. C,, Thomasville and McIntosh, Ga., Selma, Ala., and New Orleans, La. Another year will afford opportunities to a much greater number of pupils, and will still further enlarge our school facilities in the special lines of work contemplated by this gift. It was a noble gift from a noble man and it will do a noble work.

The overwhelming majority of the Southern Negroes are still found in the rural districts, where schools are few and far apart. It is expected that the gift of Daniel Hand will take educational privileges to thousands of these in the country and on the plantations, who but for this must have lived as in the blackness of night.

CONCLUSION.

This much we report. But how little can figures and words present the needs of these great fields. How little idea can they convey of the extent of the work done by our earnest, self-sacrificing, faithful and able missionaries.

We turn from the past to the future. The work attempted and done is great, the work unattempted and not done is far greater. Should every church and individual in the land double last year's contribution this year, we would be compelled still to leave greatly needed work undone. In view of boundless opportunities, we can ask no less of the churches than that which the recent National Council at Worcester recommended—five hundred thousand dollars ($500,000) for the work of the coming year. Brethren, with more prayer, more consecration and more self-denial let us take up together this vast work and these difficult problems which God has set before us.

It has been found that with the West ever growing, and Congregational churches multiplying, the field of our Western District Secretary was too large for him possibly to cover it all. Hence this immense district has been divided, and another has been established with its centre at Cleveland, Ohio. Rev. C. W. Hiatt, a graduate of Wheaton College and Oberlin Seminary, has been placed in charge of this district, and has already entered upon the work. We bespeak for him a hearty welcome from the churches.

Prof. Edward S. Hall, a graduate of Amherst College and a teacher of

long and successful experience, has been chosen a Field Superintendent for the Southern work, and entered upon his duties at the beginning of our year.

We again make grateful acknowledgment of our indebtedness to the American Bible Society for its grants of Bibles, and to the Congregational Sunday-school and Publishing Society for its grants of books and lesson helps, to our poorer churches and Sunday-schools.

OBITUARY.

We have this year to chronicle an unusually large number of deaths among the workers in our field.

Early in the year, our Gregory Institute, in Wilmington, N. C., was sadly afflicted in the death of Mrs. Geo. A. Woodard, the wife of its Principal. She was a most devoted missionary, consecrating her earnestness and fidelity to the cause of Christ.

Very soon after came the tidings of the death of Prof. Azel Hatch, Principal of our Normal School in Lexington, Ky., who entered his heavenly rest on the 31st of December, 1888. Prof. Hatch was educated at Oberlin College and at the Union Theological Seminary in New York. He entered the service of this Association in 1876, and occupied honorable positions in the schools at Montgomery, Ala., Tougaloo, Miss., and in Lexington, Ky. In every post of duty Mr. Hatch showed himself to be a faithful, conscientious and Christian worker, shrinking from no duty.

Mrs. Hattie B. Sherman, the daughter of Rev. R. F. Markham, died January 14th, at her residence in Stockton, Kan. For two years she was a missionary of this Association at Beach Institute, Savannah, Ga., where she rendered faithful and efficient service in the education of the colored people.

On Saturday, March 16th, the great household at Fisk University was suddenly saddened by the announcement of the death of Mrs. Lydia Herrick Bennett, who, after an illness of four weeks, was called to her rest. In 1867, Mr. and Mrs. Bennett gave up their work in a pleasant Northern parish, and came to Fisk University, where they labored together for almost twenty-two years. During these years, Mrs. Bennett was not only an efficient helper to her husband and a wise and tender mother to her children, but contributed much to the work of the school. During the last few years, she gave much time and labor to the preparation of a botanical collection for the Scientific Department of the University.

Mrs. Villa (Crumb) Borden died at her home in Norwich, N. Y. During her three years' service in the work of this Association at Athens, Ala., she was untiring in efforts for the improvement of her pupils.

Mr. A. J. Berger, formerly industrial teacher at Macon, Ga., died at Claremont, Virginia, September 2d., at the age of 66 years.

Miss J. P. Bradshaw, a former teacher at Tougaloo, Miss., passed into the better land in August. For five years she bravely battled for life, but finally died of consumption.

Another of our educated, consecrated and useful colored pastors has passed away. Rev. Welborn Wright, pastor of the Second Congregational Church of Lawrence, Kansas, died at his home, August 14th, of consumption. He was born in South Carolina, and had been pastor of the church in Lawrence over six years. He was a man of thought, earnest in his convictions, and had acquired a large influence over his own people. His church had prospered greatly under his care. He won the esteem of the white people. Two years ago he was elected a member of the Board of Education of the city, and proved himself to be a man of good judgment in practical affairs.

Rev. Larmon B. Lane, M.D., died at his home in St. Charles, Ill., Sept. 15, 1889. He was born in Tallmadge, Ohio, June 21, 18[illegible]. He studied medicine at Cleveland Medical College, and afterwards attended Oberlin College and Theological Seminary, graduating in 1848. The following year he was sent by the American Missionary Association as missionary physician to Siam, where he labored faithfully, ministering to soul and body six years. In 1855 a severe hemorrhage compelled him to give up the missionary work. After a short rest he began his work of preaching the gospel. He had successful pastorates in Illinois and Ohio; afterwards he practiced medicine in Geneva and St. Charles, Ill.

After our General Survey was in type, October 18th, we were startled by the telegraphic announcement of the sudden death from typhoid fever of Prof. Edward S. Hall, one of our Field Superintendents. Mr. Hall had been one year in the service of the Association, and had already shown himself to be a man of varied and remarkable capabilities—not only skilled in the management of schools, but familiar in an unusual degree with the practical work of building and repairing school and church edifices. His services have been invaluable to the Association, and it will be difficult to supply his place. As a man of noble Christian character and consecration to the work entrusted to him, he had won our highest esteem.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

A look backward over the twelve months since our last annual gathering reveals much of interest and encouragement, that should fill our hearts with gratitude that our woman's work has had such an influence in bringing light and gladness to thousands of women and children, whose lives have been cast in the dark portions of our Christian land. So large an element of woman's work enters into the plan upon which the field of the American Missionary Association is operated, and it is so interwoven with the entire structure of its missions, that any report of it as separate and distinct can be only partial. And yet with the more systematic organization of woman's work in the raising of funds, we have been able to assign special woman's work on mission ground, with most satisfactory results, for to have a particular school or missionary has stimulated the givers, and has brought courage and comfort to the missionaries who have been thus sustained.

Our Woman's Work. What is it? Whom is it for? Who should do it?

What is it? It is to take to heathen mothers and sisters here in our own country the glorious news of salvation for *them;* to bring the light and truth of the Gospel to those who are groping in the fog of superstition and a wrong conception of Bible truth; to plant the Christian school; to establish the Christian home as an object lesson; to show mothers how to train their children to honor and obedience, to mingle with the needy and helpless, and by sympathy and tact secure such changes in the homes as will lead to their permanent improvement; in a word, to follow the example of our Lord Jesus, by living and teaching the blessings of intelligence and godliness among those in our home-land for whose improvement and well-being we are peculiarly responsible. The American Missionary Association has ninety-four schools, and in most of these more women than men are engaged. It is the duty of the missionary teacher to avail herself of every opportunity which her relation with her scholars affords, either in day or boarding school, to inculcate Christian truth, to warn against the evils which she finds common among the people, to teach by example and precept the living Word, as manifested in the life of Christ. The wonderful change wrought in those who are brought under the influence of such consecrated missionaries, testifies to the value of woman's work in missions.

But who are these for whom we are peculiarly responsible, and why is there so especial need of *woman's* work?

They are our eight millions of negroes, of whom probably not more than one-fourth may be said to have felt the corrective influence of the Gospel upon their lives. Perhaps only those who have come in contact with these people for the *sole purpose of helping* them to manhood and womanhood, can comprehend the tremendous incubus of bad habits, stunted growth, blunted susceptibilities, with which they struggle. It is painful to note the limitations of those even who have had the best advantages. Yet they are ever reaching upward, and the struggle is bringing out noble qualities of character, showing the possibilities of the race. We have had a goodly recompense for Christian labor among them, and does not this increase our responsibility for the three-fourths that are yet to be helped to a good understanding of themselves and their duty toward man and God? And no one will question that in the development of the best *womanhood* there rests the surest hope of the elevation of this wronged, and even now, greatly oppressed people.

But our woman's work finds also its mission among the needy whites of the South. It seems almost incredible that there should be found, within thirty-six hours' ride of our Northern towns, so dotted with schools and churches and Christian homes, a section of our country where there have been in hiding, in the ravines and on the mountain sides, two or more millions of our American people, in gross ignorance and superstition. But such is the case, and as always, the women are the greatest sufferers. Doubtless the Negroes have the larger claim upon us, because of their past history, their present wrongs, and their great numbers, which have become so startling as to make it imperative that we yield no jot of advantage gained, but rather increase our efforts every year for their intellectual and moral improvement. Yet the work for the mountain whites is *just now* especially urgent. A missionary of much experience expresses the view, that if we can bring the forces of Christian education to bear mightily upon these mountain people for the next ten years, they will themselves become a power as our allies in the great battles of the future against immorality and false doctrines. A few weeks since I met in North Carolina near the Great Smoky Mountains a mother and daughter, the latter about eighteen years old. A school for mountain girls had been opened there, and the daughter had attended the last year. On entering she could not read a word, but now was in the Fourth Reader, and studying arithmetic and geography. The rich, soft color that came to her cheeks, and the kindling light of her eyes, told of the brightness this school had brought into her life; this Christian school, for here too, she had learned the way of eternal life. Even the mother's eyes sparkled like stars as she looked with admiration upon her "learned" daughter.

But our door stands wide open also towards the Indians and Chinese, and all the arguments that appeal to us so strongly for the disenthrallment of women in heathen lands, appeal with equal, yea greater force for the heathen in our own land, whom the *Gospel only* can make free.

Such is our great and urgent call for work for woman in the field of the American Missionary Association. Who should do it, and how? Who but the Christian women of our churches, either directly or by substitutes? Some can go, of those who have prepared themselves for the highest and best quality of Christian service. They should be thoroughly trained and disciplined teachers, but not this alone. Every teacher should be a careful and intelligent Bible student, able to instruct from the word of God, practical and earnest, self-sacrificing and co-operative, ready to do what seems most necessary, even though it should not call into action her finest mental qualities. Let those who cannot go, send a substitute, but let none fail to seize the opportunity for a part in this blessed work, for the salvation of our country, and its protection as a Christian land.

There are now twenty-six State organizations for Woman's Work in our own country through our Congregational Churches, which co-operate in the work of the American Missionary Association. Some have increased their contributions during the past year; others have not fallen below the standard they had fixed for this field, but have not made any annual advance. With a very few, co-operation has not yet extended beyond a study of our work. But a study of the field is encouraging, for a knowledge of the need brings responsibility to do all possible to meet it, and soon we trust these also will be contributing Unions. To facilitate the study of our field, our monthly magazine has been sent free to many ladies' societies, our literature has been distributed, and more than sixteen thousand copies of missionary letters have been circulated among the ladies. Would not the value of organization be shown in the larger flow of funds *annually* for a work of such pressing necessity as this? We rejoice that some have already demonstrated this value of united effort. More than one State Missionary Union, recognizing the importance of this work and remembering that in drawing upon the benevolence of all the Congregational Ladies' Societies in the State, it should not do a small thing, has raised the support of four or more missionary teachers for an entire school. And the officers of the Union have taken pains to stir up the pure minds of the ladies in each auxiliary by way of remembrance of this particular field.

But there are those not in the State organizations, whose help we record, as Sunday-schools and Christian Endeavor Societies. Many such have during the year asked for a special object for their contributions. What can the Secretary do? The particular things that can be accomplished with forty or fifty or seventy dollars are indeed few, but these sums combined may sustain a missionary for a year. So each such contribution is made a

share of the four hundred dollars necessary for the purpose, and something definite is accomplished. What is it? This. A faithful Christian woman is sent to the field, where, in a neat cottage, she makes her home life an object lesson to the colored people or the mountain whites or the Indians for many miles around. Their homes begin to improve. Her day school, held in the little church near by, attracts not only children, but young men and women, and even young married people. A Christian Endeavor Society is formed. The Sunday-school and church take a new start under her teachings. Other Sunday-schools and Christian societies are maintained through her influence, and so the small contributions accomplish a large work.

Private individuals also have aided us. What a blessed privilege to be able out of one's own income to put worthy missionaries into such a field.

There has been an increase in aid rendered in sewing, a form of help that is very valuable in keeping our boarding schools and mission homes furnished, our sewing schools provided with basted work, and clothing ready for worthy but needy students. As with money, so with sewing, we could use wisely very much more than has been received.

We acknowledge, also, the kindness of ladies in furnishing books and papers adapted to the need. The young people, especially among the Negroes, are acquiring a taste for reading, and with their emotional and excitable natures, they take readily to sensational literature, with its startling illustrations. A neighborhood or society collection of books and papers will usually contain some of such a stamp, and you may be sure they will not always discriminate in favor of the most instructive reading. Therefore select for them as you would for your own sons and daughters, what is attractive and healthful, and withhold all else.

And now we are just starting upon a new year. Four hundred and seventy-six laborers have been called into the missionary ranks of the American Missionary Association. One hundred and ninety missions are in operation, with their widening influence and ever growing needs. Of our one hundred and forty-two churches there are fifty-seven which have not at present any Northern missionary associated with them. The difference in the development of these churches, as contrasted with those which have the influence and help of Northern teachers, is so marked, as to constitute a most urgent appeal for more missionaries—faithful women—to gather in the young people, interest and instruct them, to live among them, an example of economy and thrift in housekeeping, of neighborly kindness, of faithfulness in church obligations and of consistent Christian life. I do not hesitate to affirm that in the field of the American Missionary Association such provision is next in importance to the preached word. Neither can take the place of the other. Either is at a disadvantage without the other. And yet there are fifty-seven of these mission stations this year, *now*, without such beneficent woman's ministry, waiting only for additional funds, the new money necessary to provide reinforcements.

I appeal to you, Christian women, in your organized capacity as State Unions; and as individuals—stewards to whom perchance our Lord has entrusted a goodly inheritance—for help to the American Missionary Association in this almost overwhelming responsibility. Send us the missionaries for these needy fields.

I appeal to you in behalf especially of the wronged and helpless women and girls of these ten millions of our own countrymen, American born, whose only hope is in the sympathy and the help of the Christian people of our own land. We do not live in the day of small things, but of great needs and large opportunities. Surely now, if ever, is the time to "enlarge the place of thy tent and stretch forth the curtains of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes, that thou mayest spread abroad on the right hand and on the left, and possess the nations of our land."

DETAILED REPORT.

SOUTHERN FIELD.

REV. FRANK E. JENKINS, FIELD SUPERINTENDENT.
* PROF. EDWARD S. HALL, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, D.D., Nashville, Tenn.; Rev. M. E. Strieby, D.D., New York, N. Y.; Chas A. Hull, Esq.; New York, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.; Rev. A. F. Beard, D.D., Brooklyn, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, D.D , President, and Professor of Mental and Moral Science and Political Economy; Rev. A. K. Spence, M.A., Dean, and Professor of Greek and French; Rev. Henry S. Bennett, M.A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M.A., Professor of Natural Science; Miss Helen C. Morgan, M.A., Professor of Latin; Herbert H. Wright, M.A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M.A., Treasurer; Miss Anna M. Cahill, Instructor in History, English Literature and Book-keeping; Miss Anna T. Ballantine, Principal of Young Ladies' Department, and Instructor in Rhetoric; William R. Morris, M.A., Instructor in Science, Higher Arithmetic, and Violin; Miss Mary E. McLane, Principal of Common English Department; Miss Anna L. Harwood, Instructor in Geography, U. S. History and Drawing; Miss Mary E. Clark (part of the year), Instructor in Grammar, Composition and Writing; Miss Emily M. Clapp (part of the year), Instructor in Arithmetic; Miss Ida M. Abbott (part of the year), Instructor in Arithmetic; Miss Harriet F. Kimbro, in charge of Intermediate School; Mrs. Lucy R. Greene, in charge of Model School and Practice Teaching; Miss Jennie A. Robinson, Instructor in Instrumental Music and Voice Culture; Miss Mary E. Chamberlin (part of the year), Instructor in Instrumental Music and Harmony; Miss Mary E. Spence (part of the year), Instructor in Instrumental Music; Miss Sarah M. Wells, Instructor in Nursing and Hygiene; Mrs. W. D. McFarland, Instructor in Cooking and Sewing; Mr. Milan H. Johnson, Superintendent of Mechanical Department; Miss Laura A. Parmelee, Matron of Livingstone Hall; Miss Minerva A. Kinney, Matron of Jubilee Hall; Mrs. Luretta C. Stickel, Assistant to Treasurer.

Students.—College Course, 50; College Preparatory, 47; Normal Course, 48; Common English Department, 198; Intermediate, 50; Model School, 101; Music, 112; Special Students in Theology, 9; (counted twice, 112). Total, 503.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Rev. A. F. Beard, D.D., Brooklyn, N. Y.; Rev. W. H. Ward, D.D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, D.D., Talladega; Rev. H. S. DeForest, D.D., Talladega; Rev. J. W. Cooper, D.D., New Britain,

* Deceased.

Conn.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D.D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. DeForest, D.D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, D.D., Instructor in Tneology; Jesse Bailey, A.B., Principal, Mathematics and Elocution; Frederick Reed, A.B., Latin and Greek; Edwin C. Silsby, Secretary and Treasurer; John Orr, Superintendent in Mechanics; Edgar A. Bishop, B.S., Superintendent of Agricultural Department; Miss Lucy F. Partridge, English Literature and Language; Mrs. Clara O. Rindge, School Economy, Methods, and Critic Teacher in Practice Department; Miss May L. Phillips, Grammar, History, Elementary Science, Writing in Grammar Grades; Miss Jennie A. Ainsworth, Arithmetic, Geography, Reading and Spelling in Grammar Grades; Miss Alice S. Patten and Miss Cornelia P. Lewis, Intermediate Grades in Cassedy School; Miss I. Mary Crane, Primary Grades in Cassedy School; Miss Lilian R. Upson, Vocal and Instrumental Music; Miss Sarah J. Elder, Teacher of Girls' Industrial Classes and Night School; Miss Alice F. Topping, Preceptress and Matron of Foster Hall; Miss Frances L. Yeomans, Matron of Stone Hall.

Students.—Theological, 16; College Preparatory Department, 14; Normal Department, 37; Grammar Department, 66; Intermediate, 150; Primary Department, 155; Night School, 23; Instrumental Music, 12; (counted twice, 46). Total, 427.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Frank E. Richmond, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. C. J. Ryder, Boston, Mass.; Rev. William H. Willcox, D.D., Malden, Mass.; Pres. R. C. Hitchcock, New Orleans; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., Cambridge, Mass.; Charles H. Shute, New Orleans; Charles S. Rice, New Orleans; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. F. L. Ferguson, New Orleans; Henry Ginder, Esq., New Orleans; Hon. J. S. Whitaker, New Orleans; Jos. N. Allen, Esq., Enfield, Conn.

Instructors.—Rev. R. C. Hitchcock, A.M., President and Professor of Rhetoric and School Economy; Rev. W. L. Tenney, A.M., Dean of Theological Department and Professor of Moral and Mental Science; Miss Ella Ball, Professor of Greek and Latin; Mr. Walter H. Perry, Treasurer and Professor of Mathematics; Miss Alice Shovelton, Teacher in Normal Department; Miss Anna Condict, B.S., Teacher in Grammar Department—Grades 7 and 8; Mrs. R. C. Hitchcock, Teacher in Grammar Department—Grade 6; Mr. Fred. S. Hitchcock, Teacher in Intermediate Department—Grade 5; Miss Nellie Donnell, Teacher in Intermediate Department—Grade 4; Mrs. F. S. Hitchcock, Teacher in Primary Department—Grade 3; Miss May O. Johnson, Teacher in Primary Department—Grades 1 and 2; Miss Amy Bridgman, Music Teacher; Miss Jennie Fyfe, Preceptress; Miss Sibyl M. Noble, Matron, Stone Hall; Miss Sarah A. Coffin, Matron, Whitin Hall; Mr. E. C. Rose, Superintendent Industrial Department; Mr. Jas. D. Gordon, Instructor in Printing. THEOLOGICAL DEPARTMENT.—The Faculty and Lecturers—Rev. R. C. Hitchcock, A.M., Professor of Sacred Rhetoric; Rev. W. L. Tenney, A.M., Professor of Systematic Theology, and in charge of Supplementary Studies.

Students.—Law Department, 10; Theological Department, 16; Classical and Normal Department, 48; Grammar Department, 123; Intermediate Department, 210; Primary, 77; Music, 37; (counted twice, 37). Total, 484.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Gen. C. H. Howard, Rev. J. E. Rankin, D.D., H. W. Hubbard, Rev. L. J. Scurlock, Rev. E. M. Cravath, D.D.,

William S. Lemly, S. S. Marples, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D.D., Charles L. Mead, Aaron Carter, Rev. Addison P. Foster, D.D., Rev. A. F. Beard, D.D., Rev. John A. Hamilton.

Instructors.—Rev. Frank G. Woodworth, A.M., President, Bible, Mental and Moral Philosophy; Albert S. Hill, Principal, Natural Sciences and Mathematics; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department and Matron in Boarding Hall; Miss Julia A. Sauntry, Didactics and Literature; Miss Gertrude Sammons, Grammar Department; Miss Sara J. Humphrey, Grammar and Intermediate Departments; Miss Mary E. Pease, Intermediate Department; Miss Clara L. Walker, Primary Department; Miss Ada Whiting, Vocal and Instrumental Music; Miss H. Eudora Keep, Cooking and Night School, (part of the year); Mrs. A. V. Whiting, Matron in Strieby Hall; Mrs. W. D. Hitchcock, Sewing and Fitting; Henry P. Kennedy, Carpentry; Jacob C. Klein, Agriculture, Blacksmithing and Wheelwrighting; Wm. D. Hitchcock, Tinsmithing.

Students.—Biblical, 3; Classical, 1; Normal, 34; Grammar, 73; Intermediate, 136; Primary, 96; Total, 343.

Tillotson Collegiate and Normal Institute, Austin, Tex.

Trustees.—Chas. A. Hull, Esq., New York; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. M. E. Strieby, D.D., New York; E. B. Monroe, Esq., Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, New York; Gen. E. S. Greeley, New York.

Instructors and Managers.—Rev. Henry L. Hubbell, D.D., President; Miss Fannie J. Webster, Principal; Charles H. Smith, M.E., Treasurer and Superintendent of Industrial Training; Miss Adelia Hunt, Teacher of Grammar and Normal Courses; Miss Florence A. Sperry, Teacher of Grammar and Normal Courses; Miss Lydia S. Cody, Teacher of Normal and College Preparatory Courses; Miss Florence M. Smith, Teacher of Intermediate Course; Miss Edith M. Thatcher, Teacher of Intermediate Course; Edward E. Wilson, Assistant Teacher; Miss Phebe B. Parsons, Teacher of Vocal and Instrumental Music; Miss Rose M. Kinney, Preceptress; Miss Caroline M. Park, Matron; Miss Martha J. Adams, Special Missionary.

Students.—College Course, 1; College Preparatory, 18; Normal, 14; Grammar Department, 124; Intermediate, 73; Music Scholars, 28; (counted twice, 28); Total, 230.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C., Rev. S. M. Newman, D.D., Washington, D. C.; Rev. John G. Butler, D.D., Washington, D. C.; Rev. A. W. Pitzer, D.D., Washington, D. C.; Rev. G. W. Moore, Washington, D. C.; Rev. C. H. Small, Washington, D. C.

Number of Students, 38.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss Angie L. Steele, New Hartford, Conn.; Miss Mary Van Auken, Alpena, Mich.; Miss Cora M. Rogers, Springfield, Vt.; Miss Louise Denton, Hempstead, L. I.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss C. A. Lewis, Columbus, O.; Miss Mina L. Lewis, Columbus, O., *Mrs. George A. Woodard, Weymouth, Mass.; Mrs. George S. Rollins, Munson, Mass.

Number of Pupils, 286, (Normal, 13); number in Sunday-school, 200.

*Deceased.

SUMMARY OF STUDENTS.

	Males.	Females.	Total.
College Department	15	1	16
Ladies' Course		10	10
Preparatory Department	35	8	43
Grammar	17	11	28
Intermediate	40	36	76
Primary	49	41	90
Totals	156	107	263

Average age, about 16 years. About two thirds of the students are colored.

A letter from Prof. Rogers gives us the following items in regard to our oldest college in the South. We rejoice in the tokens of its brightening prospects:

"The outlook for the future never seemed brighter. We are conscious that the Lord has laid upon us no light task, in providentially calling us to open this school from the first to all, and in sending to our care those of the two races about us, as well as those of both sexes.

"Our commencement exercises were not unlike those of past years, and consisted, in the morning, of orations by young men of the college classes, and essays by members of the ladies' course. In looking over the programme, I notice that thirteen were white, and eleven more or less colored. The themes were mainly upon topics of the day, which were handled with great freedom and earnestness, exhibiting in some instances no little diversity of view.

"The addresses of Rev. E. B. Fairfield, of Mansfield, O., and of Prof. Shackleford, of Kentucky University, made a profound impression upon the audience, consisting of some two thousand persons,—and such an audience as is rarely, if ever, seen outside of Berea, white and black, and all shades between, mingled indiscriminately, and without any apparent consciousness of their unusual juxtaposition.

"The new Ladies' Hall, which will be, when completed, by far our best building, is going forward rapidly, and it is hoped will be ready for use by the end of the year.

"With the opening of the next term, Mrs. J. H. Clark enters upon her duties as Principal of the Ladies' Department, and we doubt not will give new life and efficiency to that part of the institution."

Rev. C. H. Fairchild, Financial Agent of the College, reports thus:

"Berea College has felt nothing, not even her persecutions, so severely as she has the insufficiency and unfitness of her accommodations. Had not the government three years ago erected a building capable of accommodating one hundred young men, Berea College, with all its wealth of sacrifice and prestige of success, might by this time have been a thing of the past. The colonist system of establishing a college, so admirable in most particulars, feels disastrously such a want as Berea College has felt. This year, therefore, has been a bright one, in that it has witnessed the inclosure of as ample, substantial, and suitable a structure as can be found connected with the reconstructed educational interests of the South. The building when finished will cost $50,000, and is designed to accommodate one hundred and ten young ladies, besides providing a dining-hall for two hundred boarders, a parlor, library-room, reading-room, offices, an assembly-room, etc. The foundation had been laid last year, and for the progress this year, thanks are chiefly due to Mr. Rufus R. Graves, of Brooklyn, who headed with $15,000 a subscription which afterward swelled to $22,000. It is true that some $14,000 still is lacking to complete the building, but it is felt that the friends of the institution will hardly permit it to suffer longer so severely, when such ample relief can be afforded so readily.

"The interesting scenes of former commencement occasions were repeated this year. The extensive bower, capable of seating one thousand persons, was renovated, and during the five hours of the forenoon and afternoon exercises it was full. There were whites and blacks, cream-colored and dusky-brown, mountain-men and blue-grass farmers, nine tenths of both classes being wholly illiterate, ex-rebels still violently democratic, and fervid Union men. They were seated compactly and indiscriminately together through five hours in orderly, and apparently interested, attention to the exercises, orations, essays, music, and addresses. . . . . It is worth a journey of hundreds of miles to see such an audience.

"This is but one of many evidences of the interest awakened in *all* classes of society, and it is not easily accounted for. A correspondent of the Cincinnati *Gazette* suggests that the pluck manifested in the past explains it in part. He says:

"'The traditional Kentuckian accounts himself specially an admirer of pluck, and shows it in that bold address and frank bearing which are easily exaggerated and mistaken for swagger. One can but think that a sincere respect for pluck has much to do with the toleration and even friendly interest accorded this aggressive school for six years past by its near neighbors and enemies, by some even who in 1859 succeeded in driving its entire working force and all resident friends from the State.

"'As a gentleman of fine culture and position in the State, who is of Kentucky birth and Virginia education, expressed it after the commencement exercises yesterday, 'Apart from any principles involved in this experiment, I am interested in Mr. Fee's triumph. It is glorious to see the man who was scouted, abused, and driven from the State for his idea, standing to-day amid the approving and sympathizing audience of nine hundred or a thousand Kentuckians.'

"There may be truth in this; but dimly as they may now recognize it, principle rather than pluck lies at bottom of their interest and confidence. One can hardly overestimate the value of such an influence not only in the educational but in the social reconstruction of the South. The work is recognized as a permanent one placed upon a permanent basis. The professors and teachers suffer nothing of that social ostracism which has been so generally felt at the South. And when it is remembered that the *work* is the education together of blacks and whites in nearly equal numbers, and that the *men* are those identified with the anti-slavery struggle before the war, one can see arising above the social wreck of the South a more enduring and sightly structure than that founded upon the corner-stone of slavery.

"The work among the whites of the hill-country is developing in interest and importance every year. It deserves more attention at the hands of benevolent men than it has ever received. Five years ago, General Runkle, in an official report, said that 'for this class there has no provision been made, either by State or national authority, and benevolence has never gone within its borders.' No more interesting missionary work can be found in our own or any other land. Hemmed in by mountains, and living in a State which has never fostered educational influences, except for the rich, they have been left behind in the world's progress. In some counties not two weekly newspapers are taken, and this is a fair type of the general ignorance of this mountain-country. Yet these men were loyal during the war, are plucky in disposition, are proverbially hospitable, and are now singularly open to religious and educational influences. The effort made by professors and scholars in establishing common-schools has met with very great success. But the scarcity of teachers is very great, and will continue so until Berea College can educate those of their own number to meet this demand. Common-school systems at the South will keep pace with every practical effort made to establish common-schools. Mission-schools and churches have also been established, and the number and influence of these is increasing.

"All that Christian men can give is needed in this work; their prayers, their sympathies, their money. The foundations of this school were laid in sacrifice; it must be built up with sacrifice. But the result has justified every such expenditure in the past, and will do so in the future."

Washburn Academy, Beaufort, N. C.

Teachers.—Miss M. E. Wilcox, Madison, O.; Miss H. J. Allyn, Oberlin, Ohio.
Number of Pupils, 228; number in Sunday-school, 41.

Avery Institute, Charleston, S. C.

Principal.—Mr. M. A. Holmes, Lee, Mass.
Assistants.—Miss E. Jennie Peck, Bristol, Conn.; Miss Harriet N. Towle, Evanston, Ill.; Mr. Edward A. Lawrence, Charleston, S. C.; Miss Alice Terrell, Oberlin, Ohio; Miss Mary L. Deas, Charleston, S. C.; Mrs. M. A. Holmes, Lee, Mass.; Miss May Holmes, Lee, Mass.
Number of Pupils, 309, (Normal, 74); number in Sunday-school, 275.

Brewer Normal School, Greenwood, S. C.

Teachers.—Rev. J. E. B. Jewett, Pepperell, Mass.; Mrs. J. E. B. Jewett, Pepperell, Mass.; Mrs. M. M. Pond, Pepperell, Mass.
Number of Pupils, 230, (Normal, 28); number in Sunday-school, 207.

Storrs School, Atlanta, Ga.

Principal.—Mrs. Lottie M. Penfield, Minneapolis, Minn.
Assistants.—Miss Alice E. Brainard, Cleveland, O.; Miss Amelia L. Ferris, Oneida, Ill.; Miss Alberta Putnam, Pipestone, Mich.; Miss Lizzie V. Griffin, Norwood, N. Y.; Miss Caledonia Phillips, Cannonsburg, Pa.; Miss A. H. Levering, Philadelphia, Pa.; Miss Nellie L. Cloudman, South Windham, Me.; Miss Julia C. Andrews, Milltown, N. B.
Number of Pupils, 609; number in Sunday-school, 456.

Ballard Normal Institute, Macon, Ga.

Principal.—Mrs. Liva A. Shaw, Owego, N. Y.
Assistants.—Miss E. L. Patton, Somers, Conn.; Miss E. B. Scobie, Peninsula, O.; Miss Ada J. Coleman, Cannonsburg, Pa.; Miss S. F. Clark, Medina, O.; Miss Jennie Woodruff, Berea, Ky.; Miss Sadie L. Poppino, New Wilmington, Pa.; Mrs. F. E. Greene, Rochester, N. Y.; Miss Emily E. Smith, North Walton, N. Y.
Industrial Teacher.—Mr. E. E. McKibban, Macon, Ga.
Number of Pupils, 447, (Normal, 9); number in Sunday-school, 198.

Beach Institute, Savannah, Ga.

Principal.—Miss A. A. Holmes, Lee, Mass.
Assistants.—Miss M. A. Lyman, Huntington, Mass.; Miss M. R. Montgomery, Arlington, N. J.; Miss C. M. Dox, Kalamazoo, Mich.; Miss M. M. Foote, Norwich, N. Y.; Miss H. I. Martin, Toledo, O.; Miss H. M. Hegeman, City Island, N. Y.; Miss A. D. Gerrish, Warren, Mass.
Number of Pupils, 307, (Normal, 34); number in Sunday-school, 270.

Dorchester Academy, McIntosh, Ga.

Teachers.—Miss Elizabeth Plimpton, Walpole, Mass.; Miss Mary E. Ayer, Brookfield, Mass.; Miss Lizzie H. Kuhl, Lawrenceville, Pa.; Miss Susie L. Leach, Westminster, Vt.
Number of Pupils, 253; number in Sunday-school, 60.

Normal and Industrial School, Thomasville, Ga.

Principal.—Mrs. W. L. Gordon, Richmond, Mich.
Assistants.—Miss Alice E. Jewell, Olivet, Mich.; Miss Julia A. Goodwin, Mason, N. H.; Miss Anna M. Poppino, New Wilmington, Pa.; Miss Clara A. Dole, Oberlin, O.; Miss Cornelia Curtis, Olivet, Mich.; Miss Amelia Knapp, Greenwich, Conn.
Number of Pupils, 284; number in Sunday-school, 140.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Kate E. Sherwood, St. Joseph, Mich.; Miss Alice M. Whitsey, Dover, Ohio; Miss E. C. Albro, Sherwood, Tenn.
Number of Pupils, 186, (Normal 73); number in Sunday-school, 70.

Emerson Institute, Mobile, Ala.

Principal.—Mr. Chas. M. Stevens, Clearwater, Minn.
Assistants.—Miss Alice M. Beach, Cortland, N. Y.; Mrs. Chas. M. Stevens, Clearwater, Minn.; Miss Bessie A. White, Southwick, Mass.; Miss Anna Z. Woodruff, Oberlin, Ohio; Mrs. H. C. Hecock, Elyria, Ohio; Miss Mary R. Whitcomb, Redfield, Dak.; Miss Lizzie I. Clarke, Simons, Ohio.
Matron and Special Missionary.—Miss L. A. Pingree, Denmark, Me.
Number of Pupils, 288, (Normal, 35); number in Sunday-school, 150.

Normal School, Marion, Ala.

Teachers.—Rev. A. W. Curtis, Crete, Neb.; Miss Gertrude L. Bridgman, South Amherst, Mass.; Miss S. J. Goodrich, Rochester, Minn., Miss Emma F. Woods, Knoxville, Ill.; Miss Elizabeth Van Akin, Oberlin, Ohio; Mrs. A. W. Curtis, Crete, Neb.
Number of Pupils, 175, (Normal, 33); number in Sunday-school, 77.

LeMoyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.
Assistants.—Miss Esther A. Barnes, Tallmadge, O.; Miss E. N. Goldsmith, Chester, N. H.; Miss C. S. Goldsmith, Chester, N. H.; Miss Susie H. Walker, South Weymouth, Mass.; Mrs. M. L. Jenkins, Marion, Kan.; Mrs. F. R. Nichols, Keene, N. H.; Miss Zulee E. Felton, Memphis, Tenn.; Miss Fannie A. McCullough, Memphis, Tenn.; Mr. Fred. R. Nichols, Keene, N. H.
Number of Pupils, 521, (Normal, 145); number in Sunday-school, 150.

Warner Institute, Jonesboro, Tenn.

Teachers.—Rev. Samuel Rose, Poquonock, Conn.; Mrs. Grace M. Rose, Poquonock, Conn.; Miss Blanche Page, Kewanee, Ill.; Miss M. Lena Smith, Somerset, Mich.
Number of Pupils, 120; number in Sunday-school, 80.

Grand View, Tenn.

Teachers.—Rev. C. B. Riggs, Emmington, Ill.; Mr. R. E. Dickson, Poquonock, Conn.; Miss Lillie E. Dougherty, Oberlin, O.
Number of Pupils, 94, (Normal, 15); number in Sunday-school, 67.

Pleasant Hill, Tenn.

Teachers.—Rev. Benjamin Dodge, Centre Lebanon, Me.; Miss Ninette D. Hayes, Portsmouth, N. H.; Miss Barbara I. Buchanan, Oberlin, O.
Number of Pupils, 80, (Normal, 17); number in Sunday-school, 76.

Normal School, Lexington, Ky.

Instructors.—*Rev. Azel Hatch, Oberlin, O.; Miss Flora C. Clough, Meriden, N. H.; Miss Kate B. Clough, Meriden, N. H.; Miss Mira L. Olmstead, Denver, Col.; Miss Mary A. Peffers, West Hawley, Mass.; Miss Louise C. Holman, Lincoln, Neb.; Miss Anna B. Conklin, Tuscarora, N. Y.
Number of Pupils, 288, (Normal, 22); number in Sunday-school, 320.

Academy, Williamsburgh, Ky.

Principal.—Rev. L. E. Tupper, Post Mills, Vt.
Teachers.—Miss Fannie O. Obenauer, East Saginaw, Mich., Mrs. L. E. Tupper, Post Mills, Vt.; Miss M. A. Packard, Williamsburgh, Ky.; Miss Edith Williams, Minneapolis, Minn.; Mrs. J. P. Hubbard, Hiram, Me.
Number of Pupils, 223, (Normal, 58); number in Sunday-school, 200.

* Deceased.

III. COMMON SCHOOLS.

North Carolina.

Dudley—Rev. John W. Freeman, Newark, N. J.
McLeansville—1st, Miss Nettie Connet, Solsberry, Ind.
" 2d, Mr. Orthy Connet, " "
Melville—Mr. Sandy Paris, Cedar Cliff, N. C.
" Mrs. Sandy Paris, " "
Strieby—Mrs. Elinor W. Walden, Strieby, N. C.
Pekin—Malsie Green, Pekin, N. C.
Troy—Mr. S. D. Leak, Troy, N. C.
Oaks—Miss E. W. Douglass, Decorah, Ia.
Hillsboro—Mrs. Carrie Jones, Chapel Hill, N. C.
Nalls—Mr. M. L. Baldwin, Nalls, N. C.

Georgia.

Bainbridge—Miss Anna Alexander, Bainbridge, Ga.
Marietta—Rev. J. W. Hoffman, Boston, Mass.
Athens—Mr. L. S. Clark, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Cuthbert, Ga.
Albany—Mr. William C. Green, Albany, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Mr. J. Lloyd, Savannah, Ga.
Cypress Slash—Rev. James S. Walker, Cypress Slash, Ga.
" Mrs. James S. Walker, " "
Marshallville—Mrs. Anna W. Richardson, Marshallville, Ga.
" Mr. Edward Richardson, " "
Milford—Rev. J. A. Jones, Talladega, Ala.
Rutland—

Florida.

St. Augustine—Miss Emma R. Caughey, North Kingsville, Ohio.
" Miss Helen M. Barton, Terre Haute, Ind.

Alabama.

Alco—Rev. Jas. Brown, Alco, Ala.
Anniston—Mr. J. E. Bush, Anniston, Ala.
" Miss Adelaide Cruikshank, Talladega, Ala.
Florence—Rev. Thomas J. Austin, Jackson, Tenn.
" Mrs. Katie L. Austin, " "

Texas.

Roxton—Rev. J. R. McLean, Paris, Texas.
Dallas—Mrs. R. J. Holloway, Dallas, Texas.
Paris—Mrs. J. R. McLean, Talladega, Ala.

Tennessee.

Jellico—Mr. E. F. Dizney, Jellico, Tenn.
" Miss Alice Lickorish, North Ridgeville, O.
Sherwood—Mr. Geo. O. Hannum, Sherwood, Tenn.
" Miss Mary L. Hubbard, Sunderland, Mass.
Deer Lodge—Miss Belle Hodge, Deer Lodge, Tenn.
Robbins—Miss Kate B. Clarke, Robbins, Tenn.
Crossville—Mr. James W. Dorton, Crossville, Tenn.
" Miss Jessie Huntington, Crossville, Tenn.
Genesis—Miss Inez Chadbourne, Genesis, Tenn.

Kentucky.

Orlando—Miss Flora M. Cone, Worthington, Minn.
Woodbine—Miss Hattie Finigan, Gallipolis, Ohio.

Arkansas.

Little Rock—Mr. W. E. Youngblood, Talladega, Ala.

Mississippi.

Meridian—Mrs. H. I. Miller, East Corinth, Vt.
" Miss Minnie H. Hubbard, Hiram, Me.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Boarding accommodations for 250; pupils,				508	
Talladega College, Talladega, Ala.—	"	"	150	"	427
Tougaloo University, Tougaloo, Miss—	"	"	165	"	343
Straight University, New Orleans, La.—	"	"	100	"	484
Tillotson Normal Institute, Austin, Tex.—	"	"	60	"	230= 5

Normal and Graded:

Gregory Institute, Wilmington, N. C.	Pupils,	286
Washburn Seminary, Beaufort, N. C.	"	228
Avery Institute, Charleston, S. C.	"	309
Brewer Normal School, Greenwood, S. C.	"	230
Beach Institute, Savannah, Ga.	"	307
Dorchester Academy, McIntosh, Ga.	"	253
Storrs School, Atlanta, Ga.	"	609
Ballard Normal Institute, Macon, Ga.	"	447
Industrial School, Thomasville, Ga.—Boarding accommodations for 40	"	284
Trinity School, Athens, Ala.	"	186
Normal School, Marion, Ala.	"	175
Emerson Institute, Mobile, Ala.	"	288
Le Moyne School, Memphis, Tenn.	"	521
Warner Institute, Jonesboro, Tenn.	"	120
Grand View, Tenn.	"	94
Pleasant Hill, Tenn.	"	80
Lexington, Ky.	"	288
Williamsburgh, Ky.—Boarding accommodations for 35	"	223= 18
Common Schools		37

Total Number of Schools	60
" " Instructors	260
" " Pupils	10,094

Theological, 82; Law, 10; Collegiate, 51; Collegiate preparatory, 103; Normal, 784; Grammar, 2,127; Intermediate, 3,181; Primary, 3,773; Studying in two grades, 17; Total, 10,094.

CHURCH WORK IN THE SOUTH.

Number of Churches	136
" " Missionaries (male and female)	113
" " Church Members	8,438
Added during the year	989
Scholars in Church and Mission Sunday-schools	14,735

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, July 31, 1889. Males.	Females.	Total.	Absent.	Additions, 1888-'89. Profession	Letter.	Total.	Removals, 1888-'89. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1888-'89. Adults.	Infants.	Sabbath-school Scholars.	Benevolent Contributions	Raised for Church Purposes.
Ala., Alco	1889	James Brown	'89	'89	6	3	9	0	4	5	9	0	0	0	0	2	0	45	0	$4 50
" Anniston	1875	Henry W. Conley	'81	'81	42	40	82	20	7	2	9	3	8	0	11	1	1	100	$10 00	396 00
" Athens	1871	H. S. Williams	'79	'81	22	54	76	23	7	0	7	0	0	0	0	4	1	70	10 00	104 52
" Birmingham	1883	Spencer Snell	'85	'87	16	22	38	2	2	6	8	0	12	0	12	0	3	94	8 00	271 45
" Decatur, Plymouth	1887	J. P. Harvey	'89	'89	8	11	19	0	0	4	4	0	6	0	6	0	0	30	0	105 00
" " 2nd	1887				10	8	18	5	3	0	3	0	0	0	0	0	0	40	0	50 00
" Childersburg	1874	F. R. Sims	'89	'87	25	35	60	3	5	3	8	1	0	1	2	5	1	60	20 00	150 00
" Citronelle*	1885	Max M. Schwarzauer	'85	'85	5	10	15	0	11	0	11	0	18	0	18	0	24	.....	.....	.....
" Florence	1876	Thos. J. Austin	'89	'88	10	35	45	1	15	1	16	0	0	0	0	8	0	45	18 60	226 95
" Ironaton	1885	J. B. Grant	'81	'84	9	6	15	0	0	0	0	0	0	0	0	2	0	75	0	323 64
" Jenifer	1874	J. B. Grant	'81	'81	17	30	47	0	3	0	3	2	2	1	5	2	0	60	10 60	41 55
" Kymulga	1873	A. Simmons		'89	28	26	54	0	3	1	4	1	1	1	3	2	4	65	0	14 50
" Lawsonville	1876	E. E. Sims	'88	'89	13	17	30	8	1	0	1	1	0	2	3	2	0	28	0	8 50
" Marion	1870	A. W. Curtis	'68	'81	49	50	99	24	2	0	2	2	3	2	7	1	2	77	134 00	182 70
" Mobile	1876	F. G. Ragland	'84	'83	42	86	128	21	4	2	6	3	4	7	14	2	10	150	15 45	292 31
" Montgomery	1872	R. C. Bedford	'75	'82	36	69	105	8	15	0	15	2	1	11	14	2	5	200	184 50	520 00
" Riverside Plantation Olivet	1886	Charles Childies	'86	'86	22	18	40	0	8	2	10	0	0	0	0	0	9	40	0	44 00
" Selma	1879	Edgar J. Penney	'80	'88	57	94	151	43	2	3	5	1	6	9	16	0	3	175	42 75	532 06
" Shelby Iron Works	1879	J. R. Sims	'83	'81	34	40	74	19	3	0	3	1	8	0	9	2	2	52	18 00	239 88
" Talladega	1868	G. W. Andrews, D.D.	'67	'87	143	98	241	40	5	8	13	0	4	1	5	5	5	223	402 53	360 22
" " (Cove)	1874	E. E. Sims	'85	'89	26	20	46	3	3	1	4	0	0	0	0	3	1	34	0	40 00
Ark., Fayetteville	1883				2	6	8	0	0	1	1	1	0	0	1	0	0	.....	0	0
" Little Rock	1881	Yancy B. Sims	'83	'82	41	79	120	4	2	3	5	4	0	0	4	0	4	130	37 70	415 50
Dak., Fort Berthold	1885	C. L. Hall	'76	'76	1	6	7	1	0	0	0	0	0	0	0	0	1	53	72 15	57 02
" Oahe	1876	Eli Spotted Bear		'88	47	74	121	15	29	0	29	2	0	0	2	25	13	550	150 00	146 70
D. C., Washington Lincoln Memorial	1881	George W. Moore	'77	'83	40	75	115	25	4	5	9	2	2	3	7	2	8	175	60 00	225 00
" Plymouth	1881	Sterling N. Brown	'85	'89	55	95	150	0	40	0	40	2	1	0	3	20	6	140	20 00	1,200 00
Fla., Orange Park	1883	W. A. Benedict	'49	'84	15	13	28	5	0	2	2	0	2	1	3	0	0	65	5 00	490 00
Ga., Andersonville	1887	Chas. F. Sargent	'86	'89	9	6	15	0	3	0	3	1	0	0	1	2	0	60	75	43 37
" Atlanta, 1st	1867				162	227	389	37	12	5	17	3	2	3	8	7	18	456	87 00	1,145 00
" " Univ.	1874	C. W. Francis	'67	'74	48	32	80	36	3	0	3	1	3	5	9	3	0	325	0	3 30
" Athens	1882	George V. Clark	'82	'81	23	25	48	24	1	0	1	0	0	0	0	0	2	65	0	50 00
" Byron	1873	Charles F. Sargent	'86	'89	4	12	16	1	0	2	2	1	0	0	1	0	0	34	3 50	47 00
" Miller's Station	1872	James S. Walker	'85	'87	4	3	7	1	0	0	0	0	0	0	0	0	0	28	1 00	3 50
" Rutland	1885	Charles F. Sargent	'86	'89	15	15	30	0	1	1	2	1	1	0	2	2	0	95	2 52	52 90
" Savannah	1869	L. B. Maxwell	'87	'87	55	104	159	2	18	1	19	1	0	1	2	7	11	270	10 53	947 72
" Milford, St. Marks	1886	James A. Jones	'88	'88	10	13	23	0	3	2	5	0	1	2	3	3	0	50	2 90	12 10
" " Shiloh	1886	R. M. Lewis	'70	'89	2	3	5	0	0	0	0	0	0	0	0	0	0	.....	0	0
" McIntosh Dorchester	1874	F. R. Sims	'99	'89	142	168	310	16	8	0	8	3	1	7	11	4	5	460	28 00	188 00
" " Cypress Slash	1879	James S. Walker	'85	'87	41	30	71	9	0	0	0	3	1	3	7	0	11	60	5 20	48 61
" Macon	1868	John R. McLean	'78	'89	59	68	127	23	1	3	4	1	4	2	7	0	0	198	20 85	239 50
" Marietta	1877				18	16	34	11	1	2	3	0	0	4	4	0	1	124	19 00	90 00
" Woodville	1871	J. H. Sengstacke	'76	'75	46	42	88	2	13	0	13	3	0	10	13	6	3	180	5 75	332 37
Kan., Lawrence	1862				15	19	34	10	3	1	4	1	1	0	2					
" Topeka	1882	B. F. Foster	'81	'85	15	21	36	5	2	0	2	1	0	4	5	2	2	122	75	127 71
Ky., Berea*	1853				89	90	179	45	13	3	16	1	10	0	11	12	0	245	7 40	151 74

Ky., Cabin Creek*	1847				2	5	7	0	0	0	0	1	0	2	3	0	0	50	0	25 00
" Camp Nelson*	1864				45	66	111	10	6	0	6	1	1	5	7	6	0	76	0	0
" Clover Bottom, Pine Grove*	1871	James Lunsford	'86	'87	42	52	94	16	3	0	3	1	1	2	4	3	0	63	56	0
" Clover Bottom, Smiths	1886	Mason Jones	'80	'87	4	14	18	2	0	0	0	1	0	0	1	0	0	60	0	0
" Combs, Lone Oak	1887	Mason Jones	'80	'87	27	35	62	7	3	1	4	1	0	0	1	3	0	40	0	28 00
" Corbin	1886				8	12	20	0	0	0	0	0	0	0	0	0	0	90	0	0
" Dowlais	1885				10	10	20	0	0	0	0	0	0	0	0	0	0	.....	.....	.....
" Grayhawk	1885	Mason Jones	'80	'87	5	13	18	0	0	0	0	0	0	0	0	0	0	.....	0	1 00
" Hillsdale, Bethesda	1849				6	8	14	0	0	0	0	0	0	0	0	0	0	.....	.....	.....
" Louisville	1881	George M. McClellan	'87	'87	12	43	55	2	11	2	13	0	1	0	1	2	0	92	0	101 00
" McKee	1885	Mason Jones	'80	'88	6	14	20	6	0	0	0	1	0	0	1	0	0	.....	0	0
" Pleasant View	1850	W. Gould		'89	10	8	18	3	0	0	0	0	0	0	0	0	0	100	0	0
" Rockhold	1885	L. E. Tupper	'87	'89	9	15	24	0	3	1	4	0	0	0	0	3	6	100	0	0
" Williamsburg	1881	W. Gould		'89	31	49	80	23	1	6	7	1	5	0	6	1	0	200	85 00	224 75
La., Abbeville	1885	Frank Plowden	'79	'79	14	21	35	0	0	0	0	0	10	0	10	0	6	20		
" Belle Place	1884	William Butler	'64	'84	18	28	46	13	12	3	15	1	10	0	11	6	20	75	3 00	80 00
" Chacahoula	1883	Isaac H. Hall	'77	'83	14	15	29	18	2	1	3	1	0	2	3	2	15	40	15 00	52 00
" Grand Bayou*	1880				8	15	23	0	0	4	4	4	0	4	8	0	2			
" Hammond	1887	C. S. Shattuck	'49	'88	12	15	28	0	7	14	21	1	0	0	1	3	0	75		735 00
" Harangville*		W. P. Ward	'69		17	23	40	0	0	1	1	1	0	0	1	1	15			
" La Fourche	1880	Squire Williams	'83	'81	10	11	21	0	5	0	5	1	0	0	2	2	0	85	0	0
" Lake Felgneur	1880	Homer Jones	'79	'81	13	20	33	0	0	0	0	0	0	5	0	5	0	53	0	55 00
" Lake Pecan		William Frazier	'85	'84	6	12	18	0	0	0	0	3	0	0	3	0	7	30		32 00
" Lockport*	1869	W. P. Ward	'69		26	41	67	0	0	0	0	1	2	5	8	2	4			
" Napoleonville*	1873	J. K. Jones	'74	'75	12	20	32	0	0	0	0	0	0	0	0	0	3	16		
" New Iberia	1866				52	110	162	0	16	0	16	0	0	0	0	0	8	180	16 85	343 51
" New Orleans, Central	1872	Geo. W. Henders n	'88	'88	66	125	191	0	10	2	12	3	1	0	4	1	3	75	50 00	750 00
" " " Morris Brown	1869	Isaac H. Hall	'77	'83	53	111	164	8	28	2	30	2	1	4	7	18	22	80	29 00	355 00
" " " Spain St.	1869	Cyrus H. Claiborne	'86	'86	6	37	43	1	14	0	14	0	3	6	9	3	4	59	6 05	295 39
" " " Univ	1887	C. H. Crawford	'76	'89	31	36	67	0	22	0	22	3	3	0	6	9	0	200	37 00	40 00
" Peteance*					4	6	10	0	0	0	0	0	0	0	0	1		.....	.....	.....
" Terrebonne	1870	Daniel Clay	'70	'72	41	60	101	0	0	1	1	0	0	0	0	0	14	40	0	12 50
" Terrebonne, Shriever's Station	1870	Daniel Clay	'70	'72	15	30	45	0	3	1	4	5	1	21	27	0	7	40	3 00	40 00
" Roseland	1889	C. S. Shattuck	'49	'88	6	4	10	0	0	10	10	0	0	0	0	0	0	50	0	40 00
Miss., Caledonia (Salem)	1832	Ely Tapley	'79	'80	0	3	3	1	0	0	0	0	0	0	0	0	0	40	1 00	5 75
" " Pine Grove	1880	Ely Tapley	'79	'88	3	4	7	1	0	0	0	0	0	0	0	2	0	65	75	50
" " New Ruhamah	1870	Ely Tapley	'79	'86	7	7	14	1	0	0	0	0	0	0	0	0	0	44	75	14 00
" " Pleasant Ridge	1875	Ely Tapley	'79	'79	10	6	16	1	0	0	0	0	0	0	0	0	0	32	75	13 45
" Greenville*	1885				10	15	25	8	6	2	8	2	1	3	6	0	1	37	.....	100 00
" Jackson	1883	Charles L. Harris	'73	'83	7	18	25	2	10	2	10	0	0	0	0	1	0	49	3 00	229 00
" Meridian	1882	J. E. Rawlins	'80	'88	8	14	22	5	0	0	0	0	0	3	3	0	0	33	6 25	654 25
" Tougaloo	1871	Frank G. Woodworth	'80	'87	52	66	118	20	12	6	18	1	8	8	17	2	0	235	0	0
Neb., Santee Agcy Pilgrim	1836	Artemas Ehnamani	'67	'67	70	101	171	59	12	7	19	2	27	0	29	11	10	241	204 47	178 00
" " " Bazille Creek	1888	Artemas Ehnamani	'67	'88	11	10	21	0	1	20	21	0	0	0	0	0	0	0	9 85	10 00
N. C., Beaufort	1870	Michael Jerkins	'79	'79	21	49	70	1	21	0	21	0	0	0	0	2	6	41	0	59 59
" Cedar Cliff	1885	J. N. Ray	'78	'85	8	11	19	0	0	0	0	1	0	0	1	0	0	0	0	4 70
" Chapel Hill	1885	Alfred Connet	'61	'88	5	6	11	1	2	0	2	0	0	0	0	1	1	54	5 00	6 36
" Dry Creek	1886	M. L. Baldwin		'88	6	5	11	1	6	0	6	0	1	0	1	1	0	60	92	9 40
" Dudley	1870	J. W. Freeman	'87	'89	38	54	92	0	8	1	9	1	22	0	23	2	0	80	0	34 75
" McLeansville, 1st	1871	Alfred Connet	'61	'78	58	80	138	14	6	1	7	5	0	5	10	4	0	130	6 37	66 87
" " 2nd	1883	Alfred Connet	'61	'78	25	26	51	0	8	0	8	0	0	2	2	6	2	85	3 63	9 65
" Melville	1885	J. N. Ray	'78	'85	21	20	41	1	8	0	8	2	0	0	2	6	0	50	0	27 53
" Nalls	1885	M. L. Baldwin		'88	13	17	30	1	8	0	8	1	0	3	6	8	0	65	6 10	34 71
" Oaks	1882	J. N. Ray	'78	'83	33	44	77	12	7	0	7	1	0	0	1	1	5	78	65 00	15 61
" Pekin	1881	M. L. Baldwin		'88	25	52	77	1	35	0	35	1	7	7	15	30	0	70	3 00	23 50
" Raleigh	1874	Geo. S. Smith	'76	'76	36	93	129	16	2	0	2	0	1	2	3	0	1	175	50 30	274 10
" Salem	1884	Z. Simmons	'85	'84	10	18	28	0	3	3	6	0	13	0	13	3	12	40	80	31 00

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, JULY 31, 1888. MALES.	FEMALES.	TOTAL.	ABSENT.	ADDITIONS, 1888-'89. PROFESSION	LETTER.	TOTAL.	REMOVALS, 1888-'89. DEATHS.	DISMISSED.	EXCOM.	TOTAL.	B'PTIZ'D 1888-'89. ADULTS.	INFANTS.	SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS	RAISED FOR CHURCH PURPOSES.
N.C., Shiloh, (Lassiter's Mills)	1879	Z. Simmons	85	84	15	28	43	1	1	0	1	3	2	2	7	0	0	25	0 62	30 62
" Troy	1881	M. L. Baldwin	88	88	15	21	36	0	5	2	7	3	0	2	5	0	0	35	6 00	20 00
" Wilmington	1870	G. S. McCollum	88	87	39	60	99	14	5	1	6	2	1	2	5	0	0	40	60 00	81 00
S. C., Charleston	1867	George C. Rowe	84	86	100	174	274	10	22	0	22	1	2	0	3	0	0	50	80 00	1,250 00
" Orangeburg	1859	G. Stanley Pope		72	9	10	19	0	0	0	0	0	0	0	0	0	0	75		25 00
Tenn., Athens	1867	J. E. Smith		76	6	7	13	31	0	0	0	0	0	0	0	0	0	0		
" Chattanooga	1887	F. M. Cooley		77	69	80	149	0	13	0	13	2	3	1	6	2	0	100	17 00	614 00
" Cressville	1887	G. Stanley Pope		78	8	10	18	0	2	0	2	0	0	0	0	0	0	0	0 0	149 00
" Deer Lodge	1887	Gideon C. Clark		79	9	10	19	0	0	0	0	0	0	0	0	0	0	0	94 00	4 85
" Glen Mary	1888	J. D. Miller		88	9	10	19	0	0	0	0	0	0	0	0	0	0	0		
" Goodletsville	1886			87	47	47	94	0	0	0	0	0	0	0	0	0	0	0	33 33	135 00
" Grand View	1885	G. C. Clark		88	8	8	16	0	0	0	0	0	0	0	0	0	0	0		
" Helenwood	1885	A. A. Myers		87	37	60	97	0	9	2	11	1	1	1	3	0	0	65	102 00	60 00
" Jellico	1885	Samuel Rice		86	61	75	136	4	3	0	3	0	2	0	2	0	0	80	20 00	17 87
" Jonesboro'	1865	T. A. Cunningham		88	84	213	297	5	31	3	34	1	3	0	4	0	0	150	26 79	914 65
" Knoxville	1868	T. A. Imes		80	46	90	136	4	30	1	31	3	1	0	4	0	0	285	40 50	778 05
" Memphis	1868	Henry S. Bennett		87	141	156	297	100	17	0	17	1	2	0	3	0	0	90	5 00	168 83
" Nashville, Univ.	1876	Daniel W. Culp		97	93	65	158	5	0	1	1	0	0	0	0	0	0	50		170 00
" Howard	1884			88	79	63	142	23	0	0	0	0	0	0	0	0	0	0		732 30
" 3d	1884	Reading B. Johns		90	66	60	126	24	0	1	1	0	0	0	0	0	0	0		
" Pine Mountain, Cal'y	1888	A. A. Myers		87	64	36	100	25	15	5	20	0	0	0	0	0	0	130	12 35	
Pleasant Hill	1885	Benjamin Dodge		84	48	17	65	36	3	2	5	1	1	0	2	0	0	76	6 35	10 00
Pomona	1884	Benjamin Dodge		84	46	17	63	17	3	0	3	0	0	0	0	0	0	50		
Robbins	1885	G. C. Clark		86	47	15	62	15	0	0	0	0	0	0	0	0	0	40	146 00	261 00
Sherwood	1883	Stanley R. Lathrop		87	70	36	106	36	1	0	1	0	0	0	0	0	0	88		
Slick Rock	1886				16	6	22	2	0	0	0	0	0	0	0	0	0	0		
Whiteside	1885				10	2	12	3	0	0	0	0	0	0	0	0	0	0		2 85
Tex., Austin	1865	Henry L. Hubbell, D.D.		86	61	36	97	23	0	1	1	0	1	0	1	0	0	100	24 05	300 00
" Corpus Christi	1866	J. W. Strong		86	30	20	50	4	0	0	0	0	1	0	1	0	0	40	12 00	22 95
" Dallas	1884	J. T. Holloway		88	10	7	17	3	0	0	0	0	0	0	0	0	0	50	8 10	2 80
" Dodd	1884	E. E. Sims		89	7	13	20	3	0	0	0	0	0	0	0	0	0	50	0	62 80
" Gold	1872	Mitchell Thompson		87	13	31	44	5	0	0	0	0	1	0	1	0	0	15	44 50	35 70
" Helena	1874	Mitchell Thompson		74	31	10	41	4	0	0	0	0	0	0	0	0	0	50	0	0
" Lulling	1879				3	3	6	0	0	0	0	0	1	0	1	0	0	75	1 65	
" Paris	1868	J. D. Pettigrew		83	50	21	71	3	0	0	0	0	0	0	0	0	0	0		
" Roxton	1887	Mark R. Carlisle		89	7	6	13	0	0	0	0	0	1	0	1	0	0	0		
Va., Hampton	1869	H. B. Frissell		90	257	147	404	0	43	0	43	6	8	3	17	1	4	632	183 18	989 80
W.T., Dungeness	1882	Myron Eells		71	17	9	26	0	4	0	4	0	0	0	0	0	0	35	0	95 80
" Skokomish	1874	Myron Eells		74	33	22	55	2	4	0	4	1	1	0	2	0	0	65	274 19	185 50
TOTALS					3,713	5,126	8,839	1,005	782	252	1,064	138	272	205	605	408	401	12,897	3,160 14	31,698 97

* From Report of last year.

Mission Sabbath School Scholars	4,550
Total Sabbath School Scholars	17,447

INDIAN MISSIONS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Missionary,

Rev. A. L. Riggs, Santee Agency, Neb.

Treasurer,

Mr. Joseph H. Steer, Santee Agency, Neb.

Teachers,

Mr. J. A. Chadbourne, Bridgewater, Mass.
Miss Harriet B. Ilsley, Newark, N. J.
" Edith Leonard, Scotland, Mass.
" Cora I. Riggs, Santee Agency, Neb.
" Ella Worden, Topeka, Kan.
" Winifred Williamson,
" L. Estelle Appleton,
Frederick B. Riggs,

Native Teachers,

James Garvie, Santee Agency, Neb.
Jennie M. Cox. " " "
Eugenia LaMoore, Brown Earth, Dak.

Matrons,

(Dakota Home),
Miss L. H. Douglass, New Haven, Conn.
(Bird's Nest),
Miss Harriet A. Brown, Rocky Point, N. Y.
(Young Men's Hall),
Miss Jean E. Kennedy, Montrose, Iowa.
(Boys' Cottage),
Miss S. Lizzie Voorhees, Rocky Hill, N. J.
(Dining Hall),
Miss Nettie Calhoun, Kenton, Ohio.
(Whitney Hall),
Mrs. E. E. Scotford, Chicago, Ill.

Missionaries,

Mrs. A. L. Riggs, Santee Agency, Neb.
" J. H. Steer, " " "
" A. H. Stone, Philipstone, Mass.

Industrial Department,

Joseph H. Steer, Santee Agency, Neb.
A. H. Stone, Philipstone, Mass.
Edgar H. Scotford, Chicago, Ill.
Ivor P. Wold, Santee Agency, Neb.

Supt. Printing Office,

Chas. R. Lawson, Santee Agency, Neb.

Native Pastors and Helpers,

Rev. Artemas Ehnamani, Santee Agency, Neb.
Mr. Eli Abraham, " " "

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, De Smet, Dak.
Mrs. J. E. Smith, " "

OAHE INDUSTRIAL SCHOOL.

OAHE, DAKOTA.

Superintendent and Missionary.

Rev. T. L. Riggs, Oahe, Dak.
Mrs. M. L. Riggs, " "

Teachers.

Mr. Elias Jacobson, Oahe, Dak.
Miss M. Lindemann, West Newton, Mass.
" Julia E. Pratt, Essex, Conn.
" Ethel Collins, Oahe, Dak.
" Flora Farnam, Pierre, "
Mrs. George Reed, Oahe, "
Miss M. A. Wright, Oberlin, Ohio.

CHEYENNE RIVER AGENCY, DAKOTA.

FORT PIERRE STATION.

§ William Lee, Cheyenne River Agency, Dak.

CHAUTIER BOTTOM.

David Lee, Cheyenne River Agency, Dak.

OPPOSITE FORT SULLY STATION.

* Henry Lee, Cheyenne River Agency, Dak.

CHEYENNE RIVER NOS. 1 AND 2.

‡ James Brown, Santee Agency, Neb.

CHEYENNE RIVER NO. 3.

† Elizabeth Winyan, Sisseton Agency, Dak.

CHEYENNE RIVER NO. 4.

Edwin Phelps, Sisseton Agency, Dak.

CHEYENNE RIVER NOS. 5 AND 6.

†Clarence Ward, Cheyenne River Ag'cy., Dak.

CHEYENNE RIVER NO. 7.

Joseph Day, Flandreau, Dak.
Joseph Bird, Sisseton Agency, Dak.

HOPE MISSION, MOREAU RIVER.

John Bluecloud, Brown Earth, Dak.

ROSEBUD AGENCY, DAKOTA.

Missionary,

Rev. J. Franklin Cross, Hudson, O.

BURRELL STATION.

Francis Frazier and wife, Santee Agency, Neb.

PARK STREET CHURCH STATION, WHITE RIVER.

Louis De Coteau and wife, Sisseton Ag'cy Dak.

STANDING ROCK AGENCY, DAKOTA.

Superintendent and Missionary,

Rev. Geo. W. Reed, Springfield, Mass.

FORT YATES.

Missionaries,

Rev. Geo. W. Reed, Springfield, Mass.
Mrs. Geo. W. Reed, " "
Mrs. Sarah W. Devoll, M.D., Brookline, Mass.

GRAND RIVER NO. 1.

Missionaries,

Miss M. C. Collins, Keokuk, Iowa.
" Josephine Barnaby, New Haven, Conn.
Elias Gilbert,

GRAND RIVER NO. 2.

Adam Wakanna, Sisseton Agency.

FORT BERTHOLD AGENCY, DAKOTA.

Missionary,

Rev. C. L. Hall, Fort Berthold, Dak.

Teachers,

Mrs. C. L. Hall, Fort Berthold, Dak.
Miss Mary B. Benedict, No. Walton, N. Y.
Mr. L. E. Townsend, Fort Berthold, Dak.

Matron,

Miss Roanna F. Challis, Kampeska, Dak.

S'KOKOMISH AGENCY, WASH.

Missionary,

Rev. Myron Eells, S'kokomish, Wash.

NEW MEXICO.

SANTA FE.

Principal,

Mr. Elmore Chase, Jacksonville, Ill.

Matrons,

Mrs. Elmore Chase, Jacksonville, Ill.
Miss Mary W. Green, Philadelphia, Pa.

Teacher,

Miss Ida J. Platt, Santa Fé, N. M.

STATISTICS OF INDIAN WORK.

Churches	6
Church Members	401
Schools	18
Missionaries and Teachers	68
Theological Students	24
Normal Students	11
Grammar Grades	32
Intermediate Grades	120
Primary	495
Total, Pupils	658
Sunday-school Scholars	1,332

PRINCIPAL STATIONS.

Santee Agency, Nebraska. Pupils 178; Sunday-school scholars, 241.
Oahe, South Dakota. Pupils, 55; Sunday-school scholars, 580.
Standing Rock Agency, North Dakota.
Rosebud Agency, South Dakota.
Fort Berthold, North Dakota. Pupils, 37; Sunday-school scholars, 53.
Santa Fe, N. M. Pupils, 31.
S'kokomosh, Washington. Church members, 81; Sunday-school scholars, 100.

* Deceased.
† Supported by Society for the Propagation of the Gospel among Indians.
‡ Supported by native missionary societies.
§ Paid by the people.

OUT-STATIONS.

1. Fort Pierre out-station, 25 miles from Agency.
2. Hope out-station, opposite Fort Sully, 10 miles from Agency.
3. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
4. Cheyenne River out-station 2, about 20 miles west-north-west of Agency, 5 miles from Cheyenne River.—(not occupied).
5. Cheyenne River out-station 3, about 21 miles from Agency, 1 mile from 2, and on other side of the Cheyenne River.
6. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
7. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4.
8. Cheyenne River out-station 6, 65 miles west of Agency on Cheyenne River, and 5 miles from out-station 5.
9. Cheyenne River out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.
10. Park Street Church station on White River, 65 miles north-west from the Rosebud Agency, and 100 miles south-west of Oahe.
11. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe.
12. Grand River 2, 4 miles west of Grand River 1.
13. Hope Station, on Moreau River.
14. Preaching Station, Creek Mission near Santee.
15. Ponca Mission.
16. Burrell Station.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Rev. S. H. Willey, D.D., Jacob S. Taber, Esq., Rev. F. B. Perkins, Geo. W. Marston, Esq.

DIRECTORS: Rev. George Mooar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. W. W. Scudder, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond, D.D. TREASURER: E. Palache, Esq.

Superintendent,

	Rev. William C. Pond, D.D.,	San Francisco, Cal.

Teachers,

Los Angeles,	Mrs. C. A. Sheldon,	Los Angeles, Cal.
" "	Miss Clara M. Watson,	" " "
" "	Chung Moi,	" " "
" "	Low Quong, Evangelist,	" " "
Marysville,	Miss M. A. Flint,	Marysville, Cal.
Oakland,	Miss L. F. Lamont,	Oakland, Cal.
"	Yong Gin,	" "
Oroville,	Miss Zilla Deuel,	Oroville, Cal.
Petaluma,	Mrs. M. H. Colby,	Petaluma, Cal.
Riverside,	Mrs. J. G. Kyle,	Riverside, Cal.
"	Lue D. Lune,	" "
Sacramento,	Mrs. Rilla Carrington,	Sacramento, Cal.
"	Chin Toy,	" "
San Buenaventura,	Miss E. M. Peck,	San Buenaventura, Cal.
San Diego,	Miss M. M. Elliott,	San Diego, Cal.
" "	Quon Neuey,	" " "
San Francisco.—*Central*,	Miss J. S. Worley,	San Francisco, Cal.
" " "	Mrs. M. A. Green,	" " "
" " "	Miss Rosa E. Lamont,	" " "
" " "	Miss Violet W. Lamont,	" " "
" " "	Jee Gam,	" " "
" " —*Barnes*,	Mrs. H. A. Lamont,	" " "
" " "	Wong Gam,	" " "
" " —West,	Miss F. N. Worley,	" " "
" " "	Chin Gaing,	" " "
Santa Cruz,	Miss Mary L. Perkins,	Santa Cruz, Cal.
" "	Hong Sing,	" " "
Stockton,	Mrs. M. H. Langdon,	Stockton, Cal.

STATISTICS OF CHINESE WORK.

Schools	16
Missionaries (10 of them Chinese)	35
Pupils	1,380
Confessed conversion during the year	40

REVIEW OF THE YEAR.

BY REV. WM. C. POND, D.D.

Our fiscal year ended August 31st. To a stranger looking on as I close its accounts, there might be nothing visible but an array of figures "dry as dust." But if that on-looker could count the heart-beats, as I draw near to making up the balance, could watch the rising tide of feeling, could hear the out-burst of thanksgiving sounding through the chambers of the soul, and now and again breaking the silence of my study with the cry:—"What shall I render unto the Lord for all his benefits?" he would realize that there was something in those figures not so very dry. *All bills paid*, and even a balance much larger than usual left to help out the too scant resources of the new year! I find myself saying again and again: "How can this be?" It looked so dark four months ago; it looks so bright to-day. God has answered prayer, has been true to his promise, has changed to blessing the stress that we were under by placing thus upon our work the seal of his own and his people's approbation.

Sixteen missions have been in operation during the year, all but three of them for the entire twelve months. Thirty-five workers have been employed, ten of whom have been Chinese brethren. The months of labor aggregate 354.

The total number who have been enrolled as pupils in our schools is 1,380. This is larger by 249 than the enrollment of the previous year, and by 336 than that of the year before. The *average* membership month by month was in the aggregate, 523; the average attendance, 319. These numbers are also in excess of the corresponding ones in several previous years. Among these members of our schools, there are 211 that profess to have ceased from idolatry, and 150 who are believed to be true disciples of Christ. I cannot now state the exact number who have professed conversion during the year, but I believe it to be about *forty*. If so, the total number who have declared themselves to be Christians and have been accepted as such by our brethren, is more than 750.

At San Buenaventura the new mission house, finished several months ago, gives great satisfaction. It is not the property of the Mission, but has been built for it and is rented to us at cost. We can rely upon the use of it as long as the work continues in that place,—that is, if the building lasts so long. We were paying $12.00 per month for a low, ill-located and ill-built, untidy shanty, yet the best place that could be had. We now pay

$8.00 per month for a neat, commodious building which furnishes not only an attractive school-room, but living rooms also, for which our brethren pay a small rent, and thus make for themselves something very like a Christian home. Four of these brethren were recently baptized and received to the Congregational Church.

The new mission house in Oakland we hold by the same tenure as that at San Buenaventura. It could not be better located, is a very neat structure, substantial also, and planned expressly for our work. It, too, is rented to us at cost.

The expenditures for the year ending August 31, 1889, have been as follows:

For salaries of Superintendent (nine months), teachers and Chinese helpers	$7,654.55
Rents of mission houses	2,464.00
Incidental expenses	900.45
Total	$11,019.00

The expense for salaries, it will be seen, averages for each worker $21.62 per month. The incidental expenses include fuel and lights, furniture for newly-opened mission houses, traveling expenses of the Superintendent and the evangelist helpers, printing, etc., etc.

The resources have been as follows:

Appropriation from the A. M. A	$7,100.00
Offerings made directly to the Treasury of the Mission as an Auxiliary of the A. M. A.	4,130.65
Total	$11,230.65

This shows a balance in hand of $211.65.

The offerings received at the Auxiliary treasury have been classified as follows:

From local missions	$1,559.00
" Churches in California	1,129.15
" Individuals in California	850.00
" Eastern friends	592.50
Total	4,130.65

The expenditures have been $11,019, of which more than $1,600 came from the Chinese themselves, while their offerings for mission work in China and the expenses met by themselves in connection with Christian work in California would show a giving on their part of at least $2,500 during the year. Surely we do well to "thank God and take courage."

TREASURER'S REPORT OF AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1889.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department, appropriated	$1,228 73	
" " " paid by Income	2,171 27	
" " " Special	20 00	
		$3,420 00
Washington, D. C. Plymouth Congregational Church:		
Salary of Minister		200 00
Washington, D. C. Lincoln Mission:		
Salary of Minister and Lady Missionary		1,200 00
Hampton Institute, Virginia:		
Salary of Minister, in part	500 00	
Specials	209 74	
		709 74
Wilmington, N. C. Gregory Institute:		
Salary of Minister and 9 Teachers	3,040 76	
General Expenses (paid as Tuition $1,207 90)	2,139 82	
		5,180 58
Raleigh, N. C.:		
Salary of Minister and Special Missionary		902 44
Dudley, N. C.:		
Salary of Minister	508 31	
General Expenses	87 50	
		595 81
McLeansville, N. C.:		
Salary of Minister and 2 Teachers	778 83	
General Expenses	18 45	
		797 28
Beaufort, N. C.:		
Salary of Minister and 2 Teachers (paid as Tuition $186 80)	629 72	
Furniture and Repairs	123 65	
		753 37
Strieby, N. C.:		
Salary of Minister and Teacher		590 00
Troy, N. C.:		
Salary of Teacher ($1.35 paid as Tuition)	341 66	
General Expenses	1 35	
		343 01
Oaks, N. C.:		
Salary of Minister and Teacher		560 00
Pekin, Nalls, Hillsboro and Kittrell, N. C.:		
Salary of Minister and 2 Teachers	530 45	
General Expenses	16 05	
		546 50
Melville, N. C.:		
Salary of Minister		60 00
Charleston, S. C. Avery Institute:		
Salary of Minister and 10 Teachers	3,416 80	
Furniture and Repairs	124 60	
General Expenses (paid as Tuition $1,966 47)	1,676 32	
		5,217 72
Greenwood, S. C. Brewer Normal School:		
Salary of Minister and 2 Teachers	600 00	
General Expenses	149 71	
		749 71
Atlanta University, Georgia:		
Specials		934 95
Atlanta, Ga. Storrs School:		
Salary of Minister, 11 Teachers and Special Missionary	3,337 14	
Furniture and Repairs	557 99	
General Expenses (paid as Tuition $2,438 74)	3,219 82	
Claim on Storrs School Property	1,000 00	
		8,114 95
Macon, Ga. Ballard Normal School:		
Salary of Minister and 10 Teachers	3,158 14	
Furniture and Repairs	329 06	
Land	1,000 00	
School Building	9,440 00	
Girls' Dormitory	6,010 78	
General Expenses (paid as Tuition $2,183 15)	2,244 11	
Slater Fund	500 00	
		22,682 09

Savannah, Ga. Beach Institute:		
Salary of 8 Teachers	1,946 11	
Furniture and Repairs	729 96	
General Expenses (paid as Tuition $1,557 14)	1,883 23	
		4,559 30
Thomasville, Ga. Connecticut Industrial School:		
Salary of 7 Teachers	1,950 68	
Furniture	346 72	
General Expenses (paid as Tuition $576 75)	1,718 08	
		4,015 48
Athens, Ga.:		
Salary of Minister and Teacher		640 00
McIntosh, Ga. Dorchester Academy:		
Salary of Minister and 4 Teachers	1,199 97	
General Expenses (paid as Tuition $238 60)	275 41	
		1,475 38
Marietta, Ga.:		
Salary of Minister		305 00
Byron, Ga.		
Church Building	350 00	
Salary of Minister	240 00	
		590 00
Woodville, Ga.:		
Salary of Minister and Teacher	500 00	
Repairs	150 00	
		650 00
Cypress Slash, Ga.:		
Salary of Minister and Missionary		522 70
Marshallville, Ga.:		
Salary of Teacher		160 00
Milford, Ga.:		
Salary of Minister		366 15
St. Augustine, Fla.:		
Salary of 2 Teachers (paid as Tuition $450 00)	695 00	
General Expenses	4 49	
		699 49
Orange Park, Fla.:		
Salary of Minister		625 00
Talladega, Ala., College:		
Salary of President, Minister and 16 Teachers	9,825 05	
Furniture and Repairs	279 12	
Agricultural Department	1,712 82	
General Expenses (paid as Tuition $1,174 53)	4,514 72	
Slater Fund	1,400 00	
		17,731 71
Mobile, Ala. Emerson Institute:		
Salary of Minister and 9 Teachers	2,876 19	
Furniture and Repairs	205 68	
General Expenses (paid as Tuition $1,444 60)	1,487 14	
		4,569 01
Kymulga, Ala.:		
Salary of Minister		50 00
Shelby and Childersburg, Ala.:		
Salary of Ministers	300 00	
General Expenses	2 60	
		302 60
Anniston, Ala.:		
Salary of Minister		420 00
Lawsonville and Cove, Ala.:		
Salary of Minister		135 00
Jenifer and Ironaton, Ala.:		
Salary of Minister		360 00
Nat, or Bending Oaks, Ala.:		
Church Building		500 00
Birmingham, Ala.:		
Land	3220 75	
Salary of Minister	538 65	
		3,759 40
Montgomery, Ala.,		
Salary of Minister	647 10	
General Expenses	12 40	
		659 50
Selma, Ala.:		
Salary of Minister and Special Missionary	828 38	
General Expenses	267 79	
		1,096 17

Marion, Ala. Normal School:		
Salary of Minister and 5 Teachers	1,983 33	
Furniture and Repairs	507 82	
General Expenses (paid as Tuition, $550 52)	1,034 85	
		3,526 00
Athens, Ala.:		
Salary of Minister and 4 Teachers	1,369 90	
General Expenses (paid as Tuition 499 85)	697 62	
		2,067 52
Florence, Fort Payne and Pine Hill, Ala.:		
Salary of Minister and Teacher	525 00	
Church Building, Pine Hill	100 00	
		625 00
New Decatur, Ala.:		
Salary of Minister	100 00	
Church Building	1,289 04	
General Expenses	37 50	
		1,426 54
Alco, Ala.:		
Salary of Minister		60 00
Nashville, Tenn. Fisk University		
Salary of President, Minister and 17 Teachers	12,230 70	
Dormitory and School Furniture	4,456 65	
General Expenses (paid as Tuition $5,170 52)	5,560 17	
Slater Fund	2,000 00	
Claim on Property	8,000 00	
		32,247 52
Howard Chapel:		
Salary of Minister		517 00
Jackson St. Church:		
Salary of Minister		476 85
Robbins, Tenn.:		
Salary of Minister and Teacher (paid as Tuition $6 90)		618 45
Jonesboro, Tenn. Warner Institute:		
Salary of Minister and 3 Teachers	1,057 23	
Furniture and Repairs	73 02	
General Expenses (paid as Tuition and public fund $403 22)	837 96	
		1,967 21
Crossville, Tenn.:		
Salary of Minister and 2 Teachers	633 63	
Church Building	300 00	
		933 63
Knoxville, Tenn.:		
Salary of Minister	440 00	
Repairs	59 00	
		499 00
Memphis, Tenn. Le Moyne Institute:		
Salary of 12 Teachers	3,663 06	
Furniture and Repairs	1,035 59	
General Expenses (paid as Tuition $3,601 20)	3,126 11	
Slater Fund, Industrial Department	1,299 99	
		9,124 75
Chattanooga, Tenn.:		
Salary of Minister		165 00
Grand View, Tenn.:		
Salary of General Missionary and Expenses	1,696 05	
Salary of Minister and 2 Teachers	1,619 21	
Jewett Memorial Building (Special)	965 77	
General Expenses (paid as Tuition $304 92)	290 50	
		4,571 53
Jellico, Tenn.:		
Salary of General Missionary and 2 Teachers (paid as Tuition, $305 18)	1 805 36	
General Expenses	37 50	
		1,842 86
Pleasant Hill, Tenn.:		
Salary of Minister and 3 Teachers	1,615 59	
Dormitory Building	4,839 17	
General Expenses (paid as Tuition $146 20)	441 40	
		6,896 16
Sherwood, Tenn.:		
Salary of Minister and 2 Teachers (paid as Tuition $448 00)	1,470 16	
General Expenses	186 05	
		1,656 21
Goodlettsville, Tenn.:		
Salary of Minister		171 00
Pine Mountain, Tenn.:		
Salary of Minister	55 00	
Church Building	200 00	
		255 00

Deer Lodge, Tenn.:		
Salary of Minister and Teachers (paid as Tuition $37 75)	327 61	
Church Building	460 00	
		787 61
Genesis, Tenn.:		
Salary of Teacher (paid as Tuition $9 49)	102 35	
General Expenses	7 00	
		109 35
Lexington, Ky. Normal School:		
Salaries of 7 Teachers	1,477 60	
Furniture and Repairs	91 41	
General Expenses (paid as Tuition $1,682 86)	2,182 18	
Chandler School Building	7,883 22	
		11,634 41
Williamsburg, Ky. Academy:		
Salary of Minister and 6 Teachers	2,516 40	
Furniture and Repairs	347 61	
General Expenses (paid as Tuition $605 38)	2,236 89	
Purchase of Land	1,800 00	
Removal of Building	500 00	
		7,400 90
Louisville, Ky.:		
Salary of Minister, Special Missionary and Teacher	1,194 29	
General Expenses	125 00	
		1,319 29
Rockland, Ky.:		
Salary of Teacher		40 00
Woodbine, Ky.:		
Salary of Minister and Teacher	565 29	
General Expenses (paid as Tuition $46 90)	68 66	
		633 95
Berea College, Ky.:		
Income and Specials		255 20
Orlando, Ky.:		
Salary of Teacher		100 00
Grayhawk, Ky.:		
Salary of Minister		75 00
Topeka, Kan.:		
Salary of Minister		500 00
Lawrence, Kan.:		
Salary of Minister		390 00
Little Rock, Ark.:		
Salary of Minister		180 00
Tougaloo University, Miss.:		
Salary of President and 14 Teachers	7,667 24	
Furniture and Repairs	2,102 93	
General Expenses Boarding and School Department (paid as Tuition $989 80; State appropriation $1,500)	4,031 12	
Girls' Dormitory (Repairs)	4,800 00	
Slater Fund	1,500 00	
		20,101 29
Columbus, Miss.:		
Salary of Minister		125 00
Meridian, Miss.:		
Salary of Minister	570 00	
Church Loan	600 00	
General Expenses (paid as Tuition $413 40)	460 15	
		1,630 15
Jackson, Miss.:		
Salary of Minister		443 00
New Orleans, La. Straight University:		
Salary of President, Ministers and 15 Teachers	6,329 17	
Furniture and Repairs	1,483 34	
General Expenses (paid as Tuition $2,606 45)	4,796 28	
Slater Fund	1,300 00	
		13,908 79
New Orleans, La. Central Congregational Church:		
Salary of Minister		399 96
New Orleans, La. Morris Brown Church:		
Salary of Minister		120 00
New Orleans, La. Spain Street Church:		
Salary of Minister	120 00	
Repairs	100 00	
		220 00

New Iberia, La.:			
Salary of Minister		140 00	
Belle Place, La.:			
Salary of Minister		120 00	
Hammond, La.:			
Salary of Minister	502 60		
Church Building	600 00		
		1,102 60	
Austin, Tex. Tillotson Institute:			
Salary of President and 10 Teachers	5,115 67		
Furniture and Repairs	1,215 05		
General Expenses (paid as Tuition $1,374 12) Boarding and School Departments	2,276 22		
Amount set out for New Building	950 00		
Slater Fund	900 00		
		10,456 94	
Dodd, Tex.:			
Salary of Minister and Teacher	264 45		
General Expenses	11 40		
		275 85	
Helena, Tex.:			
Salary of Minister		360 00	
Corpus Christi, Tex.:			
Salary of Minister		350 00	
Paris, Tex.:			
Salary of Ministers		535 90	
Dallas, Tex.:			
Salary of Minister	330 00		
Fence	16 18		
		346 18	
Roxton, Tex.:			
Church Building		55 00	
Specials for Freedmen		700 00	
Salary of Field Superintendent Rev. F. E. Jenkins	1,500 00		
Traveling Expenses	959 79		
		2,459 79	
Salary of Field Superintendent Prof. E. S. Hall (11 months)	1,375 00		
Traveling Expenses	1,078 93		
		2,453 93	
Expressage, Printing, Rent, etc		4,456 48	
Insurance Fund		3,500 00	
			255,083 84
The Chinese.			
Salary of Superintendent and Teachers	8,606 75		
Rent Mission Buildings	2,464 00		
		11,070 75	11,070 75
The Indians.			
Santee Agency:			
Salary of Superintendent and Missionaries	7,657 89		
General Expenses, Boarding and Industrial Departments, including Upper Ponca and Burrell Station	16,499 80		
Whitney Hall, additional	500 00		
		24,657 69	
Oahe, Cheyenne, White River and Moreau River Agencies:			
Salary of Superintendent, Missionaries and Native Helpers	3,471 76		
General Expenses of Oahe Out Stations	4,296 01		
Grand River Agency:			
Salary of Missionary and Expenses	653 03		
Standing Rock, Monroe Station:			
Salary and Expenses of Missionary and Assistants	2,453 64		
Hospital Expenses	609 08		
		10,483 52	
Special Fund for Darling Station, in part		900 00	
Special Fund for Remington Station, in part		700 00	
Rosebud Agency:			
Salary of Superintendent and Assistant and Expenses		1,139 58	
Fort Berthold:			
Salary of Superintendent and Missionaries	2,297 47		
General Expenses	3,170 36		
Frame Building	300 00		
		5,767 83	
Amount forward		$43,648 62	$266,154 59

Amount brought forward		$43,648 62	$266,154 59
Insurance Fund:			
For Dakota Mission		350 00	
Skokomish Mission:			
Salary of Minister		525 00	
Santa Fé, N. M. University of New Mexico, Industrial Department:			
Salary of Superintendent and Missionaries		2,581 58	
Salary of Rev. C. W. Shelton, Financial Secretary	2,500 00		
Traveling Expenses	$852 23		
Postage	60 91		
Clerk Hire	139 70		
Office Stationery, Rent, etc	59 20		
	1,112 04	3,612 04	
Traveling, Publication and Incidental Expenses		1,063 76	
			51,781 00
Foreign Missions.			
Superintendent, Missionaries, Etc., for Mendi Mission:			
Income paid to A. B. C. F. M		4,754 22	
Support of Aged Missionary, Jamaica, W. I		250 00	
			5,004 22
Publications.			
American Missionary (23,200 Monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members, Donors, etc	$6,489 48		
Less amount received from subscribers	$798 35		
Advertising	936 70		
	1,735 05		
	4,754 43		
Annual Reports, 1,500 copies	231 46		
Life Certificates	121 50		
Clerk Hire	755 00		
Pamphlets, Circulars, etc	920 28		
Report of Annual Meeting, 5,000 Providence Journals	400 00		
Incidentals	47 64		
			7,230 31
Agencies.			
WOMAN'S BUREAU:			
Miss D. E. Emerson, Secretary		1,000 00	
Pamphlets, Circulars, Stationery, etc		361 74	
			1,361 74
EASTERN DISTRICT, Boston Office:			
Rev. C. J. Ryder, District Secretary		2,500 00	
Traveling Expenses		388 32	
Clerk Hire for District Secretary		585 00	
Rent and Heating of Rooms		686 25	
Pamphlets, Printing, Postage, Stationery, Expressage, etc		430 02	
			4,589 59
WESTERN MIDDLE DISTRICT, Cleveland Office:			
Rev. C. W. Hiatt, District Secretary (part of year)		979 15	
Traveling Expenses		200 52	
Rent, Postage, etc		66 66	
			1,246 33
WESTERN DISTRICT, Chicago Office:			
Rev. J. E. Roy, D.D., District Secretary		2,500 00	
Traveling and Incidental Expenses		966 47	
Clerk Hire for District Secretary		540 00	
Rent, Printing, Postage, Stationery, Expressage, etc		923 67	
Rev. C. H. McIntosh, Agent		713 33	
Traveling and Incidental Expenses		553 50	
			6,196 97
Administration.			
Rev. M. E. Strieby, D.D., Corresponding Secretary		3,500 00	
Rev. A. F. Beard, D.D., Corresponding Secretary		3,500 00	
Clerks for Corresponding Secretaries		1,355 00	
H. W. Hubbard, Treasurer		3,000 00	
Clerk for Treasurer		1,150 00	
			12,505 00
Amount forward			$356,069 75

Amount brought forward			$356,069 75
Miscellaneous.			
Rent	1,600 00		
Care of Rooms	419 00		
Books and Stationery	280 79		
Fuel and Light	90 23		
Rent of Safe Deposit Boxes	110 00		
Postage	930 91		
Clerk Hire	724 00		
Traveling Expenses	598 00		
Office Furniture, Expressage, Telegrams, etc	788 50		
		5,541 43	
Annual Meeting		577 05	
Wills and Estates		3,385 07	
Annuity Account		407 93	
Amount Refunded, sent to Treasurer by mistake		122 77	
		$366,104 00	
Debt, September 30, 1888		5,641 21	
		$371,745 21	
Balance in hand, September 30, 1889		4,471 67	
		$376,216 88	

RECEIPTS.

From Churches, Sabbath Schools, Missionary Societies and Individuals	$189,299 57	
Estates and Legacies	114,020 41	
Income Sundry Funds	10,947 26	
Tuition and Public Funds	34,126 69	
Rent	506 36	
United States Government, for Education of Indians	16,408 85	
Slater Fund, paid to Institutions	8,899 99	
Sale of Property	2,007 75	
		$376,216 88

3. *Fisk University, Nashville, Tenn.*

Chartered in August, 1867.

Board of Trustees.—Gen. Clinton B. Fisk, St. Louis, Mo., President; Rev. H. S. Bennett, Nashville, Tenn., Secretary; George L. White, Esq., Nashville, Tenn., Treasurer; Rev. E. M. Cravath, New-York City; Rev. M. E. Strieby, New-York City; Hon. John Eaton, Jr., Washington, D. C.; Hon. John Lawrence, Nashville, Tenn.; John J. Cary, Esq., Nashville, Tenn.; Enos Hopkins, Esq., Nashville, Tenn.

Executive Committee.—Prof. A. K. Spence, Chairman; George L. White, Esq.; Enos Hopkins, Esq.

Advisory Committee.—Abram Smith, Esq., Nashville, Tenn.; Rev. Page Tyler, Memphis, Tenn.; Richard Harris, Esq., Pulaski, Tenn.; Rev. W. W. Mallory, Memphis, Tenn.; Prof. J. H. Barnum, Memphis, Tenn.; Rev. E. O. Tade, Chattanooga, Tenn.; Rev. William Howell, Knoxville, Tenn.

Instructors and Managers.—Prof. Adam K. Spence, M.A.; Rev. H. S. Bennett, M.A.; George L. White, Esq.; Miss Helen C. Morgan, B.A.; Austin H. Burr, B.A.; H. W. Hubbard, M.S.; Miss Henrietta Matson, Miss Celia E. Burr, Miss Mary C. Day, Miss Emma E. Cross, Miss Ella Sheppard, Miss Rebecca Massey, Miss Sarah M. Wells, Miss Mary L. Santley.

Summary of Students.—College Course: Gentlemen, 2, Ladies, 2—4. Preparatory Course: Gentlemen, 30, Ladies, 6—36. Normal Course: Gentlemen, 27, Ladies, 18—45. Theological Class, 5. Model School: Class A, 97, Class B, 188—285. Total, 375; deduct for those reckoned twice, 5, leaving a total of 370.

Prof. A. K. Spence reports as follows:

"The history of Fisk University, for the scholastic year 1871–72, is especially marked by the development of its courses of study, by the efforts of the Jubilee Singers to gain funds for its use, and the appointment of a corps of professors.

"As to the first of these, there are now established the following courses of study, leaving law and medicine yet to be provided for: A college classical course of four years, with college preparatory course of three years, making unitedly as thorough a curriculum of studies as is usually found in American colleges. Two Normal courses of two years each; the first of which embraces only common-school studies, with the addition of professional instructors, and prepares the pupil to teach common-schools; and the second of which, commencing where the first ends, gives instruction in the sciences, higher mathematics, etc. A theological course of three years, which may be pursued at the same time with other studies, and model schools, A and B, requiring each about two years for their completion, and preparing the pupil for the higher courses. Besides these courses, instruction is given in bookkeeping, music, both vocal and instrumental, and gymnastics.

"As to the 'Jubilee Singers,' the facts are as follows: At their annual meeting in June, 1871, the Board of Trustees, jointly with the Field-Secretary of the A. M. A., instructed Mr. George L. White, Treasurer and Musical Director of the University, to keep a company of the students of the institution under musical training during the summer vacation. Should circumstances seem to favor, they were to give concerts the coming year for the benefit of the University. When the concert season came, in the autumn, the question was, Do the circumstances favor? It seemed difficult to answer. Judicious and true friends were divided in their opinion, the majority, apparently, being opposed. But there were the young people who had spent their vacation in preparation, and there was the money already expended by the institution for them. There, too, were the lines of hospital buildings fast going to decay, in which teachers and scholars could not long shiver through the chill winter. Fisk University had come to the Red Sea of its history. Should it go forward? It did, and the waves parted before it.

"In justice, it must be said that, humanly speaking, without the courage, determination, and faith of Mr. George L. White, the Jubilee Singers would never have gone forth.

"It was a day of doubt and misgiving when that little company left us on their uncertain mission. They were not then the well-known 'Jubilee Singers,' but an unknown troupe without a name, and who were mentioned in a leading newspaper as 'Negro Minstrels, calling themselves Christians.' After purchasing provisions sufficient to supply the Home for a few days, every dollar had to be taken to get the singers across the Ohio River.

"Then came the terrible fire at Chicago, and all sympathy and aid went to the sufferers there. For some weeks just enough of success was given to answer the prayer so often sung by them in their own sweet, wild music:

'O Lord, O my Lord, O my good Lord!
Keep me from sinking down;'

but not enough as yet even to replace the funds used to put them into the field.

"So, too, at the institution, the oft-repeated prayer, 'Give us this day our daily bread,' had a new significance. Many a time the last quarter of a dollar was paid for provisions, and yet the stern decision, *no more debt*, was adhered to. Was it too much to expect that the God who fed Elijah by the ravens would feed us and those under our care? *He did feed us;* not by a miracle, at least visible to human eyes, but by a kind ordering of his providence. When the trial had been long enough, the troupe soon refunded to the institution all they had cost it, and paid in addition all its indebtedness at the time they left it. The boarding department was already running on a cash, self-sustaining basis, and, at the end of the year, there were $20,000 deposited in the bank by the Jubilee Singers toward the erection of Jubilee Hall.

"'They that sow in tears shall reap in joy.'

"In regard to the school, the diminished attendance, as compared with the previous year, was in the primary grades, and not to be regretted, as it was the result of increased facilities to pursue their studies in the public schools of the city, which are in a flourishing condition. Many also of the advanced pupils had exhausted their means and taught school during the year with the hope of returning again. The good they had thus done, especially in the States of Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, and Kentucky, can not be estimated, while the people of these dark regions are crying for those who shall bring them light.

"At the last annual meeting of the Board of Trustees, the following professors were appointed, subject to ratification by the A. M. A.:

"A. K. Spence, M.A., Professor of Greek; Rev. H. S. Bennett, M.A., Professor of Rhetoric and Theology; George L. White, Esq., Professor of Music; Miss Helen C. Morgan, M.A., Professor of Latin; Henry W. Hubbard, M.A., Professor of Mathematics; Rev. F. A. Chase, M.A., Professor of Natural Science.

"These professors will meet the immediate wants of the institution. A professor of mental and moral science will be needed soon.

"Substantial progress has been made during the year in point of scholarship. Four were promoted to the sophomore class in college, and six to the freshman, while three graduated from the common-school normal course.

"The religious work has been less marked than that of the previous year, and yet not without its fruits. God's presence has been very sensibly felt continually at the chapel exercises, attended daily by all the members of the school, and in the devotions of the Home. During much of the time a daily prayer-meeting was held at noon for the pupils boarding in the city, and in the evening for those boarding in the institution. Many scenes of deep interest took place in these meetings. Conviction was generally long and painful, accompanied with many tears and groans and prayers. Frequently, individuals were so affected as to be unable to pursue their studies, and the downcast looks of some for weeks were a continual sorrow to us. Their joy and ours, when their sorrow was turned to joy, was correspondingly great. About twenty-five thought they passed from death unto life, and several of them have become most earnest Christians. One at once gave himself to the ministry, and entered the class in the Bible and in sermonizing. He has since decided to take a more thorough course of preparation. He

DANIEL HAND INCOME ACCOUNT.

RECEIPTS.

Income to September 30th, 1889		$36,999 71

PAYMENTS.

Wilmington, N. C.:		
Student Aid		$26 00
Chapel Hill, N. C.:		
Teacher	$100 00	
School Building and Land	856 87	
		956 87
Beaufort, N. C.:		
Student Aid	151 80	
Teachers, (2)	75 15	
School Building	780 00	
		1,006 95
Troy, N. C.:		
Teacher		133 40
Charleston, S. C.:		
Student Aid		25 00
Greenwood, S. C.:		
Student Aid		51 30
Phœnix, S. C.:		
Teacher	60 00	
School Building	150 00	
		210 00
Atlanta, Ga. Storrs School:		
Student Aid		65 25
Savannah, Ga.:		
Student Aid		25 00
Thomasville, Ga.:		
Student Aid	1,165 00	
School Building	550 00	
		1,715 00
McIntosh, Ga.:		
School Building and Land		1,223 57
Cuthbert, Ga.:		
Student Aid		50 00
Talladega, Ala.:		
Student Aid		1,400 00
Mobile, Ala.:		
Student Aid		91 75
Marion, Ala.:		
Student Aid		280 37
Athens, Ala.:		
Student Aid		100 00
Selma, Ala.:		
School Building Improvements		558 00
Nashville, Tenn.:		
Student Aid	1,489 62	
Teacher and School Supplies	763 66	
		2,253 28
Jonesboro, Tenn.:		
Student Aid		25 00
Memphis, Tenn.:		
Student Aid		100 00
Lexington, Ky.:		
Student Aid		
Teachers		175 59
Tougaloo, Miss.:		
Student Aid		1,600 00
Meridian, Miss.		
Teachers (3)		1,488 61
Amount forward		$13,560 94

Amount brought forward		$13,560 94	36,999 71
New Orleans, La.:			
Student Aid	1,500 00		
School Buildings and Land	4,400 00		
		5,900 00	
Austin, Tex.:			
Student Aid		850 21	
		$20,311 15	
Balance in Metropolitan Trust Co.		15,000 00	
Baalnce in Chemical National Bank		1,688 56	
			$36,999 71

ENDOWMENT FUNDS RECEIVED DURING THE YEAR 1888-89.

The Daniel Hand Fund for the Education of Colored People, Securities received, face value	$1,000,894 25	
Foltz Endowment Fund, Estate of Rev. Benjamin Foltz (Balance)	500 00	
		$1,001,394 25

SUMMARY OF RECEIPTS FOR THE YEAR 1888-89.

For Current Work		
Income from Daniel Hand Fund	$376,216 88	
Foltz Endowment Fund	36,999 71	
	500 00	
		413,716 59

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1889, with the vouchers, and find the same correct, as stated in above accounts.

New York, October 23, 1889.

PETER MCCARTEE, }
CHARLES P. PEIRCE, } Auditors.

Summary of Receipts During the Year 1888-1889.

Maine.		
Donations		$5,829 73
New Hampshire.		
Donations	$4,235 38	
Estates	3,677 50	
		7,912 88
Vermont.		
Donations	8,487 03	
Estates	1,126 00	
		9,613 03
Massachusetts.		
Donations	68,797 09	
Estates	32,309 75	
		101,106 84
Rhode Island.		
Donations		3,609 34
Connecticut.		
Donations	29,089 08	
Estates	7,281 37	
		36,370 45
New York.		
Donations	29,030 77	
Estates	55,929 08	
		84,959 85
New Jersey.		
Donations		2,479 53
Pennsylvania.		
Donations		754 01
Maryland.		
Donations		170 72
District of Columbia.		
Donations		310 36
Ohio.		
Donations	6,351 73	
Estates	1,851 00	
		8,202 73
Indiana.		
Donations		123 00
Illinois.		
Donations	8,580 01	
Estates	7,903 47	
		16,483 48
Michigan.		
Donations	3,803 52	
Estates	242 24	
		4,045 76
Wisconsin.		
Donations	2,640 29	
Estates	2,500 00	
		5,140 29
Iowa.		
Donations	3,327 57	
Estates	150 00	
		3,477 57
Minnesota.		
Donations		2,346 72
Kansas.		
Donations	586 72	
Estates	116 66	
		703 38
California.		
Donations		3,882 74
Nebraska.		
Donations		620 01
Oregon.		
Donations	165 16	
Estates	800 00	
		965 16
Colorado.		
Donations		359 24
Missouri.		
Donations		842 30
Dakota.		
Donations		124 12
Washington.		
Donations		42 60
Territories.		
Donations	408 24	
Estates	133 34	
		541 58
Virginia.		
Donations		17 27
North Carolina.		
Donations		459 17
South Carolina.		
Donations		15 00
Georgia.		
Donations		85 55
Alabama.		
Donations		246 46
Tennessee.		
Donations		458 25
Mississippi.		
Donations		17 90
Louisiana.		
Donations		1 00
Kentucky.		
Donations		64 08
Arkansas.		
Donations		1 55
Florida.		
Donations		78 31
Texas.		
Donations		126 80
Foreign Countries.		
Donations		731 22
		303,319 98
Slater Fund		8,899 99
Income.		
Mendi Mission	4,754 22	
Fisk University	212 22	
Talladega College	1,582 96	
Straight University	626 59	
Atlanta University	575 00	
Howard University	2,171 27	
Le Moyne School	515 00	
Berea College	250 00	
General Endowment Fund	260 00	
		10,947 26
Tuition		34,126 69
Rents		506 36
U. S. Government		16,408 85
Sale of Property		2,007 75
		$376,216 88

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

(Organized September 3, 1846.)

	Years.	Current Receipts.		Years.	Current Receipts	Grand Totals.*
1.	1846-47	$11,328 27	21.	1866-67	$248,044 63	$334,452 59
2.	1847-48	17,095 74	22.	1867-68	268,908 13	304,094 13
3.	1848-49	21,982 96	23.	1868-69	312,016 96	366,212 75
4.	1849-50	25,159 56	24.	1869-70	300,563 90	420,769 03
5.	1850-51	34,535 47	25.	1870-71	277,948 51	366,824 82
6.	1851-52	30,826 29	26.	1871-72	242,553 23	329,938 93
7.	1852-53	41,695 14	27.	1872-73	275,101 48	345,277 03
8.	1853-54	47,693 82	28.	1873-74	278,695 84	349,914 96
9.	1854-55	53,273 00	29.	1874-75	195,123 00†	273,583 22
10.	1855-56	49,818 50	30.	1875-76	184,062 15	264,709 03
11.	1856-57	47,190 97	31.	1876-77	209,695 26	306,099 95
12.	1857-58	39,743 56	32.	1877-78	195,601 65	257,092 75
13.	1858-59	50,511 76	33.	1878-79	215,431 17	334,450 67
14.	1859-60	64,474 08	34.	1879-80	187,480 02	290,101 81
15.	1860-61	47,828 92	35.	1880-81	243,795 23	529,046 23
16.	1861-62	47,062 60	36.	1881-82	297,584 45	510,113 94
17.	1862-63	57,404 68	37.	1882-83	312,567 29	474,409 14
18.	1863-64	95,395 83	38.	1883-84	287,594 19	407,831 70
19.	1864-65	134,181 18	39.	1884-85	290,894 06	419,813 17
20.	1865-66	253,045 98	40.	1885-86	335,704 20	466,353 71
			41.	1886-87	307,570 56	426,589 02
			42.	1887-88	320,953 42	414,196 16
			43.	1888-89	376,216 88	‡413,716 59
			43.	1888-89	(Daniel Hand Fund,	1,000,894 25

PLACES OF ANNUAL MEETINGS AND PREACHERS.

Year.	Place of Meeting.	Preacher.	Text.
1847	New York	No sermon	
1848	Hartford, Conn	Rev. G. W. Perkins	Mark 16: 15.
1849	Boston, Mass	Rev. David Thurston	Matt. 3: 10.
1850	Rochester, N. Y.	Rev. Charles B. Boynton	Matt. 10: 34.
1851	Cleveland, Ohio	Rev. J. Blanchard	John 20: 21.
1852	Bangor, Me	Rev. James B. Walker	1 John 4: 20.
1853	Worcester, Mass	Prof. Henry E. Peck	1 Cor. 9: 23.
1854	Bradford, Vt.	Rev. Silas McKeen	Rev. 6: 2.
1855	Chicago, Ill	Rev. James A. Thome	Acts 17: 22, 23.
1856	Fulton, N. Y.	Rev. William W. Patton	Matt. 5: 14.
1857	Mansfield, Ohio	Rev. L. A. Sawyer	Mark 16: 15, 16.
1858	Worcester, Mass.	Rev. Stephen Thurston	Luke 2: 14.
1859	Chicago, Ill.	Rev. G. B. Cheever, D.D.	Isaiah 62: 1, 10.

*The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

†Exclusive of receipts for board from this date.

‡ From this date the grand total does not include the items specified above, but does contain the income from the Daniel Hand Fund and endowment money.

Year.	Place of Meeting.	Preacher.	Text.
1860	Syracuse, N. Y	Rev. John Morgan, D.D	Matt. 28: 18-20.
1861	Norwich, Conn	Rev. C. B. Boynton, D.D	Luke 4: 18.
1862	Oberlin, Ohio	Rev. S. Wolcott	Haggai 2: 7.
1863	Hopkinton, Mass	Rev. J. Blanchard	Rev. 6: 2.
1864	New Haven, Conn	Rev. J. P. Thompson, D.D.	Rom. 16: 25-27.
1865	Brooklyn, N. Y	Rev. E. N. Kirk, D.D	Acts 17: 26.
1866	Galesburg, Ill	Rev. H. M. Storrs, D.D	Luke 13: 18, 19.
1867	Homer, N.Y	Rev. E. B. Webb, D.D	Matt. 28: 18, 19.
1868	Springfield, Mass	Rev. John Todd, D.D	Psalm 68: 31.
1869	Mt. Vernon, Ohio	Rev. J. M. Sturtevant	Matt. 3: 10.
1870	Lawrence, Mass	Rev. Henry Ward Beecher	Address.
1871	Hartford, Conn	Rev. H. M. Scudder, D.D	John 8: 32.
1872	Racine, Wis	Rev. E. P. Goodwin	Luke 16: 8.
1873	Newark, N. J	Rev. W. M. Taylor, D.D.	Luke 10: 37.
1874	Clinton, Iowa	Rev. G. F. Magoun, D.D	Acts 17: 26, 27.
1875	Middletown, Conn	Rev. W. M. Barbour, D.D	1 Cor. 13: 8.
1876	Fitchburg, Mass	Rev. N. J. Burton, D.D	Psalm 126: 6.
1877	Syracuse, N. Y	Rev. F. A. Noble, D.D	Eph. 4: 25.
1878	Taunton, Mass	Rev. S. E. Herrick, D.D	1 Peter 2: 9.
1879	Chicago, Ill	Rev. R. S. Storrs, D.D	Psalm 118: 23.
1880	Norwich, Conn	Rev. Alex. McKenzie, D.D	Ex. 2: 9.
1881	Worcester, Mass	Prof. C. D. Hartranft	Matt. 26: 27.
1882	Cleveland, Ohio	Rev. C. L. Goodell, D.D	Matt. 28: 18.
1883	Brooklyn, N. Y	Rev. J. L. Withrow, D.D	Luke 9: 24.
1884	Salem, Mass	Rev. George L. Walker, D.D.	Eph. 2: 14.
1885	Madison, Wis	Rev. Reuen Thomas, Ph.D.	Jer. 18: 1.
1886	New Haven, Conn	Rev. Alex. McKenzie, D.D.	Matt. 25: 34-36.
1887	Portland, Me	Rev. A. J. F. Behrends, D.D.	Jude 1: 3.
1888	Providence, R. I.	Rev. Arthur Little, D.D.	Isaiah 6: 1-8.
1889	Chicago, Ill	Rev. R. R. Meredith, D.D.	Isaiah 42: 1-4.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		Death or Resignation.
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. W. B. Washburn, LL.D.,	1887
1888	Rev. Wm. M. Taylor, D.D..L.LD.	

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1862	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1868
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D.D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865

Election.		Death or Resignation.
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D.D.,	1883
1864	A. H. Porter, Esq.,	1859
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D.,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D.D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D. D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks	1883
1869	Hon. E. S. Tobey,	1875
1882	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D.D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D.,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.,	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1883
1874	Hon. J. B. Grinnell,	1883
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1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
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1876	J. M. Pinkerton, Esq.,	1881
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1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. J. R. Shipherd,	1868

Election.		Death or Resignation.
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1887	James Powell, D.D.,	1887
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1859	Anthony Lane, Esq.,	1862
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1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
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1846	William E. Whiting, Esq.,	1872
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1879	Edgar Ketchum, Esq.,	1881
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1884	J. E. Rankin, D.D.	
1885	E. L. Champlin, Esq.	
1886	J. W. Cooper, D.D.	
1888	A. J. Lyman, D.D.	

BRIEF HISTORY.

The American Missionary Association was formed in 1846, its distinctive characteristic being freedom from all complicity with slavery and caste.

The object as stated in its constitution is, "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

It began its work in Foreign Missions in Africa, Siam, Sandwich Islands, West Indies; and its work in our own country, in the Western States and among the Indians.

In 1848, it began work in the South among whites and blacks, although attended with great opposition and danger.

In 1852, it undertook to reach the Chinese in California, the plans ripening in 1870 to successful work.

In 1861, during the civil war, it began the enlargement of work in the South, which has been marked by steady progress and success.

In 1882, it transferred its Foreign Missions and enlarged its Indian work by receiving the Indian Missions of the American Board.

The work of the American Missionary Association is therefore at present among the Chinese in California, the North American Indians and the needy classes of our Southern States.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Aldrich, Alice M., Pascoag, R. I.
Allen, David A., Ellsworth, Ohio.
Allen, Miss E. L., Leominster, Mass.
Allen, Mrs. Fred, Boston, Mass.
Allen, Miss Genevieve, Clinton, Mass.
Allen, J. B., Dover, Ill.
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Atwater, James M., New Haven, Conn.
Austin, Frederick E., Taunton, Mass.
Avery, Miss Elizabeth C., Cleveland, Ohio.

Baldwin, Mrs. Sarah H., South Canterbury, Conn.
Barber, Rev. Clarence H., Manchester, Conn.
Barker, Elmer J., Crown Point, N. Y.
Barnes, Chester G., Neponset, Mass.
Barnum, Miss E. J., Cleveland, Ohio.
Bartlett, Mrs. Emma M., Worcester, Mass.
Bates, Miss Edith, Philadelphia, Penn.
Bates, Mrs. Theodore M., Cleveland, Ohio.
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Beach, Miss Hattie M., Meriden, Conn.
Beazley, Rev. Theophilus, Sturbridge, Mass.
Beardsley, Miss Martha, West Winsted, Conn.
Bennison, Samuel, Kewanee, Ill.
Berger, Mrs. Martin L., Cleveland, Ohio.
Berry, Sarah A., Danvers, Mass.
Bickford, Rev. Thomas, Branford, Conn.
Bishop, Willard L., Keene, N. H.
Bishop, William C., Guilford, Conn.
Blackmar, Mrs. E., Woodstock, Conn.
Boardman, Miss Clara E., Meriden, Conn.
Bouslough, Mrs. H. H., Somonauk, Ill.
Boyden, Wallace C., Easthampton, Mass.
Bradford, Mrs. J. Russell, Cambridge, Mass.
Bradley, Mrs. Alva, Cleveland, Ohio.
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Brickett, Rev. Harry L., Lynnfield Center, Mass.
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Bridgeman, Charles T., Flint, Mich.
Brigden, Everard P., Norwich, Conn.
Brown, Edward J., New York, N. Y.
Brown, Miss Kate M., New Britain, Conn.
Buckland, Mrs. Beatrice F., Woodsdale, Kan.
Buell, Dea. A. W., Harwinton, Conn.
Buell, Lucius J., Middlefield, Ohio.
Bullock, Mrs. Lizzie H., Fremont, Neb.
Bump, Dea. Cyrus, Salisbury, Vt.
Burr, Miss Jennie, Boston, Mass.
Burton, John H., Whitneyville, Conn.
Bushnell, J. W., Belding, Mich.

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Clark, Mrs. H. L., Easthampton, Mass.
Clark, Miss Nettie L., Meriden, Conn.
Clark, Dea. J. S., Des Moines, Iowa.
Calhoun, James K., Glencoe, Ill.
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Cleaves, William C., Milford, N. H.
Carpenter, L. S., East Hampton, Conn.
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Case, Miss Jane M., New Britain, Conn.

Caswell, Mrs. H. B., Taunton, Mass.
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Champlin, Roxa M., North Ferrisburg, Vt.
Chapman, William P., Norwich, N. Y.
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Clark, Rev. George L., Farmington, Conn.
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Crofoot, R. D., Sandwich, Ill.
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Crosby, Edward C., Brattleboro, Vt.
Cruttenden, Robert S., Higganum, Conn.
Coffin, Charles H., Newburyport, Mass.
Coffin, Mrs. Francis E., Newburyport, Mass.
Conant, Erwin, Gardner, Mass.
Corbin, Philip, New Britain, Conn.
Curtis, Nathan B., Curtisville, Mass.
Curtiss, Mrs. Sarah E., Brooklyn, N. Y.
Cutler, Mrs. Elijah, Somers, Conn.

Damon, Dea. George H., Reading, Mass.
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Davis, Franklin W., Tamworth, N. H.
Davis, Miss Maude, Buffalo, N. Y.
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Dayton, Dea. Samuel T., Watertown, Conn.
Dean, M. J., Evanston, Ill.
Demsey, Alice, Danvers, Mass.
Dewar, Miss Belle, Easthampton, Mass.
Dewey, Garner R., Royalton, Vt.
Dick, Miss Agnes, Buffalo, N. Y.
Dinsmore, Frank, Madison, Me.
Doty, J. L., Hyde Park, Mass.
Dodge, R. E., Manchester, N. H.
Dowse, Mrs. Sarah A., Linden, Mass.
Drake, Durant, Newton Center, Mass.
Drake, J. M. E., Newton Center, Mass.
Drake, Stella, Newton Center, Mass.
Dunbar, Dea. Aaron, Dover, Ill.
Duncan, Robert W. A., Ann Arbor, Mich.

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Early, Mrs. George W., Columbus, Ohio.
Earnshaw, Rev. J. W., Lowville, N. Y.
Edson, Dea. N. W., Portland, Me.
Enrigro, Mrs. E. L., Oxford, N. Y.
Erlenbach, Franklin M., Buffalo, N. Y.
Eshbaugh, D. O., Montclair, N. J.
Evans, Rev. E. C., Saint Paul, Minn.

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Farnsworth, Mrs. Anna C., Brookline, Mass.
Farnsworth, Charles H., North Leominster, Mass.
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Fay, Herbert E., Keene, N. H.
Fay, Mrs. Laura B., Vermontville, Mich.
Fellows, Miss Mary E., Shelburne, Mass.
Ferris, L. L., Smyrna, N. Y.
Ferris, Rev. Walter L., Cherokee, Iowa.

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Francis, Miss Florence E., Taunton, Mass.
Francis, Willys G., Chicago, Ill.
Freeman, Robert, Hartford, Wis.
Frescoln, Samuel W., Philadelphia, Penn.
Frye, Nathan W., Everett, Mass.

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Graves, Mrs. Mary E., North Amherst, Mass.
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Greene, Rev. Daniel, Cumberland Center, Me.
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Grinnell, Rev. Sylvester S., Lancaster, Wis.
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Grubb, Mrs. Mary, Hamilton, Ill.

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Hallock, Herbert A., New York, N. Y.
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Hardy, Wallace L., Ottawa, Ill.
Harrington, Melvin H., Philadelphia, Penn.
Harris, Mrs. D. F., Harmar, Ohio.
Harris, Mrs. Edwin, Boston, Mass.
Harris, Lucius T., South Deerfield, Mass.
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Pitts, Miss Jennie W., Honeoye, N. Y.
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Porter, Herbert, Malden, Mass.
Pond, Metcalf E., Franklin, Mass.
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Poor, Rev. W. G., Chicopee, Mass.
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Powers, Heman G., Evanston, Ill.
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Pratt, Mrs. Martha M., Kewanee, Ill.
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Proctor, William L., Millbury, Mass.
Prutsehbach, Miss Mary, Sherburne, N. Y.
Purrington, Thomas S., Haydenville, Mass.

Rand, Rev. Wilbur, Cummington, Mass.
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Reed, William E., Norwich, N. Y.
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Reynolds, Rev. George W., Gorham, Me.
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Rhodes, Mrs. Lucy M., Hancock, Mich.
Rice, Miss Jessie O., North Leominster, Mass.
Richardson, D. V., Brasher Falls, N. Y.
Richmond, Mrs. May A., East Charlemont, Mass.
Roath, Mrs. Martha A., Norwich, Conn.
Robinson, Dea. Edward W., New Haven, N. Y.
Robinson, Mrs. N. W., Milford, N. H.
Rockwell, Robert, Taunton, Mass.
Rogers, Miss Charlotte S., Michigan City, Ind.
Rogers, Mrs. J. T., Peoria, Ill.
Rogers, Sarah P., New Britain, Conn.
Roper, Mrs. C. F., West Concord, N. H.
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Russell, F. A., Lawrence, Mass.

Sampson, A. H., Gorham, Me.
Schimpff, Mrs. Margaret R., Peoria, Ill.
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Seagrave, William H., Uxbridge, Mass.
Searle, Jared P., Easthampton, Mass.
Seelye, Miss Edith, Owasso, Mich.
Senter, Miss Nellie M., Manchester, N. H.
Shain, Miss Francie P. M., Cleveland, Ohio.
Sheldon, Eulius, New Haven, Conn.
Sherman, Rev. B. B., Wollaston, Mass.
Sherman, Mrs. Delia E., Brooklyn, N. Y.
Sherwood, S. H., Shabbona, Ill.
Simmons, Wilton B., Fond du Lac, Wis.
Smith, Miss Lucy A., San Diego, Cal.
Smith, H. Porter., Cambridge, Mass.
Smith, Dea. M. B., Des Moines, Iowa.
Snyder, Rev. Henry Speke, Williamsburg, Mass.
Spaulding, Dr. Frank W., Epping, N. H.
Spaulding, Miss Nettie R., Norfolk, Va.
Spear, Dea. James, North Hadley, Mass.
Star, Miss Laura, Glencoe, Ill.
Stanton, Miss Catharine L., Brooklyn, N. Y.
Stanwood, Mrs. Louise L., Evanston, Ill.
Stebbins, Colton, South Deerfield, Mass.
Stetson, J. W., Auburn, Maine.
Stetson, William, Marlboro, Mass.
Stevens, W. A., Medina, Ohio.
Stone, George H., Norwich, N. Y.
Stratton, Mrs. Electa P. T., Shelburne Falls, Mass.
Stratton, George E., Shelburne Falls, Mass.
Stratton, J. Leander, Kalamazoo, Mich.
Stroud, William C., Philadelphia, Penn.
Squire, John B., Buffalo, N. Y.

Taylor, Mrs. George L., Kensington, Conn.
Temple, Miss Hattie S., Reading, Mass.
Thatcher, Miss Edith, Chatham Center, Ohio.
Thompson, Charles F., Brattleboro, Vt.
Thorpe, Rev. John, Mount Vernon, N. H.
Thurber, Mrs. Elizabeth N., Brooklyn, Conn.
Thurston, George F., Portland, Me.
Titcomb, Rev. Arthur, Gilbertville, Mass.
Titcomb, Wingate C., Cumberland Mills, Me.
Tobey, Miss Mattie, South Berwick, Me.
Tolford, Miss Minnie, Gorham, Me.
Topliff, John A., Elyria, Ohio.
Trowbridge, James, East Charlemont, Mass.
Trowbridge, Miss Fannie L., Akron, Ohio.
Troutfetter, Mrs. William, McGregor, Iowa.
Trowbridge, Mrs. W. G., Binghamton, N. Y.
True, Dea. John H., Portland, Me.
Tucker, Samuel A., Danvers, Mass.
Tuttle, Miss Mary A., Dorchester, Mass.
Tyler, Katharine L., Salem, N. J.

Ulmer, Miss Celia B., Philadelphia, Penn.
Underwood, Miss Mabel A., Yantic, Conn.
Upson, Theron, Kensington, Conn.

Van Arsdal, J. Harry, Castile, N. Y.
Van Liew, William H., New York, N. Y.
Vedder, Dea. Alex. F., Schnectady, N. Y.
Visher, Mrs. Carrie, Wellington, Ohio.
Voorhees, Mrs. Minna, Batavia, Ill.

Wakeman, Joseph A., Southport, Conn.
Walker, Miss Alice J., West Haven, Conn.
Walker, Mrs. Caroline J., Fryeburg, Me.
Walpole, Dea. W. R., Portland, Oregon.
Warner, Rev. Charles C., Alton, Ill.
Wasson, W. H., Buffalo, N. Y.
Watson, Miss Ella M., New Haven, Conn.
Waterman, John A., Gorham, Me.
Webb, Alma M., North Ferrisburg, Vt.
Weed, Prof. George L., Philadelphia, Penn.
Weldon, Charles Howard, Wethersfield, Conn.
White, Miss Nellie, Gorham, Me.
Whiton, Mary Knowlton, Plainfield, N. J.
Wicker, Abbie D., New Haven, Vt.
Wicker, Mrs. Emma W., New Haven, Vt.
Wilcox, Dea. S. R., Portland, Me.
Wilbur, Harrison D., Brockton, Mass.
Wiley, Bradford K., New York, N. Y.
Willard, Z., Churchville, N. Y.
Willey, Sarah Isabelle, Lowell, Mass.
Wilson, Joseph W., Easthampton, Mass.
Wilson, William Smith, Norwich, Conn.
Wing, Mrs. Sarah L., Bangor, Me.
Winslow, Arthur M., Milford, N. H.
Woodbury, Mrs. Ida S., Woodfords, Me.
Woodin, Mrs. S. E., Jamestown, N. Y.
Woodmansee, Mrs. Louise M., Norwich, Conn.
Woodruff, Miss Lucy E., Philadelphia, Penn.
Woodside, Hugh M., Cumberland Mills, Me.
Woodward, E. G., Terryville, Conn.
Work, Dea. W. G., Des Moines, Iowa.
Wright, Dea. Alfred H., Natick, Mass.
Wylie, Mrs. Sarah E., Owosso, Mich.
Wyman, Miss Hattie M., Winchendon, Mass.

Yale, Allen R., Meriden, Conn.
Young, Hon. John, Schenectady, N. Y.

SERMON.

THE PURPOSE AND METHOD OF THE REDEEMER.

BY REV. ROBERT R. MEREDITH, D.D.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." ISAIAH xlii: 1-4.

This prophecy refers to the character and work of the Messiah. Of this there can be no doubt; for aside from the evidence furnished by the passage itself, the words are quoted by an inspired evangelist and expressly applied to Christ. The prediction covers the whole work of the Redeemer, alike in the humiliation of His incarnate life, in the progress of His kingdom, and in the final triumph of His mediatorial reign. It sets before us the grand purpose of His interposition, and the general method by which He proceeds to its accomplishment.

It is to these particulars that attention is invited:—I. THE REDEEMER'S PURPOSE; and II. THE REDEEMER'S METHOD. A consideration of these points must bring to view the ground on which the hope of Christ's church rests, and the principles which should inspire and control its efforts.

I. THE REDEEMER'S PURPOSE.—What has Jesus Christ undertaken to do for the world? What is the nature of the enterprise He has in hand on behalf of our race? To these important questions the text furnishes a brief but comprehensive answer: "He shall bring forth judgment to the Gentiles," "He shall bring forth judgment unto truth," and He is to "set judgment in the earth." The word "judgment," as here used, has no better equivalent than righteousness, in the sense of that which is essentially right in heart and life, both toward God and toward man.

This righteousness—rightness—in all the powers and operations of the soul, and in all its relations to God and the universe, is the master need of mankind. God made man upright—all the powers of his soul in accord

with each other, with the external world, and with his great Creator. But man sinned, and by his disobedience forfeited his noble inheritance. How thoroughly that original derangement has diffused itself into all the faculties and relationships of man, and into every part of the world, history, observation, and consciousness, all bear witness. We have only to look at the individual soul—filled with tumultuous passion, tossed and torn by doubt and fear and guilt, unable wholly to renounce either its sins or its God, to see how much it needs the advent into it of some divine Being who can still the turbulence of passion, restore the lost balance to its powers, and renew it again in righteousness, until, in its blessed experience, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." Look out upon the world at large. Mark the selfishness and cupidity, the injustice and crime which are darkening the homes and blasting the hopes of the children of men; think of the oppression and ignorance, the superstition and degradation under whose weight the populations of empires have groaned for centuries; behold the race prostrate in moral decrepitude, and frequently forced by its very religions into a still deeper impurity; and then remember that all this is the bitter fruit and expression of unrighteousness—that this miserable condition of things must disappear before the establishment of rectitude, and say if this be not the world's great need. The want of it involves the want of all other good. Well may "the isles wait for His law!" Universal conscience cries out for righteousness. For lack of it "the whole creation groaneth and travaileth in pain together until now."

The Redeemer has undertaken to meet this great need of the world. This was His purpose in coming among men. He came not to establish certain forms of theological thought and expression; not to set up certain ecclesiastical organizations and rituals,—all these are of little worth, except in so far as they can be made the means to a vastly grander end. Jesus Christ came to establish essential righteousness in individual human souls, and so in the community and in the world. It is His grand purpose, never for one moment lost sight of, to enlighten the ignorance, to quicken the conscience, to energize the will, to purify the affections, and to exalt the aims of men, bringing them thus into harmony with God. He came to make every wrong right—to break the oppressor's yoke, to banish cupidity and caste, ignorance and selfishness, and every form of sin, so that Eden shall bloom again in this dark and sin-cursed world. Magnificent purpose! altogether worthy of the Divine Redeemer. For its accomplishment He lived that life on earth which stands and must forever stand as the highest example of embodied righteousness. For this He died that death on the cross by which he showed the righteousness of God: "that He might himself be just, and the justifier of him that hath faith in Jesus"—that death which must for all time furnish to men the strongest possible motive to righteous living. For this He ascended the mediatorial throne,

and has sent forth His Spirit to be man's efficient helper to a life that is beyond his unaided strength—a life of righteousness. For this He organized His church in the world, that by the proclamation of the truth and the ministry of His Spirit in answer to united prayer, men might be persuaded of the security, the dignity, and the blessedness of right living. This is Christ's purpose; this is the grand mission of His Church.

In the prosecution of this sublime purpose, the Redeemer calls all his disciples into co-operation with Himself. They are to make His purpose theirs; and in the might of His Spirit, living righteously themselves, they are to seek to persuade others to be righteous. In this they are to find the development of their own spiritual character, and by this the world is to be won for Christ. This call of the Master lays upon his followers a most solemn responsibility, as it opens to them a most blessed privilege. In response to it, faithful men of God, intelligently recognizing the obligation and joyfully embracing the privilege, organized the Association whose Annual Meeting brings us together at this time, that they might the more efficiently further the beneficent purpose of their Divine Lord. For well-nigh half a century it has steadily carried on its work for Christ, with Christ, and by Christ's power. Another year of such toil is accomplished, and we are gathered on this anniversary occasion to gratefully review the blessings of the past, carefully consider the problems of the present, and seek increased wisdom, firmer faith, nobler courage, and loftier inspirations, as we turn to face the work yet to be done. Under these circumstances it cannot be otherwise than profitable for us to pause, and bethink ourselves anew and more profoundly of the dignity, the glory, the divinity, of the vocation wherewith we are called, as workers together with Christ in the realization of his purpose of mercy and salvation.

The prophecy of the text, in its full accomplishment, anticipates nothing less than this—the complete attainment of our Lord's gracious end. And it also brings to light the method of procedure by which it is to be effected. Consider now this aspect of the prediction.

II. The Redeemer's method.—This is set before us by the prophet in a fourfold view,—as authorized, as unostentatious, as compassionate, and as persevering. Look at it for a moment in each of these aspects.

1. *As Authorized.*—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him." Here the Redeemer is represented as acting under the appointment and authorization of the eternal Father, as being His commissioned, sustained and anointed servant. Nor is it difficult to perceive why this is necessary. God, as the Sovereign against whom man has offended, was alone competent to determine whether any mediation could be admitted between himself and his rebellious creatures, and, if any, what the nature of that mediation should be. It is essential to any man's faith in redemption that he should recognize it as of God from the beginning. The divine wisdom,

inspired by boundless love, solved the problem of mediation. "He spared not His own Son, but delivered him up for us all." The starting-point of redemption, with all its priceless blessings, was in the heart of the infinite Father. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The interposition of Christ is first of all, and more than all, the manifestation of the Father's impartial and everlasting love for lost men. This is a truth of immense importance; it has broad practical bearings. We cannot too highly appreciate, nor too strongly enforce, the view of the Divine nature here suggested. Any misconception of the nature and character of God must be more or less dishonoring to Him and injurious to men. And there is nothing the world more needs to-day, in order to its speedy and complete evangelization, than the clear, fearless, and constant preaching of God's exhaustless love. This is the staple of revealed truth. The Bible, from beginning to end, is, infinitely more than anything else, a revelation of the love of God. This constitutes the supreme purpose for which the Book was given.

Multitudes of earnest and devout men and women, alike in the pulpits and the pews of our churches, have come to feel that, in very much of what has hitherto been written and said by the recognized teachers of Christian truth, the infinite love of the Father has not had given to it the prominence and emphasis which the plain teaching of Scripture warrants and requires. The feeling is a wholesome one, and has its basis in fact. Our catechisms, our systems of theology, and too much of our sermonizing have been taken up with the presentation of a God of infinite greatness, almighty power, infallible wisdom, unbending veracity, inflexible justice, and immaculate purity. All this is, of course, perfectly true and right as far as it goes—these attributes all belong to God. But this teaching does not go far enough to be true to the Scriptures, or to meet the necessities of our case. There is not a vestige of help or hope for us in this view of God, standing alone. These attributes may mark the Divine perfection, and be very adorable in the sight of perfect beings; but we are not perfect, and they are all felt to be against us. We are not dealing with abstractions. This incomplete teaching concerning God has frequently tended to widen the separation between man and his Maker, rather than to bring them together. The character of God the Father has been invested with a sternness which has had the effect of repelling men. A frowning God has been pictured, and men have felt an almost irresistible inclination to turn away from the contemplation of His character; then the Lord Jesus Christ, a Saviour of boundless compassion, tenderness, and love, has been presented to sinners as a refuge from this angry God. A contrast between God the Father and God the Son has thus been suggested to the mind, which is at once deeply dishonoring to the Father, and most disastrous to the faith and hope of sinful men,—a contrast which is fatal to any true conception of Bible

teaching concerning the Trinity and Atonement. The love of the eternal Father for His lost children is made to be the effect of Christ's interposition on our behalf, instead of that interposition being the demonstration of the Father's everlasting love. This misconception of the truth concerning God is to be found in many a theological treatise and volume of sermons, and is scattered through the hymnology of the church. No less a man than Jonathan Edwards has allowed himself to speak of Christ as having "purchased the love of God" for this lost race; and Isaac Watts, one of the sweetest of all the uninspired singers in our Israel, frequently gives expression to the same idea in hymns which, happily, are being dropped out of our modern hymn-books. Nothing could be more at variance with the whole tenor of the Scriptures. "God is love," is the shining pinnacle of divine revelation. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God," and therefore had no claim on His love, "but that He loved us," who loved Him not, "and sent His Son to be the propitiation for our sins." There is no creature whom God has ever made, good or bad, whom He does not love, with a love either of pity or of complacency and approbation. "The Gospel of the glory of the blessed God," which is committed to us, enables us to meet the sinner, steeped to the lips in sin, and say to him as the first thing—the thing which he most needs to know and which he finds it hardest to believe: "God loves you; there never has been a moment of your life when he has not loved you. He hates your sin, He would not be a loving Father if He did not, but He does not hate you. He will sink your sin as surely as He is love, and if you refuse to give up sin you must sink with it. But God wants to save you; let go of your sin and turn to Him, and He will sink the sin and lift you into the security and joy of restored childship." This is the Gospel for every child of man. There is no wayward prodigal wandering in all the "far country" who has not a loving Father in the eternal home, yearning for his return and ready to receive him. Up out of this old prophecy, as out of the Scriptures as a whole, rises the Father God, not stern and implacable as some gloomy theorists have presented Him, but graciously willing the recovery of the lost, arranging all the details of their redemption according to His good pleasure which He hath purposed in Himself, and, in unexampled love, offering in costliest sacrifice His only begotten Son.

"Behold my servant." For the purposes of redemption Christ is the "servant" of the Father. In at least three other passages of the book of Isaiah the same term is used. We turn to the forty ninth chapter, and read, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Turning to the fifty-second, "Behold, my servant shall deal

prudently, he shall be exalted and extolled, and be very high." And in the next chapter, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Now it is evident from this use of the term that it is only an official servitude—that Christ is the servant of the Father only in reference to His mediatorial work. He is not essentially a servant. The Redeemer is God, the equal of the Father in glory, majesty, power, divinity, and eternity; but he is God manifest in the flesh—perfect God and complete man mysteriously united in one person; the humanity undeified by its union with the Godhead, the Deity unhumanized by its connection with the manhood. The Scriptures never lose sight of this great fact. Hence Christ is sometimes represented as infinite in wisdom, "God over all, blessed forever;" doing whatsoever He pleaseth; "from everlasting to everlasting." And then again He is described as "increasing in wisdom;" as "made lower than the angels;" as subject to the will of the Father. These representations are harmonized, and the whole blessed truth is revealed in the grand word of Paul: "Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." And from one so appointed, from such a Mediator, what may not be anticipated? "Who is this that cometh from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save?" Who is He? The child of Mary, the Man of Sorrows, the crucified One. "Behold the man!" God's "servant," God's "chosen," in whom His soul delighteth. Who is he? "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." Behold the God! who brings all the strength of an almighty and infinite nature to the rescue of our race. Behold the God-man! whose uncreated divinity takes hold on heaven, whose complete humanity rests upon the earth, and who thus unites the two and becomes the Mediator between God and man—a way by which grace, pardon, and peace flow down from above, and by which love and faith, prayer and effort, may go up from below.

As it was necessary that the Redeemer should be authorized, so it was necessary that the authority under which he acted should be explicitly attested. It was thus attested. The words, "Mine elect in whom my soul delighteth; I have put my spirit upon him," which suggest the idea of anointing, are obviously alluded to, or rather directly applied by God himself in the scenes of the Redeemer's baptism, when the Holy Spirit descended visibly upon Him, and a voice from the excellent glory was heard saying, "This is my beloved son, in whom I am well pleased." Christ's

own interpretation of this was given in the synagogue at Nazareth, on the threshold of his public ministry: "There was delivered unto Him the book of the prophet Isaiah," and he "found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor." Having read the passage, "He began to say unto them, To-day hath this Scripture been fulfilled in your ears." This aspect of His mission was clearly understood by His apostles. Peter and John, liberated by the Sanhedrim, returned "to their own company," and reported. They all "lifted up their voice to God with one accord," and in the course of their petition to the Father, they refer to the Son as "Thy holy servant Jesus, whom thou didst anoint." So Peter in the house of Cornelius begins his discourse by appealing to the fact, as one well known to all the disciples, "How that God anointed Jesus of Nazareth with the Holy Ghost and with power." God gave Him "not the Spirit by measure." At intervals during his ministry there came to Him divine attestation; at its close He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; and having ascended to the Father, he was constituted "head over all things to the church," principalities and powers being made subject to him, for "it pleased the Father that in Him should all fulness dwell." In this Gospel "the whole Deity is known." Redemption originates in the infinite love of the eternal Father; it is wrought out by the eternal Son, who for this purpose, "emptied Himself, taking the form of a servant;" and it is rendered efficient by the eternal Spirit, who, operating in the hearts and consciences of men, convinces of sin, enlightens, persuades, empowers, renews and sanctifies. The Triune God is moving up and down in the earth to bring righteousness into human lives, to banish sin and every form of wrong from among men. Contemplate the glorious fact, until your faith grows strong and your hope bright, until it shall seem to you a not very distant consummation—the realization of the Redeemer's purpose for the world. The Redeemer's method also appears—

2. *As unostentatious.*—"He shall not cry, nor lift up, nor cause His voice to be heard in the street." Messiah's mission was to be distinguished by no secular pomp, by no military glory. "The battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." The Redeemer's appearance was to be lowly, His operations silent and unobtrusive. "Not by might, nor by power, but by my Spirit, saith the Lord." The Saviour of men is great in gentleness. On this point prophecy is mysteriously impressive. The strongest statements of His greatness and glory are contrasted with equally strong statements of his inexplicable humiliation and suffering. History answers to prophecy. In the life of Jesus Christ there is a marvelous mingling of grandeur and humility. Born in infant weakness, He was cast upon an indigent Hebrew maiden for care, and grew up to manhood in subjection

to an humble artizan, "making," as Justin Martyr suggests, "cart wheels and yokes for oxen." But at His birth the herald angel proclaimed His lofty lineage and sublime mission, a multitude of the heavenly host made the night vocal with their song, "Glory to God in the highest, and on earth peace, good will toward men," and wise men from afar, feeling the attraction of His presence and guided by His star, found their way to his feet So in his public ministry. In the performance of His mighty works, he shunned all parade, all ostentation. Their aim was spiritual, and He strug gled constantly against the tendency of the people to fix their attention on the wonderful display of power, and fail to grasp the spiritual truth. It is to just this that Matthew refers, when he quotes the prophecy we are considering and declares that it was fulfilled in Christ. Thus it was in every aspect of His work. As a teacher come from God, "He spake as never man spake," but His doctrines were purely spiritual, and the farthest possible remove from anything like sensationalism; He never uttered a word to attract a crowd. His character was embodied excellence, but it contained no elements that could attract the attention of men hating the light. He "died like a God," but it was by the agony and ignominy of the cross. He saved others, Himself He could not save; He could not save Himself, *because* he saved others.

The same principle pervades the whole of His administration. Here is marvelous grandeur, but there is deep lowliness. As in the kingdom of nature, the sublimest effects are produced in a way to attract little or no attention. Worlds move through the immensity of space "in solemn silence." Light gradually and noiselessly unfolds from darkness into the splendor of the day. Spring advances without ostentation, modestly glances here and there, and the fields mantle themselves with verdure and forests with foliage; plants become all life and birds all song, and the earth is robed in vernal beauty. There is no noise, no show, nothing that savors of the bustling littleness of human effort. "So is the Kingdom of God." It breaks like the light of the morning on the spirit of man. It converts the wilderness into a fruitful field; yet this moral spring, like the natural, advances mysteriously and often silently. There are indeed diversities of operations, corresponding to the diversities that obtain in human constitution and character; and in the process of the work of salvation, some are powerfully convinced, others gently allured. A Lydia's heart is opened as naturally and silently as the lily's leaves unfold, to drink in the rays of the new-born sun, and she is softly molded into love and praise; while a Philippian jailer is awakened by the stately steppings of an earthquake, and made to cry out, "Sirs, what must I do to be saved?" The Lord, in advancing his merciful purpose, may by a great and strong wind rend the mountains and break the rocks in pieces; and after the wind there is sometimes an earthquake; and after the earthquake a fire; circumstances these intended to awaken attention to His visitation. But it is in the

"still small voice" that follows that God speaks to the waiting soul. And as the purposes of mercy are carried on in the individual heart, so are they advanced in the world. "The Kingdom of God cometh not with observation." Its prophetic symbol is, a little stone cut out of the mountain without hands, instinct with life, moving on under an invisible impetus, irresistibly crushing opposition, gradually accumulating into a mountain, and filling the world. It is represented by our Lord as "leaven, which a woman took, and hid in three measures of meal, till it was all leavened." And so the Gospel has mysteriously subdued the hearts of men, forming into its own spirit tempers and habits the most alien from its nature. Thus it has successively occupied new positions of spiritual potency, and overcome everything that was arrayed against its progress. And so it shall continue to advance, until "the kingdoms of this world," adopting its principles and molded into its spirit, "shall become the kingdoms of our God and of His Christ."

3. *As compassionate.*—"A bruised reed shall he not break, and the smoking flax shall He not quench." Advancing to the realization of His sublime purpose, the Redeemer will not overlook the smallest acquisition; and, His attention will be especially directed to those who are specially needy, weak and helpless. What an exquisite representation of the perfection of compassion have we here! Let the images live before our minds. Yonder by the roadside a reed, bowed by the storm and crushed by the foot of the heedless traveler—about the most helpless and uncared for object in the world—"a bruised reed." Again: a dying lamp, glimmering ghostly through the darkness, the oil dried up; the last leap of the flame; the thin curling smoke only an offensive trace of recent fire; a lamp, for all purposes of utility, gone out—"the smoking flax." If it were a question for men to decide, what think you would become of the bruised reed and the smoking flax. Too commonly the impatient foot would trample the life out of the one, and the surly hand would utterly quench the other. But our Redeemer brings to his work a compassion deeper and kinder than ever surged in human breast; and He props the reed and heals its bruise; He fans the flax and pours in oil; until the one becomes a rod of Jehovah's strength, and the other a fire burning brightly to His praise.

And thus is illustrated the infinite compassion of Jesus rising in himself, having its eternal source in His own gracious heart. For by nothing was the Redeemer more distinguished than by His tenderness. His loving labors were always in contact with the suffering side of human experience. When John the Baptist in prison and disturbed by doubt, sent two of his disciples to Jesus with the question, "Art thou he that cometh, or look we for another?" the Master did not answer them immediately. He went on with His mighty and beneficent work. "In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight." Then He answered them—and here is

has a widowed mother and brothers and sisters dependent upon him. How could some charitable person expend fifty dollars a-year better than by aiding this young man, or others like him, of whom there are many struggling heroically against every difficulty, to fit themselves to benefit their race?

"To close this report I would say that we would build up an institution which shall be a centre of religious power, the circumference of which shall take in Africa. To this end we most earnestly ask the prayers of God's people everywhere. By his blessing, we now hope for houses and lands and endowments needed; but what is all this except Fisk University be a temple for the Holy Ghost to dwell in? Such may it be."

4. *Atlanta University, Atlanta, Ga. Chartered in* 1867.

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Summary of Students.—Senior Preparatory Class, 16; Middle Preparatory, 34; Junior Preparatory Class, 41; English Students, 87; Boarders, 136; Day Pupils, 42; Number of students, 178.

HISTORY AND DESIGN.

This Institution has been begun in accordance with a plan formed early in the history of the work of the American Missionary Association in the South.

The Freedman's Bureau and the Association, with a few friends, have furnished the means for what has been done.

Atlanta, because of its central position and healthful climate, was selected as the best place for such an institution. A charter was obtained in October, 1867, and a board of trustees formed.

The trustees now hold about sixty acres of land on one of the highest elevations in the city, and commanding a fine view in all directions.

The first building was completed in September, 1869. It is a substantial, four-storied brick building, neatly finished, and contains parlors, dining-rooms, kitchen, bath-rooms, and dormitories for forty lady pupils. Another building, of about the same style and dimensions, in which are temporary school-rooms, and dormitories for sixty gentlemen, was completed in August, 1870.

During the summer and fall of 1871, a wing was added to the latter building. This accommodates forty more pupils, and also provides other school-rooms. The plan of the Institution for the immediate future, contemplates a similar addition to the ladies' hall, and also a central building, for chapel, school-rooms, lecture-rooms, cabinet, library, etc. The school, being without endowments, is dependent upon the American Missionary Association for all support not derived from other sources.

In 1870 the Georgia Legislature almost unanimously voted to the school an annual appropriation of $8000. The next Legislature refused to grant any aid.

The Institution stands on the broadest possible platform, and, while intended to be thoroughly Christian, is in no respect sectarian. It offers its advantages to all of either sex, without regard to sect, race, color, or nationality.

It is designed to make the school, as far as possible, a *home* for those who attend. Not only their intellectual, but their social, moral, and religious culture also receives careful attention.

WANTS.

There is pressing and immediate need of an addition to the ladies' hall.

Two thousand dollars is greatly needed for fencing and grading the grounds. About

seven eighths of our sixty acres is unfenced, and of no practical use to the school. Were it fenced, much of it might be cultivated to advantage, and the rest set with trees.

Other needs are such as all young colleges have—buildings, endowments, scholarships, libraries, reference books, surveying instruments, apparatus, etc.

Nowhere is an institution of this kind more needed, and nowhere will the offerings of philanthropy and Christianity be likely to produce earlier and richer fruits.

We have the following report from this institution:

"ATLANTA, July 8, 1872.

"Another year has passed over Atlanta University, bringing into literal existence an infant college. A class of fifteen have just graduated from the preparatory department, and enter next October upon a collegiate course. In spite of the humiliating name "freshman," they "bear their blushing honors thick upon them," as there are no sophs to intimidate, nor seniors to eclipse. They have not read quite as much Latin and Greek as is required for admission to New-England colleges, but more than Southern and Western colleges require. Their instructor in the classics is confident that several of the graduates have a more thorough knowledge of those branches than any in the class in which he fitted, most of whom entered Dartmouth.

"On account of the examinations of the city schools occurring the same week as ours, a much smaller number of white residents were present than were here last year. However, those who came expressed such commendation as assured us that they continued to believe what they first discovered last year, that the colored people were capable of a thorough education."

5. *Talladega College, Talladega, Ala. Chartered in* 1869.

Trustees.—Rev. H. E. Brown, A.M., President, Talladega, Ala.; B. F. Sawyer, Esq., Secretary, Rome, Ga.; Rev. E. P. Smith, A.M., Treasurer, New-York; Rev. E. M. Cravath, A.M., New-York; J. G. Chaudron, Esq., Talladega, Ala.; William Savery, Esq., Talladega, Ala.; Ambrose Headen, Esq., Talladega, Ala.; Miss P. M. Beebe, Talladega, Ala.

Instructors.—A. A. Safford, A.M.; Miss Fannie A. Davis; Mrs. Louie J. Safford; Miss Frances Littlefield; Miss Josephine Pierce. Miss Mary Jarvis, Lady Principal; Miss Jennie F. Halleck, Teacher of Music; Mrs. Kate S. Strong, Matron; J. E. Jewell, Esq., Supt. Labor Department.

Summary of Students.—Junior Preparatory—Gentlemen, 6; Ladies, 1—7. Normal, (First Year)—Gentlemen, 6; Ladies, 2—8; Normal, (Second Year)—Gentlemen, 5; Ladies, 1—6. Studying Latin—Gentlemen, 5; Ladies, 1—6. Normal Preparatory, (First Division)—Gentlemen, 10; Ladies, 10—20. Normal Preparatory, (Second Division)—Gentlemen, 7; Ladies, 10—17. Normal Preparatory, (Third Division)—Gentlemen, 14; Ladies, 18—32. Intermediate—Gentlemen, 33; Ladies, 36—69. Primary—Gentlemen, 24; Ladies, 22—46. Total, 214. Deduction for those reckoned twice, 9. Remainder, 205.

Prof. A. A. Safford gives the following encouraging report:

"The school under the charge of THE AMERICAN MISSIONARY ASSOCIATION at this place has taken a long stride forward during the year just closed.

"We have had students in attendance from various towns and cities, from the northern portions of the State to the extreme southern limits. The whole number in attendance has been two hundred and five, (205,) classed as follows: Preparatory and Normal Departments, 90; Intermediate Department, 67; Primary Department, 46. Of the entire number, about 100 are from abroad.

"In the latter part of the first term, classes in Greek and Latin were formed, and yet later, a small class in Algebra. These constitute our class in the Junior Preparatory year. There was also formed a class, quite respectable in numbers and ability, constitut-

Christ's own characterization of His mission—"Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, AND THE POOR HAVE GOOD TIDINGS PREACHED TO THEM." John was familiar enough with prophecy concerning the Messiah to recognize the picture, and his doubts were set at rest. What helplessness and need did not excite the Saviour's compassion? with what form of human woe did He not sympathize? They brought infants to Him, and His disciples thought their Master too dignified and His work too important to suffer such interruption; but He rebuked the disciples, took the infants in His arms, blessed them, and sent the anxious mothers away comforted and happy. In the presence of hungry, fainting, scattered multitudes, "He had compassion on them, because they were as sheep not having a shepherd." Brought into contact with bereavement and social sorrow, "He groaned in the spirit, and was troubled," and shed tears of human sympathy with the sorrowing. As the fate of Jerusalem loomed darkly upon His prophetic vision, He "wept over it." The tenderest designation of all history is His—"a Man of Sorrows." But no form of misery melted the Redeemer so much as that which was moral and spiritual. He met the penitent, and pardoned him; He met the wanderer, and restored him. Behold Him in the house of Simon, the Pharisee. A poor sinful woman "brought an alabaster cruse of ointment, and standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with ointment." The Pharisee said to himself, "This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner." He was more than a prophet, and He knew full well what she was, but He uses His knowledge for salvation, not for scorn, for from the divinest purity divinest pity sprang. The fountains of His compassion were opened; He turned to the poor "bruised reed" and, having first vindicated her affectionate earnestness, "He said unto her, Thy sins are forgiven; thy faith hath saved thee; go in peace." Think of Peter. A flame more ardent and sincere than his love for his Master never glowed in human bosom; but presumptuously exposed to the tempests that burst upon the dying head of that Master, whose love many waters could not quench, it sank down into its socket, quivered, almost expired. Jesus was on trial for his life; and might have been supposed to be fully occupied with His own sufferings. But He was concerned only about his unfaithful disciple. "And the Lord turned, and looked upon Peter." What was in that look? Indignation there must have been, but with the veil of an inexpressible compassion and a fathomless yearning thrown over it. The glance entered the heart of the cowardly denier of his Lord, the dying spark caught, quivered, burst into a flame, that burned with increasing lustre till it consumed the whole man. "The smoking flax He will not quench."

"Jesus Christ is the same yesterday and to-day, yea and for ever." With like tenderness is His administration still charged. Though now conducting it from His mediatorial throne, He still "can bear gently with the ignorant and erring." The great Christian High Priest, Jesus the Son of God, is "touched with the feeling of our infirmities," for He "hath been in all points tempted like as we are, yet without sin." He still suffers long and is kind. He overlooks the times of ignorance. He bears with the infirm purpose and the blundering service. Understanding how weak and wayward a world of sinners is, He has long patience with it. He is nearest to the man who has no other friend, and keeps His readiest mercy for the deepest need. The broad and bottomless stream of His divine compassion is not interrupted by the heathen's rage, and the people's vain imagining. He could "break them with a rod of iron," or "dash them in pieces like a potter's vessel;" but He would rather conquer them with victorious grace, and turn His enemies into friends. And He will yet bring from the slopes of many a distant mountain those other sheep of His which are not of this fold, and house them securely and forever; for only in a regenerated and happy world can He be supremely satisfied. That is the travail of His soul.

4. *As persevering.*—"He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." It was the opinion of certain ancient philosophers, that if Virtue were to become incarnate, all men would love her. One held a different view. Socrates contended that in such a case, so great would be the contrast between her character and that of mankind, that she would be hated, persecuted, and put to death. Three centuries before the time of Socrates, Isaiah had predicted the appearance of Virtue, in the incarnation of the Son of God, and the cruel and criminal treatment He would have to encounter—that He would be "despised and rejected of men," and be "led as a lamb to the slaughter." The prediction was awfully verified. "He came unto His own, and His own received Him not." His claims were scorned, His works were attributed to Satanic influence. Opposition to Him united parties the most hostile to each other; and so deep was their malignity that they could be satisfied with nothing less than His blood. But He did not fail, He was not discouraged. He plowed His way through all opposition from Bethlehem to Golgotha. Heroic purpose found expression in holy longing; and as He dashed aside the waves and pressed on, He said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." Deeper sorrow took hold of Him. "The Lord laid upon Him the iniquities of us all." His soul was made an offering for sin. The soul of Christ's agony was this agony of His soul. Behold Him as the preternatural horrors of the hour and power of darkness approached! "Being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground." Prostrate in

Gethsemane He cries, "O my Father, if it be possible, let this cup pass away from me." What! does He fail? is He discouraged? No: holy will triumphs and finds instant expression in the cry, "Nevertheless, not as I will, but as thou wilt" See the matchless hero and conqueror! He rises, He encourages His drooping disciples, He surrenders himself to His enemies, He hastens to the cross, and, dying, He shouts in triumph, "It is finished." His grand purpose was now virtually realized, and from that hour it has been advancing to its actual accomplishment.

The risen and exalted Redeemer is moving steadily on to His final and complete triumph. His mighty work is not yet finished; and difficulties, insuperable to any but Himself, still interpose to hinder its completion. Christ alone is not at work in the world. The enemy of souls is malignantly and actively working against Him, sprinkling with tares the half-sown field. This enemy is aided by multitudes of misguided men. Barriers are lifted up against the advancing kingdom of God, in the ignorance, the errors, and the earthliness of men, and the downward gravitation of sin; in the pride of the human intellect, and the enmity of the carnal mind against God; and in the spirit and maxims of the world, with its godless customs, its caste distinctions, and its selfish ends. Every sinful soul is a citadel manned and armed against the realization of the Redeemer's purpose. That purpose precludes the exercise of force as a method of its accomplishment. It aims, as we have seen, at the renewal of the soul in essential righteousness—the development of Godlike character; and character can in no sense or degree be the product of external force. It roots invariably in the free choice of the individual. What one is forced to do has for him no moral quality—is neither sinful nor holy. Only as men are free can they commit sin or attain to holiness. The problem of Redemption is, therefore, not a simple one. When in the physical realm "darkness was upon the face of the deep," it needed but the word of power to dissipate it. "And God said, Let there be light; and there was light." Not thus can the moral and spiritual darkness of the world be dispelled. For this requires not only the exercise of divine power, but also the voluntary surrender of individual souls, who are perfectly free to recognize or ignore the claims of God upon them. Hence the costly and apparently slow processes of the Gospel. God reveals Himself in Jesus Christ as hating sin and loving the sinner; gives the world a revelation of His will and sends forth His Spirit to interpret and apply it; constitutes all faithful souls co-workers with Himself in the gracious enterprise; and thus warns, exhorts, entreats, invites, encourages, persuades men, and brings to bear the mightiest motives to lead them to be reconciled to Himself. He can do no more. It rests with each man to say whether he will accept or reject the salvation offered. The accomplishment of the Redeemer's purpose can only be secured by persuading men perverted by sin and begirt with adverse influences, one by one, to accept the salvation

offered in Him. This is not a simple nor an easy task. It demands patient and persevering effort. Such effort, successful hitherto, will be crowned with complete success at last. "He shall not fail nor be discouraged, till He have set judgment in the earth."

This, it will be perceived, is not only a description of Christ's perseverance, but also an unmistakable prediction of His triumph—part of that sure word of prophecy whereunto we do well that we take heed. The conquest of the world by our Redeemer is a settled matter which He sits expecting to realize, and which the faith of his followers may anticipate upon the warrant of His word. We may be of fitful faith and languid hope as we think of the slow progress of the work—of errors apparently rooted when we deemed them overthrown, of truth prevailing slowly and after strong contest, of years without apparent advance, of standard bearers stricken down by our side; but there is not the interval of a moment in the march of our risen Lord to victory. In the calm azure above the involved and revolving wheels He sits upon the throne, and brings forth judgment unto truth, presses his sublime purpose, and waits for his assured triumph. It is coming up the steeps of time, and this old world is growing brighter. The chemist has his solution which needs but a single added drop to bring out its crystals. That drop withheld, the solution will grow clearer and clearer, so that when at last it is added, the gems shall be the finer for the delay. So year by year the fermenting thought of the world is growing purer, and one error after another is precipitated. The supreme moment of the Redeemer's spiritual alchemy is coming, when His hand shall fling in the added drop, and the waiting world shall flash forth into solid order and crystalline beauty. "Then cometh the end, when He shall deliver up the Kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. That God may be all in all."

Brethren, we are called to be co-workers with Christ—to make his purpose ours, and find our own spiritual development in doing what we can to advance the interests of His kingdom. He has left us His great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." In executing this commission we are to adopt the Master's methods, walking in his footsteps. As with the Head, so with the members. *We* are called to be God's "servants," and to work under the divine authorization. To us is the promise of the Spirit given. It is ours to go forth to the field consciously appointed of God and anointed by Him. And herein lies the most important part of our qualification. There is an unfailing source of power, zeal, and inspiration in this consciousness. No matter what else we may possess, we shall be of little worth without it. Then we are to look for spiritual results in the use of spiritual means. By no mere sen-

sationalism, secular pomp, or governmental power and patronage, are men to be won and the world saved; but by the simple, spiritual truth of God, proclaimed by us, and brought home to individual souls by the Holy Spirit. Called to such a mission, we are to be diligent, yet not obtrusive; bold, but humble; avoiding cowardly hesitation on the one hand, and ostentatious parade on the other. Nor, in anticipating the great things to be attained, should we undervalue the least success, nor withhold the humblest effort. It behooves us to commune with our Master until we are saturated with His spirit, and are made partakers of His tenderness, so that we shall not become impatient and discouraged in dealing with the weak and the perverse, nor feel that any sinner is too low for our ministry, but go first and oftenest to those who are farthest from God and most in need of the light and saving power of the Gospel. Above all, however feeble and resultless our exertions may seem, let nothing tempt us to remit or relax them. "The Captain of our Salvation" is himself in the field. Christ has not abandoned the enterprise of the world's salvation to us; only called us to co-operate with Him—to fall in behind Him, and obey His commands. The work is His, and "He shall not fail nor be discouraged." Let us keep step with Him. His triumph is assured. "Be not weary in well doing; for in due season ye shall reap if ye faint not."

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1890

THE

FORTY-FOURTH ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

NORTHAMPTON, MASS.,

OCTOBER 21ST TO 23RD, 1890.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

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American Missionary Association.

PRESIDENT, Rev. WM. M. TAYLOR, D.D., LL.D., N. Y.

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Auditors.

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JOHN H. WASHBURN, Chairman. ADDISON P. FOSTER, Secretary.

For Three Years.	*For Two Years.*	*For One Year.*
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CHAS. A. HULL,	SAMUEL HOLMES,	WM. H. WARD,
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Rev. J. E. ROY, D.D., 151 *Washington Street, Chicago, Ill.*
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Financial Secretary for Indian Missions.

Rev. CHAS. W. SHELTON.

Secretary of Woman's Bureau,

Miss D. E. EMERSON, *Bible House, N. Y.*

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when

necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

CHARTER OF THE AMERICAN MISSIONARY ASSOCIATION.

Being Chapter Three Hundred and Fifty-Eight of the Laws of 1862, as Amended by Chapter Seven Hundred and Ninety-Six of the Laws of 1871, Chapter Fifty-Two of the Laws of 1886, and Chapter Three Hundred and Ninety-five of the Laws of 1889, of the State of New York.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Benry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures, in the United States, and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subject d to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified, and is hereby authorized to hold its meeting in any State or Territory of the United States, and in the District of Columbia.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business; and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act Relating to Wills;" but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars;* and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided, that the proceeds from such grant, bargain, lease or disposal shall never, in any manner, be diverted to any other purpose than that for which the property was originally donated.

* By chapters four hundred ninety-seven and five hundred fifty-three of the laws of 1890 of the State of New York, the Association now has power to take and hold property the yearly income derived from which shall not exceed two hundred and fifty thousand dollars.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock, P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year, or until their successors are elected. At the same meeting, the following Standing Committees for the year shall be appointed, to consist of seven members each, three to constitute a quorum:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee, and the Chairman of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All Special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for its action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to endorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and to keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ing our first year in the "Normal Course." These classes suffered great reduction in numbers before the close of the year, many having to leave, in order, by teaching, to provide themselves with necessary funds.

"The past year has witnessed a marked change in the *studiousness* of most of the pupils. It would be hard to excel some of them in the matter of patient and continued application to study. Those who boarded with us, and roomed in the college buildings, as a general rule, showed great superiority in this respect.

"But perhaps the *best* proof of what has been accomplished during the year was found in the closing examinations.

"No effort has been spared either on the part of teacher or scholar to make the examinations answer the oft-repeated objection of the *whites*, that it was entirely useless to endeavor to give the colored people more than an ordinary education.

"Programmes showing the classes to be examined, and the time when, were distributed quite generally among the best representatives of the 'superior race,' and a cordial invitation given to attend the examinations. Contrary to expectations, many who ridiculed our work attended. From twenty-five to thirty influential citizens were in attendance at various times during the course of the examination, which continued through three successive days.

"These 'did not care much for the examinations in reading, writing, and spelling,' though they were 'astonished at the general correctness in spelling, and the excellent penmanship of some of the pupils.'

"Much more interest was manifested in the examination of the classes in Arithmetic, Geography, and Grammar, including Analysis. As the classes examined in these studies for the most part acquitted themselves well, the 'surprise was great.' They 'had not imagined the students had made such progress.'

"I was asked, after the examinations in Latin and Greek, 'How long have those classes been studying the language?' This question was asked by the Principal of the Normal School. I replied, 'A little over seven months.' 'Indeed,' was his reply; and yet that single word from him, spoken as it was, convinced me of his conversion to the doctrine of 'negro education.'

"Another, the Instructor in the 'Training School for Young Men,' having learned how long the same classes had been studying, replied that he 'had a class of young men, who had been studying Latin for ten months,' and he 'would hate to pit them against some of those just examined.' His expressions of praise and commendation were such as to surprise me.

"The Principal of the 'Synodical Female Institute' expressed his 'very great surprise at the excellence of the scholarship manifested, and the evident thoroughness of the drill.' He 'congratulated the teachers on the evident success of the experiment to educate the colored people.'

"According to the programme, we had addresses in the evening, following the close of the examinations. Addresses were made by the Hon. G. T. McAffee, State Senator, Hon. Charles Pelham, Circuit Judge, and N. S. McAffee, Esq. Their remarks were full of commendation and encouragement, and, for the most part, of sound advice.

"These were our *regular* speakers. After they had concluded, the Editor of *Our Mountain Home* (Democratic) was called upon to make some remarks. He frankly admitted that he 'was greatly surprised, and that the examinations had shown that the colored race were capable of receiving not only an English, but a classical education.' . . . We think, therefore, that we have just reason to feel proud of this manifest success, and are determined to make the succeeding year one of still greater advancement. The occasion will long be remembered by the colored people as one of an *educational victory* for the despised people. . .

THE RELIGIOUS WORK

during the year has been of a very encouraging nature. Many of the students have been converted, and much of the time a deep religious feeling has been evinced. In our own family, there were but two or three irreligious persons at the close of school, and I am confident these went away deeply impressed with the necessity of a true Christian life.

As Brother Strong has had the religious work more directly in charge, it is but just that I should leave a *full* report of this part of the work here in his hands.

"We closed the past year with bright anticipations for the future. Already we hear from those who have gone to their homes, or to educational work, 'good news.' They write us of the evidence of a large increase in numbers, of the satisfaction they feel in view of what the past year has done for them, and of the earnest work they intend to do for the school and for their people. Already two of them have lectured in the City of Montgomery, where no little enthusiasm has been created in favor of the work here. Most, if not all, are impatient for the new school-year to commence.

"I should say before closing, as evidence that the work is being appreciated, that almost all of our best students had schools offered them as soon as ours closed. I have had applications for teachers that I have not been able to fill."

III.—GRADED SCHOOLS WITH NORMAL DEPARTMENTS.

1. *Williston School, Wilmington, N. C.*

Instructors.—Rev. Henry B. Blake, Belchertown, Mass.; Mrs. Mary R. W. Blake, Belchertown, Mass.; Miss Ella Roper, Worcester, Mass.; Miss Hannah Blake, New-Britain, Ct.; Miss E. A. Warner, Lowell, Mass.; Miss H. L. Fitts, Candia, N. H.; Miss Mary Kildare, Newry, Ireland; Miss Sarah E. Hayes, New-Britain, Ct.; Miss Sarah Davis, Dudley, Mass.; Miss Sarah Brown, Wilmington, N. C.; Mrs. E. L. Piper, Lowell, Mass.

Value of school property, $9000; number of pupils, 525; number in Sabbath-school, 300.

The Superintendent writes:

"Our work at Wilmington has been very prosperous. Our day-schools have enrolled more than five hundred pupils, and we have been able to guide them better and to bring them into a more satisfactory condition than ever before.

"Our night-schools have had enrolled more than two hundred pupils, though the number attending regularly is much less. Our schools have received the warm congratulation of the County Board of Education, and the State Superintendent of Public Instruction. The latter gentleman said, after his visit to our schools, that he wished to make them the nucleus and model for the colored schools of the State.

"We held in the spring an institute for colored teachers under the new school-law of the State, the first ever held. This also was warmly commended by the school authorities.

"We have been able to furnish teachers for some large schools in the country, and hope to do much more in this way in the future. We have also seen a great advance in public sentiment in favor of free schools in the State. A tax has been laid on all the property of the State."

2. *Washburn Seminary, Beaufort, N. C.*

Instructors.—Mrs. B. Y. Messenger, Geneseo, Ill.; Miss Minnie C. Owen, Bartlett, N. Y.; Mr. Michael Jerkins, Beaufort, N. C.

Value of school property, $1500; number of pupils, 267; number in Sabbath-school, 120.

Beaufort has seemed to be a very unpromising field since the close of the war, owing to the fact that in business importance it has been

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYEES.

All claims for disbursements by any officer or employee shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

FORTY-FOURTH ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-fourth Annual Meeting of the American Missionary Association convened in the Edwards Congregational Church, Northampton, Mass., on Tuesday, Oct. 21st., 1890, at 3 o'clock, P.M.

The Association was called to order by the President, Rev. William M. Taylor, D.D., who read from the Scriptures and led in prayer.

An address of welcome was made by Rev. Isaac Clark, pastor of the church in which the Association met, to which President Taylor made response.

Rev. Francis J. Marsh, of Massachusetts, was elected Recording Secretary, and Rev. Gowen C. Wilson, of Connecticut, Assistant Secretary.

Secretary Woodbury read the portion of the Constitution relating to Life Membership and delegates.

The roll was made out as follows:

ROLL.

State Associations.

Mrs. G. F. Chapin, Vt.; Rev. Geo. W. Henderson, La.; Rev. James H. Kyle, S. D.; Rev. Frank G. Woodworth, Miss.

Local Conferences.

Ezra D. Batcheller, Mass.; Rev. Seelye Bryant, Mass.; A. G. R. Hale, Mass.; Rev. A. F. Newton, Mass.

Delegates from the Churches.

Mrs. E. P. S. Alden, Mass.; Rev. Asher Anderson, Conn.; Mr. and Mrs. Geo. H. Atkins, Mass.; Rev. F. D. Austin, N. H.; H. Bailey, Mass.; Sophronia M. Bailey, Mass.; Mrs. Sarah M. Ball, Mass.; H. W. Barbour, Conn., Mrs. M. E. Beaisley, Mass.; William L. Brakinredge, Mass.; Rev. Ralph W. Brokaw, Mass.; Mrs. Abbie G. Boutelle, Mass.; Rev. H. W. Boyd, Mass.; Mrs. Mary E. Buffum, N. H.; Mrs. W. H. Bull, Mass.; Mr. and Mrs. D. E. Burbank, Mass.; Mrs. A. H. Burbank, Me.; Mrs. J. J. W. Burgess, Mass.; Rev. Michael Burnham, Mass.; Miss A. E. Blodgett, Mass.; A. G. Brewer, Mass.; Rev. Wm. Carr, Mass.; Mrs. Susie E. Carr, Mass.; A. P. Cary, Mass.; Rev. Geo. F. Chapin, Vt.; Mrs. Wm. Chapman, Mass.; Mrs. K. B. Clark, Mass.; Walter S. Colwell, Mass.; Rev. John Cowan, Mass.; John W. Cummings, Mass.; Mrs. D. M. Damon, Mass.; Delia J. Davis, Vt.; Rev. S. W. Delzell, Conn.; Geo. G. Dresser, Mass.; Chas. Duncan, Mass.; Geo. Farrar, Mass.; Mrs. Geo. E. Fisher, Mass.; Mrs. G. H. French, N. H.; Rev. D. W. Goodale, N. H.; Rev. Geo. H. Griffin, Mass.; Mrs. Thos. Grimes, N. H.; Mrs. E. J. Hall, N. H.; Henry D. Hall, Vt.; Rev. Samuel A. Harlow, Mass.; Rev. J. P. Harvey, Mass.; Rev. William H. Haskell, Me.; Miss L. Kate Hawes, Mass.; Dea. E. N. Hawkes, Mass.; Miss E. H. Haynes, Dea. Geo. E. Herrick, Mass.; Dea. F. H. Holmes, Conn.; Rev. T. J. Holmes, Mass.; Dr. H. C. Houghton, N. Y.; Dea. Sylvester Jewett, Mass.; Dea. A. G. Jewett, Mass.; Miss E. N. Jones, Mass.; Rev. Frank A. Johnson, Conn.; Dwight Johnson, N. Y.; Mrs. B. S. Johnson, Mass.; Dea.

G. P. Judd, Mass.; James O. Kendall, Mass.; John C. Kingsley, Mass.; Rev. T. C. Kinne, Mass.; Horatio G. Knight, Mass.; Mrs. Frances M. Knight, Mass.; Noah D. Ladd, Mass.; Rev. Edwin Leonard, Conn.; Mr. and Mrs. C. P Loomis, Conn.; Mrs. F. E. Loud, Mass.; Edwin Lambert, Mass.; William A. Magill, Mass ; C. H. May, Mass.; Dea. C. M. Miner, Conn ; Mrs. G. A. Moody, Conn.; Rev. and Mrs. D. M. Moore, Conn.; Rev. Horace E. Morrow, Mass.; H. K. Nelson, Conn.; Albert G. Nims, N. H.; Rev. G. B. Northrup, Conn.; Henry D. Noyes, Mass.; Rev. Warren L. Noyes, Vt.; Rev. Geo. W. Osgood, Mass.; James Packard, Mass.; Rev. B. F. Perkins, Mass.; Miss Helen R. Perkins, Mass.; Dea. Edwin Perry, Mass.; Mrs. E. N. Pierce, Conn.; A. N. Pierson, Conn.; Joseph G. Pollard, Mass.; Miss Eliza A. C. Porter, Mass.; Mrs. Mary C. Porter, Mass.; H. W. Post, Conn ; Joseph L. Pratt, Mass.; Rev. A. J. Quick, Conn.; Mrs. F. M. Quick, Conn.; Rev. W. E. Renshaw, N. H.; Rev. A. M. Rice, Mass.; Mrs. C. B. Rice, Vt.; Rev. J. P. Richardson, Mass.; Mrs. A. H. Richardson, Mass.; Miss Rebecca Richardson, Mass.; Miss R. S. Richardson, Mass.; Rev. James G. Robertson, N. H.; Rev. James H. Ross, Mass.; Mrs. A. M. Royse, Mass.; Mrs. E. H. Runnells, Mass.; Rev. Charles Scott, Mass.; Rev. David B. Sewell, Me ; C. N. Shaw, Mass.; Mrs. S. S. Shattuck, Vt.; Miss S. J. Sherman, Mass.; P. D. Spaulding, Mass.; Dea. L. B. Silliman, Conn.; Mrs. Susan H. Silliman, Conn.; B. E. Smith, Conn., Rev. C. H. Smith, Mass.; Rev. and Mrs. J. P. Smith, Conn.; Miss Mary E. Smith, N. H.; E. P. Smead, Mass.; William E. Star, Conn.; Rev. and Mrs. W. F. Stearns, Vt.; Phineas Stedman, Mass.; Rev. and Mrs. George Sterling, N. H.; Dea. H. R. Stockbridge, Conn.; Mr. and Mrs. A. S. Storm, Mass.; Rev. Edward G. Stone, Conn.; Rev. Charles B. Strong, Conn.; Rev. Augustus C. Swain, N. H.; Mrs. E. N. Thayer, Mass.; S. N. Thayer, Mass.; Dea. C. F. Thompson, Vt.; Rev. Edwin S. Tingley, Mass.; George H. Tilton, Mass.; William S. Walker, Conn.; Mrs. E. F. Warner, Mass.; Wm. Ives Washburn, N. Y.; John W. White, Mass.; Mrs. G. C. Wilson, Conn.; Mrs. J. S. Wood, N. H.; John S. Wooster, Conn.

Life Members.

Dea. and Mrs. G. F. Abbey, Mass.; Mrs. Emma C. Adams, Conn.; Mrs. Edward A. Aldrich, Mass.; Mrs. A. M. D. Alexander, Mass.; Rev. Fred. L. Allen, N. H.; Rev. M. B. Angier, N. Y.; Rev. W. F. Arms, Conn.; Mrs. W. F. Arms, Conn.; Rev. Rowland Ayers, Mass.; John W. Bacon, Conn.; Rev. John G. Baird, Conn.; James H. Bailey, Conn.; Mrs. H. W. Barbour, Conn.; Mrs. J. F. S. Bardwell, Mass.; Addison H. Bartlett, Mass.; E. H. Bartlett, Mass.; Miss Mattie R. Barstow, Conn.; Mr. and Mrs. E. D. Batcheller, Mass.; Mrs. Ruth P. Beaman, Mass.; Rev. A. F. Beard, N. Y.; Rev. Theodore Beaisley, Mass.; Rev. Geo. A. Beckwith, Vt.; Miss L. Beckwith, Conn.; Rev. W. W. Belden, N. Y.; Rev. Robert C. Bell, Mass.; Mrs. E. D. Bement, Mass.; Mrs. W. E. Benham, Conn.; Miss Maria W. Benton, Mass.; Rev. S. L. Blake, Conn.; Mrs. F. C. Blood, Mass.; Miss Carrie E. Bowdoin, Mass.; Thomas B. Bowne, Mass.; Rev. George N. Boynton, Mass.; Rev. Amory H. Bradford, N. J.; Mrs. Sarah J. Bradford, Mass.; N. C. Boutelle, Mass.; Miss E. V. Bridgman, Mass.; Rev. Henry L. Brickett, Mass.; Rev. Charles H. Bullard, Conn.; Rev. E. P. Butler, Mass.; Mrs. J. H. Burleigh, Me.; Rev. H. M. Burr, Mass.; Rev. B. C. Carpenter, Mass.; Mrs. A. H. Carpenter, Minn.; Mrs. W. E. Chandler, Conn.; Mrs. Elizabeth R. Chapman, Mass.; James Childs, Mass.; Rev. George L. Clark, Conn.; Rev. T. J. Clark, Mass.; Jane E. Clark, Mass.; Mrs. Julia Clark, Mass.; Rev. S. W. Clark, Mass.; Mrs. J. E. Clark, Mass.; Dea. W. C. Clark, Conn.; John H. Cleveland, Conn.; Rev. E. G. Cobb, Mass.; Mr. and Mrs. Edward S. Coe, Conn.; Rev. J. W. Cooper, Conn.; Alpheus Cowles, Mass.; Rev. S. P. Cook, Mass.; Nathaniel B. Curtis, Mass.; Clara L. Cutler, Mass.; Rev. Walter W. Curtis, Mass.; Miss Adelaide A. Crosby, Mass ; Rev. M. McG. Dana, Mass.; J. W. Dana, Mass.; Rev. J. Jay Dana, Mass.; Mrs. Amanda M. Davis,

N. H.; George P. Davis, Mass.; Rev. P. B. Davis, Mass.; Mrs. Susan A. Davis, N. H.; Rev. and Mrs. E. Dawes, Mass.; Miss Bell H. Dewar, Mass ; S. D. Downes, N H.; Rev. G. C. Dickerman, Mass.; Mr. and Mrs. J. B. Drury, Mass.; Dea. Lyman Drury, Mass.; Rev. George Dustan, Conn.; Rev. A. J. Dutton, Mass ; Mrs. Emily P. Eastman, Mass.; Rev. E. W. R. Eastman, Mass.; Mrs. S. B. Emerson, Vt.; Miss D. E. Emerson, N. Y.; Miss E. B. Emery, Me.; Rev. J. L. Ewell, Mass.; Rev. F. T. J. Fairbanks. Mass.; Rev. and Mrs. Henry Fairbanks, Vt,. Rev. Henry C. Fay, Mass.; Rev. S. P. Fay, Mass.; Mrs. S P. Fay, Mass.; Mrs. L. H. Fisher, Mass.; Mrs. L. G. Fales, Mass.; Rev. George E. Fisher, Mass.; Rev. Addison P. Foster, Mass.; Mrs. Sarah F. Freeman, Vt.; Mrs. Hattie E. Gates, Mass.; Rev. Joseph H. Gaylor, Mass.; Mrs. Lambert Gibbs, Mass.; Rev. and Mrs. George L. Gleason, Mass.; Rev. and Mrs. E. S. Gould, Mass.; Edward Graves, Mass.; Rev. and Mrs. George W. Grover. N. H.; Rev. Daniel Greene, Me.; H. A. Hanaford, N. H.; Mrs. Lida I. Haskins, Mass ; Lucius T. Harris, Mass.; Rev. George E. Hall, N. H.; Mrs. S. F. Hall, Mass.; Frank W. Harrington, Mass.; Rev. John W. Harding, Mass.; Miss Sarah Harding, Mass.; C. E. Hayward, Mass.; Rev. Allen Hazen. Vt.; Rev. William S. Hazen, Vt.; Miss Alma J. Herbert, N. H.; Mrs. Mary M. Hillman, Mass.; R. C. Hitchcock, Mass ; Dea. Elisha Holbrook, Mass.; Samuel L. Hollister, Conn ; Miss Hattie B. Holmes, N. H.; Mrs. H. C. Houghton, N. Y.; Rev. J. P. Hoyt, Conn.; Alanson Hubbard, Mass.; H. W. Hubbard, N. Y.; Helita Hubbard, Mass.; C. E. Hunt, Mass.; Mrs. L. W. Hunt, Mass.; Charles A. Hull, N. Y.; Rev. W. T. Hutchins, Conn.; Rev. Edward C. Ingalls, Mass.; Rev. E. J. L. Jagger, Conn.; Miss Mary H. Jewett, Mass.; M. C. Jewett, Mass.; Rev. J. G. Johnson, Conn.; Rev. and Mrs. D. E. Jones, Conn.; Rev. R. R. Kendall, Mass.; Rev. Merrick Knight, Conn.; Rev. Henry M. Ladd, O.; Rev. J. H. Laird, Mass.; Rev. John W. Lane, Mass.; Henry Lawrence, Mass.; Dea. Edward H. Leavitt, Mass.; Mrs. Lucy S. G. Leavitt, Mass.; Frank F. Lewis, Vt.; Dwight B. Look, Mass.; Rev. George E Lovejoy, Mass.; Rev. John N. Lowell, Mass.; Rev. Albert J. Lyman, N. Y.; Miss Achsah P. Lyman, Mass.; Rev. Francis J. Marsh, Mass ; Rev. H. G. Marshall, Conn.; Rev. F. Barrows Makepeace. Mass.; Dea. Roland Mather, Conn.; Ezra T. McIntire, Mass.; Mrs. Ann McNeil, Vt.; Mrs. Elizabeth S. Mead, Mass.; Charles L. Mead, N. Y.; A. H. Merriman, Mass.; Laura A. Meserve, Mass.; Miss Clara F. Meserve, Mass.; George P. Meserve, Mass ; S. N. Miller, Mass.; Mrs. Mary A. Miller, Mass.; E. F. Morris, Mass.; Mrs. Abigail H. Morse, Mass.; Rev. Dighton Moses, Conn.; Dea. and Mrs. James Miller, Mass.; Edith E. Mowry, Mass.; H. K. Nelson, Conn.; Benjamin N. Norton, Mass.; Mrs. Woodbridge Odlin, Mass.; Mrs. Charles Olmstead, Mass.; Miss E. Louise Patten, Conn.; Jared P. Parker, Conn.; Miss Ellen C. Parsons, N. Y ; Dea. Charles Peck, Conn.; Rev. Charles H. Peck, Vt.; Rev. A. B. Peffers, Mass.; Dea. A. O. Prentiss, Vt.; Dea. and Mrs. Samuel Prentiss, Conn.; Mrs. Elizabeth Price, Mass.; J. Edward Porter, Mass.; Rev. S. W. Powell, Mass.; Dea. Charles Phelps, Mass.; Mrs. E. N. Pierce, Conn.; Mrs. J. E. Priest, Mass.; Rev. Alonzo H. Quint, Mass.; Rev. Wilbur Rand, Mass.; Rev. J. E. Rankin, D. C.; Dea. Thomas Read, Mass.; Mrs. M. T. Reed, Mass.; Mrs. Lyman Rice, Mass.; Mr. and Mrs. A. H. Richardson, Mass.; Mary E. Richardson, Mass.; Rev. S. W. Robbins, Conn.; Miss M. Hattie Rogers, Conn.; Miss Sarah P. Rogers, Conn.; Mr. and Mrs. Edward C. Root, Conn.; Rev. Joseph E. Roy, Ill.; Rev. and Mrs. C. F, Ropes, N. H.; Rev. C. J. Ryder, Mass.; Miss Clara I. Sage, Conn.; Miss Mary H. Scott, Mass ; Rev. Edward G. Selden, Mass.; Mrs. Mary J. Seymour, Mass.; Mrs. Minnie A. Sharrocks, Mass.; Rev. Charles W. Shelton, Conn.; Rev. David Shurtleff, Mass.; Mrs. F. M. Sibley. Mass.; Annie M. Sill, Conn.; Miss Mary Sill, Conn.; W. F. A. Sill, Conn.; Mrs. C. L. Smith, Conn.; G. A. Stoughton, Conn.; C. A. Stowell, Mass.; Electa P. T. Stratton, Mass.; Rev. M. E. Strieby, N. Y.; Rev. G. E. Street, N. H.; Rev. William M. Taylor, N. Y.; Rev. John Thorpe, N. H.; Rev. John

R. Thurston, Mass.; Rev. and Mrs. Arthur Titcomb, Mass.; Rev. A. E. Todd, Mass; Mrs. A. C. Todd, Mass.; Rev. L. E. Tupper, Ky.; Mrs. R. S. Underwood, Mass.; Mrs. H. S. Walter, Conn.; Rev. George F. Walker, Mass.; Mrs. Mary A. Walker, Mass.; Rev. H. Q. Ward, Vt.; Mr. and Mrs. Samuel Ward, Mass.; C. D. Waite, Mass.; John Watrous, Conn.; Dr. and Mrs. L. C. Warner, N. Y.; Rev. Albert Watson, N. H.; Rev. Isaac C. White, Mass.; Dea. A. H. White, Mass.; Rev. and Mrs. Lyman Whiting, Mass.; Dea. A. C. Williams, Mass.; Charles H. Williams, Conn.; Dea. James B. Williams, Conn.; Miss L. E. Williams, Mass.; Mrs. Sarah M. Williams, Conn.; Rev. Gowen C. Wilson,, Conn.; John Wing, Mass.; Rev. George W. Winch, Mass.; A. Lyman Williston, Mass.; Mrs. Edwin Woods, Mass.; Mrs. Harding Woods, Mass.; Miss Mary A. Wood, Conn.; Mr. and Mrs. Frank Wood, Mass.; Rev. Frank P. Woodbury, N. Y.; Rev. Henry D Woodworth, Conn.; Mrs. C. A. Woodbury, Me.; W. K. Wright, Mass.

Visitors.

Dea. L. S. Abell, Mass.; Rev. H. C. Adams, Mass.; Miss S. C. Alden, Mass.; D. A. Anderson, Mass.; Mrs. George F. Arnold, Mass.; Dr. D. F. Atwater, Mass.; Mrs. E. Ayres, Mass.; Mrs. J. H. Bailey, Conn.; Mrs. L. G. Baker, Mass.; Rev. George I. Bard, N. H.; Miss M. J. Bardwell, Mass.; Miss Clara M. Barlow, Mass.; Miss M. A. Barlow, Mass.; Mrs. Chas. Bates, Mass.; Mrs. Frank Bassett, Mass.; Miss Emma W. Beaman, Mass.; Miss Rose Beecher, N. Y.; Mrs. Robert C. Bell, Mass.; Rev. W. A. Benedict, Mass.; Miss M. L. Billings, Mass.; Miss C. W. Billings, Mass.; Miss Clara L. Bisbee, Mass.; Mrs. J. P. Bixby, Mass.; Mr. and Mrs. E. W. Birge, Mass.; Mrs. C. A. Blake, Mass.; Mrs. D. P. Blanchard, Mass.; Mrs. L. C. Blood, Mass.; Rev. and Mrs. James R. Bourne, Conn.; Miss Lucy Boise, Mass.; Mrs. P. S. Boyd, Mass.; Mr. and Mrs. Joseph C. Bridgman, Mass.; Mrs. F. A. Bridgman, Mass.; Miss Addie S. Bridgman, Mass.; Mr. and Mrs. F. D. Bridgman, Mass.; Rev. Charles S. Brooks, Mass.; Mrs. M. F. Brown, Mass.; Mrs. A. P. Brown, Mass.; Mr. and Mrs. D. B. Bruce, Mass.; Mrs. J. C. Bryant, Mass.; Mr. and Mrs. O. H. Buck, Mass; Mrs. L. P. Buell, Conn.; Mrs. C. C. Burdett, Mass.; Mrs. Lizzie P. Bushnell, Mass.; Mrs. Michael Burnham, Mass.; Miss S. J. Burton, Mass.; Miss Jennie M. Chapman, Mass.; Mrs. R. M. Cole, Turkey in Asia; Mrs. F. A. Crafts, Mass.; Mrs. John Cowan, Mass.; R. L. Crowell, Mass.; Mrs. F. C Clapp, Mass.; Mrs. Vena E Canfield, Mass.; Rev. and Mrs. J. P. Coyle, Mass.; Dea. H. E. Carpenter, Conn.; Mrs. E. P. Carpenter, Mass.; Mrs. A. P. Cary, Mass.; Miss Sarah T. Cary, Mass.; S. M. Cook, Mass.; Miss Irene Cowles, Mass.; Miss Eleanor S. Candler, Mich.; Aurelia M. Clapp, Mass.; Miss H. F. Clapp, Mass.; Mrs. R. E. Clark, Mass.; Rev. and Mrs. Solomon Clark, Mass.; Mrs. H. L. Clark, Mass.; Miss Harriet E. Clark, Conn.; Mrs. S. A. Clark, Mass.; Miss A. Chener, Mass.; Miss Anna L. Cushman, Mass.; Mrs. A. E. Cutler, Mass.; Mrs. Charles Damon, Mass.; Mrs. J. Jay Dana, Mass.; Mrs. E. A. Davis, Mass.; William Dewey, Mass.; Dea. J. Deming, Conn.; Mrs. Augusta E. Deming, Conn.; Mrs. E. S. Dickerman, Mass.; Ezra D. Dickerman, Colo.; Mrs. S. B. Dickinson, Mass.; Rev. and Mrs. G. L. Dickinson, Neb.; Mrs. Wm. Dickinson, Mass.; Henry W. Dudley, Conn.; Miss Sarah Eaton, Mass.; Rufus B. Eddy, Mass.; Mr. and Mrs. George K. Edwards, Mass.; Mrs. L. F. Elliott, Mass.; Mrs. Eldred, Conn.; S. B. Emerson, Vt.; Mrs. Evelina Emerson, Mass.; Miss Alice R. Fairbanks, Mass.; Mrs. F. J. Fairbanks, Mass.; Mrs. D. S. Farnham, Mass.; Elizabeth L. B. Fletcher, Mass.; Miss Henrietta Field, Mass.; Mrs. N. M. Field, Mass.; Mrs. S. E. Field, Mass.; Mrs. Addison P. Foster, Mass.; Miss Ruth Fearey, Mass.; Mr. and Mrs. Samuel C. Fairley, Mass.; Mrs. Clarence R. Gale, Mass.; H. A. Goodman, Mass.; Mrs. Fred. A. Gaylord, Mass.; Mrs. Sarah M. Gray, Mass.; Miss Mary A. George, N. H.; Mrs. S. D. Gammel, O.; Mr. and Mrs. James W. Gaylord, Mass.; Mrs. H. C. Graves, Mass.; Mr. and Mrs. Thaddeus Graves, Mass.; Mrs. J. H. Gleason, Mass.; Mrs. N. E. Gleason, Conn.; Mrs. G. G. Hall, Mass.; Mrs. H. D. Hall, Vt.; Mrs. C. E. Hayward, Mass.; Mrs. Bernard Hastings, Mass.; Mary Clarissa Hadsell, Mass.; Dr. and Mrs. J. W. Hastings, Mass.; Rev. C. W. Hiatt, O.; Mrs. A. A. Hunt, Mass.; Mrs. O. D. Hunt, Mass.; May Hosford, N. H.; Mrs. A. D. Higgins, Mass.; Mr. and Mrs. Charles Hartwell, Mass.; Mrs. Sarah W. Hartwell, Conn.; Samuel L. Hollister, Conn.; Carleton Hazen, Conn.; Mrs. Helita Hubbard, Mass.; Miss E. J. Hough, Conn.; Mrs. H. S. Hitchcock, Mass.; Miss Mary S. Hitchcock, Mass.; Mrs. Edward Hawes, Vt.; Rev. David P. Hatch, Me.; Ellen C. Hatch, Mass.; Mrs. George E. Herrick, Mass.; Miss Annie L. Hills, Mass.; S. R. Holmes, Conn.; Mrs. Philie A. Holmes, Mass.; Dea. and Mrs. E. Howe, Jr., Mass.; Mrs. George S. Hadsell, Conn.; Mrs. E. A. Harmen, Minn.; Edmund Hobart, Mass.; Mr. and Mrs. H. S. Jones, Mass.; Rev. Newton Jones, Mass.; Mrs. M. B. Jones, Conn.; Miss Irene T. Jones, Mass.; Miss Sarah P. James, Mass.; Mr. and Mrs. Charles H. Johnson, N. J.; Miss I. Johnson, N. J.; Mr. and Mrs. M. C. Jewett, Mass.; Dea. E. P. Keep, Mass.; Mrs. R. W. Kew, Mass.; Miss A. A. Kimball, N. H.; Mrs. T. D. Kellogg, Mass; Fred. D. Kellogg, Mass.; Miss Hattie D. Kellogg, Mass.; Parmena King, Mass.; Mrs. J. B. King, Mass.; Mr. and Mrs. Edward W. Kingsley, Mass.; Mrs. E. H. Knight, Mass.; Mrs. E. Leonard, Conn.; Mrs. M. D. S. Longley, Mass.; Rev. A. G. Loomis, Mass.; Mrs. A. B. Lyman, Mass.; Mrs. R. W. Lyman, Mass.; Mrs. Henry Lawrence, Mass.; Ellen L. Leland, Mass.; Mrs. Eliza S. Leland, Mass.; Rev. J. H. M. Leland, Mass.; Mrs. V. W. Leach, Mass.; Dr. C. W. Leach, Mass.; Emory Munyan, Mass.; Mrs. C. H. May, Mass.; Mrs. William A. Magill, Mass.; Mary G. Moses, Conn.; Mrs. P. S. Munson, Mass.; Rev. and Mrs. Dwight W. Marsh, Mass.; Mrs. F. E. Morris, Mass.; Miss M. H. Magill, Mass.; Mrs. D. F. Marsh, Mass.; Dea. Henry McNeil, Vt.; Miss H. Clinton MacNeil, Mass.; M. N. Minor, Mass.; Miss Laura Mills, N. J.; Mrs. A. L. Montague, Mass.; Mrs. Edward Montague, Mass.; Dea. A. D. Montague, Mass.; Miss Louisa Montague, Mass.; Miss Hattie F. Montague, Mass.; Miss A. D. Montague, Mass.; Mrs. M. A. Millet, Mass.; Miss Lillie M. Moore, Mass.; Mrs. Emery Morgan, Mass.; Mrs. A. F. Newton, Mass.; Mrs. William A. Nash, Mass.; Mrs. S. M. Nash, Mass.; Mr. and Mrs. E. J. Nichols, Mass.; Mrs. L. R. Norton, Mass.; Mrs. H. D. Noyes, Mass.; Miss Mary O. Nutting, Mass.; Mrs. A. F. A. Perkins, Mass.; Mrs. B. F. Perkins, Mass.; Miss Minerva Perkins, N. H.; Mrs. M. Pease, Mass.; Dea. and Mrs. Calvin Preston, Mass.; Miss Delia A. Porter, Mass.; Mrs. C. E. Porter, Mass.; Mrs. Louisa B. Porter, Mass.; John S. Porter, Conn.; H. M. Porter, Mass.; Isaac Parsons, Mass.; Mrs. Harriet Parsons, Mass.; Rev. Charles Peabody, Mass.; J. Newton Perrin, Conn.; Miss E. M. Peck, Tenn.; Mrs. Mary E. Phelps, Mass.; Mrs. E. H. Phinney, Mass.; Mrs. S. A. Phillips, Mass.; Rev. S. W. Powell, Mass.; Mrs. S. W. Powell, Mass.; Mrs. H. S. Prentiss, Vt.; Mrs. A. N. Pierson, Conn; Mrs. A. N. Pomeroy, Mass.; Miss Lizzie C. Ray, Mass.; Mrs. George H. Ray, Mass; Mrs. J. D. Robinson, Mass.; Mrs. James H. Ross, Mass.; D. M. Rogers, Conn.; Mrs. J. A. Richmond, Mass.; Mrs. M. S. F. Rugg, Mass.; Dea. Lyman Sabin, Mass.; Miss Mary Sargent, Mass.; Mrs. Dorcas W. Scott, Mass.; Mrs. Martha G. Scott, Mass.; Mrs. C. N. Shaw, Mass.; Mrs. Chas. W. Shelton, Conn.; Miss Eliz. A. Sloan, Mass.; Mrs. S. T. Sloan, Mass.; Lizzie Stevenson, Ga.; Miss Mary L. Snell, Mass.; Miss Blanche L. Strickland, Mass.; Rev. and Mrs. D. H. Strong, Mass.; Mrs. Ellen H. Strong, Conn.; Miss Bertha F. Strong, Conn.; Mrs. Lucy G. Strong, O.; Miss Cora L. Smith, Mass.; Eliza Smith, Mass.; Mrs. F. H. Smith, Mass.; N. Austin Smith, Mass.; Rev. and Mrs. Ira A. Smith, Mass.; John M. Smith, Mass.; Miss Emma F. Smith, Mass.; Mr. and Mrs. Charles K. Smith, Mass.; Mrs. H. M. Smith, Mass.; Mrs. G. A. Stoughton, Conn.; Mrs. Joseph D. Stowe, Conn.; Albert Spooner, Mass.; Mrs. L. Tenny, Vt.; Rev. William H. Teel, Conn.; Mrs. C. E. Thompson, Conn.; Mrs. W. G. Towne, Mass.; Mrs J. Tufts, Mass.; Miss L. J. Valentine, Mass.; Mrs. W. J. Van Patten, Vt.; Rev.

Milton Waldo, Mass.; Mrs. E. E. Walker, Mass.; Miss Elnora A. Watrous, Conn.; Mrs. H. S. Webster, Mass.; Mrs. J. W. Winslow, Mass.; Mrs. A. C. Williams, Mass.; Mrs. J. B. Williams, Conn.; Miss Ellen Worden, Neb.; Gertrude A. Woodruff, Conn.; Dea. Samuel Wilder, Mass.; Mrs. William Wales, Mass; E A. Wales, Mass.; Miss E. A. Wales, Mass.; Mrs. D. W. Wells, Mass.; Miss Hannah S. Wells, Mass.; Mrs. J. S. Wells, Mass.; Rev Samuel Whaley, N. Y.; M. E. Wadley, N. Y.; Miss Mary F. Wheeler, Mass.; Miss Sarah E. Wheeler, Mass.; Mrs. R. T. Waterton, O.

The following were appointed tellers: Rev. J. L. Ewell, Dea. Samuel Holmes, Rev. C. W. Hiatt and Rev. G. E. Hall.

The Fisk Jubilee Singers, of Nashville, Tenn., favored the Association with several of their songs.

The following Nominating Committee was appointed by the President: Rev. G. W. Grover, Frank Wood, Esq., Rev. A. H. Bradford, D.D., Dea. David N. Camp, Rev. C. B. Hatch.

The following were appointed a Business Committee: Rev. M. McG. Dana, D.D., L. C. Warner, M.D., C. H. Johnson, Esq., Dea. H. D. Noyes, Rev. G. S. Dickerman.

The Treasurer, H. W. Hubbard, Esq., presented his Annual Report with schedules and certificates of auditors, which was accepted and referred to the Committee on Finance.

Secretary A. F. Beard read the General Survey of the Executive Committee. The document was accepted and its various parts referred to committees afterward to be appointed.

A greeting was received from the Woman's Home Missionary Association, which had just held its session in the First Church.

A letter from President L. Clark Seelye, of Smith College, was read, expressing regrets at not being able to be present, and inviting the Association to visit the college and art gallery. The invitation was referred to the Business Committee.

The Association was led by Secretary Strieby in a concert of prayer with the workers in the field.

At the close of the service a recess was taken until 7:30 P.M.

EVENING SESSION.

President Taylor called the Association to order at 7:30 o'clock. Rev. A. P. Foster, D.D., read from the Scriptures and Rev. A. H. Quint, D.D., led in prayer.

The Annual Sermon was preached by Rev. Frank W. Gunsaulus, D.D., of Illinois, from 1 Peter, 5: 6.

Following the sermon, the Lord's Supper was administered, the following persons officiating: Ministers: Rev. Geo. E. Hall, Rev. L. B. Maxwell. Deacons: A. J. Lincoln, Henry C. Houghton, Samuel Holmes, William H. Jones, H. D. Noyes and George L. Wright.

The Nominating Committee reported the following committees, which were appointed:

Committee on Finance.—Chas. Marsh, Esq., A. L. Williston, Esq., Hon. H. G. Knight, R. L. Day, Esq., Rev. Henry Fairbanks.

Committee on Mountain Work.—Rev. Nehemiah Boynton, Rev. F. B. Makepeace, Rev. P. B. Wing.

Committee on Indian Work.—Rev. Asher Anderson, D.D., Rev. G. E. Hall, Hon. Chas. Thompson, Rev. W. R. Eastman.

Committee on Educational Work.—Rev. H. M. Ladd, D.D., Rev. John R. Thurston, Rev. J. H. Ross, E. J. Hall, Rev. J. L. Ewell.

Committee on Church Work.—Rev. A. H. Plumb, D.D., Rev. A. J. Lyman, D.D., Henry C. Houghton, M.D., Rev. C. F. Roper, John W. White, Esq.

Announcements were made by the Committee of Arrangements, and the Association adjourned to meet at 8;30 o'clock, Wednesday morning.

WEDNESDAY MORNING.

Devotional exercises from 8:30 to 9 o'clock were conducted by the Rev. Aaron C. Adams.

At 9 o'clock, in the absence of the President, Rev. Samuel P. Leeds, D.D., was called to the Chair temporarily.

The minutes of the previous day were read and approved.

President Taylor then resumed the chair.

Secretary Strieby read a paper on "The Destiny of the African Races." This paper was referred to a special committee to be appointed.

Secretary Beard read a paper on "The Place of Faith in Missionary Work." This paper, also, was referred to a special committee to be appointed.

The Jubilee Singers sang "The Light is Coming."

The Nominating Committee reported the following Committee of Arrangements: Rev. Isaac Clark, Rev. Herbert W. Lathe, Rev. E. G. Cobb, Geo. W. Cable, Esq., Rev. Geo. P. Dickinson, John C. Hammond, Esq., Frank N. Look, Esq.

The printed programme was adopted, subject to such modifications or alterations as might be found necessary.

The congregation rose and sang "Cast thy Bread upon the Waters."

Secretary Woodbury, introduced by President Taylor, read a paper on the Mountain Work entitled "The Strength of the Hills." This paper was referred to a special committee to be appointed.

The following committees were then appointed:

Committee on Secretary Strieby's Paper.—Rev. A. H. Quint, D.D., Rev. Geo. W. Henderson, Rev. E. G. Cobb.

Committee on Secretary Beard's Paper.—Rev. Charles M. Lamson, D.D. Rev. A. F. Newton, Rev. H. W. Pope.

Committee on Secretary Woodbury's Paper.—Rev. P. B. Davis, D.D., Rev. Samuel P. Leeds, D.D., Rev. J. H. Laird.

Rev. Nehemiah Boynton read the report of the Committee on Mountain Work, and followed the report with an address. An address was also given on the same subject by Rev. L. E. Tupper, of Williamsburg, Ky.

Rev. Charles M. Lamson, D.D., having been called away, Rev. T. J. Holmes was appointed on the Committee on Secretary Beard's paper, and later Rev. J. E. Rankin, D.D., was substituted for Rev. Mr. Holmes.

After singing and the benediction, the Association took a recess until 2 P.M.

WEDNESDAY AFTERNOON.

In the absence of the President, Vice-President Rev. David O. Mears, D.D., called the Association to order, at 2 o'clock.

After singing by the Jubilee Singers, an address was given by Geo. W. Cable, Esq., on "The Southern Problem."

President Taylor resumed the chair.

After singing again by the Jubilee Singers, a statement was made by Rev. Charles W. Shelton, concerning this band of singers, recently organized to raise funds for Fisk University.

The report of the Committee on Educational Work was read by Rev. H. M. Ladd, D.D., who followed the report with an address. The same subject was also presented in an address by Rev John R. Thurston.

The congregation rose and sang, "I love thy Kingdom, Lord."

Rev. J. H. Ross followed with an address.

The following were appointed a Committee on Chinese Work: Rev. J. E. Roy, D.D., Rev. J. G. Johnson, D.D., and Henry C. Houghton, M.D.

Rev. A. H. Plumb, D.D., read the report of the Committee on Church Work, and followed the report with an address.

An address was also given by Rev. A. J. Lyman, D.D., on the same subject.

President Taylor resigned the chair to Vice-President Mears.

District Secretary Roy read a paper on the "Chinese Work" which was followed with an address by Rev. J. G. Johnson, D.D.

After the benediction, the Association took a recess to meet in the First Church at 7:30 o'clock P.M.

WEDNESDAY EVENING.

The evening services opened at 7:30 o'clock in the First Congregational Church, with President Taylor in the chair.

The hymn "Oh! Where are Kings and Empires now," was sung.

Prayer was offered by Rev. S. P. Leeds, D.D.

After singing by the Jubilee Singers, an address was given by District Secretary C. W. Hiatt, followed by addresses by Field Workers Rev. F. G. Woodworth, Prof. R. C. Hitchcock and Rev. George W. Henderson.

After the benediction by President Taylor, the Association adjourned to meet at 8:30 A.M. Thursday.

THURSDAY MORNING.

Devotional services were held from 8:30 to 9 o'clock A.M., conducted by Dea. Samuel Holmes.

The Association was called to order at 9 o'clock by Vice-President Mears.

The minutes of the previous day were read and approved.

President Taylor then resumed the Chair.

The following resolution presented by Rev. M. McG. Dana, D.D., was passed:

"*Resolved*, That for the arrangement, in part or in full, of the programme of the Annual Meetings of the Association, a Business Committee of five shall be chosen by this body to serve in connection with the Secretaries for the above purpose, as well as for the discharge of the functions ordinarily belonging to the Association's Business Committee. This committee is to be chosen at the Annual Meeting next preceding the one for which it is to render its service, and shall be named to the Association by its regular Nominating Committee."

Rev. J. W. Harding read a paper on "Earlier Indian Missions, and the Present Duties of Christians to the Indians."

Rev. Asher Anderson, D.D., read the report of the Committee on Indian Work and followed the report with an address.

Rev. G. E. Hall followed with an address on the same theme.

The Nominating Committee reported the following persons as the Business Committee of five on arrangements for the next meeting of the Association: President Geo. A. Gates, Judge J. E. Ingersoll, Rev. M. McG. Dana, D.D., Lucien C. Warner, M.D., Chas. H. Johnson, Esq.

The report of the Committee on Secretary Strieby's paper was then read by Rev. E. G. Cobb.

Rev. A. H. Quint, D.D., followed with an address on the subject.

Rev. G. W. Henderson spoke further on the same subject.

The report of the Committee on Finance was read by Charles Marsh, Esq., who supplemented the report with an address.

Hon. B. G. Northrop made remarks concerning Daniel Hand, the donor of the Hand Fund, and on suggestion of President Taylor, and motion of Rev. J. W. Harding it was ordered, by a rising vote, "That Hon. B. G. Northrop be requested to convey to Mr. Daniel Hand, of Clinton, Conn., the congratulations of this body on his continued life, and their warmest wishes that his health and happiness may be long continued."

After the benediction by President Taylor the Association took a recess until 2 o'clock P.M.

THURSDAY AFTERNOON.

President Taylor called the Association to order promptly at 2 o'clock.

The hymn "All hail the Power of Jesus' Name," was sung, and District Secretary Roy led in prayer.

Rev. J. E. Rankin, D.D., presented the report of the Committee on Secretary Beard's paper.

Greetings were then given the Association by representatives of kindred societies.

Rev. William M. Taylor, D.D., spoke for the Congregational Union.

Wm. Ives Washburn, Esq., followed with greetings from the American Home Missionary Society.

Samuel Holmes, Esq., spoke for the College and Education Society.

Rev. A. H. Quint, D.D., represented the American Congregational Association.

Rev. R. S. Storrs, D. D., brought greetings from the A. B. C. F. M. and also from the Congregational Sunday-school and Publishing Society.

Secretary Strieby, in behalf of the American Missionary Association, responded to these greetings.

After the benediction by Rev. R. S. Storrs, D.D., the Association adjourned to the chapel that the Woman's Bureau of the American Missionary Association might hold its meeting in the church.

In the chapel the Association was called to order by Secretary Strieby, and Rev. A. H. Bradford, D.D., was chosen Chairman.

Prayer was offered by Rev. G. E. Street, D.D.

The report of the Finance Committee, as given this forenoon, was accepted and adopted.

Voted that a Finance Committee for the coming year be appointed at this meeting, and that they be authorized to fill any vacancies that may occur in the committee during the year.

The Nominating Committee reported the following list of officers of the Association for the ensuing year:

President, REV. WM. M. TAYLOR, D.D., LL.D., N. Y.

Vice-Presidents.

REV. A. J. F. BEHRENDS, D.D., N. Y. REV. F. A. NOBLE, D.D., ILL.
REV. ALEX. MCKENZIE, D.D., MASS. REV. D. O. MEARS, D.D., MASS.
REV. HENRY HOPKINS, D.D., MO.

Corresponding Secretaries.

REV. M. E. STRIEBY, D.D., Bible House, N. Y.
REV. A. F. BEARD, D.D., Bible House, N. Y.
REV. F. P. WOODBURY, D.D., Bible House, N. Y.

Recording Secretary.

REV. M. E. STRIEBY, D.D., Bible House, N. Y.

Treasurer.

H. W. HUBBARD, ESQ., Bible House, N. Y.

Auditors.

PETER MCCARTEE, CHAS. P. PEIRCE.

Executive Committee.

For Three Years.

LYMAN ABBOTT, CHAS. A. HULL, CHARLES MARSH.
ADDISON P. FOSTER, ALBERT J. LYMAN.
For One Year.—JAMES G. JOHNSON.

Wm. Ives Washburn, Esq., and Rev. Dewitt S. Clark were appointed Tellers. A ballot was taken and the list of candidates presented by the Nominating Committee was elected.

Secretary Beard presented the following, which was adopted:

"In view of the enlarged work of the Association and of the increasing diversity of its labors for the Negro, the Indian, the Mountain White people and the Chinese, it is asked by the officers that a Committee of Conference, representing the churches and consisting of seven members be appointed to visit the office of the Association for conference with the executive officers concerning the increasing needs of the Association, the adaptation of its present methods to the enlarged conditions of its work, and for such suggestions as may appear desirable."

On invitation of Rev. Henry M. Ladd, D.D., the Association voted to hold its next Annual Meeting in the Euclid Avenue Church, Cleveland, Ohio.

After prayer and the benediction by Rev. Dr. Quint, the Association took a recess to meet at the First Church at 7:30 o'clock P.M.

THURSDAY EVENING.

President Taylor called the Association to order at 7:30 o'clock.

Rev. J. E. Rankin, D.D., led in prayer.

The minutes of the day were read and approved.

The Nominating Committee reported the following committees which were appointed.

Finance Committee for the ensuing year: Rev. J. G. W. Cowles, Gen. Augustus Gaylord, Joseph VanVleck, Esq., Frank Wood, Esq., and Homer N. Lockwood, Esq.

Committee of Conference of Seven—Rev. J. G. Vose, D.D., Samuel B. Capen, Esq., Gen. C. T. Christensen, Rev. Edward Hawes, D.D., Geo. P. Stockwell, Esq., Rev. F. W. Baldwin and Rev. J. H. Twichell, D.D.

Rev. P. B. Davis, D.D., presented the report of the Committee on Secretary Woodbury's paper. The addresses of the evening were delivered by Rev. A. H. Bradford, D.D., President Merrill E. Gates, Ph.D. and Gen. O. O. Howard.

Secretary Strieby announced that the following gentlemen had been invited to be present and had sent letters of regret and of appreciation of the work of the Association: Hon. Wm. Windom, Hon. W. C. Breckenridge, Rev. A. G. Haygood, D.D. and Rev. J. L. M. Curry, D.D.

Charles H. Johnson, Esq. offered the following resolutions which were adopted by a rising vote:

In concluding the 44th Annual Meeting so favored by the weather and environment, in the city fragrant with so many suggestive memories, this Association desires to testify herewith its grateful appreciation of the graceful and generous hospitality which has lent such charm to the sojourn of its officers, members and friends.

We name gladly our indebtedness to the three Congregational churches of North-

ampton, who acted in concert, and with most unselfish spirit, to promote the efficiency and interest of the meeting. Their pleasant homes, together with two of their churches, have been opened to their temporary guests with a delightful cordiality.

To the Chairman of the local committee and his associates who have anticipated so considerately every need and convenience of the Association, we voice our obligation. So likewise to the railroad companies who in their way facilitated by their favors the attendance on this meeting.

To the representatives of the press who have given a wider circulation to every report and address which has made so publicly significant this platform during these recent days, and also to the landlord of the Norwood House, for his kindness, involving no little sacrifice for entertaining the Jubilee Singers, we desire to put on record our thanks.

And we cannot feel that we have discharged our obligation to those whose debtors we are without making grateful mention of the Jubilee Singers, whose services of song have certainly contributed a new feature of enjoyment in our daily exercises, and also to Prof. Story of this place, who has given direction to the music.

While to our honored President, whose presence and presiding have been happy factors in our meetings, we also desire to express our heartfelt thanks. To our thoughtful hosts and the ready helpers that have left nothing undone for our comfort, we mingle with our good-bye our best wishes.

Rev. H. W. Lathe, pastor of the First Church, responded in behalf of the churches and people of Northampton.

It was requested that all papers, documents and addresses be placed in the hands of the Executive Committee.

After the benediction by Rev. Dr. Quint, the Association adjourned to meet at the Euclid Avenue Church, Cleveland, Ohio, for its next Annual Meeting.

FRANCIS J. MARSH,
Recording Secretary.

GOWEN C. WILSON,
Assistant Recording Secretary.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY REV. H. M. LADD, D.D., CHAIRMAN.

A portion of the Dark Continent suddenly deposited in the heart of a great Christian nation might be hailed under ordinary conditions as a most hopeful opportunity for missionary work at short range. But the field in which this Association is chiefly engaged is not a section of Africa alone, but Africa and America commingled in sin, morally and spiritually confused, and it is, therefore, beset on every side with greatest difficulties resulting from generations of slavery with its degradation, ignorance and moral disease. This is a field overgrown with perplexing questions which have been almost hopelessly complicated by race prejudice and the peculiar distortions of a race in which those whose elevation we seek were themselves most deeply implicated.

These questions, the despair of our ablest statesmen and apparently beyond the reach of legislation, this Association is bravely facing, and slowly but surely helping to

solve. As time passes, it becomes more clearly evident that a Christian education for the whole Southland, restoring worthy manhood to the black, and removing blind prejudice from the white, is the only hopeful solution of these questions. The dark cloud of illiteracy that rests upon the South is large indeed, larger than it was a quarter of a century ago and full of threatening storm even yet; but if larger it is not so intensely dark as then. It was then all dark, but now the schools and colleges of this Association bespangle the darkness like the stars of night, each one of them as the glorious Sun of Righteousness with healing in its wings. The varied work of this Association, as set forth in the report, with its 6 chartered institutions, its 20 normal and graded schools, its 53 common schools, and its more than 13,000 pupils is doing not a little to dispel the darkness and let in the saving light of Christian education. These schools are wisely located as radiating centers. In them, cultured and experienced instructors with heroic Christian consecration and earnestness, realizing the far-reaching nature and vast importance of their work, have done most faithful service during the past year. Under this quickening touch, the African-American is awakening more rapidly than ever to his needs. He has come to understand that illiteracy incapacitates, that ignorance is a disgrace and means inferiority, that manhood must prove its worth. As a result, the schools have everywhere been overflowing and hundreds have been refused admission.

It is even more encouraging to note that the mere rudiments of education do not satisfy this longing for better things. There is a growing demand for the discipline of a higher education, and ample equipment for greater helpfulness in lifting the race out of darkness into light. Increased intellectual eagerness, however, is not the chief blessing of the year. The deep religious interest pervading all departments of the educational work and everywhere made the most important part of it, has in many places been marked by unusual spiritual quickening and the results are most promising for the moral uplifting of the race.

A prominent feature of the year's work is also seen in the internal development of the schools, in strengthening the various departments of instruction, in enlarging the facilities for manual and industrial training as a most important part of the work, and in increasing the number and capacity of the buildings. These multiplied advantages and opportunities mean increased responsibility for us. This best year of service and support in all the history of the work calls the more loudly for a better to follow. The field demands yet more men, still larger gifts, even greater sacrifices, and should receive at once, on grounds of loyal patriotism as well as Christian philanthropy, far more than it demands.

It is also gratifying, as a portent of a better day dawning, to be assured that the faithful, conscientious work thus far done is growing in the esteem of the thoughtful white people at the South. One of their own number justly honors those African-Americans and best expresses the quality and results of our work in their behalf when he says, "No other illiterate people have ever made such progress as these in the last two and a half decades."

REPORT ON CHURCH WORK.

BY REV. A. H. PLUMB, D.D., CHAIRMAN.

The Committee on Church Work are happy to characterize the papers submitted to them as abounding in interesting and instructive details, comprehensive in their scope, setting forth the limitations and hindrances as well as the encouragements of this department of service, and presenting, also, such evidences of its wise manage-

ment and substantial advance as warrant renewed energy in its prosecution, and great hopefulness in respect to its future success.

There are three points especially brought to view in these papers on which this Committee desire to place particular emphasis. First, the low conditions in which the church work has to be undertaken; secondly, the careful and constant supervision needed and supplied; and thirdly, the dependence of the church on the school.

The planting of Congregational churches among the Freedmen of the South bears a far closer resemblance to the establishment of churches in our foreign missionary work than in the ordinary home missionary fields. The home missionary in most parts of our country can almost always find considerable general intelligence in the society where he labors. He meets with many who from their residence in the more favored portions of the land have known somewhat concerning the character and influence of Christian institutions. That influence has more or less affected their thought and life. However neglectful of religion they may be personally, they have long been familiar with the general features of a pure Christianity. In unevangelized countries abroad, and to a considerable extent at the South, this is not so. Very generally the colored people have defective ideas of religion and morality, of the church and of the ministry. In large districts the ignorance is very dense and the highly emotional and unintelligent character of such religion as prevails indisposes the people to accept the quiet and thoughtful methods of an intelligent and spiritual worship. Those who come into our churches from such conditions are likely for some time to be mere children in knowledge and spiritual strength. Hence the urgent need of continual oversight by our missionaries and teachers. It is gratifying to notice that this supervision has for some time been steadily becoming more and more pervading and thorough. Every part of the field is visited by competent superintendents or by college officers, missionaries or other teachers, and great good is done by friendly counsel and wise guidance. Such help seems to be as welcome as it is needed and measures have happily been taken of late to extend this branch of the work.

In order, however, that such supervision may not be a permanent feature of the work of the society, but that the churches and ministers may at length attain a good degree of self-reliance, and be able to maintain and promote sound Christian life and work, great dependence must be placed upon the schools which this Association sustains. As the report of the Executive Committee fully demonstrates, the schools maintained by the Association are indispensable to the establishment and growth of such churches as will prove to be a credit and help to the interests of morality and religion.

The following extracts from a report presented to the Executive Committee last May very conclusively set forth the relation of our schools to our churches, both in reference to the general life of the churches among the colored people and to the equipment of a competent educated ministry of their own race.

"One kind of constant supervision should be a small school, say with two missionary teachers, where the church can have the fostering help of these teachers, who can train the young. The pastors, moreover, need the teachers almost as much as the people do, to hold them to high views of duty, and even to purity of life. One thing is to be remembered, our constituency does not exist, like that of the Methodist and Baptist; it has to be made, and usually from the slow process of our schools.

"In general our successful churches are where we secure the young people. Our most hopeful church work is for the most part contiguous to our schools, where it has the continual aid of our teachers. Frequent revivals occur in our schools. In reality our schools do far more gospel work and church work than most of our churches. At all events, to plant churches away from schools, and by themselves, and to entrust these to half educated pastors, perhaps come-outers from some other denomination, is to

make them chiefly receptacles for missionary funds. The people are now generally asking for colored preachers. Other denominations taunt them when they have a white preacher; not unfrequently it works to the prejudice of a colored church to have a white pastor. It did not formerly to the same degree. In nine cases out of ten, vacant colored churches now prefer a colored preacher. It goes without saying that these colored preachers must be properly furnished for their work, and that after all, our permanent hope in church work, turns upon preparing a sufficient and worthy ministry in our own schools, and with our own traditions. We shall then have hopeful churches in greater numbers. Meanwhile if the necessity is found to exist, we must meet it, and send white preachers in preference to inferior colored ones."

REPORT ON MOUNTAIN WORK.

BY REV. N. BOYNTON, CHAIRMAN.

The mountain work is an effort to educate and to evangelize 2,500,000 people, who by their natural capacities have rich promise of strength, and by their loyalty in other days have large claims upon the Christian North. It is a work which is specially urgent now, and with each to-morrow will be less and less possible. The present opportunity will not tarry if the obligation be unassumed. The marvelous development of these mountains under the direction of capital, yielding every year increased supplies of iron and coal, gives a reasonable basis for the hope that the South is to be the center of a new industry, namely, iron and steel production for the country. Many declare the hope already a reality. It is evident that this industry, together with the railroads which are everywhere multiplying, will make this territory the center of a wide circuit of influence and power. The education and evangelization of its people hence is a matter of grave importance. We congratulate the officers of the American Missionary Association that there are in its mountain schools 1,800 pupils, and that six new schools have been established during the past year. We are grateful for the pioneer work of theological students and for the preaching of evangelists. We believe that more schools and scholars, more pulpits and preachers, are the urgent necessity of this mountain work. We think that special measures may properly be taken to bring this fascinating work more generally to the notice of the Christian public, which when once roused, will not fail to provide funds for the field, and money for the men.

REPORT ON INDIAN WORK.

BY REV. ASHER ANDERSON, D.D., CHAIRMAN.

The report on Indian work which your Committee has been called upon to consider and present in this formal way to the Association, comes to our hand full of good news and suggesting a most cheerful prospect. During the year eight principal stations have been maintained, four new churches have been organized and the service of the out-stations has been successfully carried out. We should not forget to put on record that five out-stations in Dakota were established through gifts of friends at Mr. Moody's missionary meetings at Northfield. The single fact that there are only a few hundred thousand Indians, gospel work among whom may be readily carried on by the larger Christian denominations of our country, encourages the belief that the matter of evangelizing them need be a question only of a very short time. The pacific policy of the Government, recently inaugurated, will certainly make it much easier to reach them. Never before has the door been so wide open. The opportunity assur-

edly justifies the largest possible increase in appropriations for the coming year. The Portland, Me., resolution ought to be carried out, and certainly no less than $60,000 be given to the work. The element of money is now the chief point of interest. To lack in that particular will be to hedge up the way to those benighted souls who are trusting when they might justly have hated even to desperation, who are asking for the gospel when they have had abundant reason for scorning the messenger of Jesus Christ as they would an agent worse than the worst Indian. Although it might not appear from a comparison of this year's report with that of last year, that any great advance has been made in the way of statistics, nevertheless, we cannot read that new churches have been organized, that hopeful conversions have been made, that members have been added to the Christian fellowship, that the force of missionaries and teachers has grown from sixty-eight to eighty-seven, indicating a need on the part of the Indian to which this service efficiently responds, without expressing a profound sense of gratitude for that care and blessing which the Great Head of the Church has bestowed upon all this work. Through the influence of Christian conference and an enlightened, not subsidized, press, the old-time prejudice is wearing rapidly away. Could the Normal School at the Santee Agency be for a season carried on where people, even not Christians, might see what is possible in the Indian character, there would be no difficulty whatever in getting the substantial sympathy of every honest heart. Indifference is the child of ignorance.

And now that the methods of the industrial school are becoming more generally adopted, these benighted children of the West, who, until recently have been crowded into reservations only to be despoiled, will quickly learn that the purpose of the Christian people of this land is simply to convert the tepee they are willing to leave, into a home of Christ. It stirs within us the deepest emotions to read of the boys and girls forming Endeavor Societies, and of the increased interest in the Sunday-school work. And the lines of the Association have gone out even as far as Alaska. Here there are two missionaries. They were sent this year. They have been most cordially welcomed, and the Mission established will strengthen what others are doing among these distant people.

Taking, then, these eight stations into consideration, remembering that there is a great willingness to be favored with the presence and work of the Christian missionary, knowing, too, that the conversions of so many indicate what is possible under the gospel of Jesus Christ, and finally having gained a large vantage ground in the favorable attitude of the Government, we ask to-day, What ought the Association to realize during the coming year?

First, a deeper interest on the part of the ministers who will bring the freshest information to the churches.

Second, increased beneficence to enable the Association to enlarge their missionary force. Enough has been done to warrant the use of an amount twice as large as that now given by the churches.

Third, special gifts for the work of the industrial department. Each station having a church and school should be equipped with material for industrial teaching at once. Past years have gone to prove how easy it is to dehumanize an Indian, and the sequels to our national policy have made it the more difficult to reach him; but now, instead of being kept a pauper-ward of the Government, he is assured of a citizenship protected by law, and toward the larger significance of this he may be properly led only as he is taught to understand that the best phase of citizenship is in honest productive toil. So it will be seen that the best gospel work finds its legitimate outcome in an intelligent Christian man conscientiously toiling for the salvation of his home.

REPORT ON CHINESE WORK.

BY REV. JOSEPH E. ROY, D.D., CHAIRMAN.

We have been a long time studying upon the providential purpose of the African in America. We are still hard at work upon our Negro problem. The providential footing of the Chinamen in our country is another grave question before us. His first coming, in 1850, by the attraction of gold discovery, was in the ordinary way of international migration. This year has witnessed in California the celebration, with great pomp, of the 40th anniversary of the reception of that State into the Union. The birth of that commonwealth had been out of the throes of the national conflict, characterized by the compromise of the Henry Clay "Omnibus Bill." In honor of that event San Francisco went into high jubilation, and her resident Chinamen, with their "flowery" tinsel, were welcomed to a place in her majestic procession. Their later coming by the thousand to build our trans-continental highway was recognized as eminently providential, for without their labor that stupendous and essentially patriotic enterprise could scarcely have been accomplished. On the coast they have proven themselves the most serviceable laborers in developing its railroad and agricultural systems. Our Chinese wall of exclusion leaves with us, all told, but 125,000, and these scattered over the Pacific slope and filtered into the cities of all the country. Surely this is a population so limited, so diffused, and so surrounded by our civilization, as not to be a serious menace to our institutions.

But is this enough, to be able to feel tolerably safe from contact with this heathen civilization? Even in this view, especially on the farther coast, where there are dense patches of this population, the touch of this heathenism is corrupting upon youth and susceptible spirits. It tends to lower the tone of morality. It drowns some souls in perdition. Here is, then, the call for self-protection.

There is, also, the providential call for missionary work at home. Our fathers, looking longingly upon that vast shut-in field, prayed earnestly that it might be opened. At last it is made so wide open that it sends its representatives to our very doors. We may see for ourselves the nature, the corrupting influence of heathenism. We may see the modifying influence of mere civilization, of the best elements in the pagan religion. We may gain new impressions as to the absolute need of such a religion as that of Jesus Christ, and new impetus in the duty and the work of imparting it to these home heathen. And so in most of the cities of the East and of the interior there is organized work for the local Chinese. We find it in the Mt. Vernon Church of Boston, whose pastor, except for temporary illness, would have been here to make this report and speak on this subject. We find it in North Adams, where there has been so large an influx of these Mongolian people. We find it at Chicago, in Dr. Goodwin's and Dr. Noble's churches; in St. Louis, at Dr. Stimson's church; at Peoria, New Orleans and Denver and at many other places. Among these is the church of our honored President, which has a Sunday-school of thirty-five pupils, and some of these have been baptized in the fellowship of the New York Tabernacle. It is only a Sunday-school work that is done in these churches this side the Rockies. But even this process is fruitful in conversions from Confucius to Jesus Christ, and the churches are prompt in receiving such to their fellowship, which is made to be a real brotherly kindness. On the other side of the mountains, in places where there are Chinese communities and no organized missions for them, local churches are doing the same sort of work, in the same spirit and with the same result. Then in the cities, where there are the most of these Chinatown people, the standard of missions is set up by some one or other of these national missionary societies, which in addition to the ordinary Sunday-school service, and in connection with the local church of the cognate denomination, have their mission buildings and premises, and in these the regular week-night schools, with devo

tional exercises in each, and regular religious meetings. Ordinarily the converts of these missions are gathered into the local churches, which soon make the new comers realize that God is indeed no respecter of persons, and that all the disciples of the Redeemer are one in him.

In this good work the American Missionary Association is having a full share. As shown by this report, it has in California eighteen schools, two more than last year; thirty-three teachers and one thousand three hundred ten pupils. One hundred fifty-nine of these pupils give evidence of conversion, and two hundred four have ceased from idolatry. One new chapel has been built and dedicated, that at Riverside. A total of seven hundred fifty, not including any that have lapsed from the faith, are counted as having been led to Christ in connection with these missions. When we consider the natural obstinacy of the human heart and the prejudice and superstition of the heathen and their bondage to Satan, this is a result devoutly to be recognized. We feel also like calling special attention to the duty of remembering in sympathy and in prayer these tremulous disciples of the Divine Master and their Christly teachers.

But the highest consideration as to the providential footing of the Chinamen in America is the reaction of this work in our country in behalf of China itself. These people are going back to their native land in larger proportion than any foreigners who domicile for a time in our country. In 1889 there were eight hundred thirty-six registered arrivals and three thousand six hundred seventy-two departures. Those who return as Christians will, not a few at least, be as a leaven of the gospel in their old communities, and in some places nuclei of Christian schools and churches. The hopeful mission of the American Board at Hong Kong is the outgrowth of this retroactive influence of our own mission in California. And now we have among our Chinese Christian brethren in California, a society of their own to operate in South China, under the advice and supervision of Rev. Charles R. Hager of that Hong Kong mission. Heaven only can tell the final outcome of this co-operation of Christian Chinamen in America with that grand force at work in that empire under our own God-blessed American Board and other foreign mission societies of this and other lands. And so we find a divine wisdom and a divine hand guiding the footing of the Chinamen in America.

But we cannot close this report without voicing what seems to us to be a divine warning. If Jefferson, in view of the system of slavery in his day, had to say, "I tremble when I remember that God is just," well may we stand in awe of His judgments when we realize that His eye is upon the treatment our nation and its people are rendering to China and to her sons in this land. It was no weak appeal to sentiment, when two weeks ago, President Angell, a former minister of our Government to that of China, in his report to the American Board, expressed a warning, much in the spirit of a Hebrew prophet. He said: "We ought not to keep silent concerning the fact that our missionaries have reason to fear embarrassment sooner or later, if the Congress of the United States unjustly and cruelly legislates, or if our citizens treat Chinese residents here in disregard of our solemn treaty stipulations with the Chinese Government. As Christian citizens, let the friends of this Board and of missions raise their voices in protest against proceedings which disgrace us as a powerful Christian nation, and which may provoke retaliation, to the serious harm of our missionaries, and, indeed, of all American citizens in China."

Mr. Denby, the United States minister to China under President Cleveland, reporting to his Government the looting of a Presbyterian and a Methodist mission in that land, said: "This is a serious case and may be a test one. It grew, as all our evils do, out of the troubles in the United States." The viceroy of the province of Quong Fung justifies his hostility to the Presbyterian mission on the ground that any wrongs inflicted

by the natives upon the missionaries are trivial in comparison with the outrages visited upon the Chinese in America. Bishop Fowler, returning from China, expressed his belief that a policy of retaliation would soon be inaugurated that would bring on an effort at extirpation of Americans.

REPORT OF THE FINANCE COMMITTEE.

BY CHARLES MARSH, CHAIRMAN.

The committee, to whom was referred the Treasurer's statement and accompanying papers, have attended to their duty and instruct me to submit the following report:

We have met the Treasurer and have examined with as much care as we were able, the voluminous accounts for the year, together with the certification of the auditors to each phase of the accounts. The business of the Association has grown from $11,000 in 1846, to transactions involving forty times that sum in 1890, and employing a capital investment in lands, buildings, bonds and mortgages (including trusts) of two hundred times that sum. We find that the accounts are kept by an intelligent system and show an admirable perfection of detail. The methods and thoroughness of the auditors is especially noteworthy and commendable. We find the facts stated in the summary which has been freely distributed among the audiences during these days of meeting, to agree with the Treasurer's more detailed statement.

The Association has received from interest and dividends on the investments placed in their possession by Daniel Hand, the sum of $34,686, and has good reason to expect that this amount will be considerably increased during the coming year. They take great interest in mentioning the fact that the giver of this munificent trust still lives; though feeble in body, clear in mind, to see the great good that his gift is accomplishing.

The committee take much interest in an annuity account on the ledger of the Associarion which represents anticipated legacies, the donors receiving stipulated rates of interest during the remainder of their lives. In these days of will-contests this method of settling one's own estate, in part, is greatly to be commended.

While the record of the Association is thus admirable, we should fail in our duty did we not clearly set forth the fact that the churches fall far short of meeting their responsibility in the great work before them. When you congratulate yourselves that the large sum of $403,000 has been received during the past year, exceeding all previous years and larger by $32,000 than last year, it must not be forgotten that the large sum of $75,000 came from Government aid and tuitions, and the still larger sum of $137,000 from legacies. (Included in the last sum is the great legacy of the late lamented President of this Association, ex-Gov. William Barrett Washburn). Legacies are an uncertain reliance for the steady and constant needs of an ever growing benevolent enterprise. This leaves as the amount contributed by the living members of our churches only $186,000.

Does this sum fairly represent the interest of our Congregational churches in the education and enlightenment of the freedmen in our country, to say nothing of the other important branches of the work of this society? Are the churches meeting their "great opportunity"? Consider: First, the rapid increase of the work before the Association, the vast population to be reached, the readiness and co-operation with which religious and educational effort is received in almost every part of the South, (in such contrast with a score of years ago) and that other most important fact, that efficient and well educated helpers of their own race are now in command in increasing numbers.

constantly waning, and, from necessity, the colored population has been greatly reduced. Mrs. B. Y. Messenger has done a hard and successful year's work, and our hope is to harvest the fruits year by year of the work done there in previous years. Several of the more promising young people are at Hampton.

3. *Avery Institute, Charleston, S. C.*

Instructors.—Mr. M. A. Warren, Charleston, S. C.; Mrs. M. A. Warren, Charleston, S. C.; Mr. J. P. Richardson, Lowell, Mass.; Miss. M. E. Hilliard, Northfield, Mass.; Miss Agnes Duncan, Wayland, Mass.; Miss F. A. Gleason, Glen Falls, N. Y.; Miss F. W. Perkins, New-Haven, Ct.; Miss H. F. Miller, Charleston, S. C.; Miss E. A. Heath, ——, Ohio; Miss Leonora Johnson, Charleston, S. C.; Mrs. H. V. Cuttino, Charleston, S. C.

Value of school property, $22,000; number of pupils, 317; number in Sabbath-school, 190.

The prevalence of the yellow fever prevented the opening of Avery Institute at the usual time, and, as a result, the number of pupils was a little reduced. The year, however, was a highly successful one, as the following report from the superintendent shows:

"There are in our work encouraging indications, notably the desire of the parents that their children should get an education. Parents are just as self-sacrificing and as ambitious for their children to-day as they were just after the war, when the country was filled with such extravagant stories of their greed for knowledge. The children, too, are just as diligent, ambitious, and capable as then. To be sure, teachers and superintendents have ceased to fill their letters and reports with individual instances for wonderment; (I wonder if this can be the reason for diminished givings?) but be assured we have just as interesting pupils and as wonderful ones now as then. If we make less noise about it, it is, perhaps, because we are wiser. At any rate, it is not because we are less interested or less hopeful in our work. And is not this interest of ours in the work another encouraging sign? I think it ought to be. If they at the front are cheery, what cause for dismay have those who stay by the stuff?

"As to results in my own school, I have to report as follows: Our higher department numbers 76; of these, 21 were in the senior class, which has received more or less of special normal instruction. Out of this class of twenty-one we graduated seven—the parents of the remainder preferring that they should remain at least another year before taking the diploma.

"Mr. Cravath was present, and presented the diplomas to the graduating class.

"Seven of our pupils have been teaching during the past year. Of these, two, perhaps three, return next year to complete their course and receive their diplomas. These three have had good success. One has taught in this school to my entire satisfaction; two have been engaged in Sumter County. From the superintendent of schools of that county I have received very flattering commendations as to the success of one; the second, at that time, not having commenced her work. Two young men who have been teaching near the Savannah river will not return to graduate, because 'they want us down there again next winter.' The chief difficulty in the way of these young people returning to graduate (and the last or senior year is far more profitable to them than any other year of the course) lies in the fact that they are poorly able to support themselves while at school. If any one would *loan* them money, to be paid back in one or two years from their earnings as teachers, it would be a great assistance, and thankfully received. Five dollars a month will carry them through the year.

"We have, studying Greek, 8; Latin, 25; Algebra, 75; book-keeping, (primary forms to teach them to keep their own accounts,) 20; dictionary, (to teach its value and use,) 75. Great enthusiasm has been developed in the study of botany. No text has been used, but both teachers and pupils have brought numberless specimens to the classes, and the pupils, many of them, have actually mastered a fair knowledge of the elements of the science, besides gaining what is of infinitely more value, a love of flowers and plants, and the habit of observation.

"Bible lessons have been had weekly in the higher departments. Every morning in the week (except one) we gather in the chapel for devotion. Several of our pupils have become Christians, and some have united with the different churches in the city. On the whole, I feel that a hearty year's work has been accomplished, notwithstanding the tardiness of its commencement."

4. *Brewer Normal School, Greenwood, S. C.*

Teacher, Mr. C. A. Young, Greenwood, S. C. Value of school property, $4000 Number of pupils, 100.

Early in the year the Association became the possessor in fee simple of a fine property, of eight acres of land, and a substantial brick school-building in Greenwood, S. C. By an arrangement with Mrs. Perry of Boston, who founded the Brewer Orphan Asylum near Wilmington, N. C., the asylum was closed and the property sold, and the name Brewer and the interest of Mrs. Perry were transferred to this institution. Thus the Brewer Normal School was founded.

The Association had never before been represented in western South-Carolina, and we regard the opening of this school as an important event in the development of our work in this State.

Naturally the school at present is quite primary, but it has a wide and important field.

5. *Lewis High School, Macon, Ga.*

Instructors.—Miss M. E. Sands, Saco, Me.; Miss E. M. Barnes, Bakersfield, Vt.; Miss S. A. G. Stevens, St. Johnsbury, Vt.; Miss H. F. Giles, Rockport, Mass.; Miss L. A. Jones, Jamestown, N. Y.; Miss H. C. Foote, Watertown, Ct.

Value of school property, $12,000; number of pupils, 518; number in Sabbath-school, 200.

We take the following from the report of the Superintendent, Miss M. E. Sands:

"As the duties of another season are about to close, and the months of labor are reviewed, I can truly say they have been the happiest I ever experienced. While I feel assured that the scholars have made commendable progress in their studies, which will, I trust, fit them for useful positions in life, I am rejoiced to say that God has bestowed upon us his richest gifts, and poured out his Spirit upon us, and sinners have been converted.

"The interest was first manifested among the larger scholars in the night-school. The Spirit strove so powerfully that young men were completely overcome, and were obliged to leave school until they had obtained pardon; then they returned rejoicing in what God had done for them.

"Prayer-meetings were established for the scholars which were well attended; some of them were very interesting. Twenty scholars have testified their love for the Saviour. Most of them made a profession of their faith, and are, I trust, trying to serve their Master. There are others who are deeply interested and very anxious, but like many others have decided to wait until a more convenient season. While endeavoring to help others, my own heart has been made to rejoice, and I feel that I shall never cease thanking God for the rich blessing he has bestowed on us—and trust I shall never grow weary of working in his vineyard."

Second, the great debt of America to the African race. Said Abraham Lincoln in 1865, one of his last utterances, "If God will that the war continue till all the wealth piled by the bondmen's two hundred and fifty years of unrequited toil be sunk, the judgments of the Lord are true and righteous altogether." So likewise if America should equal in a magnificent expenditure and Christ-like effort to enlighten and save them, it would not more than offset its great indebtedness to this long suffering race.

Third, self-preservation. This may seem an inferior motive but it is one that most quickly arouses energetic effort and a generous output. Let so rapidly an increasing race remain in ignorance, quick to imitate the sins and wickedness of the superior race, and it needs no prophet to foretell the direful result.

Fourth, the command of our Lord to "Preach the gospel to every creature," and the recognition of the great doctrine of the brotherhood of man, need no enforcement by us, after the ringing utterances from this pulpit on Tuesday evening.

In view of these considerations can it be thought for an instant that our churches are properly measuring their duty by an annual gift of $186,000. We will not reduce this sum to an amount per capita, it would seem too trifling, but would earnestly commend the whole matter to the enlightened conscience of our Christian brethren.

That man of God and most devoted missionary, Simeon H. Calhoun, said on one of his last days on earth: "Deeper and deeper has become my conviction that the work of missions is the great work of Christ's church on the earth, and that it can be neglected by no organization or individual without personal loss."

Let this sentiment enter into the hearts of Christian men and women in our churches; let it be taught to the children (and the important fact is too often forgotten that missionary interest begins very early in childhood) and wide, increasing, beneficent and heavenly results will follow.

FORTY-FOURTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

FOR THE YEAR ENDING SEPTEMBER 30TH, 1890.

GENERAL SURVEY.

The year opened auspiciously. Throughout the months our work has moved on steadily.

The faith which sees in every man the image of God, which looks out upon the sin and misery, helplessness and darkness, with kind eyes, and reaches forth to save with kind hands, has been the inspiration of the year. In the service there have been diversities of gifts, but the same spirit. The mission work has been instinct with one purpose. It is the seeking and saving that which is lost. The teachers in common schools and in higher schools; the teachers of language, of history, of science, of theology, of industries for men and industries for women, the makers of houses and the makers of homes, as well as the preachers in churches organized and preachers in congregations not organized, have gone with the Gospel of Christ to save those to whom they have been sent, unto the same fellowship of their faith on earth, and to the hopes of the same Heaven. They have gone not only to rescue people from their woeful inheritances, but also to teach those who will be teachers of others. They have been preparing those who will be leaders of their own people. From schools of culture and from homes of refinement, with the keys of the Church of Christ, they have gone to open the doors of great kingdoms for the Lord of all the world. They have been of good courage, faithful and patient. They report a noble year of service to gladden our hearts and to cheer our faith. The schools have been overflowing, and many churches and schools have rejoiced in the special visitation of God's grace. We recall their works, and rejoice with them for their works' sake.

THE SOUTH.

Higher Education.

We condense the reports from our varied fields to the briefest statements. During the past year, the Association has directly sustained five chartered institutions in the South, namely, Fisk University in Nashville, Tennessee, Talladega College in Alabama, Tougaloo University in Mis-

sissippi, Straight University in New Orleans, La., and Tillotson Institute in Austin, Texas. Besides this, appropriations have been made to Atlanta University in Georgia, and to Howard University, Washington, D. C.

FISK UNIVERSITY, with 518 students, is making a constant record of strong and thorough work. The Faculty of the College are working in perfect harmony, and each department is in zealous Christian emulation. The institution is a centre of light which stretches far out into the surrounding darkness. The intellectual and moral power of Fisk University is great. Many of its students yearly go forth to be wise leaders for their race; many also become preachers of the Gospel, who, though they may not identify themselves with our Congregational body, yet go where their work is counting much in the solution of the problems of their race and of their country.

The Association has voted to extend the facilities for theological instruction at Fisk this year, and an additional professor has already been appointed. We expect that this department will tell increasingly upon the religious condition of the people.

TALLADEGA COLLEGE follows Fisk in numbers, with 512 students. This institution with its large and excellent normal department has come to a point where many of its brighter and more thorough students are asking that they may draw their instruction from deeper springs. They realize (as many in the North cannot) that the welfare of their race does not rest in the ability to learn the surface truths of science and life, or even in the ability to go out and teach to their less favored people the rudiments of knowledge. If their education ceases here, this must mean perpetual inferiority. They see that people are helpless, up to the measure of their ignorance; they see as clearly that in the uplifting of a people into selfhood, they must not only take care of the beginnings, that their standards be right and high, but they are coming to feel that they themselves need the leverage of a discipline which a higher education brings, that they may have in themselves the greater power of helpfulness. They are realizing that while it is well for them to read and write, to add up their accounts, and to be instructed in industries, if this is all, the uplifting of the race to a higher plane must be very slow. Students in all our advanced institutions need no urgency to seek a larger preparation for a larger service and life.

In view of this, the college department in Talladega is now in another stage of its development, that the work which has been felt throughout the State and in other States, shall increase both in its channels and in its currents. The missionary work of Talladega especially, under the direction of Professor Reed, who has projected Sunday-schools in all the surrounding settlements, is very marked. These schools are carried on by students under a wise supervision, and are excellent training schools for the future usefulness of those who are teaching in them.

The theological department of this institution, is of inestimable importance, and is to be immediately re-enforced with another professor.

TOUGALOO UNIVERSITY, which was filled to crowding with 343 students at the time of last year's report, has been packed still more this year, with 383 students. Tougaloo is in the heart of the "Black Belt." The institution is beautifully located in a forest of oak, with 500 acres of excellent land for agriculture. There we have industrial shops and schools, with many forms of industry for both young men and young women. A successful Biblical department is incorporated into the course of study, and it is the purpose of the Association to enlarge also this feature of its Tougaloo work. The appalling religious condition of the "Black Belt" calls for our earnest help. It is our hope to send forth from this centre many, who though they may have but a limited Biblical education, shall be true in their religious teaching, and become pioneers towards the idea of a religious life which shall include morals. The testimony of one who has come into direct contact in this portion of the South for eight years with the colored ministers, is, "Three-fourths of those who are now acting as preachers of the Gospel in all this region are absolutely unfit to preach the Gospel or to attempt to lead any one." He writes, "It is very rare that one can find in the country districts where the masses of the people dwell, a minister who is in any degree both intelligent and morally upright. A large proportion of the ministers are ignorant, and far from being morally what they should be."

Testimonies like this, which cannot be gainsaid, have decided us to increase our facilities for Biblical education in Tougaloo, that we may send forth intelligent preachers, free from superstitions and pure in their characters.

STRAIGHT UNIVERSITY has numbered 582 students, who come from a wide area. It is not uncommon for students to seek this institution from Cuba, Central America, Mexico, or some parts of Louisiana, who can speak no English. It is an inspiring thought that they will return to their homes, as some have returned, with Christ in their hearts and thrifty thoughts in their heads, to radiate good influences in those revolutionary States. This institution has been more than filled. Hundreds have been refused admission. Every year shows marked improvement in the quality of student life in this, as in all our schools. Pupils come better prepared. They are more earnest and more energetic. The demand for teachers from this institution is greater than the supply. Seventeen of its former students are now teaching in the city schools of New Orleans. Many others are filling important places as teachers, superintendents and preachers, in neighboring States. Various industries for men, and all kinds of needlework and housework for women, are well taught. As at Fisk and Talladega, the religious interest has been deep and strong, and more than fifty of the students during the year learned how precious a grace is the Saviour's love.

The year past, under the Superintendency of Rev. R. C. Hitchcock, has been one of the most useful years in the history of Straight. President Hitchcock now resigns this charge to assume the duties of a General Superintendent. Professor Oscar E. Atwood, of Vermont, whose success as an educator gives great promise for the future, has already entered upon his duties. Rev. George W. Henderson, A. M., has been appointed theological professor and pastor in the Church of the University.

From the proceeds of the Daniel Hand Fund, we have at a moderate outlay, opened the Hand Model School, which will educate pupils in the primary and intermediate grades. The building will accommodate several hundred.

TILLOTSON INSTITUTE is located in the centre of the great empire of Texas. It is adding the collegiate department to its normal course of studies. This institution suffers for lack of dormitory room. A girls' hall is of immediate necessity. With no great increase of teachers, enlarged accommodations would multiply the good influences of this institution. It numbered last year 199 students.

ATLANTA UNIVERSITY, which is not under the supervision of the Association at the present time, is still aided by it to the amount of $3,000 a year. Six of its trustees are nominated by the Association. The last year was one of great interest. We heartily commend the excellent work of the past year. The number of students registered was 677.

HOWARD UNIVERSITY, at Washington, has taken on new interest and purpose with the Presidency of Rev. J. E. Rankin, LL.D. The Theological department under our care, is developing with cheering progress.

HAMPTON. We have made our usual appropriation of $500 toward the support of the pastorate in Hampton Institute.

All these great schools are growing in the estimation of thoughtful Southern men.

Normal Schools.

Our normal and graded schools, in which are the same courses of study, up to the college departments, as in our chartered institutions, are 21. These are located in seven different States. Among them, *LeMoyne Normal School*, at Memphis, reports an attendance of 600 students. *Ballard Normal School* reports an attendance of 595. If we add the normal departments of our chartered institutions, we count 26 schools aided by the Association for especially normal instruction for teachers.

Common Schools.

Besides these, there are 53 common schools, crowded to their utmost capacity with eager pupils. In all of these, instruction in both manual and industrial training forms some part of the course.

We record a gain of 20 schools, 80 teachers, and 3,301 students above the previous year.

It will be seen that of these pupils eighty-nine per cent. are in the grades below that of normal, nine per cent. are in the normal grades, one per cent. in the college preparatory, and one per cent. in the theological and college departments. There appears to be as yet, no great excess of higher education.

The religious work of our schools has been very marked. They have been working in harmony, and gracious blessings of revivals have rewarded the fidelity and missionary spirit of our teachers.

Daniel Hand Fund.

The great gift of DANIEL HAND, which has made much of the increase possible, enables this aged Christian philanthropist to see how far and wide the income derived from his noble benevolence is extending itself to aid thousands who else would be denied the teaching and training for useful lives. From the avails of this fund some new school buildings have been erected, and all who have been able to prosecute their studies have been stimulated to industry and personal self-support and to the virtues which make for a stable moral and Christian character.

Church Work.

In the careful review of our church work, we are renewedly confirmed in our convictions that we are called not only to multiply Congregational churches in the South, but also to see to it that they do more than wear our name. They should understand and honor our principles. They should be centres of intelligent faith and sources of pure influence. It is no honor and no gain to the polity which we approve, and the ideas for which we exist, to name churches Congregational which are not so, and which by reason of their lack both of intelligence and virtue, can only put us to shame. A Congregational pastor, himself colored, writes us as follows: "There is no question of ultimate success to reward us for our work, provided we have patience and hold on. There is no reason to expect a mushroom development under present conditions. Congregationalism in the South is more likely to resemble the century plant in its growth. We are greatly dependent upon our schools to create the conditions."

Our constituency does not exist except as it is made, and this is made usually from the processes of our schools. It would be fair to conclude that our church work should not be considered without reference to the fact that our ideas are new to the people, and that our ideals are far above their level, and that we cannot plant churches with hope of success except where we are also successfully laboring to put intelligence in the place of ignorance. Our more sober methods of church life and worship and our pure principles do not attract those who are untrained and uneducated. It is true, as a noted Southerner testifies: "I speak advisedly to say, that the Negro population have made surprising progress in material, intellectual, moral and religious direction since their

emancipation." It is true, as Bishop Haygood declares that, "No other illiterate people have ever made such progress as these, in the last two and a half decades." It is true that the Negro has done well. He has property to-day valued at two hundred millions of dollars. He is as greedy as ever for education, and the call for it on every hand, every day, is as anxious and earnest as it was in the beginning. It is true that sixteen thousand colored teachers have been educated out of this original ignorance within twenty-five years.

It is quite as true that the blacks to-day who cannot read are considerably in excess of the original four millions when emancipated, and that as yet, darkness covers the face of the land. Our hopeful church work is found for the most part to be contiguous to our schools, we might almost say, within them. This for two reasons. First, our schools are sources of light; and secondly, all our teachers are missionaries, to give these new organizations personal sympathy and help. Our teachers are in their Sunday-schools. They are in the prayer meetings. They are in attendance upon the public worship, until these churches take on the character and the forms which excite both the surprise and gratitude of Northern visitors. In these conditions for purity and permanence, we have strong churches.

We could plant churches much more rapidly, and make them receptacles for missionary funds, if we would yield to the temptation to plant them for the name of it. Come-outers from other denominations where there have been church difficulties, and uneducated and self-elected preachers, often turn to us with the willingness to take our name as soon as they can successfully pronounce it. They are ready to escape the ills they have, and to send us their monthly bills for support.

This would swell our numbers, and encourage those who count Christian work in this way, but engaged as we are in a serious effort to reconstruct the religious character and life of a people whose average condition to-day is not such as to susthin pure churches, it is our duty to guard against all hopeless expenditures, while we are steadily seeking to build good foundations against the time to come.

At the same time, with the leaven of education and the light of these better days, our seeking for the hopeful introduction of our church work is rewarded with churches in places where we have no schools. We have organized one such church among the colored people this year, and have worked seven points where churches are likely to be organized within a few months. These are now places of regular worship. In addition to these, six new churches have been added to our number.

Those who are conversant with the state of things among the colored people of the South at the present time, have marked the transitional phase of it. The colored people are coming and going. Places which a few years ago were hopeful, have been depleted. Some settlements have been

well-nigh deserted. Many business ventures which call people together have not been successful, and for one and another reason churches which began with hopefulness have lost their membership. In our review of this year, we find eight churches which we have taken from our rolls in view of their unpromising condition. Five other churches, which were formerly reported by us, are independent and now unreported. With these corrections, the number of our churches is one hundred twenty-eight. They are not large, but they compare well with young churches Many of them are moving steadily on toward self-support, and all of them are taking on a recognized and worthy position.

Much time has been given during the year to the problem of our church work in the South. Professors from our colleges in central points of the South have personally supervised the various parts of the field carefully. Our General Missionaries have been consulted for their experiences and views. Every part of the work has been carefully visited. In accordance with this repeated and critical study of the field, both by our missionaries and from the office, the Executive Committee has voted to make increased effort for our church work, and especially to prepare a sufficient and worthy ministry in our own schools, who shall be trained to work with Congregational principles in our Congregational ways. We begin this new school year with a considerable addition to our force for Biblical instruction in our higher schools.

It is but just to mention, however, that the distinction between our church and school work differs more in name and in form than it does in reality. Our schools are doing much work that is usually done in churches. The purpose of our schools and churches is one. The supreme thought of each is to bring souls to Christ, and to educate them for Christ. In fact, as many souls count the place of their new birth in our schools as in our churches. It must needs be so. Life in the school is more susceptible. The influence of the daily Biblical and ethical teaching is great, as also are the organized meetings of prayer and Christian Endeavor under the leading and example of consecrated teachers. This close relationship of school and church is fruitful for both, and furnishes us, together with the increase of facilities for theological study, the answer to our problem of church work. We are getting to the roots of it when we plant some kind of a school by every church, and when we plant a church by the side of every school.

In this connection, we should notice the specific theological departments which exist in all our chartered institutions. They are doing a great work in sending forth a more capable and more worthy ministry into other communions as well as into our own. Many of those educated by us do not count in our statistics, but they are, nevertheless, leavening needy life with our teaching, and helping to bring in the kingdom of God.

Six new church edifices have been completed this year: Two in

Georgia, two in Alabama, one in Tennessee, and one in Texas. A new church edifice completed last year, has been dedicated at Ironaton, Ala. We can confidently say that our churches are in better condition than ever before.

MOUNTAIN WORK.

The distinguishing feature of our mountain work during the past year has been its rapid growth, and the still more rapid development of its needs. We are planting new schools and new churches, erecting new buildings and putting in additional forces, but we fall behind the demands coming to us from this great region in eastern Kentucky and Tennessee, western North Carolina and northern Alabama. A revolution is going on among the hills and valleys of the Southern Appalachians. That which has been predicted in our reports of previous years is here.

Center of Power.

The railways are pushing through the four gaps of the mighty mountain wall which has so long fronted the forces of modern progress. Capital in scores of millions is pouring through these defiles from both England and America; but it is not pouring into the hands of the people of the mountains—it is vested in great corporations and owned abroad. So far as their own resources are concerned, the people, outside of a very few individuals, remain as poor as they have been; but the wealth of the mountains in coal, iron and timber has drawn to itself the eyes of the world and is being rapidly developed. In 1880 the total product of pig-iron by the South was 350,000 tons; this year the census reveals a product of 1,780,000 tons. The single state of Alabama has advanced to the third place among the states of the Union in this manufacture. Mr. Atkinson, one of the foremost statisticians of the country, says, that the world's iron and steel production will centre in the South. This region is to become a centre of vast social, political and moral power.

Influence of our Mountain Work.

Our churches and schools, few as they are, already wield an influence which is felt throughout large areas. We are educating teachers to go out each year into many counties and teach schools which raise the standard of many other schools. Our preachers and churches are diffusing a desire for better religious teaching and privileges. Every stroke of our work tells far beyond its direct and immediate results. We are glad to report that this advancing and productive work is awakening so large an interest among our constituents. If the means should be put into our hands to double its volume during the next year, it will still fall behind the demands which are pressed upon us.

We have over 1,300 pupils in our mountain schools, and have established six new schools during the year. Four new churches are enrolled, and several other missions where our ministers are at work are nearly ready for

a formal organization. We are putting up new buildings at Williamsburg and Grand View, each school being over-crowded with students, and receiving applications now far in excess of even these additional accommodations when they are ready to be occupied. We are also building Saluda Seminary among the mountains of southwestern North Carolina, a most necessitous and promising field.

Pioneer Missionary Work.

We have been doing pioneer missionary work in the mountains of southeastern Tennessee and western North Carolina. Some of the best frontier work of the year has been done by missionary theological students, who have entered and held difficult fields with a perseverance little short of heroism. We desire to re-enforce and develop our evangelistic service, in which our missionaries go among the populations not yet reached by the railways, holding meetings in schoolhouses, and doing exploring work preliminary to our establishing schools and organizing churches. While this work makes for the present no statistical showing, it is fruitful in awakening the attention of the people, and inciting those religious and educational aspirations which open the way for organized work.

More Mountain Evangelists.

If the means were at hand, we should be glad to commission more mountain evangelists, and we believe that their preaching would be productive of large ultimate results. The voices of these evangelists crying in the wilderness will "prepare the way of the Lord and make his paths straight." An addition of twenty strong men preaching throughout the mountains a gospel of pure religion and pure morality, and lecturing and advocating educational advances, would do a wonderful work for the future of hundreds of communities in those regions, although the immediate results of their service could not be tabulated in set figures. We are thankful for the results of the past. We rejoice in present achievements; but we plan and look and hope for greater things than these.

Enlargements and Improvements.

Additions have been made to Washburn Seminary in Beaufort, and to the Lincoln Institute at All Healing Springs, North Carolina, and a new school building is in process of erection at Saluda, in the same State.

A dormitory for girls has been erected at Greenwood, South Carolina, and the capacity of the schoolhouse has been doubled.

At McIntosh, Georgia, a Principal's home has been built, with a dormitory for boys and one for girls. We have also added to the capacity of the schoolhouse.

At Orange Park, Florida, two dormitories, one for boys and one for girls, have been erected, and the central schoolhouse now awaits completion.

In Mobile, Alabama, the Emerson Institute home for teachers has been enlarged.

Improvements have added facilities for a greater number of pupils at Athens, Alabama.

Extensive additions have been made to Le Moyne Normal School at Memphis, Tennessee.

A new building for dormitory and school purposes is in process of erection at Grand View, Tennessee.

A new schoolhouse is in process of construction at Mt. Verde, Tennessee.

In Kentucky, the Williamsburg Academy is being enlarged, and a new school edifice is now in the hands of the builders.

The Chandler School has been completed, and was occupied about the middle of the school year.

At Tougaloo, extensive repairs have been made, and we are now erecting a building for the accommodation of Primary and Intermediate grades.

The Hand School at New Orleans has been already noted.

Summary of Educational Work in the South.

Chartered Institutions	6	Schools	79
Normal and Graded Schools	20	Instructors	340
Common Schools	53	Pupils	13,395

PUPILS CLASSIFIED.

Theological	83	
Collegiate	67	
College Preparatory	122	
Normal	1,225	
Grammar	2,895	
Intermediate	3,566	
Primary	5,488	13,446
Studying in two grades, and counted twice,	51	13,395

Statistics of Church Work in the South.

Number of Churches	128
" " Missionaries	107
" " Church Members	7,978
Added during the Year	944
" by Profession of Faith	716
Scholars in Sunday-school	14,492

THE INDIANS.

The Stations.

1. SANTEE AGENCY, NEB.—This is the most important of our stations. We have here our large Normal Training School for Indian youth, in connection with which are a printing office, carpenter's shop, shoe shop, blacksmith's shop and a large farm; also a normal department for the education of native Indian teachers, and a theological department for the education of native missionary workers, and a native church.

2. OAHE.—At the Oahe Station, located on the east side of the Missouri River, fifteen miles above Pierre, we have an Industrial Boarding School, a native church, and in connection with these, nine native out-stations.

3. STANDING ROCK.—This station is located sixty miles south of Bismarck, on the west bank of the Missouri River, and its out-stations are scattered over the whole of this reservation. There is at this station a hospital with medical missionary and native assistants. This has been found to be a great help in reaching the Indians, as it destroys the influence of the medicine-man, who is the great opposer of all progress among the Indians. At first it was viewed by them with suspicion, and none but the Christian Indians patronized it. Later, an old Indian chief allowed a very difficult operation to be performed upon his son at the hospital, and as a result his life was saved. In Dr. Pingree's last report, she states that over one hundred calls had been made for medicine from the dispensary in the last three days.

4. FORT BERTHOLD.—This station is situated on the Missouri River, ninety-five miles northwest of Bismarck. The Association has here an Industrial Boarding School for boys and girls, and a church. During the year a new Boys' Hall has been erected, which has increased the capacity of the school about twenty scholars. There has been a deep religious interest in connection with this mission, and several additions to the native church. At one of the young peoples' prayer meetings, thirty young people, speaking four different languages, took part in less than twenty minutes.

5. ROSEBUD STATION.—This is the most recent work assumed by the Association among the Sioux Indians. It was begun, and has since been supported, by the children of our Congregational Sunday-schools. There are upon the Rosebud Reservation in South Dakota about 7,500 Indians, and the station is located at the Rosebud Agency, thirty miles south of Valentine, Neb. In connection with this mission there are several out-stations, at one of which during the last year a church has been organized.

6. SKOKOMISH STATION.—Here Rev. Myron Eells has continued his work for another year. Besides the preaching at this station, the care of the Sunday-school and prayer meetings and the pastoral work, in which he gets round among his people as often as once in a month, he has also the care of the Indian church among the Clallams near New Dungeness, the brethren of that station in the pastor's absence maintaining stated worship. The benevolent contributions of the Skokomish church of fifty-five members amount to $198.15, an average of $3.60 for each member.

7. THE RAMONA SCHOOL.—This school, situated at Santa Fé, N. M., has been embarrassed somewhat during the year to obtain scholars, but its work has been quite successful.

8. ALASKA MISSION.—This mission, just planted at Point Prince of Wales, Alaska, aims to co-operate with other religious bodies in the evangelization of this distant and rude people. The two missionaries have reached their destination, and find an unexpectedly cordial welcome from the people. The mission house is erected.

Out-Stations.

These out-stations scattered over the great Sioux Reservation in North and South Dakota constitute one of the most interesting and promising features of our work among the Indians. They are located in the Indian villages, and are in charge of native workers who have been educated in our Normal Training School at Santee. The mission building is generally made of logs and has two or three rooms, costing from four hundred to five hundred dollars, and becomes a pattern for all the homes around. The missionary spends his mornings in school and Bible work with the children; his afternoons in showing the men how to plant their seeds, make their hay and take the first steps towards the civilization that is ahead of them. His wife, in the meantime, goes out into the families of the village, giving instruction in household duties. Some of her afternoons are spent in gathering the mothers into the mission house; one day to aid them to make clothes for their children, another day for a mothers' prayer meeting; again it may be to give instruction in the care of infants. Five of these out-stations have been established within the past two years by gifts from friends assembled at Mr. Moody's missionary meeting in Northfield, Mass. From these little villages, we gather into our boarding, industrial, normal and theological schools at the central stations, the children of these native homes, from which they return to their villages as teachers, missionaries, farmers, blacksmiths, carpenters, shoemakers; and the girls, thoroughly equipped in the different branches of house and home work.

During the year, the missionaries of the Association have organized among these Indians three new churches; one at Standing Rock, one on Bad River and another on White River. One church building has been erected and one school building.

Never before in the history of the Association has there been the progress in its Indian missions that the last year reports, and never before have the opportunities for enlargement and the call for help, been as great.

Statistics of Indian Work.

Churches	9
Church Members	438
Schools	16
Missionaries and Teachers	87

Theological Students	12	
Normal Students	12	
Grammar Grades	17	
Intermediate Grades	92	
Primary	394	
Total Pupils		527
Sunday-school Scholars		640

THE CHINESE.

In our Chinese work we report eighteen schools, two more than last year, and a new chapel has been dedicated at Riverside, Cal. Our Chinese mission buildings are plain frame structures, with a school-room used for religious meetings, kept in a neat condition and ornamented with Chinese bric-a-brac; they have also living rooms attached to accommodate a few of the members when sick or out of a situation. The pupils are all young men. The Bible is a prominent text-book, and the schooling is in order to Christianize the scholars. Every session is closed with a distinctively religious service. The Chinese pupils themselves are very liberal in the support of the mission, and in taking up work for their native land. In connection with a mission which the Association of Christian Chinese is supporting in Hong Kong, they have already built a chapel in which is held daily preaching; they have opened several free schools. One Christian Chinaman assumes the salary of a Christian Chinese physician who has been educated to the American practice, and another Chinaman pays for the medicine to be used by him, and this physician goes along with the preaching evangelist who is sustained by the Central Committee. The amount raised last year by their Association for the work in California and in China is $2,500.

Statistics of Chinese Work.

Schools	18
Teachers	33
Pupils	1,310
Ceased from Idolatry	204
Give Evidence of Conversion	159

WOMAN'S BUREAU.

The particulars which relate to the work of the Woman's Bureau will be given in a special report of its Secretary. We simply call attention to the fact that a large proportion of our missionary work is being done by Christian women. Well did Secretary Hiatt say: "The history of this Association is a grand and splendid eulogy of woman." Our sisters who went South while the sky was yet heavy with the clouds of war, from homes of refinement and religion, are many of them remaining until now, and they are constantly re-enforced from our best institutions of learning in the East and in the West.

Last year we reported twenty-six Woman's State Organizations, which were so constituted that they could aid their sisters engaged in this missionary work. We now are able to report thirty-two, from twenty of which we have received money contributions this year.

The Woman's Bureau was organized to give counsel, help and courage to the women teachers in the field, and to communicate the missionary news and inspiration from the field to the women of the State organizations. The Woman's Bureau, thus in correspondence with the earnest workers in the mission churches and schools, passes on helpful suggestions to the workers in the State organizations. Every year demonstrates the usefulness of this feature of our missionary work.

FINANCES.

We are devoutly thankful to report that our receipts for the year have been $408,038.97, an increase of $31,822.09 over last year, and the largest in the history of the Association. The American Missionary Association is still young. We are in the fifth decade of its history, and we celebrate to-day its forty-fourth anniversary. Our current receipts in its forty-first year (1886-7) were $306,761.31 ; in its forty-second year were $320,953 42 ; in its forty-third were $376,216.88, and in its forty-fourth year just closed, $408,038.97. These figures do not include the income received from the Daniel Hand Fund.

All the obligations of the Association are paid, and we have in hand a balance of $2,089.24 at the opening of this new year. Faith in God is our strength, as we review the past and face the future. This Missionary Association, with its feeble beginning and brief history, now finds its work growing rapidly on every hand. Relatively few of the multitudes have as yet learned the way of salvation ; many are waiting to be led into a true life.

The current receipts for the year have been	$408,038.97
Which with the balance in hand at the close of the year	4,471.67
Makes a total of	412,510.64
The expenditures have been	410,421.40
Leaving a balance on hand of	2,089.24

OUTLOOK.

The year of such marked growth and responsibility has called for increased force in the administrative department, and in the field work. In obedience to the request of our last Annual Meeting, the Executive Committee appointed as Corresponding Secretary, Rev. Frank P. Woodbury, D.D., of Minneapolis, Minn. Dr. Woodbury came to the office in April, and in the zeal and ability which characterize his service, has given assurance that our needs in this direction have been adequately met.

Rev. R. C. Hitchcock, for several years President of Straight University, New Orleans, has been elected Field Superintendent in the place of

Rev. Frank E. Jenkins, who has re-entered the church work in Alabama as pastor. On the field, the assignment of Rev. L. E. Tupper to the duties of General Missionary in the Mountain work, with Rev. G. S. Pope, gives assurance of vigorous prosecution of the church work in their fields. The Rev. A. W. Curtis is acting as General Missionary for North Carolina ; the Rev. C. H. Crawford as General Missionary for Louisiana and Texas. Arrangements have been made for a similar supervision in other States, with the purpose of giving new vigor to our church work.

The removal of our office from 56 Reade Street to the Bible House has given us more commodious rooms, and has added greatly to the facilities of our office work.

Thus re-enforced—without debt to burden our treasury—and with confidence in the ability and willingness of our constituency to sustain this great work, and with reliance upon the good hand of God, which has been signally with us in all the past years, we enter upon the work of the new year with alacrity and courage. It is said that the sun never sees the dark side of anything. The light which has come to us from many sources, and that which we have been able to bear to those who are in darkness, makes us hopeful. The outlook is one of expectation.

OBITUARY.

General Clinton B. Fisk.—The death of General Fisk takes from earth a man with a warm heart, wide sympathies, and of great and varied usefulness. His zeal and untiring activity as a Christian worker, would require a volume. Our limited pages compel us to confine our notice to his more immediate relations to this Association and its work.

In 1866, he was placed in charge as Assistant Commissioner of the Freedmen's Bureau in the States of Tennessee and Kentucky, with headquarters at Nashville. His administration was so marked by mingled kindness and firmness as to secure the confidence of both whites and blacks. He took special interest in the education of the colored children, and when the American Missionary Association and the Western Freedmen's Aid Society advanced the money to buy the land in Nashville, Gen. Fisk secured the Government Hospital buildings located on it for the use of the school. It was soon crowded with nearly a thousand pupils, and the fostering care of Gen. Fisk was recognized by giving his name to it. He has always shown a warm sympathy for the work of the American Missionary Association, and in 1868 he was elected one of its Vice-Presidents. In 1875 he accepted a place on its Executive Committee and has made it a matter of conscience to attend its meetings and aid in its deliberations.

Rev. W. W. Patton, D.D., LL.D.—The sudden and unexpected death of Dr. Patton takes away a man who has made a shining mark in the various relations of pastor, secretary, editor and president of a university.

He was one of the few men present at the formation of the American Missionary Association in Albany in 1846, encountering the obloquy and ostracism which were then attached to those who favored the new movement. In 1868 he became the Western Corresponding Secretary of the Association in Chicago, and held this position for about two years. In 1877 he accepted the Presidency of Howard University in Washington, D. C., the theological department of which is under the care of the Association, and in which Dr. Patton was a teacher. Thus, from the founding of the Association till the time of his death, Dr. Patton had been connected with it, sometimes officially, and always with deep sympathy and earnest co-operation.

MRS. JANE TWICHELL WARE.—Mrs. Ware entered the service among the Freedmen in the autumn of 1865, and in Norfolk, Va., Charleston, S. C., and Atlanta, Ga., cast the radiance of her bright countenance and cheerful spirits over her serious and most successful work.

In 1869, the year in which the Atlanta University was founded, she was united in marriage to Rev. E. A. Ware, its President, and they with others gave the moulding touch to the University. In 1885 her husband died suddenly, and from that time she was left to face alone a serious pulmonary trouble, until at length, in the home of her brother, Rev. Jos. H. Twichell, of Hartford, she passed away February 17, 1890, in the forty-sixth year of her age.

ELIZABETH WINYAN.—After a brief, but severe illness, this native Christian missionary died. Her life was an eventful and useful one. Elizabeth was the name given her by the missionaries. Winyan was her Indian name. She was born near Mankato, Minnesota, in 1831. At the age of twenty-five she became one of the early converts under Drs. Williamson and Riggs. She came to live at the mission, and learned to sew and do all household work. She was a faithful friend. This fidelity she proved during the Indian uprising in 1862. When the mission families were fleeing from their burning houses at midnight, they forgot to take any food along. While they were hiding on an island in the Minnesota River, she, *at the risk of her own life*, carried to them bread and meat. At the time of her death she was in charge of an out-station on the Cheyenne River, forty miles from the central mission.

E. A. GRAVES, ESQ.—He was an earnest friend of the Negro as a slave and as a freeman. Mr. Graves was a member of our Executive Committee from 1876 to 1879. Failing health compelled his resignation and during the year he has passed to his reward.

REV. ELI TAPLEY, pastor of four of our churches in Mississippi, died March 2, in Lowndes County. He was born in the same County and State in 1839. In 1881 he began labors under the American Missionary Association, which he continued until his death.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

Is an Annual Report the same old story? By no means. It may speak along familiar lines, and mention names that have become as household words in missionary walks and talks, but there has been a new year, which has started a whole train of new influences, and the story is of new-born souls, of new mental awakening, of new hope in lives aroused to the worth of living, and of thanksgiving anew for what God hath wrought.

Many different agencies have entered into the success which we are permitted to record, and not the least of these is the steadily increasing aid from our Woman's State Missionary Organizations, from Young People's Societies of every name, and special personal gifts, which have carried to the mission field not only the means of usefulness which the money affords, but the prayers that have strengthened the busy workers, and have warmed their hearts with the comfort of being remembered. It is with sincere thanksgiving that we note the missionary zeal, and larger sense of responsibility on the part of Christian women toward the work of the American Missionary Association.

As to this work, words are but a feeble medium by which to convey an adequate understanding of the change that has been wrought in thousands of young lives, which we have been permitted to touch with the healing of education and of the gospel. We can only open the leaves of our field-book for a brief extract here and there, or a rapid scanning of the pages, to show especially the part that women have had in the schools and churches of this Association.

Fisk, Talladega, Tougaloo, Straight and Austin are familiar names of chartered institutions of higher education, and in them we see men and women working side by side, each instructing along his own lines in the prescribed curriculum of study, but there is much to be done for the two thousand girls and boys in these five schools, and woman must do her part in winning and directing them into right paths. How diligently she seeks to supply the deficiencies resulting from lack of early training; how well and wisely these young people are mothered in their school home; how faithfully the principles of Christian living are instilled, and watched

through all the routine of study, reading, the various meetings, the social intercourse, as also in the daily household work of washing and ironing, baking, sweeping and dusting. And it is often in the homely household pursuits that the watching first discerns the hopeful signs of character-growth, when, with an old broom but live conscience, the nooks and corners of the big buildings are made clean by some girl who has learned that

"Who sweeps a room as to His laws,
Makes that and the action fine."

Then, as the living principles take root, the brain grows clearer, and other cobwebs disappear. Grand work indeed is this, which seeks to supply the lack of mental, moral, physical and industrial training to a people, whose eight millions and increasing numbers are an indication of the power they are surely to have among us for good or for evil, according to the influences brought to bear upon them now.

But what of other familiar names of schools less conspicuous, but full of meaning to those who are working in them, and to you who are working for them—schools not only among the blacks in the South, but located in the mountains where they are accessible to two or more millions of our own race, who by stress of circumstances have been debarred the privileges of Christian education accorded to us, and schools also among the Indians, where it is our privilege to give the first glad tidings of the redeeming love of the true and living God? In Beach and Warner Institutes, McIntosh and Williamsburg Academies, Santee, Macon, Athens and Thomasville schools, with many others whose names are found on our list of educational work, we see the evidence of woman's work and influence. There has been steady improvement in industrial training. In the one industry of sewing, not less than four thousand girls have been under systematic instruction, ranging from all kinds of darning and patching to the art of dressmaking. In our Le Moyne School at Memphis, Tenn., during the past year there were in charge of *one* teacher two hundred and seventy-five pupils in sewing classes, twenty-five in household economy, and ten in care of the sick. Over one hundred garments were cut and made; every young woman in the cooking class took home a loaf of bread made throughout with her own hands, a useful and needed object-lesson to the home friends. And the record of industrial work in many other schools is equally good. In all the boarding schools, the girls have been taught the art of housekeeping, and in some they have done the entire work of the household with the exception of one hired cook, the size of the families ranging from fifty to two hundred and fifty.

But our missionary teachers have been very busy, not only with their schools, but with their Sunday-schools, Missionary Meetings, Bible Readings, Temperance Bands, King's Daughters, Christian Endeavor Societies, Social Purity, and Bands of Mercy, not to mention their rounds among the

people for the hymn or prayer by the bedside of the sick, and the kindly talk to mothers, whose chance to improve has come to them so late in life. Much good has resulted from bringing the young people into Bands of King's Daughters and Christian Endeavor Societies. They are learning the motive power that puts Christ-likeness into the daily conduct.

And this has all been inwrought with the practical work of education through all the course of common English, and even higher branches of study. In every direction, whether among the Chinese, the Indians or in the South, do we see evidence of faithful Christian work. We are able to record many instances where boys and girls, who came into school last fall, not only thoughtless, but daringly wicked, went out earnest, working Christians to influence others Godward.

Indeed the crowning glory of every year's work is the souls that are won for Christ. Every school has had its blessing, and that you may see more clearly the pages of our book, I quote from the messages sent us from one mission station where is a day school for both boys and girls with a boarding department for about fifty girls. The reports came thus:

January. Our days are filled with gladness, our nights with song, and our hearts with rejoicing. One of the girls in passing into meeting last night brought this request on paper: "Will you pray for me that my sins may be forgiven? I am in great distress for my sins. Can you give me any comfort?"

February. Three of our girls have found Christ and six or seven others are anxious about their souls. We are looking for a still greater work of grace.

March. Few special meetings have been held except by twos and threes, but many of the girls have come quietly and clearly into the light. Now all but six of the boarding girls are professing Christians.

April. There are only three now that are out of the Ark of Safety.

May. Of our fifty boarding girls enrolled during the year, all but two are now Christians.

Thus the evidence of God's blessing upon our work stimulates us to greater activity. The returns are encouraging. They are right in kind. *The work pays.*

Many of these boys and girls spend their vacations in teaching, and in addition to their school work, conduct Sunday-schools, and in various ways, with opportunities such as only student teachers have, they do good in the out-of-the-way places which are beyond our direct influence. We can never know how widely our Christian girls and boys carry into the cabins on the plantations and the tepees of the reservation, a knowledge of a new and better life. We know that wherever they have gone out, very many from the highways and hedges follow them back to the missionary school, willing to work or do anything, if only they may have its advantages.

And many of these schools are wholly in the hands of women with liberal education and warm Christian hearts, who upon entering this field

6. *Beach Institute, Savannah, Ga.*

Instructors.—Mr. A. N. Niles, East-Hampton, Ct.; Mrs. A. N. Niles, East-Hampton, Ct.; Miss E. H. Twitchell, Saratoga Springs, N. Y.; Miss C. R. Bent, Newburyport, Mass.; Miss A. W. Johnson, North-Brookfield, Mass.; Miss J. S. Hardy, Shelburne, Mass.; Miss L. P. Auld, East-Boston, Mass.; Miss H. Russell, Washington, D. C.; Miss Anna D. Ludlow, Oswego, N. Y.; Miss M. E. L. Edson, Woodstock, Vt.; Miss Ellen M. Horton, Barrington, R. I.; Miss Carrie L. Smith, Oxford, Ct.

Value of school property, $12,000; number of pupils, 731; number in Sabbath-school, 145.

Superintendent Niles, speaking of the year's labor, says:

"Of the higher interests of the Beach Institute no formal account has yet been rendered. Each teacher has in the heart a private record of which she need not be ashamed, though deeply regretting that it does not contain more of *actual success*. Of the teachers it may justly be said that they have labored zealously for the intellectual improvement of their pupils, seeking daily to awaken and expand their minds, and to increase their stores of knowledge. Were the results equal to the desires and efforts put forth, great would be the gladness of the workers, and they *do* rejoice, though not abundantly. Many have learned much, many dull minds have been brightened.

"In addition to the regular work of instruction, there are other departments of labor appertaining to the Institute which deserve favorable mention. The music has been under the charge of a lady whose zeal and strength have been employed to the utmost in giving lessons upon the organ and in singing. At times more pupils have offered themselves than could be received. Nearly all have made commendable progress, and some have been remarkable in proficiency. At one of our public exhibitions, when two reporters from the city dailies were present in official capacity—an honor never before conferred upon us—several of the performers in music, as well as others in oratory, were mentioned with special praise. The missionary work has been under the care of one well adapted to it by unfailing energy, and sympathy and love for her labor. Her duty has been to visit the sick and poor, and to do them all the good in her power, both spiritual and physical.

"An average attendance of nearly one hundred and fifty have gladly *and intelligently* received the Word in the Sabbath-school.

"The world moves. The leaven is working. Place good men and true at the 'kneading troughs,' and adopting the sentiment of our worthy Brother Smith in the last Missionary, '*keep them there*'—convince the thoughtful men of the South, by stability, by earnestness, by patience, by forbearance, by gentleness, by *long*-suffering, if need be, that our designs are not carnal or hostile to their interests, *that we mean simply that the blacks shall have a fair show in the struggle for a higher development and civilization*, and their hearty coöperation is assured, and not a great way off.

"The great work of the AMERICAN MISSIONARY ASSOCIATION in the South still demands ardent and unfaltering interest and effort, not only from those actually engaged in it, but from all who care for it everywhere.

"So vast is the undertaking that it seems but just begun. Thousands are yet in the depths of ignorance. There is a necessity for a new standard of giving and doing."

7. *Storrs School, Atlanta, Ga.*

Instructors.—Miss M. L. Farwell, Westfield, N. Y.; Miss Amy Williams, Livonia Station, N. Y.; Miss Ellen Walcott, Natick, Mass.; Miss Lizzie Stevenson, Bellefontaine, Ohio; Miss H. H. Grosvenor, West-Woodstock, Ct.; Miss E. E. Barnard, Benzonia, Mich.

Value of school property, $10,000; number of pupils, 434.

In January last, the city of Atlanta opened free public schools. Three large, airy, and well-furnished buildings had been erected for the accommodation of the white children of the city, and the school authorities had arranged with the Association to have the Storrs School, and with the Freedmen's Aid Society of the M. E. Church to have the Summer Hill School, become free schools for colored children. Under the wise and efficient management of Prof. B. Mallon, Superintendent of Public Instruction, the system of free schools was made, for the whites, a marvelous success. Nearly all the white children of the city were provided with accommodations, and the schools became popular, and were enthusiastically patronized by all classes of the people. The two schools for colored children were sufficient for the accommodation of but a very small portion of the children of the city, but becoming free schools, the city may be said to have begun heartily the work of educating all her children, and it is hoped that as soon as the finances will admit, equally as good building and school facilities will be provided for colored as are now provided for the white children.

8. *Emerson Institute, Mobile, Ala.*

Instructors.—Miss M. Waterbury, Polo, Ogle Co., Ill.; Mrs. K. A. Cooke, Newburyport, Mass.

Value of school property, $20,000; number of pupils, 135; number of Sabbath-school scholars, 145.

Before it was settled that no basis of coöperation with the school authorities of Mobile could be agreed upon, the burning of Chicago made it evident that there must be a falling off in the current receipts of the year. It therefore seemed best to put but two teachers in Emerson Institute, instead of a full corps, as this was the only school for which definite contracts with teachers had not been made.

So at this point our plans were not carried out, and the invested capital was not fully used.

9. *Swayne School, Montgomery, Ala.*

Instructors.—Mr. J. M. McPherson, Tabor, Iowa; Miss Eliza C. Ayer, Lockport, N. Y.; Miss Savira Wright, Clinton, Mass.; Miss Ada Clapp, Oberlin, Ohio; Miss C. A. Benton, New-Haven, Ct.; Miss M. E. Burt, Geneva, Wis.; Miss E. Wheeler, Worcester, Mass.

Value of school property, $15,000; number of pupils, 612; number in Sabbath-school, 150; number in Mission Sabbath-school, 150.

The coöperation of the school authorities and the Association in conducting Swayne School continues, to the benefit and satisfaction of all concerned. Superintendent McPherson says:

"The attendance and punctuality in most of the rooms has been greatly
Some of the scholars in the higher grades have not their time at their disp

have found themselves face to face with a superstition and ignorance that they had not conceived as existing in this land, and which to overcome demands their best resources.

The magnitude of the work in the millions to be reached, the counter forces at work—forces of evil—to win these very people, make our day of opportunity seem very short, and tense with responsibility.

Our Report shows you what Christian work will do, supported as it must needs be by your money and your prayers. The American Missionary Association has reached in its schools thirteen thousand youth during the past year, and many lives will be brighter, and many homes purer for what has been done, but not until there are good fathers and mothers can we hope for permanent improvement; only through good mothers can the purity of the homes be attained and preserved. Then by all the tender memories of our Christian homes and honored parents, by all that we should render to our God for such blessings to ourselves, let us redouble our efforts, that each generation may make a better record for pure homes, for good citizenship, for the Christian Church, yes, even until of *these mothers* it shall be said, "*Their children rise up and call them blessed.*"

DETAILED REPORT.

SOUTHERN FIELD.

REV. FRANK E. JENKINS, FIELD SUPERINTENDENT.
PROF. R. C. HITCHCOCK, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk*, New York, N. Y.; Rev. E. M. Cravath, D. D., Nashville, Tenn.; Rev. M. E. Strieby, D.D., New York, N. Y.; Chas. A. Hull, Esq.; New York, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.; Rev. A. F. Beard, D.D., Brooklyn, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, D. D., President, and Professor of Mental and Moral Science and Political Economy; Rev. A. K. Spence, M.A., Dean, and Professor of Greek and French; Rev. Henry S. Bennett, M.A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M.A., Professor of Natural Science; Miss Helen C. Morgan, M.A., Professor of Latin; Herbert H. Wright, M.A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M.A., Treasurer; Miss Anna M. Cahill, Instructor in History, English Literature and Book-keeping; Miss Anna T. Ballantine, Principal of Young Ladies' Department, and Instructor in Rhetoric; Matthew E. Stevens, B.A., Instructor in Normal and College Preparatory Departments; Miss Frances M. Andrews, Principal of Common English Department; Miss Myrta L. Preston, Instructor in Geography and U. S. History; Miss Charlotte Van Der Vern, B.L., Instructor in Grammar and Composition; Miss Miriam E. Carey, Instructor in Arithmetic; Miss Mary F. Penfield, B.A., Instructor in Geography, Reading and Gymnastics; Miss Ida M. Tindall, in charge of D. Grade; Mrs. Lucy R. Greene, in charge of Model School and Practice Teaching; Miss Jennie A. Robinson, Instructor in Instrumental Music and Voice Culture; Miss Gertrude H. Hale, Instructor in Instrumental Music and Harmony; Miss Carrie M. Lowe, Instructor in Instrumental Music; Miss Frances L. Yeomans, Instructor in Nursing and Hygiene; Mrs. W. D. McFarland, Instructor in Cooking and Sewing; J. Price Jackson, B.L., Director of Mechanical Department, and of Gymnasium; Ferdinand A. Stewart, B.A., M.D., Medical Examiner for Gymnasium; Miss Laura A. Parmelee, Matron of Livingstone Hall; Miss Minerva A. Kinney, Matron of Jubilee Hall; Mrs. Luretta C. Stickel, Assistant to Treasurer.

Students.—College Course, 49; College Preparatory, 59; Normal Course, 67; Common English Department, 221; Unclassified, 20; Model School, 88; Music, 143; Special Students in Theology, 14; (counted twice, 143). Total, 518.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Rev. M. E. Strieby, D.D., New York City; Rev. Cyrus W. Francis, A. M., Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Sherwood, Tenn.; Rev. E. J. Penney, Selma, Ala.; Rev. Dana Sherrill, A.M., Marshall, Ill.; Rev. A. F. Beard, D.D.,

*Deceased.

New York City; Rev. C. L. Woodworth, D.D., Watertown, Mass.; Rev. Horace Bumstead, D.D., Atlanta; Richard R. Wright, Augusta; Rev. Jas. W. Cooper, D.D., New Britain, Conn.; Rev. Lewellyn Pratt, D.D., Norwich, Conn; Rev. Joseph H. Twichell, D.D., Hartford, Conn; Rev. James Brand, D.D., Oberlin, Ohio.

Officers and Instructors.—Rev. Horace Bumstead, D.D., President and Professor of Latin; Rev. Cyrus W. Francis, A.M., Professor of Ethics and Christian Evidences; Rev. John H. Hincks, A.B., Dean of the Faculty; Clarence C. Tucker, Superintendent of Mechanical Department; John W. Young, A.M., Tutor in Latin and Mathematics; Edgar H. Webster, Principal of Normal Department and Teacher of Science; Walter D. Smith, Farm Manager; Elijah H. Holmes, Assistant in Mechanical Department; D. R. Lewis, Assistant in Mechanical Department; Rev. M. W. Adams, A.M., Instructor in Greek; Mrs. Lucy E. Case, Matron in South Hall; Emma C. Ware, Teacher of Latin and English; Mary E. Sands, Teacher of English Branches; Susan A. Cooley, (part of the year) Preceptress; Ella W. Moore, Teacher of Drawing; Rebecca Massey, Teacher of Music; Mrs. Hattie W. Chase, Preceptress; Carrie E. Jones, Teacher of Primary School; Olive A. Thompson, Teacher of English Branches; M. Agnes Tuck, Teacher of Sewing; Emily H. Abbot, Teacher of Arithmetic; Mary A. Richardson, Librarian and Assistant Treasurer; Mrs. E. L. S. Vincent, Matron in North Hall and Teacher of Cooking; Lydia M. Hardy, Teacher of Reading and Elocution; Idella M. Swift, Teacher of Geography and History; Jessie A. Ironside, Teacher of Language; Gwendoline Lyman, Teacher of English Branches; Jennie Dow, Teacher of English Branches.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Rev. A. F. Beard, D.D., Brooklyn, N. Y.; Rev. W. H. Ward, D.D.; New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, D.D., Talladega; Rev. H. S. DeForest, D.D., Talladega; Rev. J. W. Cooper, D.D., New Britain, Conn.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D.D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. DeForest, D.D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, D.D., Instructor in Theology; H. Wilmer Marsh, A.B., Principal, Sciences, Geometry and Trigonometry; Frederick Reed, A.B., Latin and Greek; Edwin C. Silsby, Secretary and Treasurer; John Orr, Superintendent in Mechanics; Edgar A. Bishop, B.S., Superintendent of Agricultural Department; Miss May L. Phillips, English Literature, History and Mathematics; Miss Carrie E. Wheeler, School Economy, Methods, and Critic Teacher in Practice Department; Miss E. Jennie Peck, Grammar, Arithmetic, Reading, Drawing in Grammar Grades; Miss Jennie A. Ainsworth, Geography, History and Elementary Sciences in Grammar Grades; Miss Carrie E. Parkhurst and Miss Carrie B. Chamberlain, Intermediate Grades in Cassedy School; Miss Sadie E. Mace, (two months), Miss Hattie J. McElree (six months), Primary Grades in Cassedy School; Miss Jessie O. Hart, Vocal and Instrumental Music; Miss Sarah J. Elder, Teacher of Girls' Industrial Classes and Night School; Miss Alice F. Topping, Preceptress and Matron of Foster Hall; Mrs. H. W. Marsh, Matron of Stone Hall.

Students.—Theological, 10; College Preparatory Department, 10; Normal Department, 33; Grammar Department, 99; Intermediate, 162; Primary Department, 198; Night School, 23; Instrumental Music, 15; (counted twice, 38). Total, 512.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Frank E. Richmond, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. C. J. Ryder, Boston,

Mass.; Rev. William H. Willcox, D.D., Reading, Mass.; Prof. R. C. Hitchcock, New Orleans; Rev. M. E. Strieby, D.D., New York; Rev. C. F. Trawick, New Orleans; Charles H. Shute, New Orleans; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Thos. J. Woodward, New Orleans; Rev. F. L. Ferguson, New Orleans; Henry Ginder, Esq., New Orleans; Hon. J. S. Whitaker, New Orleans; Joseph N. Allen, Esq., Enfield, Conn.

Instructors.—Rev. R. C. Hitchcock, A.M., President and Professor of Rhetoric and Pedagogics; Rev. C. H. Crawford, Dean of Theological Department and Professor of Moral and Mental Science; A. L. McClelland, A. B., Professor of Greek and Latin; Mr. E. G. Pond, Treasurer and Professor of Mathematics; Miss Anna F. Condict, B.S., Teacher in Normal Department; Miss M. J. Oertel, Teacher in Grammar Department—Grade 8; Miss M. Louise Stoddard, Teacher in Grammar Department—Grade 7; Mrs. R. C. Hitchcock, Teacher in Grammar Department—Grade 6; Miss Louise Denton, Teacher in Intermediate Department—Grade 5; Miss Lorena A. Lyon, Teacher in Intermediate Department—Grade 4; Miss Caledonia Phillips, Teacher in Primary Department—Grade 3; Miss Annie H. Levering, Teacher in Primary Department—Grades 1 and 2; Miss Lillie Philipsen, Overflow Room; Mrs. E. J. Pond, Music Teacher; Miss Jennie Fyfe, Preceptress; Miss Sibyl M. Noble, Matron Stone Hall; Miss Sarah A. Coffin, Matron Whitin Hall; Mr. E. C. Rose, Superintendent Industrial Department; Mr. Jas. D. Gordon, Instructor in Printing. THEOLOGICAL DEPARTMENT.—The Faculty and Lecturers—Rev. R. C. Hitchcock, A.M., Professor of Sacred Rhetoric; Rev. C. H. Crawford, Professor of Systematic Theology.

Students.—Theological Department, 19; College and Normal Department, 62; Grammar Department, 173; Intermediate Department, 209; Primary, 131; Music, 29; (counted twice, 41). Total, 582.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Esq., Gen. C. H. Howard, Rev. J. E. Rankin, D.D., H. W. Hubbard, Esq., Rev. L. J. Scurlock, Rev. E. M. Cravath, D.D., William S. Lemly, Esq., S. S. Marples, Esq., Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D.D., Charles L. Mead, Esq., Aaron Carter, Esq., Rev. Addison P. Foster, D.D., Rev. A. F. Beard, D.D., Rev. John A. Hamilton, D.D.

Instructors.—Rev. Frank G. Woodward, A. M., President, Bible, Mental and Moral Philosophy; Albert S. Hill, Principal, Natural Sciences and Mathematics; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department and Matron in Boarding Hall; Mrs. A. L. Steele, Normal Assistant; Miss Mary Van Auken, Grammar Department; Miss Sara J. Humphrey, Grammar and Intermediate Departments; Miss Mary Flagg, Intermediate Department; Miss Clara L. Walker, and Miss Alice Flagg, Primary Department; Miss Mary Kennedy, Vocal and Instrumental Music; Miss Edith M. Hall, Night School; Miss Elizabeth L. Parsons, Girls' Industries; Mrs. L. M. Follett, (part of the year), Mrs. H. C. Hecock, (part of the year), Matron in Strieby Hall; Horace M. Sessions, Agriculture; Henry P. Kennedy, Carpentry; Jacob C. Klein, Blacksmithing and Wheelwrighting; Wm. D. Hitchcock, Tinsmithing.

Students.—Normal, 33; Grammar, 90; Intermediate, 160; Primary, 100; Total 383.

Tillotson Collegiate and Normal Institute, Austin, Tex.

Trustees.—Chas. A. Hull, Esq., New York; Gen. Clinton B. Fisk,* New York; Charles L. Mead, Esq., New York; Rev. M. E. Strieby, D.D., New York; E. B.

* Deceased.

Monroe, Esq., Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, New York; Gen. E. S. Greeley, New York.

Instructors and Managers.—Rev. William M. Brown, President; Miss Fannie J. Webster, Principal; Charles H. Smith, M.E., Treasurer and Superintendent of Industrial Training; Miss Adelia Hunt, Teacher of Grammar and Normal Courses; Miss Florence A. Sperry, B.S., Teacher of Grammar and Normal Courses; Mrs. Chas. H. Smith, A.B., Teacher of Normal and College Preparatory Courses; Miss Carrie N. Lewis, Teacher of Intermediate Course; Miss Edith M. Thatcher, Teacher of Intermediate Course; Miss Phebe B. Parsons, Teacher of Vocal and Instrumental Music; Miss Rose M. Kinney, Preceptress; Miss Hattie E. Leach, Matron; Miss Martha J. Adams, Special Missionary.

Students.—College Preparatory, 8; Normal, 27; Grammar Department, 90; Intermediate, 74; Music Scholars, 28; (counted twice, 28); Total, 199.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. J. E. Rankin, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C.; Rev. S. M. Newman, D.D., Washington, D. C.; Rev. John G. Butler, D.D., Washington, D. C.; Rev. A. W. Pitzer, D.D., Washington, D. C.; Rev. G. W. Moore, Washington, D. C.; Rev. C. H. Small, Washington, D. C.

Number of Students, 38.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss F. E. Breckenridge, Ware, Mass.; Miss Mina L. Lewis, Columbus, Ohio.; Miss Alice J. Patch, Galesburg, Ill.; Miss Flora J. Mallory, Franklin, N. Y.; Miss Katharine M. Jacobs, South Hadley Falls, Mass.; Miss Minnie T. Strout, Salem, Mass.; Miss Helen M. Hanson, Somerville, Mass.; Mrs. Ellen Lewis, Columbus, Ohio.; Miss Katharine La Grange, Saugerties, N. Y.

Number of Pupils, 352.

Washburn Seminary, Beaufort, N. C.

Principal.—Miss M. E. Wilcox, Madison, Ohio.

Assistants.—Miss H. J. Allyn, Lorain, Ohio; Miss Cornelia P. Lewis, St. Paul, Minn.; Miss Miriam P. Harvey, Aurora, Ill.

Number of Pupils, 248.

All Healing Springs, N. C.

Principal.—Miss E. C. Prudden, Blowing Rock, N. C.

Assistants.—Miss Alice E. Peck, Alexandria, N. Y.; Miss Jennie Rawls, All Healing, N. C.; Miss Mary Lee, All Healing, N. C.; Miss Agnes Davis, All Healing, N. C.; Mrs. Lee, All Healing, N. C.

Number of Pupils, 121.

Blowing Rock, N. C.

Principal.—Miss E. C. Prudden, Blowing Rock, N. C.

Assistants.—Miss Abbie L. Perkins, Monticello, Minn; Miss Mary E. Kelley, Wheaton, Ill.; Miss Anna L. Wilson, Blowing Rock, N. C.

Number of Pupils, 107.

Avery Institute. (57 Bull Street), Charleston, S. C.

Principal.—Morrison A. Holmes, Lee, Mass.

Assistants.—Miss A. Merriam, Westboro, Mass.; Miss Emma Allen, Merrick, Mass.; Mr. E. A. Lawrence, Charleston, S. C.; Miss Grace Dow, Charlotte, Mich.; Miss May Holmes, Lee, Mass.; Miss Mary L. Deas, Charleston, S. C.; Mrs. M. A. Holmes, Lee, Mass.

Number of Pupils, 355.

Brewer Normal School, Greenwood, S. C.

Principal.—Rev. J. E. B. Jewett, Pepperell, Mass.

Assistants.—Mrs. J. E. B. Jewett, Pepperell, Mass.; Mrs. M. M. Pond, Pepperell, Mass.; Miss C. M. Day, Spencerport, N. Y.

Number of Pupils, 294.

Storrs School, Atlanta, Ga.

Principal.—Miss Ella E. Roper, Worcester, Mass.

Assistants.—Miss F. L. Seward, Guilford, Conn.; Miss Mabel A. Buttrick, Milford, N. H.; Miss Emma Willard Ely, Chenango Forks, New York; Mrs. A. E. McClure, Bellefontaine, Ohio.

Missionary.—Miss Lizzie Stevenson, Storrs, Conn.

Number of Pupils, 299.

Ballard Normal School. (806 Pine Street), Macon, Ga.

Principal.—Mrs. L. A. Shaw, Oswego, N. Y.

Assistants. Miss E. L. Patten, Somers, Conn.; Miss A. J. Coleman, Cannonsburg, Pa.; Miss E. B. Scobie, Peninsula, Ohio; Miss Myrtie Harlow, Bangor, Me.; Miss S. F. Clark, Medina, Ohio; Miss Bertha N. Anthony, Rochester, N. Y.; Miss J. F. Maynard, Keene, N. H.; Miss Annie L. Bishop, Keene, N. H.; Miss Altha M. Benton, Rochester, N. Y.; Mrs. F. E. Greene, Rochester, N. Y.; Mr. E. E. McKibban, Macon, Ga.

Number of Pupils, 595.

Beach Institute. (30 Harris Street), Savannah, Ga.

Principal.—Adele A. Holmes, Lee, Mass.

Assistants.—Miss Rose M. Willey, Maplewood, N. H.; Miss Hattie J. Brown, So. Sudbury, Mass.; Miss C. M. Dox, Kalamazoo, Miss.; Miss H. I. Martin, Toledo, Ohio; Miss Ruth E. Stinson, Woolwich, Me.; Miss Julia Fitch, Aurora, Ill.; Miss Julia C. Andrews, Milltown, N. B.

Number of Pupils, 382.

Normal and Industrial School, Thomasville, Ga.

Principal.—Mrs. W. L. Gordon, Richmond, Mich.

Assistants.—Miss J. A. Goodwin, Mason, N. H.; Miss Alice E. Jewell, Olivet, Mich.; Miss E. M. Landfear, New Haven, Conn; Miss R. W. Hulsizer, Sidney, N. J.; Miss Clara Dole, Oberlin, Ohio; Miss Anna M. Poppino, New Wilmington, Pa.; Miss A. D. Gerrish, Warren, Mass.; Mrs. E. M. Holton, Upper Alton, Ill.

Number of Pupils, 226.

Dorchester Academy, McIntosh, Ga.

Principal.—Payson E. Little, Columbia, Conn.

Assistants.—Miss Lizzie M. Kuhl, Lawrenceville, Pa.; Miss Lizzie Thompson, Chicago, Ill.; Miss Ella C. Abbott, Winchester, Mass.; Mrs. Payson E. Little, Columbia, Conn; Miss M. L. Santley, Wellington, Ohio.

Number of Pupils, 320.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich.

Assistants.—Miss Kate E. Sherwood, St. Joseph, Mich.; Miss Alice M. Whitsey, Dover, Ohio; Miss Louise Merrick, Canton, Pa.; Miss Mary E. Perkins, Norwich, Conn.

Number of Pupils, 191.

Emerson Institute, Mobile, Ala.

Principal.—Charles M. Stevens, Clearwater, Minn.

Assistants.—Miss Alice M. Patten, Topham, Me.; Miss H. C. Whitsey, Dover, Ohio; Miss Jessie F. Lillis, Ottawa, Ill.; Miss M. E. Schuarberg, Pittsburgh, Pa.; Miss A. Z. Woodruff Oberlin, Ohio; Miss Mary R. Whitcomb, Redfield, Dak.; Miss Anna Berchard, Bellevue, Mich; Miss L. A. Pingree, Denmark, Me.; Miss Nellie Murray, Union City, Pa.

Number of Pupils, 322.

Normal School, Marion, Ala.

Principal.—Walter H. Perry, New Britain, Conn.

Assistants.—Miss Emma F. King, Oak Park, Ill.; Miss Mary Hoyt, Oak Park, Ill.; Mrs. W. H. Perry, New Britain, Conn; Miss O. E. Angell, Greenville, R. I.; Miss Louise Holman, Lincoln, Neb.

Number of Pupils, 241.

Burrell School, Selma, Ala.

Principal.—Amos W. Farnham, Hannibal, N. Y.

Assistants.—Miss Alice E. Jewell, Olivet, Mich.; Miss C. H. Loomis, Denver, Col.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss Anna D. Harrison, Selma, Ala.; Miss Mary W. Smith, Selma, Ala.; Miss Mary A. Dillard, Selma, Ala.; Mrs. C. A. Fitch, Hannibal, N. Y.; Miss M. K. Lunt, New Gloucester, Me.

Number of Pupils, 291.

LeMoyne Institute. (294 Orleans St.), Memphis, Tenn.

Principal.—Andrew J. Steele, Whitewater, Wis.

Assistants.—Miss E. A. Barnes, Tallmadge, Ohio; Miss Emma C. Williams, Glenwood, Iowa; Miss Susie Walker, South Weymouth, Mass.; Miss C. R. Goldsmith, Chester, N. H.; Miss Emma Goldsmith, Chester, N. H.; Miss Mattie A. Henderson, Memphis, Tenn; Miss Zulee Felton, Memphis, Tenn.; Miss Frances M. Carrier, Beloit, Wis.; Miss F. A. McCullough, Memphis, Tenn.; Mrs. M. L. Jenkins, Marion, Kan.; Mr. Thos. P. Rawlings, Memphis, Tenn.; Mr. B. F. Woodson Memphis, Tenn.

Number of Pupils, 623.

Warner Institute, Jonesboro, Tenn.

Teachers.—Miss Anna R. Miner, Lyme, Conn.; Miss Belle R. Parmenter, Rockford, Iowa; Mrs. Grace M. Rose, Poquonock, Conn.

Number of Pupils, 94.

Grand View, Tenn.

Principal.—R. E. Dickson, Poquonock, Conn.

Teachers.—Miss Lillie E. Dougherty, Oberlin, Ohio; Miss Josephine Kirkby, Chicago, Ill.; Miss Martha H. N. Gorbold, Venice, Ohio.

Number of Pupils, 123.

Academy, Pleasant Hill, Tenn.

Principal—Rev. W. H. Thrall, Derby, Conn.

Teachers.—Miss Ninette Hayes, Portsmouth, N. H.; Miss Mary E. Wylie, Brooklyn, N. Y.; Miss Lizzie C. Hayes, Portsmouth, N. H.

Number of Pupils, 75.

Chandler Normal School, Lexington, Ky.

Principal.—Frederick Foster, Castine, Me.

Teachers.—Miss E. M. Hitchcock, Lewis, N. Y.; Miss Mary Knox, Springfield, Mass.; Miss Flora Clough, Meriden, N. H.; Miss Kate Clough, Meriden, N. H.; Miss Harriet E. Conklin, Tuscarora, N. Y.; Mrs. Frederick Foster, Castine, Me.

Number of Pupils, 200.

Williamsburg Academy, Williamsburg, Ky.

Principal.—Rev. L. E. Tupper, Williamsburg, Ky.

Teachers.—Miss Mary A. Bye, Lake City, Minn.; Mrs. L. E. Tupper, Williamsburg, Ky.; Miss M. Amelia Packard, Brooklyn, N. Y.; Miss Maria M. Lickorish, North Ridgeville, Ohio; Miss Edith. A Bingham, Mount Morris, N. Y.; Mrs. Harriet Bye, Lake City, Minn.; Mr. Charles Farnsworth, Lockport, N. Y.

Number of Pupils, 298.

III. COMMON SCHOOLS.

North Carolina.

Chapel Hill—Miss Elizabeth Plimpton, Walpole, Mass.
Dry Creek—Miss Kate Powell, Dry Creek, N. C.
Dudley—Rev. John W. Freeman, Newark, N. J.
Hillsboro—Miss Myrie Connet, McLeansville, N. C.
" Miss Addie Connet, " "
Joppa—Mrs. Carrie Jones, Chapel Hill, N. C.
McLeansville—1st, Miss Nettie Connet, Solsberry, Ind.
" 2d, Mr. O. Connet, " "
Melville—Mrs. Carrie Jones, Chapel Hill, N. C.
Nalls—Rev. M. L. Baldwin, Nalls, N. C.
Oaks—Miss E. W. Douglass, Decorah, Ia.
Pekin—Miss Malsie D. Green, Pekin, N. C.
Salem—Mrs. Elinor W. Walden, Strieby, N. C.
Strieby—Mrs. Elinor W. Walden, Strieby, N. C.
Troy—Miss Bessie Bechan, Fergus, Ont.
" Miss Florence Watt, Ware, Mass.

Georgia.

Albany—Mr. Wm. C. Green, Albany, Ga.
Athens—Mr. L. S. Clark, Athens, Ga.
Bainbridge—Mr. A. W. Hall, Bainbridge, Ga.
Cuthbert—Mr. F. H. Henderson, Cuthbert, Ga.
Cypress Slash—Rev. James S. Walker, Cypress Slash, Ga.
" Mrs. James S. Walker, " "
Marshallville—Mrs. A. W. Richardson, Marshallville, Ga.
" Mr. Edward Richardson, " "
Milford—Rev. J. A. Jones, Talladega, Ala.
Woodville—Mr. J. H. Sengstacke, Savannah, Ga.
" Mr. J. Lloyd, " "

Florida.

Fairbanks—Miss E. M. Caughey, North Kingsville, Ohio.
" Miss Helen M. Barton, Terre Haute, Ind.

Alabama.

Alco—Rev. James Brown, Alco, Ala.
Anniston—Miss Mary E. McLane, New Haven, Conn.
" Miss Isabel Kimball, Wentworth, Iowa.
Cotton Valley—Miss Lilla V. Davis, Boston, Mass.
" Miss Alice A. Torbert, Tuskegee, Ala.
Florence—Rev. T. L. Austin, Florence, Ala.
" Mrs. Kate L. Austin, " "

Fort Payne—Mr. A. L. DeMond, Fort Payne, Ala.
Frankfort—Miss A. W. Barnes, Evans Mills, N. Y.
Ironaton—G. W. Jenkins, Ironaton, Ala.
Jenifer—Mrs. M. G. Smith, Jenifer, Ala.
" Mrs. L. L. Wilson, " "
Shelby Iron Works—A. A. Peters, Shelby, Ala.
" " " Mrs. A. A. Peters, " "
Society Hill—Mrs. Josie A. Tyson, Society Hill, Ala.
Tallassee—Miss Emma C. Stevens, Tuskegee, Ala.

Mississippi.

Meridian—Mrs. H. I. Miller, East Corinth, Vt.
" Miss K. T. Plant, Minneapolis, Minn.
" Miss Bertha E. Lovewell, Topeka, Kan.

Texas.

Dallas—Rev. R. J. Holloway, Dallas. Texas.
" Mrs. R. J. Holloway, " "
Dodd—Rev. Mark Carlisle, Talladega, Ala.
Goliad—Mrs. J. S. Hallowell, Goliad, Texas.
Paris—Rev. J. D. Pettigrew, Paris, Texas.

Arkansas.

Little Rock—Mr. W. E. Youngblood, Talladega, Ala.

Kentucky.

Lexington—Miss Agnes H. Mooney, Marlboro, Mass.
" Miss Lena V. Lovell, Cortland, N. Y.
Orlando—Miss Flora M. Cone, Masonville, N. Y.
" Miss Kate J. Foster, " "
Rockhold—Miss M. A. Lyman, Huntington, Mass.

Tennessee.

Athens—Mrs. Mary E. Brown, Athens, Tenn.
Crossville—Mr. W. F. Cameron, Montevideo, Minn.
" Mrs. Eva L. Barron, Crossville, Minn.
Deer Lodge—Miss Ina A. Chadbourne, Deer Lodge, Tenn.
Harriman—Miss Evangeline Gorbold, Venice, Ohio.
Jellico—Mr. Frank Dizney, Jellico, Tenn.
" Miss Amelia Ferris, Oneida, Ill.
Mt. Verde—Miss Sarah E. Ober, Beverly, Mass.
Pine Mountain—Miss Emily M. Peck, Mansfield, O.
" Miss Lucy P. Bement, Bement, Ohio.
Pomona—Mrs. Alice Graves, Pomona, Tenn.
Sanfordville—Miss Etta Willson, Hammondsport, N. Y.
Sherwood—Mr. Geo. O. Hannum, Sherwood, Tenn.
" Mrs. Geo. O. Hannum, " "
" Miss Clara E. Morse, Piper City, Ill.
Springfield—Miss Justine H. Brown, Springfield, Tenn.
" Miss Annie Cowan, Nashville, Tenn.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Boarding accommodations for	250	; pupils,	518	
Atlanta University, Atlanta, Ga.— " "	250	"	677	
Talladega College, Talladega, Ala.— " "	150	"	512	
Tougaloo University, Tougaloo, Miss.— " "	165	"	383	
Straight University, New Orleans, La.— " "	100	"	582	
Tillotson Normal Institute, Austin, Tex.— " "	60	"	199	= 6

Normal and Graded:

Gregory Institute, Wilmington, N. C.	Pupils,	352
Washburn Seminary, Beaufort, N. C.	"	248
Graded School, All Healing, N. C.	"	121
" " Blowing Rock, N. C.	"	107
Avery Institute, Charleston, S. C.	"	355
Brewer Normal School, Greenwood, S. C.	"	294
Beach Institute, Savannah, Ga.	"	382
Dorchester Academy, McIntosh, Ga.	"	320
Storrs School, Atlanta, Ga.	"	299
Ballard Normal Institute, Macon, Ga.—B'ding accommodations for 50	"	595
Industrial School, Thomasville, Ga.— " " 40	"	266
Trinity School, Athens, Ala.	"	191
Normal School, Marion, Ala.	"	241
Emerson Institute, Mobile, Ala.	"	322
Burrell School, Selma, Ala.	"	291
Le Moyne Institute, Memphis, Tenn.	"	623
Warner Institute, Jonesboro, Tenn.	"	94
Grand View, Tenn.	"	123
Pleasant Hill, Tenn., Boarding accommodations for 50	"	75
Chandler Normal School, Lexington, Ky.	"	200
Williamsburg, Ky., Boarding accommodations for 35	"	298 = 21
Common Schools		58
Total Number of Schools		80
" " Instructors		340
" " Pupils		13,395

Theological, 83; Law, 10; Collegiate, 67; Collegiate preparatory, 122; Normal, 1,225; Grammar, 2,895; Intermediate, 3,566; Primary, 5,488; Studying in two grades, 51; Total, 13,395.

CHURCH WORK.

Number of Churches	138
" " Missionaries (male and female)	107
" " Church Members	8,416
Added during the year	1,005
Scholars in Church and Mission Sunday-schools	17,032

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, July 31, 1890.				Additions, 1889-'90.			Removals, 1889-'90.				B'ptiz'd 1889-'90.		Sabbath-school Scholars.	Benevolent Contributions	Raised for Church Purposes.
					Males.	Females.	Total.	Absent.	Profession	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.			
Ala., Alco	1889	James Brown	'89	'89	8	10	18	0	19	0	19	1	0	0	1	2	0	30	$11 65	$111 88
" Anniston	1875	Henry W. Conley	'81	'81	39	63	102	20	19	1	20	2	0	5	7	15	2	100	9 00	285 00
" Athens	1871	H. S. Williams	'79	'81	23	56	79	34	2	0	2	0	0	0	0	1	1	55	14 00	115 00
" Birmingham	1883	Spencer Snell	'84	'87	14	25	39	1	2	8	10	0	2	2	4	1	1	83	72 35	260 20
" N. Decatur, Plymouth	1887	Frank E. Jenkins	'81	'90	13	13	26	0	3	8	11	0	4	0	4	1	0	53	.....	1,728 35
" Childersburg	1874	.....			18	40	58	0	11	3	14	0	7	14	21	6	1	53	11 58	126 30
" Florence	1876	Thos. J. Austin	'89	'88	13	35	48	0	0	3	3	0	0	0	0	0	0	63	9 50	179 11
" Ironaton	1885	J. B. Grant	'81	'81	10	7	17	3	2	7	9	0	0	0	0	1	0	40	14 00	191 40
" Jenifer	1874	J. B. Grant	'81	'81	18	32	50	4	7	0	7	3	0	2	5	7	0	120	3 47	6 1 89
" Kymulga	1873	Z. Jones		'90	25	25	50	0	0	0	0	1	0	1	2	0	0	60	2 50	28 00
" Lawsonville	1879	E. E. Sims	'85	'89	10	13	23	0	1	0	1	0	0	0	0	0	0	25	.....	5 50
" Marion	1870	W. J. Larkin		'90	44	39	83	14	0	0	0	0	0	6	3	9	0	75	.....	256 40
" Mobile	1876	F. G. Ragland	'84	'83	41	90	131	30	9	0	9	4	0	2	6	2	3	150	16 00	301 45
" Montgomery	1872	R. C. Bedford	'75	'82	31	63	94	10	3	3	6	0	1	3	4	3	7	200	190 00	710 00
" Pleasant Ridge	1875	.....	'90	'79	10	6	16	1	0	0	0	0	0	0	0	0	0	0	.....	.....
" Riverside, Plantation Olivet	1886	.....			11	11	22	2	3	0	3	2	1	0	3	3	0	34	.....	.....
" Selma	1872	E. J. Penney	'80	'88	39	62	101	9	4	2	6	2	6	44	52	2	0	160	40 50	476 64
" Shelby Iron Works	1879	J. R. Sims	'83	'81	40	45	85	30	5	9	14	2	5	0	7	1	3	60	12 00	261 72
" Talladega	1868	G. W. Andrews, D.D.	'67	'87	118	106	224	35	6	2	8	3	8	13	24	6	6	300	350 00	272 07
" " (Cove)	1874	E. E. Sims	'85	'89	23	29	52	0	0	0	0	0	1	3	4	0	0	33	.....	17 00
Ark., Fayetteville	1883	.....			2	4	6	1	0	0	0	0	0	0	0	0	0	0	.....	.....
" Little Rock	1881	Yancey B Sims	'83	'82	44	79	123	4	2	4	6	1	1	2	4	0	3	153	15 40	496 00
Dak., Fort Berthold	1885	C. L. Hall	'76	'76	8	17	25	0	17	1	18	0	0	0	0	2	17	82	59 37	33 00
" Bad River	1890	Jas. Garvie	'89	'89	18	17	35	0	0	35	35	0	0	0	0	2	0	125	13 00	.....
" Fort Yates	1889	G. W. Reed	'87		7	7	14	0	2	13	15	1	0	0	1	2	6	0	6 53	.....
" Oahe	1876	James Lynde			33	64	97	13	9	3	12	1	35	0	36	7	8	320	130 00	142 15
" Rosebud Agency, White River	1890	Louis DeCoteau		'87	8	10	18	0	16	2	18	0	0	0	0	11	3	120	34 20	.....
D. C., Washington, Lincoln Memorial	1881	George W. Moore	'77	'83	48	93	141	25	32	3	35	4	0	5	9	14	12	200	59 00	829 00
" Plymouth	1881	Sterling N. Brown	'85	'89	113	158	271	0	83	7	90	3	1	3	7	60	12	200	30 00	2,688 30
Fla., Orange Park	1883	W. A. Benedict	'49	'84	17	16	33	9	4	2	6	0	2	0	2	3	0	55	.....	425 00
Ga., Andersonville	1887	Chas. F. Sargent	'86	'89	8	10	18	1	4	1	5	0	0	1	1	4	0	60	1 10	29 62
" Atlanta, 1st	1867	Stephen H. Robinson	'77	'90	161	191	352	26	11	1	12	5	6	6	17	3	3	215	15 00	445 00
" " Univ	1874	C. W. Francis	'67	'74	50	34	84	38	4	3	7	0	3	0	3	4	1	365	60 00	6 00
" Athens	1882	George V. Clark	'32	'81	27	27	54	25	5	0	5	1	0	0	1	5	1	71	.....	250 00
" Byron	1873	Charles F. Sargent	'86	'89	5	13	18	1	2	0	2	0	0	0	0	0	0	66	.....	51 68
" Miller's Station	1872	Wilson Callen	'81	'89	5	3	8	0	0	0	0	0	0	0	0	0	0	21	.....	1 30
" Rutland	1885	Charles F. Sargent	'86	'89	24	26	50	0	1	0	1	1	3	4	8	1	0	80	3 00	86 15
" Savannah	1869	Leigh B. Maxwell	'87	'87	76	116	192	3	13	10	23	1	0	0	1	7	6	250	.....	.....
" Milford St. Marks	1886	James A. Jones	'88	'88	10	11	21	0	1	0	1	0	0	3	3	0	0	50	6 35	16 25
" McIntosh Dorchester	1874	F. R. Sims	'89	'89	137	129	266	40	50	20	70	10	4	1	15	50	13	275	30 00	140 00
" " Cypress Slash	1879	James S. Walker	'89	'87	35	31	66	0	2	0	2	0	0	23	23	0	1	64	40	37 58
" Macon	1868	John R. McLean	'78	'89	57	77	134	4	7	6	13	3	0	2	5	7	0	165	15 33	513 18
" Marietta	1879	J. H. Miller	'69	'90	11	16	27	0	3	0	3	0	0	0	0	0	0	33	5 35	45 50
" Woodville	1871	J. H. H. Sengstacke	'76	'74	46	46	92	2	13	1	14	4	1	5	10	1	3	140	417 18	80 75
Kan., Lawrence	1862	Andrew E. Jackson	'78	'89	16	18	34	2	2	2	4	0	0	0	0	2	2	49	3 00	83 55

Kan., Topeka	1882	B. F. Foster	'81	'85	15	10	25	4	0	0	0	1	2	3	6	0	0	30	10 00	.....
Ky., Carpenter (Poplar C'k)	1890	Samuel Sutton		'90	5	2	7	0	7	0	7	0	0	0	0	7	0	0	.....	.....
" Clover Bottom(Smiths)	1886	Mason Jones	'80	'86	4	14	18	2	0	0	0	0	0	0	0	0	0	0	.....	.....
" Combs, Lone Oak	1887	Mason Jones	'80	'87	31	39	70	7	0	3	3	0	0	0	0	0	0	40	90	* 15 00
" *Corbin	1886	Charles Farnsworth		'89	8	12	20	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Dowlais	1886	A. A. Myers	'64	'87	10	10	20	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Grayhawk	1885	Mason Jones	'80	'84	5	12	17	1	0	0	0	0	0	0	0	0	0	0	.....	4 2 00
" Marsh Creek	1890	Charles Farnsworth		'90	5	7	12	0	12	0	12	0	0	0	0	12	0	0	.....	.....
" Louisville	1881	G. M. McClellan	'87	'87	14	47	61	0	6	0	6	1	11	0	12	1	2	0	6 00	100 00
" McKee	1885	.....			5	12	17	7	0	0	0	0	0	0	0	0	0	0	.....	.....
" *Pleasant View	1884	.....			10	8	18	3	0	0	0	0	0	0	0	0	0	0	.....	.....
" Rockhold	1885	A. J. Chittenden	'62	'90	10	11	21	0	0	0	0	0	0	0	0	0	0	51	.....	40 00
" Williamsburg	1881	Leland E. Tupper	'87	'90	31	49	80	15	13	1	14	1	4	14	19	9	0	140	40 00	627 00
La., Abbeville	1885	Frank Plowden	'79	'85	13	26	39	0	7	0	7	2	0	3	5	7	0	0	.....	.....
" Belle Place	1884	Wm. Butler	'64	'84	20	29	49	42	15	1	16	3	0	0	3	2	16	35	.....	60 00
" Chacahoula	1883	I. H. Hall	'77	'83	12	25	37	2	3	7	10	0	0	0	0	3	5	32	15 00	65 00
" Hammond	1887	C. S. Shattuck	'49	'88	9	8	17	2	0	3	3	1	10	0	11	0	4	75	10 00	71 00
" *La Fourche	1880	Squire Williams	'83	'81	10	11	21	0	5	0	5	0	0	2	2	0	0	85	.....	.....
" Lake Peigneur	1880	Homer Jones	'79	'81	13	20	33	0	3	0	3	0	0	3	3	0	4	0	.....	.....
" *Lake Pecan	1879	Wm. Frasier	'85	'84	6	12	18	0	0	0	0	3	0	0	3	0	7	80	.....	32 00
" *Lockport	1869	W. P. Ward	'69		26	41	67	0	0	0	0	1	2	5	8	2	4	0	.....	.....
" New Iberia	1866	J. B. Williams		'89	33	103	136	10	1	5	6	1	6	1	8	7	2	5	0	.....
" New Orleans, Central	1872	Geo. W. Henderson	'88	'88	42	106	148	6	7	5	12	3	1	0	4	2	7	100	40 00	783 37
" " " Morris Brown	1869	I. H. Hall	'77	'75	54	120	174	3	12	12	24	8	2	2	12	10	17	65	75 00	460 00
" " " Spain St.	1869	Cyrus H. Claiborne	'86	'86	8	32	40	2	6	0	6	0	4	4	8	20	12	67	8 17	460 62
" " " Univ	1887	Chas. H. Crawford	'76	'89	47	38	85	40	16	6	22	0	1	0	1	14	0	200	30 00	50 00
" *Petit Anse		.....			4	6	10	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Shriever	1871	Ephraim Smith	'82	'90	19	26	45	0	0	6	6	3	1	8	12	0	7	35	.....	.....
" Terrebonne	1870	Daniel Clay	'70	'70	41	60	101	0	2	0	2	4	0	1	5	0	16	46	.....	.....
" Roseland	1889	C. S. Shattuck	'49	'88	5	4	9	1	0	2	2	0	0	3	3	0	0	50	.....	16 50
Miss., Caledonia (Salem)	1832	Ely Tapley*	'79	'60	0	3	3	0	0	0	0	0	0	0	0	0	0	7	2 70	11 50
" " Pine Grove	1890	Ely Tapley*	'79	'88	2	3	5	0	0	0	0	0	0	0	0	0	0	40	1 20	.....
" " New Ruhamah	1870	Ely Tapley*	'79	'86	7	7	14	1	0	0	0	0	0	0	0	0	0	44	.....	.....
" Greenville	1885	A. C. Garner		'90	3	1	4	0	0	0	0	0	0	0	0	0	0	26	.....	39 92
" Jackson	1883	Reading B. Johns	'66	'90	6	16	22	0	0	0	0	0	0	0	0	0	0	40	.....	50 35
" Meridian	1882	C. L. Harris	'74	'90	9	19	28	4	7	2	9	0	0	0	0	6	3	78	5 00	175 95
" Tougaloo	1871	Frank G. Woodworth	'80	'87	52	66	118	40	5	0	5	0	2	0	2	3	3	250	50 00	.....
Neb., Santee Ag'cy Pilgrim	1836	Artemas Ehnamani	'67	'67	52	74	126	50	1	0	1	2	43	1	46	0	3	205	133 66	140 71
" " " Bazille	1889	Artemas Ehnamani			19	23	42	0	3	19	22	1	0	0	1	0	0	0	12 00	12 20
N. C., Beaufort	1870	Michael R. Jerkins	'79	'79	39	49	88	0	25	0	25	0	0	1	1	8	2	150	2 38	68 25
" Cedar Cliff	1885	Anthony Peden		'89	2	7	9	6	0	0	0	0	0	0	0	0	0	40	.....	1 21
" Chapel Hill	1885	Alfred Connet	'61	'88	4	5	9	1	1	0	1	1	1	1	3	1	0	27	21 00	31 42
" Dry Creek	1885	Chas. H. Dickerson			6	5	11	0	0	0	0	0	0	0	0	0	0	40	1 00	4 00
" Dudley	1869	John Wm. Freeman	'86	'89	29	44	73	10	11	0	11	2	0	0	2	4	2	98	.....	57 00
" McLeansville, 1st	1871	Alfred Connet	'61	'78	51	76	127	18	1	0	1	5	4	3	12	0	0	100	5 14	27 77
" " 2nd	1883	Alfred Connet	'61	'78	25	24	49	4	1	0	1	1	0	5	6	1	1	75	50	8 58
" Melville	1885	Anthony Peden		'9	13	18	31	0	1	1	2	0	0	13	13	1	0	62	.....	3 47
" Nalls	1885	Chas. H. Dickerson		'90	21	16	37	0	3	4	7	0	0	2	2	0	0	60	1 50	10 00
" Oaks	1882	Anthony Peden		'90	32	47	79	13	2	0	2	0	0	0	0	0	0	87	.....	7 72
" Pekin	1881	Chas. H. Dickerson		'90	22	34	56	2	0	3	3	5	20	15	40	0	0	70	1 00	34 12
" Raleigh	1874	A. W. Curtis	68	'89	31	92	123	53	7	2	9	2	0	1	3	4	1	129	46 85	161 83
" Salem	1885	Z. Simmons	'84	'85	16	18	34	4	6	3	9	0	0	0	0	3	9	65	1 60	9 00
" High Point	1890	Z. Simmons	'84	'90	6	10	16	0	1	0	1	0	0	0	0	0	0	28	6 00	49 00
" Strieby (Lassiter's)	1879	Z. Simmons	'84	'84	15	29	44	1	0	1	1	0	0	0	0	0	0	50	70	12 45
" Troy Mills	1861	Chas. H. Dickerson		'90	2	7	9	0	0	0	0	0	0	0	0	0	0	60	.....	.....
" Wilmington	1870	Geo. S. Rollins	'88	'87	50	72	122	20	27	5	32	0	2	4	6	10	3	260	36 70	412 97
S. C., Charleston	1867	Geo. C. Rowe	'84	'86	96	168	264	13	9	2	11	11	2	5	18	2	19	285	35 00	960 00
" Orangeburg	1875	.....			10	10	20	4	5	0	5	0	0	0	0	2	25	.....	.....	.....
Tenn., Athens	1889	Wm. S. Walker		'90	10	14	24	0	8	0	8	0	1	0	1	7	0	50	4 81	49 49
" Chattanooga	1867	Joseph E. Smith	'76	'79	72	86	158	28	6	3	9	1	0	0	1	3	4	145	20 64	365 79

*Deceased.

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, JULY 31, 1890. MALES.	FEMALES.	TOTAL.	ABSENT.	ADDITIONS, 1889-90. PROFESSION	LETTER.	TOTAL.	REMOVALS, 1889-90. DEATHS.	DISMISSED.	EXCOM.	TOTAL.	B'PTIZ'D 1889-90. ADULTS.	INFANTS.	SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS	RAISED FOR CHURCH PURPOSES.
Tenn., Crossville	1887	Franklin M. Cooley	1888	1889	5	23	28	0	0	0	0	0	0	0	0	0	1	75	3 00	225 00
" Big Creek Gap	1890	A. D. Rutherford	1889	1889	20	36	56	4	31	5	36	0	0	6	6	0	0	40		41 85
" Deer Lodge	1888	A. D. Rutherford	1889	1889	8	14	22	0	2	2	4	0	0	0	0	0	0	63		101 00
" Glen Mary	1888	G. H. Marsh	1890	1890	15	22	37	2	2	0	2	0	0	1	1	0	0	115		127 50
" Goodlettsville	1886	James D. Miller	1890	1890	16	32	48	4	0	0	0	0	0	0	0	0	0	67		100 00
" Grand View	1885	A. J. Chittenden	1885	1885	32	28	60	0	0	0	0	0	0	0	0	0	0	101	20 00	
" Harriman	1890	G. Stanley Pope	1890	1890	73	52	125	0	10	0	10	0	3	0	3	0	0	75		
" Helenwood	1885	A. J. Chittenden	1885	1885	32	18	50	0	2	1	3	0	0	0	0	0	0	50	26 25	17 50
" Jellico	1885	A. A. Myers	1885	1885	64	24	88	4	2	1	3	0	1	0	1	0	0	200	54 50	200 73
" Jonesboro'	1885	Samuel Rose	1885	1885	87	20	107	0	4	2	6	0	2	0	2	0	0	60		750 00
" Knoxville	1883	Eugene A. Johnson	1889	1889	28	31	59	0	4	4	8	0	5	2	7	0	0	340	26 00	168 68
" Memphis	1866	B. A. Imes	1880	1880	13	37	50	12	0	2	2	0	3	1	4	0	0	125	179 65	130 00
" Nashville, Univ.	1868	Henry S. Bennett, D.D.	1880	1880	47	81	128	4	7	4	11	0	5	1	6	0	0	280	8 00	110 00
" " Howard	1876	Eugene Harris	1880	1880	152	107	259	11	15	7	22	0	3	3	6	0	0	46		3 00
" " Ma	1884	H. H. Procter	1890	1890	26	53	79	120	9	1	10	0	2	1	3	0	0	60		10 89
" Pine Mountain, Cal'y	1887	W. H. Trott	1889	1889	17	12	29	1	0	1	1	0	2	2	4	0	0	183		
" Pleasant Hill	1885	F. M. Cooley	1889	1889	9	12	21	0	2	0	2	0	0	0	0	0	0	101	21 14	
" Pomona	1885	G. H. Marsh	1890	1890	0	3	3	2	0	0	0	0	0	0	0	0	0	85		33 00
" Robbins	1883	Stanley E. Lathrop	1890	1890	3	5	8	0	1	0	1	0	0	0	0	0	0	78	39 63	104 00
" Sherwood	1885	Wm. M. Brown	1889	1889	8	15	23	24	1	0	1	0	0	0	0	0	0	100		
Tex., Austin	1885				17	23	40	4	0	0	0	0	0	0	0	0	0	60		125 40
" Corpus Christi	1866	Richard J. Holloway	1884	1884	50	30	80	5	8	2	10	0	0	0	0	0	0	40		3 00
" Dallas	1884	Mark R. Carlisle	1889	1889	36	14	50	5	0	0	0	0	0	0	0	0	0	40	20	33 00
" Dodd	1883	M. Thompson	1889	1889	9	7	16	0	0	0	0	0	0	0	0	0	0	30	7 70	51 70
" Goliad	1879	M. Thompson	1887	1887	13	9	22	0	0	0	0	0	0	0	0	0	0	60	82 30	
" Helena	1874	M. Thompson	1870	1874	46	36	82	0	0	0	0	0	0	0	0	0	0	73		
" Luling	1886	J. D. Pettigrew	1874	1874	3	3	6	4	0	0	0	0	0	1	1	0	0	0		
" Rockdale	1886	Mark R. Carlisle	1890	1887	18	47	65	1	14	0	14	0	0	0	0	0	0	65	30 00	215 00
" Round Top	1867	H. K. Prisellsle	1889	1889	5	7	12	2	2	0	2	0	0	0	0	0	0	39		51 00
Va., Hampton	1869	Myron Eells	1889	1889	345	179	524	0	35	0	35	0	2	0	2	0	0	635	165 50	1,097 89
W'n Dungeness	1874	Myron Eells	1889	1889	46	177	223	0	21	0	21	0	0	0	0	0	0	635	198 15	150 00
" Skokomish	1874	Myron Eells	1889	1889	21	34	55	4	2	0	2	1	0	0	1	0	0	63		
		TOTALS			3,507	4,909	8,416	1,005	766	301	1,067	140	255	269	664	477	294	11 967	$3,445 13	$21,113 20

* From Report of last year.

Mission Sabbath School Scholars..... 5,065
Total Sabbath School Scholars..... 17,032

INDIAN MISSIONS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Minister,

Rev. A. L. Riggs, D.D., Santee Agency, Neb.

Treasurer,

Mr. Joseph H. Steer, Santee Agency, Neb.

Teachers,

Mr. J. A. Chadbourne, Bridgewater, Mass.
Miss Harriet B. Ilsley, Newark, N. J.
" Edith Leonard, Scotland, Mass.
" Cora I. Riggs, Santee Agency, Neb.
" Mary B. Benedict, North Walton, N. Y.
" Henrietta B. Williams, Paddy's Run, O.
" Addie A. Rideout, Hudson, O.

Native Teacher,

Miss Eugenia LaMoore, Brown Earth, S. Dak.

Matrons,

(Dakota Home),
Miss L. H. Douglass, New Haven, Conn.
(Birds' Nest),
Miss Harriet A. Brown, Rocky Point, N. Y.
(Perkins Hall),
Miss Jean E. Kennedy, Montrose, Iowa.
(Boys' Cottage),
Miss S. Lizzie Voorhees, Rocky Hill, N. J.
(Dining Hall),
Miss Nettie Calhoun, Kenton, Ohio.
(Whitney Hall),
Mrs. E. E. Scotford, Santee Agency, Neb.

Missionaries,

Mrs. A. L. Riggs, Santee Agency, Neb.
" J. A. Chadbourne, " " "
" J. H. Steer, " " "
" A. H. Stone, " " "

Industrial Department,

Joseph H. Steer, Santee Agency, Neb.
A. H. Stone, " " "
Edgar H. Scotford, " " "
Ivor P. Wold, " " "

Supt. Printing Office,

Chas. R. Lawson, Santee Agency, Neb.

BAZILLE CREEK.

Native Pastors and Helpers,

Rev. Artemas Ehnamani, Santee Agency, Neb.
Mr. Eli Abraham, " " "

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, De Smet, So. Dak.
Mrs. J. E. Smith, " "

CHEYENNE RIVER AGENCY.

General Missionary,

Rev. T. L. Riggs.

CENTRAL STATION, OAHE, S. D.

Rev. T. L. Riggs, Oahe, So. Dakota.
Mrs. M. L. Riggs, " "

Minister,

Rev. James Lynde, Oahe, So. Dak.

INDUSTRIAL SCHOOL.

Principal,

Mr. Elias Jacobsen, Oahe, So. Dak.

Teachers,

Miss L. Lindemann, West Newton, Mass.
" Julia E. Pratt, Essex, Conn.
" M. A. Wright, Oberlin, Ohio.
" Goldie Slutz, Cleveland, O.
" Flora E. Farnum, Pierre, So. Dak.

BAD RIVER.

Rev. James Garvie, Santee Agency, Neb.
Mrs. James Garvie, " " "

§FORT PIERRE STATION.

Mr. William Lee, Cheyenne River Ag'y, Dak.
Mrs. William Lee, " " "

‡CHEYENNE RIVER, No. 1.

Mr. James Brown, Santee Agency, Neb.
Mrs. James Brown, " " "

CHEYENNE RIVER, NO. 3.

*Mrs. Elizabeth Winyan, Sisseton Ag'y, S. Dak.
Miss Katie Howard, Cheyenne River Agency

†CHEYENNE RIVER NO. 4.

Rev. Edwin Phelps, Sisseton Ag,y, S. Dak.
Mrs. Edwin Phelps, " " "

CHEYENNE RIVER, NO. 5.

Mr. Clarence Ward, Cheyenne Riv. Ag'y.
Mrs. Clarence Ward, " " "

CHEYENNE RIVER NO. 7.

Mr. Joseph Bird, Sisseton Ag'y, S. Dak.
Mrs. Joseph Bird, " " "

HOPE MISSION, MOREAU RIVER.

Mr. John Bluecloud, Brown Earth, So. Dak.
Mrs. John Bluecloud, " " "

ROSEBUD RESERVATION, SO. DAKOTA.

ROSEBUD AGENCY.

Rev. James F. Cross, Hudson, O.
Mrs. James F. Cross, " "
Miss Jennie W. Cox, Santee Agency, Neb.

BURRELL STATION.

Mr. Francis Frazier, Santee Agency, Neb.
Mrs. Francis Frazier, " " "

NORTHFIELD STATION, (BLACK PIPE CREEK.)

Mr. Eli Waktegli, Oahe, So. Dak.
Mrs. Eli Waktegli, " "

PARK STREET CHURCH STATION, WHITE RIVER.

Louis De Coteau, Sisseton Ag'y, S. Dak.
Mrs. Louis De Coteau, " " "
Miss Rosalie De Coteau, " " "

STANDING ROCK AGENCY, NO. DAKOTA.

Superintendent and Missionary,

Rev. Geo. W. Reed, Springfield, Mass.

FORT YATES.

Missionaries,

Rev. Geo. W. Reed, Springfield, Mass.
Mrs. Geo. W. Reed, " "
Mrs. Sarah W. Devoll, M.D., Brookline, Mass.
Miss C. E. Pingree, M.D., Denmark, Me.
Miss Ellen Kitto, Santee Agency, Neb.

GRAND RIVER NO. 1.

Missionaries,

Miss M. C. Collins, Keokuk, Iowa.
" Josephine Barnaby, New Haven, Conn.
Mr. Elias Gilbert, Sisseton Ag'y, S. Dak.
Mrs. Elias Gilbert, " " "

GRAND RIVER NO. 2.

Mr. Adams Wakanna, Sisseton Ag'y, S. Dak.
Mrs. Adams Wakanna, " " "

‡UPPER VILLAGE.

Mr. James Oyemaza, Santee Agency, Neb.
Mrs. James Oyemaza. " " "

FORT BERTHOLD AGENCY, NO. DAK.

Superintendent,

Rev. C. L. Hall, Fort Berthold, N. Dak.

Teachers,

Miss Grace L. Williams, Minneapolis, Minn.
" Orie V. Armstrong, Bathgate, N. Dak.
" Roanna F. Challis, Freeborn, Minn.
Mrs. C. L. Hall, Fort Berthold, N. Dak.
Mr. Frank E. Tobie, Windsor, Wis.

MOODY STATION NO. 1, ("Elbow Woods.")

Mr. George K. Bassett, Fort Berthold, N. Dak.

MOODY STATION NO. 2, ("Independence.")

Mr. George K. Bassett, Fort Berthold, N.Dak.

REE SETTLEMENT.

Rev. C. L. Hall, Fort Berthold, N.Dak.

FORT STEVENSON.

Rev. C. L. Hall, Fort Berthold, N.Dak.

S'KOKOMISH AGENCY, WASH.

Missionary,

Rev. Myron Eells, S'kokomish, Wash.

SANTA FÉ, NEW MEXICO.

RAMONA SCHOOL.

Principal.

Mr. Elmore Chase, Jacksonville, Ill.

Teachers,

Mrs. Elmore Chase, Jacksonville, Ill.
Miss Daisy Lane, Santa Fé, N. M.
Miss Ida J. Platt, " "

CAPE PRINCE OF WALES, ALASKA.

Missionaries,

Mr. H. R. Thornton, Hampden Sidney, Va.
Mr. W. T. Lopp, Valley City, Ind.

STATISTICS OF INDIAN WORK.

Churches	9
Church Members	438
Schools	16
Missionaries and Teachers	87

*Deceased.
† Supported by Society for the Propagation of the Gospel among Indians.
‡ Supported by Native Missionary Society.
§ Paid by the people.

Theological Students	12
Normal Students	12
Grammar Grades	17
Intermediate Grades	92
Primary	304
Total Pupils	527
Sunday-school Scholars	640

PRINCIPAL STATIONS.

Santee Agency, Nebraska. Pupils, 165; Sunday-school scholars, 249.
Oahe, South Dakota. Pupils, 62; Sunday-school scholars, 75.
Standing Rock Agency, North Dakota.
Rosebud Agency, South Dakota.
Fort Berthold, North Dakota. Pupils, 47; Sunday-school scholars, 83.
Santa Fé, N. M. Pupils, 28.
S'kokomish, Washington. Church members, 81; Sunday-school scholars, 103.
Cape Prince of Wales, Alaska.

OUT-STATIONS.

1. Bad River, 15 miles west of Pierre.
2. Fort Pierre out-station, 25 miles from Agency.
3. Hope out-station, opposite Fort Sully, 10 miles from Agency.
4. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
5. Cheyenne River out-station 3, about 21 miles from Agency, and on other side of the Cheyenne River.
6. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
7. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4. (Sankey Station).
8. Cheyenne River out-station 6, 65 miles west of Agency on Cheyenne River, and 5 miles from out-station 5. (Not occupied).
9. Cheyenne River out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.
10. Hope Station, Moreau River.
11. Remington Station, Moreau River.
12. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe.
13. Grand River 2, 4 miles west of Grand River 1.
14. Upper Village, Grand River.
15. Cannon Ball River.
16. Burrell Station.
17. Northfield Station.
18. Park Street Church Station on White River, 65 miles north-west of the Rosebud Agency and 100 miles south-west of Oahe.
19. Preaching Station, Bazille Creek Mission near Santee.
20. Ponca Mission.
21. Upper Ponca Mission.
22. Moody Station, No. 1 ("Elbow Woods.")
23. Moody Station, No. 2 ("Independence.")
24. Ree Settlement.
25. Preaching Station, Fort Stevenson.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Rev. S. H. Willey, D.D., Jacob S. Taber, Esq., Rev. F. B. Perkins, Geo. W. Marston, Esq.

DIRECTORS: Rev. George Mooar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. W. W. Scudder, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond, D.D. TREASURER: E. Palache, Esq.

	Superintendent.	
	Rev. William C. Pond, D.D.,	San Francisco, Cal.
	Teachers.	
Fresno,	Miss J. R. Beaton,	
"	Gin Foo King.	
Los Angeles,	Mrs. C. A. Sheldon,	Los Angeles, Cal.
" "	Miss J. M. Sheldon,	" " "
" "	Loo Quong, Evangelist,	" " "
Marysville,	Miss M. A. Flint,	Marysville, Cal.
"	Chung Moi,	" "
Oakland,	Miss L. F. Lamont,	Oakland, Cal.
"	Yong Gin,	" "
Oroville,	Miss Belle C. Keifer,	Oroville, Cal.
Petaluma,	Mrs. M. H. Colby,	Petaluma, Cal.
"	Hong Sing,	" "
Riverside,	Miss F. M. Purdy,	Riverside, Cal.
Sacramento,	Mrs. S. E. Carrington.	Sacramento, Cal.
"	Lem Chung,	" "
San Diego,	Miss M. M. Elliott,	San Diego, Cal.
" "	Chin Toy,	" " "
San Francisco.—*Central,*	Miss J. S. Worley,	San Francisco, Cal.
" " "	Mrs. M. A. Green,	" " "
" " "	Mrs. H. W. Lamont.	" " "
" " "	Miss Violet W. Lamont,	" " "
" " "	Mrs. A. G. Ruthrauff,	" " "
" " "	Jee Gam,	" " "
" " —*Barnes,*	Miss Rosa Lamont,	" " "
" " "	Wong Ching,	" " "
" " —West,	Miss F. N. Worley,	" " "
" " "	Chin Gang,	" " "
Santa Barbara,	Mrs. E. M. Shattuck,	Santa Barbara, Cal.
Santa Cruz,	Mrs. Kate Thompson,	Santa Cruz, Cal.
" "	Pon Fang,	" " "
Stockton,	Mrs. M. H. Langdon,	Stockton, Cal.
"	Lee Sing,	" "
Ventura,	Miss Ella M. Peck,	Ventura, Cal.

STATISTICS OF CHINESE WORK.

Schools	18
Missionaries (10 of them Chinese)	33
Pupils	1,310
Confessed conversion during the year	59

A BIRD'S-EYE VIEW OF OUR CHINESE MISSIONS.

BY REV. W. C. POND, D.D.

The Statistics:—Sixteen missions were sustained with eighteen schools during a part or whole of the year. Except Fresno Mission, all were maintained the full twelve months. This was begun in January and has been from the first one of our most interesting and successful missions. The aggregate number of pupils enrolled in our schools is 1,310, but this is far from representing the whole number reached with some gospel message or brought to some extent under Christian influences. On the other hand, let it not be supposed that we have so large a number as that in our schools *throughout* the year. They come and go—a procession rather than a congregation. The aggregate average membership, month by month, was 498.

Though the year has not been marked by any special harvest season, the number of those who have for the first time professed faith in Christ, by uniting with the Congregational Association of Christian Chinese, is 59, making a total since our work began of not less than 800.

The expenses have reached an aggregate of $12,044.00. Of this amount $3,381.40 were contributed in California and $1,731.60 by the missions themselves. The total of the offerings of our Chinese brethren for Christian work amounts to $4,000.

The Missions:—I can scarcely see how to compress into the space allowed even a glimpse of each of these, but I shall try to do it. At the head of the list stands Fresno, youngest of them. When in November, 1889, the Superintendent visited that growing city, its Chinatown was quite as busy and as booming as any other district. Its low brick buildings suggested to him bee-hives with the bees swarming. His heart was stirred within him and he determined that some effort should be made by us to gather out of those bustling crowds whatever souls could be induced to listen to and receive the Word. Many were the obstacles and delays, but at last in January, Miss Jessie S. Worley, for so many years the skillful, devoted and successful principal of our Central School in San Francisco, with Loo Quong as her helper, commenced work. They found a welcome among the Chinese far more cordial and more general than we had dared to expect. Christian people in the city also lent a helping hand, and though Miss Worley has returned to San Francisco and Loo Quong has gone to China, the work abides, and no less than fifteen Chinese up to September 1st, had avowed themselves to be believers in Jesus, and banded for Christian work in an Association. Three of these have been baptized.

Los Angeles which was for a year or more one of our choice spots, to which the heart turned for relief when discouraged, has been, mainly through interference from without, troubled and torn by debate and divisions. But peace was restored before the year's end, and though the work has not yet renewed its former vigor, it, nevertheless, gives ground for

hope that the present year will be much brighter and happier than the last.

Marysville Mission was in former years a source of perpetual cheer. The little church into which its brethren were gathered was an inspiration because of its zeal and faithfulness and liberality. It was certainly, in one year of its history, the banner church of the whole country for its offering to foreign missions. But the brethren have scattered. Some of the pillars returned to China; some removed to various portions of our own country. Only one was left, a sturdy, steadfast deacon, with some of the faults and many of the virtues which tradition in New England has associated with that word. A great giver he was and will be yet again, but now he, too, has gone to China, and there is not one left. We were almost on the point of abandoning the field, but new hope has dawned and we will "try a little longer."

Passing Oakland and the home it has in the new building erected for it, and Oroville recently presented in picture to our readers, and Petaluma where, out of a little company of pupils four have been hopefully converted, and Riverside with its new home, its eleven gathered into the Association and four baptized, and Sacramento where the same good worker does the same good work year after year and God adds his blessing, so that seven were added to the Lord, we trust, and San Diego, which has had a year of greater peace and undiminished prosperity since our Presbyterian brethren planted their mission side by side with ours, we come in alphabetic order to San Francisco with its Central Mission at the headquarters of all our work, and the two branch missions—the Barnes and the West, located about two miles each from the Central and a like distance from each other. These two occupy buildings which belong to the mission, and in the case of one of them the property pays nearly the entire expense of the school. The Central has always been by far the largest of our schools, and almost always the largest of all the schools of any denomination in the State. Its quarters, held at a rental of $900 per annum, are far from prepossessing in appearance, farther still from being suitable for the uses to which they are put, but they are admirably located, and because we could do no better, we have occupied them now for seventeen years. Many a prayer has been going up from the hearts of our brethren that ampler and more suitable accommodations might be provided (not rented, but owned) and having faith in prayer they have begun the accummulation of a fund for this purpose, but meanwhile the work goes busily on with a class for children, a temperance society, a missionary society, a Sunday-school, a share in a regular street-preaching service, a weekly meeting for the training of helpers, as well as the evening school of from 100 to 140 members.

My space is exhausted and I must forbear to speak of Santa Barbara, Santa Cruz, Stockton and Ventura, at all of which points lights and shadows mingle with each other, but the lights sufficiently predominate to keep the workers enthusiastic and to make me thank God and take courage.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1890.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department, appropriated	$1,219 34	
" " " paid by Income	1,880 66	
Special	300 00	
		$3,400 00
Washington, D. C. Lincoln Mission:		
Salaries of Minister and Lady Missionary		1,200 00
Washington, D. C. Plymouth Congregational Church:		
Salary of Minister		400 00
Hampton N. and A. Institute, Virginia:		
Salary of Minister, in part	500 00	
Specials	200 00	
		700 00
Wilmington, N. C. Gregory Institute:		
Salaries of Minister and 10 Teachers	3,172 91	
Furniture and Repairs	384 23	
General Expenses (paid as Tuition $1,585 61)	1,738 26	
		5,295 40
Raleigh, N. C.:		
Salaries of Minister and Special Missionary	1,518 76	
Church Bell, special gift	141 00	
Land	300 00	
General Expenses	21 21	
		1,980 97
Oaks, N. C.:		
Salaries of Minister, Lady Missionary and Teacher		660 28
Hillsboro, N. C.:		
Salaries of 2 Teachers	282 40	
General Expenses	20 54	
		302 94
McLeansville, N. C.:		
Salaries of Minister and 2 Teachers	759 52	
General Expenses	23 16	
		782 68
Strieby, N. C.:		
Salaries of Minister and Teacher (paid as Tuition $3 05)		520 00
Troy, N. C.:		
Salary of Minister	165 00	
General Expenses (paid as Tuition $120 90)	159 25	
		324 25
Nalls, N. C.:		
Salary of Minister	215 40	
General Expenses	33 10	
		248 50
Dudley, N. C.:		
Salary of Minister	415 00	
General Expenses	6 00	
		421 00
Beaufort, N. C.:		
Salary of Minister	237 50	
Repairs	145 00	
General Expenses (paid as Tuition $189 12)	307 12	
		89 62
Blowing Rock, N. C.:		
Salaries of 2 Teachers		500 00
Chapel Hill, N. C.:		
General Expenses (paid as Tuition $37 12)		37 12
Kittrell and Pekin, N. C.:		
General Expenses		36 50
Saluda, N. C.:		
Land and School Building		2,500 00
Charleston, S. C. Avery Institute:		
Salaries of Minister and 8 Teachers	3,476 89	
Furniture and Repairs	335 04	
General Expenses (paid as Tuition $2,319 80)	1,824 03	
		5,635 96
Greenwood, S. C. Brewer Normal School:		
Salaries of Minister and 3 Teachers	1,111 87	
General Expenses (paid as Tuition $622 38)	409 92	
		1,521 29

so have been somewhat irregular. I think most of them have made commendable progress in their studies.

"They have certainly made great improvement in their deportment, inasmuch as at the first of the year we hardly got through a recess without one or more fights among the scholars, and now it is a rare thing to hear of a fight at all. It took a great deal of work, but I think it has paid.

"There has been a great deal of interest among the scholars on the subject of the soul's salvation. It has been manifest in the weekly school prayer-meetings."

10. *Lincoln School, Marion, Ala.*

Instructors.—Mr. T. C. Steward, Marion, Ala.; Mrs. A. B. Ackley, Granville, Ohio; Miss S. A. Cooley, Bavaria, Kan.; Miss H. M. Leonard, New-Bedford, Mass.; Miss M. E. Bridgeman, Pawtucket, R. I.

Value of school property, $5000; number of pupils, 300; number in Sabbath-school, 72.

So much space has been given to the report of the religious work at Marion, that we take room here simply to say that the schools were successful and satisfactory in results. Here, as generally, the payments by the State to the teachers was in "scrip," which could be sold only at a heavy discount. This caused an increased expense to our treasury, and through the State has caused suffering and loss to teachers of public schools.

11. *Trinity School, Athens, Ala.*

Instructors.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Jennie Stevenson, Bellefontaine, Ohio.

Value of school property, $3000; number of pupils, 163; number in Sabbath-school, 175; number in Mission Sabbath-school, 415.

We quote from Miss Wells's report:

"This year has been a brief and busy one, and the results very encouraging.

"In February a Model school was organized, which has been taught very successfully by students of the Normal.

"The importance of this branch of our work can not be over-estimated. The constant and ever-increasing demand for teachers—the urgent appeals for help that come to us from all quarters, remind us continually of the great need of qualified colored teachers. We are making them as rapidly as circumstances will permit, but the 'harvest truly is plenteous, and the laborers are few.'

"Several of our students have already opened schools in the country; others go as soon as examination is over. They will teach till the opening of our school in the fall, or perhaps till Christmas, when they will return to resume their studies with us till another summer.

"Wherever a day-school is taught by one of our students, a Sunday-school is immediately established; and so the good seed is being scattered, and rays from our little rush-light in Athens are penetrating a multitude of dark places; the rudiments of an enlightened Christianity are being carried to the lowly ones, who thirst for a better way, a purer life than that to which they have been trained by men as ignorant as themselves.

"Our Sunday-school is large, and there is much religious interest.

"Our little church is holding on its way—'few but undismayed.' There has been an addition of one member this year.

"A goodly number of our most promising students seem almost persuaded to be Christians, still they do not publicly profess faith in Christ.

"We work, and watch, and pray for an ingathering of precious souls."

(One month later.) "Our examination was even more *brilliant* than usual, though none of our Northern friends were here to rejoice with us in the success, so heartily acknowledged by Southern men.

"Well, we thank God, and take courage. Nearly all the schools in the county are now supplied with teachers from Trinity school. As many of them commenced their schools before the close of ours, we had the closing day of our examinations on Saturday, when all our students who had gone out to teach came in, and were examined on the studies of the year. It would have done your heart good to look upon this noble band of young men and women, and listen to the clear and correct answers, so earnestly and *joyfully* given to all questions that were put to them. They acquitted themselves in a manner that would do credit to a similar class in any school, and not even those who have been most bitter in their opposition to the education of these people showed any disposition to cavil. On the contrary, they frankly and cordially expressed their delight at what they saw and heard."

12. *Burrell School, Selma, Ala.*

Instructors.—Mr. H. W. Carter, Tallmadge, Ohio; Mrs. M. J. Mead, Hillsdale, Mich.; Miss Lucia A. Darling, Akron, Ohio; Miss Anna Haylor, Oberlin, Ohio; Miss Lizzie L. Alvord, Austinburg, Ohio; Miss Lucy M. Fay, Prairie Depot, Ohio; Miss Mary A. Carter, Tallmadge, Ohio; Miss Sarah L. Emerson, Hallowell, Me.; Miss Mary P. Stewart, Barnard, Vt.

Value of school property, $7000; number of pupils, 500; number in Sabbath-school, 150; in Mission Sabbath-school, 50.

Superintendent Carter reports as follows:

"The pupils of the Burrell school have made gratifying progress in their studies during the past year. Although the letters of the grades remain the same as last year, we feel that a year's advancement has been made. It has been the aim to impart knowledge which should be practically exact and suggestive. To this end frequent reviews and examinations have occurred throughout the year. Monthly written examinations have been introduced into the higher department, with gratifying results. The oral examinations during the last week of the term were especially satisfactory. Two leading members of the 'City Board of Education,' who attended a part of these, expressed themselves as very much pleased with the proficiency exhibited.

"A literary society was organized last January, and has been of advantage and interest to the members of the advanced grades of the school.

"In the government of the school, it has been the aim to appeal more and more to the pupils' sense of honor and responsibility. Although this 'sense' has not been developed to its utmost capacity, still we feel that advancement has been made in this direction.

"Among the most important and valuable results accomplished at this station, have been the conversion of several members of the school, and the formation of the 'First Congregational Church of Selma.' We feel that we have good working-material in the church, and we hope that by faithful Christian labor this little church will grow to be a great power in cultivating the broad field open to our work here. There are few places at the South where there is better feeling toward the AMERICAN MISSIONARY ASSOCIATION'S work than at Selma. As a member of the Young Men's Christian Association, I have been treated with very great cordiality. My business relations could not have been more agreeable. The teachers have all been treated with the utmost respect. I am frequently assured by leading Southerners of their hearty sympathy and good wishes for our work. We feel that prejudices are fast breaking down, and that a liberal [illegible] rapidly extending.

Atlanta University, Georgia:		
Appropriated	3,000 00	
Specials	1,261 83	
		4,261 83
Atlanta, Ga. Storrs School:		
Salaries of 6 Teachers and Special Missionary	1,445 64	
General Expenses (paid as Tuition $627 62)	605 94	
		2,051 58
Macon, Ga. Ballard Normal School:		
Salaries of Minister and 13 Teachers	4,424 22	
Furniture and Repairs	1,208 06	
Girls' Dormitory	1,384 98	
General Expenses (paid as Tuition $2,989 62)	1,932 34	
Slater Fund	500 00	
		9,449 60
Rutland, Ga.:		
Salary of Minister	498 61	
General Expenses	35 80	
		534 41
Savannah, Ga. Beach Institute:		
Salaries of 9 Teachers	2,295 02	
Furniture and Repairs	163 92	
General Expenses (paid as Tuition $1,657 30)	1,788 28	
		4,247 22
Thomasville, Ga. Connecticut Industrial School:		
Salaries of 9 Teachers	2,297 19	
Furniture and Repairs	1,186 63	
General Expenses (paid as Tuition $657 45)	949 42	
		4,433 24
McIntosh, Ga. Dorchester Academy:		
Salaries of Minister and 6 Teachers	2,531 43	
Furniture and Repairs	479 77	
General Expenses (paid as Tuition $355 17)	627 46	
		3,638 66
Cypress Slash, Ga.:		
Salaries of Minister and Missionary	494 10	
General Expenses (paid as Public Fund $86 00)	105 50	
		599 60
Athens, Ga.:		
Salaries of Minister and Teacher	683 90	
Building	500 00	
Repairs	150 00	
		1,333 90
Marshallville, Ga.:		
Salary of Teacher	160 00	
Repairs	229 13	
General Expenses	26 41	
		415 54
Woodville, Ga.:		
Salaries of Minister and Teacher		510 00
Marietta, Ga.:		
Salary of Minister	245 00	
General Expenses	53 48	
		298 48
Byron, Ga.:		
Church Building (Balance)		33 13
Milford, Ga.:		
Salary of Minister		360 00
Miller's Station, Ga.:		
Salary of Minister	202 60	
General Expenses	67 40	
		270 00
Orange Park, Fla.:		
Salary of Minister	500 00	
School Buildings	13,238 09	
General Expenses	18 85	
		13,756 94
Fairbanks, Fla.:		
General Expenses (paid as Tuition $32 26)		99 65
School Building in Florida (Special)		4,017 22
Talladega, Ala., College:		
Salaries of President, Minister, and 17 Teachers	10,396 89	
Furniture and Repairs	914 86	
Agricultural Department	1,807 01	
General Expenses (paid as Tuition $1,450 09)	5,625 84	
Slater Fund	1,400 00	
		20,144 60
Mobile, Ala. Emerson Institute:		
Salaries of Minister and 9 Teachers	3,296 08	
Furniture and Repairs	549 07	
General Expenses (paid as Tuition $1,805 04)	1,953 71	
		5,798 86

Athens, Ala.:		
Salaries of Minister and 5 Teachers	1,646 48	
Furniture and Repairs	381 35	
General Expenses (paid as Tuition $635 85)	772 25	
		2,800 08
Nat, Ala.:		
Church Building		575 00
Marion, Ala. Normal School:		
Salaries of Minister and 6 Teachers	2,294 27	
Furniture and Repairs	516 29	
General Expenses (paid as Tuition $531 55)	1,299 88	
		4,110 44
Selma, Ala.:		
Salaries of Minister and Special Missionary	832 95	
Furniture and Repairs	513 18	
General Expenses (paid as Tuition $659 20)	232 58	
		1,578 71
Kymulga, Ala.:		
Salary of Minister		137 50
Lawsonville and Cove, Ala:		
Salary of Minister		100 00
Ironaton, Ala.:		
Salary of Minister	360 00	
Church Building	103 00	
		463 00
Shelby Iron Works, Ala.:		
Salary of Minister	210 00	
Furniture	348 31	
		558 31
Childersburg, Ala.:		
General Expenses		34 54
Tuskegee, Ala.:		
Salary of Teacher (Special)	450 25	
Special	50 00	
		500 25
Anniston, Ala.:		
Salaries of Minister and 2 Teachers	872 36	
Furniture and Repairs	825 79	
General Expenses (paid as Tuition $425 88)	554 71	
		2,252 86
Birmingham, Ala.:		
Salaries of Minister and Missionary	907 54	
Repairs	150 00	
General Expenses	26 40	
		1,083 94
New Decatur, Ala.:		
Salary of Minister	887 66	
Church Building	671 68	
		1,559 34
Florence, Ala.:		
Salaries of Minister and Teacher		475 00
Montgomery, Ala.:		
Salary of Minister	465 00	
General Expenses	84 27	
		549 27
Cotton Valley, Ala.:		
Salaries of 2 Teachers	607 00	
General Expenses	147 00	
		754 00
Fort Payne, Ala.:		
Salaries of Ministers		562 50
Alco, Ala.:		
Salary of Minister		360 00
Rock Creek, Ala.:		
Salary of Teacher		391 70
Tallassee, Ala.:		
Salary of Teacher		340 00
Society Hill, Ala.:		
Salaries of 2 Teachers	243 40	
Special	16 00	
		259 40
Nashville, Tenn. Fisk University:		
Salaries of President, Minister and 20 Teachers	12,821 20	
Dormitory and School Furniture	5,216 38	
General Expenses (paid as Tuition $5 832 47)	3,989 71	
Land	5,198 60	

Theological Building	5,000 00	
Insurance	2,181 00	
Slater Fund	2,000 00	
		36,406 89
Howard Chapel:		
Salary of Minister		215 00
Jackson St. Church:		
Salary of Minister		480 00
Goodlettsville, Tenn.:		
Church Building	125 96	
Salary of Minister	525 76	
		651 72
Memphis, Tenn. Le Moyne Institute:		
Salaries of 12 Teachers	3,725 75	
Furniture and Repairs	3,198 31	
General Expenses (paid as Tuition $4,165 07)	2,968 51	
Slater Fund, Industrial Department	1,300 00	
		11,192 57
Jonesboro, Tenn. Warner Institute:		
Salaries of Minister and 2 Teachers	1,131 57	
Furniture and Repairs	374 88	
General Expenses (paid as Tuition and Public Fund $349 82)	570 33	
		2,076 78
Knoxville, Tenn.:		
Salaries of Ministers		445 00
Chattanooga, Tenn.:		
Salary of Minister		180 00
Grand View, Tenn.:		
Salary of General Missionary and Expenses	1,780 05	
Salaries of Minister and 4 Teachers	2,661 70	
Jewett Memorial Building	2,262 80	
Furniture and Repairs	474 68	
General Expenses (paid as Tuition and Public Fund $581 81)	593 24	
		7,772 47
Mt. Verde, Tenn.:		
Salaries of Teachers	311 80	
Building	200 00	
		511 80
Sanfordville, Tenn.:		
Salary of Teacher		74 00
Pleasant Hill, Tenn.:		
Salaries of Ministers and 3 Teachers	2,218 50	
Dormitory Building	2,782 55	
Furniture and Repairs	972 63	
General Expenses (paid as Tuition and Public Fund $246 55)	1,272 81	
		7,226 49
Pomona, Tenn.:		
Salary of Teacher	160 00	
Furniture	114 16	
		274 16
Crossville, Tenn.:		
Salaries of Minister and 2 Teachers, (paid as Tuition $237 50)	1,108 32	
General Expenses	30 00	
		1,138 32
Harriman, Tenn.:		
Salary of Teacher, (paid as Tuition $19 90)	51 41	
Church Building	250 00	
		301 41
Big Creek Gap, Tenn.:		
Church Building		75 00
Sherwood, Tenn.:		
Salaries of Minister and 3 Teachers	1,387 12	
General Expenses (paid as Tuition and Public Fund $169 00)	317 88	
		1,705 00
Deer Lodge, Tenn.:		
Salaries of Ministers and Teacher (paid as Tuition $23 72)	604 30	
Repairs	150 00	
		754 30
Robbins, Tenn.:		
Salary of Minister		160 00
Oakdale, Tenn.:		
Salary of Teacher (paid as Tuition and Public Fund $124 50)		177 10
Glen Mary, Tenn.:		
Salaries of Ministers		691 66

Jellico, Tenn.:		
Salaries of General Missionary and 2 Teachers	1,672 80	
Church Building	400 00	
General Expenses (paid as Tuition $377 95)	257 45	
		2,330 25
Pine Mountain, Tenn.:		
Salaries of 3 Teachers	711 89	
Church Building	216 88	
General Expenses (paid as Tuition $132 50)	132 50	
		1,061 27
Springfield, Tenn.:		
Salaries of 2 Teachers		495 25
Athens, Tenn.:		
Salaries of Minister and Teacher	665 30	
General Expenses (paid as Tuition $11 50)	10 93	
		676 23
Bon Air, Tenn.:		
Salary of Minister		253 59
Williamsburg, Ky. Academy:		
Salaries of Ministers and 8 Teachers	3,671 97	
Furniture and Repairs	874 90	
School Building	2,754 68	
General Expenses (paid as Tuition $789 44)	2,676 98	
		9,978 53
Evangelistic Work in the Mountains		334 09
Rockhold, Ky.:		
Salary of Teacher	114 66	
General Expenses (paid as Tuition $65 51)	77 32	
		191 98
Corbin, Ky.:		
General Expenses		25 00
Orlando, Ky.:		
Salaries of Teachers		305 00
Lexington, Ky. Chandler Normal School:		
Salaries of 5 Teachers	1,556 72	
Furniture and Repairs	478 05	
Chandler Building	4,881 62	
General Expenses (paid as Tuition $1,948 50)	1,503 08	
		8,419 47
Louisville, Ky.:		
Salaries of Minister and Teacher	353 00	
General Expenses	18 00	
		371 00
Grayhawk, Ky.:		
Salary of Minister		139 00
Berea College, Ky.:		
Income and Special		246 88
Topeka, Kan.:		
Salary of Minister		500 00
Lawrence, Kan.:		
Salary of Minister		360 00
Little Rock, Ark.:		
Salaries of Minister and Teacher		230 00
Tougaloo, Miss. Tougaloo University:		
Salaries of President and 17 Teachers	8,546 35	
Furniture and Repairs	3,188 76	
General Expenses Boarding and School Department (paid as Tuition $1,359 25; State Appropriation $1,000 00)	11,077 06	
Girls' Dormitory (Repairs)	815 63	
Strieby Hall, "	4,468 09	
Slater Fund	1,500 00	
		29,545 89
Jackson, Miss.:		
Salary of Minister		497 25
Meridian, Miss.:		
Salary of Minister	221 00	
Furniture and Repairs	240 20	
General Expenses (paid as Tuition $723 53)	633 18	
		1,094 38
Greenville, Miss.:		
Salary of Minister		136 32
Columbus, Miss.:		
Salary of Minister		100 00

New Orleans, La. Straight University:			
Salaries of President, Minister and 15 Teachers	7,011 74		
Furniture and Repairs	2,995 02		
General Expenses of Boarding and School Department (paid as Tuition $3,586 50	4,039 25		
Slater Fund	1,300 00		
		15,346 01	
New Orleans, La. Central Congregational Church:			
Salary of Minister		400 00	
New Orleans, La. Spain Street Church:			
Salary of Minister		139 30	
New Orleans, La. Morris Brown Church:			
Salary of Minister		120 00	
Belle Place, La.:			
Salary of Minister		120 00	
Hammond, La.:			
Salary of Minister	594 90		
Church Building	340 00		
		934 90	
Austin, Tex. Tillotson Institute:			
Salaries of President and 11 Teachers	4,445 27		
Furniture and Repairs	672 29		
General Expenses of Boarding and School Department (paid as Tuition $1,529 72)	1,068 32		
Slater Fund	900 00		
		7,085 88	
Helena, Tex:			
Salary of Minister		360 00	
Corpus Christi, Tex.:			
Salary of Minister		180 00	
Paris, Tex.:			
Salary of Minister		420 00	
Goliad, Tex.:			
Salary of Teacher		20 00	
Dallas, Tex.:			
Salary of Minister	504 40		
General Expenses	24 61		
Church Building	1,480 95		
		2,009 96	
Dodd, Tex.:			
Salary of Minister		387 00	
Roxton, Tex.:			
Bell		63 00	
Rev. F. E. Jenkins, Field Superintendent, 3 Months' Salary	375 00		
Traveling Expenses	304 72		
		679 72	
Grant to Mrs. E. S. Hall	375 00		
Incidental Expenses	3 00		
		378 00	
Rev. R. C. Hitchcock, Field Superintendent, 2 Months' Salary	250 00		
Traveling Expenses	200 00		
		450 00	
Insurance		2,000 00	
Expressage, Printing, etc.		4,035 37	
			287,679 95
The Chinese.			
Salaries of Superintendent and Teachers	8,818 33		
Rent Mission Buildings	2,645 50		
		11,463 83	11,463 83
The Indians.			
Santee Agency:			
Salaries of Superintendent and Missionaries	8,045 98		
General Expenses, Boarding and Industrial Departments, including Upper Ponca and Burrell Station	12,928 12		
Whitney Hall, additional	339 06		
		21,313 16	
Oahe, Cheyenne, White and Moreau River Agencies:			
Salaries of Superintendent, Missionaries and Native Helpers.	3,081 53		
Addition to Dormitory Building, Oahe	1,000 00		
General Expenses of Oahe and Out Stations	5,171 72		
		9,203 25	

Grand River Agency:			
Salary of Missionaries and Expenses	997 49		
Standing Rock, Monroe Station:			
Salaries and Expenses of Missionary and Assistants	2,080 91		
Hospital Expenses	1,084 90		
		4,163 30	
Special Fund for Darling Station, in part		100 00	
New Indian Stations, (Special)		65 00	
Fort Berthold:			
Salaries of Superintendent and Missionaries	2,288 28		
General Expenses	3,685 51		
Boys' House	642 27		
New Buildings	849 42		
		7,465 48	
Insurance Fund:			
For Dakota Mission		350 00	
Skokomish Mission:			
Salary of Minister		525 00	
Rosebud Agency:			
Salaries of Superintendent and Assistants and Expenses		1,531 98	
Santa Fé, New Mexico. University of New Mexico, Industrial Department:			
Salaries of Superintendent and Missionaries		2,571 51	
Alaska Mission:			
Salaries of Missionaries and Expenses		5,491 70	
Hampton N. and A. Institute, Va.:			
Special, by Estate		150 00	
Salary of Rev. C. W. Shelton, Financial Secretary	2,500 00		
Traveling Expenses	$795 02		
Postage	95 11		
Clerk Hire	212 80		
Office Stationery, Rent, etc.	301 27		
	1,404 20	3,904 20	
Traveling, Publication and Incidental Expenses		621 81	
			57,456 39
Foreign Missions.			
Superintendent, Missionaries, etc., for Mendi Mission:			
Income paid to A. B. C. F. M.		4,274 83	
Support of Aged Missionary, Jamaica, W. I.		250 00	
			4,524 83
Publications.			
American Missionary (23,330 Monthly) including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members, Donors, etc.	6,743 87		
Less amount received from subscribers	$727 83		
" " " advertisers	748 10		
	1,475 93		
		5,267 94	
Annual Reports, 1,500 copies		254 00	
Life Certificates		124 10	
Clerk Hire		780 00	
Pamphlets, Circulars, etc.		1,360 21	
Report of Annual Meeting (5,000 copies *Inter-Ocean*)		300 00	
Incidentals		81 41	
			8,167 66
WOMAN'S BUREAU: *Agencies.*			
Miss D. E. Emerson, Secretary		1,000 00	
Pamphlets, Circulars, Stationery, etc.		623 92	
			1,623 92
EASTERN DISTRICT:			
Rev. C. J. Ryder, District Secretary		2,500 00	
Special Grant		500 00	
Traveling Expenses		1,027 08	
Clerk for District Secretary		588 00	
Rent and Heating of Rooms		682 61	
Pamphlets, Printing, Postage, Stationery, Expressage, etc.		617 82	
			5,915 51
MIDDLE WESTERN DISTRICT:			
Rev. C. W. Hiatt, District Secretary		2,500 00	
Traveling Expenses		342 52	
Rent, Postage, etc.		260 55	
			3,103 07
WESTERN DISTRICT:			
Rev. J. E. Roy, D.D., District Secretary		2,500 00	
Traveling and Incidental Expenses		1,095 71	
Clerk Hire for District Secretary		540 00	
Rent, Printing, Postage, Stationery, Expressage, etc.		848 83	
			4,984 54

Administration.

Rev. M. E. Strieby, D.D., Corresponding Secretary	4,000 00	
Rev. A. F. Beard, D.D., Corresponding Secretary	4,000 00	
Rev. F. P. Woodbury, D.D., Corresponding Secretary, one-half year	2,000 00	
Rev. F. P. Woodbury, D.D., Grant for Moving	500 00	
Clerks for Corresponding Secretaries	1,630 00	
H. W. Hubbard, Treasurer	3,000 00	
Clerk for Treasurer	1,200 00	
		16,330 00

Miscellaneous.

Rent	2,541 67	
Care of Rooms	477 00	
Books and Stationery	425 06	
Fuel and Light	53 99	
Moving Expenses, etc	828 32	
Rent of Safe Deposit Boxes	110 00	
Postage	833 22	
Clerk Hire	475 84	
Traveling Expenses	493 66	
Office Furniture, Expressage, Telegrams, etc	396 96	
		6,635 72
Annual Meeting		926 10
Wills and Estates		1,529 03
Amount Refunded, sent to Treasurer by mistake		80 85
		$410.421 40
Balance in hand, September 30, 1890		2,089 24
		$412,510 64

RECEIPTS.

Balance in Hand September 30, 1889		$4,471.67
From Churches, Sabbath Schools, Missionary Societies and Individuals	$186,470 61	
Estates and Legacies	137,739 18	
Income, Sundry Funds	10,172 35	
Tuition and Public Funds	40,056 75	
U. S. Gov't, on account of tuition and subsistence for Indians	24,700 08	
Slater Fund, paid to Institutions	8,900 00	408,038 97
		$412,510.64

DANIEL HAND FUND INCOME ACCOUNT.

RECEIPTS.

Income Collected 1889-'90	$34,686 76	
Balance in hand, September 30, 1889	16,688 56	
		$51,375 32

PAYMENTS.

Danville, Va.:			
Teacher		400 00	
Wilmington, N. C.:			
Student Aid		72 00	
Chapel Hill, N. C.:			
Teachers (2)		833 80	
Beaufort, N. C.:			
Student Aid	$200 00		
Teachers (3)	1,315 32		
Building	200 00		
		1,715 32	
Troy, N. C.:			
Teachers (2)		812 64	
Pekin, N. C.:			
Teacher		60 00	
All Healing Springs, N. C.:			
Student Aid	500 00		
Teachers (5)	503 18		
Building	200 00		
		1,203 18	

Dry Creek, N. C.:			
Teacher			40 00
Greenwood, S. C.:			
Student Aid	115 00		
Building	7,719 91		
		7,834 91	
Macon, Ga.:			
Student Aid			555 46
Savannah, Ga.:			
Student Aid			99 98
Thomasville, Ga.:			
Student Aid			1,461 00
McIntosh, Ga.:			
Building			7,154 62
Fairbanks, Fla.:			
Teachers (2)			1,037 66
Talladega, Ala.:			
Student Aid			2,000 00
Mobile, Ala.:			
Student Aid	90 00		
Building	728 21		
		818 21	
Marion, Ala.:			
Student Aid			335 85
Athens, Ala.:			
Student Aid			167 00
Selma, Ala.:			
Teachers (8)			3,988 05
Fort Payne, Ala.:			
Teacher			112 50
Nashville, Tenn.:			
Student Aid	2,000 00		
Teachers (2)	1,173 75		
		3,173 75	
Jonesboro, Tenn.:			
Student Aid			58 67
Lexington, Ky.:			
Student Aid	86 95		
Teachers (4)	1,258 58		
		1,345 53	
Tougaloo, Miss.:			
Student Aid	2,100 00		
Building	1,500 00		
		3,600 00	
Meridian, Miss.:			
Teachers (3)			1,088 20
New Orleans, La.:			
Student Aid	2,000 00		
Building	5,460 44		
		7,460 44	
1,000 copies Book of Proverbs		54 00	
		$47,482 27	
Balance in hand, September 30, 1890		3,893 05	
			$51,375 32

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1890, with the vouchers, and find the same correct, as stated in above accounts.

PETER McCARTEE, } Auditors.
CHARLES P. PEIRCE, }

New York, October 20, 1890.

Summary of Receipts During the Year 1889-90.

Maine.		
Donations	$5,433 29	
Estates	100 00	
		$5,533 29
New Hampshire.		
Donations	5,478 80	
Estates	790 56	
		6,269 36
Vermont.		
Donations	5,048 44	
Estates	4,167 04	
		9,215 48
Massachusetts.		
Donations	69,511 11	
Estates	74,770 28	
		144,281 39
Rhode Island.		
Donations	3,725 79	
Estates	1,000 00	
		4,725 79
Connecticut.		
Donations	31,273 05	
Estates	18,699 98	
		49,973 03
New York.		
Donations	16,788 31	
Estates	8,382 10	
		25,171 41
New Jersey.		
Donations		2,222 02
Pennsylvania.		
Donations		1,102 37
Maryland.		
Donations		298 26
District of Columbia.		
Donations		667 51
Ohio.		
Donations	7,878 34	
Estates	6,940 42	
		14,818 76
Indiana.		
Donations		22 00
Illinois.		
Donations	9,727 14	
Estates	12,116 60	
		21,843 74
Michigan.		
Donations	2,928 60	
Estates	9 472 20	
		12,400 80
Wisconsin.		
Donations	3,532 08	
Estates	300 00	
		3,832 08
Iowa.		
Donations		2,895 02
Minnesota.		
Donations		2,338 44
Kansas.		
Donations		602 84
California.		
Donations	5,137 55	
Estates	1,000 00	
		6,137 55
Nebraska.		
Donations		525 73
Oregon.		
Donations		175 98
Colorado.		
Donations		414 21
Missouri.		
Donations		771 51
North Dakota.		
Donations		178 57
South Dakota.		
Donations		343 90
Washington.		
Donations		212 95
Territories.		
Donations		52 30
Virginia.		
Donations		5 00
North Carolina.		
Donations		641 07
Georgia.		
Donations		65 85
Alabama.		
Donations		188 03
Tennessee.		
Donations		554 36
Louisiana.		
Donations		64 95
Kentucky.		
Donations		50 50
Arkansas.		
Donations		3 88
Florida.		
Donations		47 65
Texas.		
Donations		135 69
Tuition		40,056 75
Slater Fund		8,900 00
Foreign Countries.		
Donations		5,431 52
		$373,166 54
Income.		
Mendi Mission	4,274 83	
Fisk University	245 00	
Talladega College	1,584 05	
Straight University	626 03	
Atlanta University	598 44	
Howard University	1,880 66	
Le Moyne School	506 46	
Berea College	246 88	
General Endowment Fund	210 00	
		10,172 35
U. S. Government		24,700 08
		$408,038 97

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

(Organized September 3, 1846.)

	Years.	Current Receipts.	Grand Totals.
1.	1846-47	$11,328 27	
2.	1847-48	17,095 74	
3.	1848-49	21,982 96	
4.	1849-50	25,159 56	
5.	1850-51	34,535 47	
6.	1851-52	30,826 29	
7.	1852-53	41,695 14	
8.	1853-54	47,693 82	
9.	1854-55	53,273 00	
10.	1855-56	49,818 50	
11.	1856-57	47,190 97	
12.	1857-58	39,743 56	
13.	1858-59	50,511 76	
14.	1859-60	64,474 08	
15.	1860-61	47,828 92	
16.	1861-62	47,062 60	
17.	1862-63	57,404 68	
18.	1863-64	95,395 83	
19.	1864-65	134,181 18	
20.	1865-66	253,045 98	
21.	1866-67	248,044 63	*$334,452 59
22.	1867-68	268,908 13	304,094 13
23.	1868-69	312,016 96	366,212 75
24.	1869-70	300,563 90	420,769 03
25.	1870-71	277,948 51	366,824 82
26.	1871-72	242,553 23	329,938 93
27.	1872-73	$275,101 48	$345,277 03
28.	1873-74	278,695 84	349,914 96
29.	1874-75	†195,123 00	273,533 22
30.	1875-76	184,062 15	264,709 03
31.	1876-77	209,695 26	306,099 95
32.	1877-78	195,601 65	257,092 75
33.	1878-79	215,431 17	334,450 67
34.	1879-80	187,480 02	290,101 81
35.	1880-81	243,795 23	529,046 23
36.	1881-82	297,584 45	510,113 94
37.	1882-83	312,567 29	474,409 14
38.	1883-84	287,594 19	407,831 70
39.	1884-85	290,894 06	419,813 17
40.	1885-86	335,704 20	466,353 71
41.	1886-87	306,761 31	426,589 02
42.	1887-88	320,953 42	414,196 16
43.	1888-89	376,216 88	‡413,716 59
43.	1888-89	(Daniel Hand Fund,) 1,000,894 25	
44.	1889-90	408,038 97	442,725.73

*The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

†Exclusive of receipts for board from this date.

‡From this date the grand total does not include the items specified above, but does contain the income from the Daniel Hand Fund and endowment money.

PLACES OF ANNUAL MEETINGS AND PREACHERS.

Year.	Place of Meeting.	Preacher.	Text.
1847	New York	No sermon	
1848	Hartford, Conn	Rev. G. W. Perkins	Mark 16 : 15.
1849	Boston, Mass	Rev. David Thurston	Matt. 3 : 10.
1850	Rochester, N. Y	Rev. Charles B. Boynton	Matt. 10 : 34.
1851	Cleveland, Ohio	Rev. J. Blanchard	John 20 : 21.
1852	Bangor, Me	Rev. James B. Walker	1 John 4 : 20.
1853	Worcester, Mass	Prof. Henry E. Peck	1 Cor. 9 : 22.
1854	Bradford, Vt	Rev. Silas McKeen	Rev. 6 : 2.
1855	Chicago, Ill	Rev. James A. Thome	Acts 17 : 22, 23.
1856	Fulton, N. Y	Rev. William W. Patton	Matt. 5 : 14.
1857	Mansfield, Ohio	Rev. L. A. Sawyer	Mark 16 : 15, 16.

Year.	Place of Meeting.	Preacher.	Text.
1858	Worcester, Mass	Rev. Stephen Thurston	Luke 2 : 14.
1859	Chicago, Ill	Rev. G. B. Cheever, D.D	Isaiah 62 : 1, 10.
1860	Syracuse, N. Y	Rev. John Morgan, D.D	Matt. 28 : 18-20.
1861	Norwich, Conn	Rev. C. B. Boynton, D.D	Luke 4 : 18.
1862	Oberlin, Ohio	Rev. S. Wolcott	Haggai 2 : 7.
1863	Hopkinton, Mass	Rev. J. Blanchard	Rev. 6 : 2.
1864	New Haven, Conn	Rev. J. P. Thompson, D.D	Rom. 16 : 25-27.
1865	Brooklyn, N. Y	Rev. E. N. Kirk, D.D	Acts 17 : 26.
1866	Galesburg, Ill	Rev. H. M. Storrs, D.D	Luke 13 : 18, 19.
1867	Homer, N. Y	Rev. E. B. Webb, D.D	Matt. 28 : 18, 19.
1868	Springfield, Mass	Rev. John Todd, D.D	Psalm 68 : 31.
1869	Mt. Vernon, Ohio	Rev. J. M. Sturtevant	Matt. 3 : 10.
1870	Lawrence, Mass	Rev. Henry Ward Beecher	Address.
1871	Hartford, Conn	Rev. H. M. Scudder, D.D	John 8 : 32.
1872	Racine, Wis	Rev. E. P. Goodwin	Luke 16 : 8.
1873	Newark, N. J	Rev. W. M. Taylor, D.D	Luke 10 : 37.
1874	Clinton, Iowa	Rev. G. F. Magoun, D.D	Acts 17 : 26, 27.
1875	Middletown, Conn	Rev. W. M. Barbour, D.D	1 Cor. 13 : 8.
1876	Fitchburg, Mass	Rev. N. J. Burton, D.D	Psalm 126 : 6.
1877	Syracuse, N. Y	Rev. F. A. Noble, D.D	Eph. 4 : 25.
1878	Taunton, Mass	Rev. S. E. Herrick, D.D	1 Peter 2, 9.
1879	Chicago, Ill	Rev. R. S. Storrs, D.D	Psalm 118 : 23.
1880	Norwich, Conn	Rev. Alex. McKenzie, D.D	Ex. 2 : 9.
1881	Worcester, Mass	Prof. C. D. Hartranft	Matt. 26 : 27.
1882	Cleveland, Ohio	Rev. C. L. Goodell, D.D	Matt. 28 : 18.
1883	Brooklyn, N. Y	Rev. J. L. Withrow, D.D	Luke 9 : 24.
1884	Salem, Mass	Rev. George L. Walker, D.D	Eph. 2 : 14.
1885	Madison, Wis	Rev. Reuen Thomas, Ph.D	Jer. 18 : 1.
1886	New Haven, Conn	Rev. Alex. McKenzie, D.D	Matt .25 : 34-36.
1887	Portland, Me	Rev. A. J. F. Behrends, D.D	Jude 1 : 3.
1888	Providence, R. I	Rev. Arthur Little, D.D	Isaiah 6 : 1-8.
1889	Chicago, Ill	Rev. R. R. Meredith, D.D	Isaiah 42 : 1-4.
1890	Northampton, Mass	Rev. F. W. Gunsaulus, D.D	1 Peter 5 : 6.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		Death or Resignation.
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. W. B. Washburn, LL.D.,	1887
1888	Rev. Wm M. Taylor, D.D., LL.D.	

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1862	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1864
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870

Election.		Death or Resignation.
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D.D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D.D.,	1883
1864	A. H. Porter, Esq.,	1859
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D ,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D.D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D.D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks,	1883
1869	Hon. E. S. Tobey,	1875
1882	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D.D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D.,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1882
1874	Hon. J. B. Grinnell,	1883
1874	W. Patton, D.D.,	1879
1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
1876	Sir Peter Coats,	1883
1876	Henry Allon, D.D.,	1883
1876	William E. Whiting, Esq.,	1882
1876	J. M. Pinkerton, Esq.,	1881
1876	Daniel Hand, Esq.,	1883
1878	A. L. Williston, Esq.,	1881
1878	A. F. Beard, D.D.,	1883
1878	Frederick Billings, Esq.,	1883
1878	Joseph Carpenter, Esq.,	1883
1879	Andrew Lester, Esq ,	1880
1879	E. A. Graves, Esq.,	1883
1879	E. P Goodwin, D.D.,	1883
1879	C. L. Goodell, D.D.,	1886
1879	J. W. Scoville, Esq.,	1883
1879	E. W. Blatchford, Esq.,	1883
1879	C. D. Talcott, Esq.,	1882
1879	John K. McLean, D.D.,	1883
1879	Richard Cordley, D.D.,	1883
1880	W. H. Willcox, D.D.,	1883
1880	G. B. Willcox, D.D.,	1883
1880	William M. Taylor, D D.,	1883
1880	George M. Boynton, D.D.,	1883
1880	E. B. Webb, D.D.,	1883
1880	Hon. C. I. Walker,	1883
1880	A. H. Ross, D.D.,	1883
1881	L. T. Chamberlain, D.D.,	1883
1881	Hon. Joshua L. Chamberlain,	1883
1881	Alexander McKenzie, D.D.	
1881	Hon. Nelson Dingley, Jr.,	1883
1883	A. J. F. Behrends, D.D.	
1884	D. O. Mears, D.D.	
1886	Henry Hopkins, D.D.	

Corresponding Secretaries.

Election.		Death or Resignation.
1847	George Whipple, D.D.,	1876
1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. J. R. Shipherd,	1868
1868	W. W. Patton, D.D.,	1870
1887	James Powell, D.D.,	1887
1887	A. F. Beard, D.D.	
1890	Frank P. Woodbury, D.D.	

Associate Corresponding Secretaries.

1885	James Powell, D.D.,	1887
1885	A. F. Beard, D.D.,	1887

Assistant Corresponding Secretary.

1883	James Powell, D.D.,	1885

Recording Secretaries.

1846	Rev. S. S. Jocelyn,	1853
1853	Langdon S. Ward, Esq.,	1854
1854	Rev. Henry Belden,	1875
1875	George Whipple, D.D.,	1876
1876	M. E. Strieby, D.D.	

Treasurers.

1846	Lewis Tappan, Esq.,	1865
1866	Edgar Ketchum, Esq.,	1879
1879	H. W. Hubbard, Esq.	

Assistant Treasurers.

1865	William E. Whiting, Esq.,	1876
1876	H. W. Hubbard, Esq.	1879

Auditors.

1848	William E. Whiting, Esq.,	1850
1857	William E. Whiting, Esq.,	1859
1848	Rev. Samuel E. Cornish,	1849
1849	Rev. Charles B. Ray,	1850
1850	Anthony Lane, Esq.,	1857
1859	Anthony Lane, Esq.,	1862
1865	Anthony Lane, Esq.,	1875
1850	James O. Bennett, Esq.,	1876
1862	R. R. Graves, Esq.,	1865
1875	Wilmot Williams, Esq.,	1877
1876	S. V. White, Esq.,	1877
1877	Henry Parsons, Esq.,	1878
1878	Charles L. Mead, Esq.,	1881
1878	James T. Leavitt, Esq.,	1880
1880	M. F. Reading, Esq.,	1883
1881	William A. Nash, Esq.,	1884
1883	W. H. Rogers, Esq.,	1885
1884	Peter McCartee, Esq.	
1885	Chas. P. Pierce, Esq.	

Executive Committee.

Election.		Death or Resignation.
1846	Arthur Tappan, Esq.,	1857
1846	Rev. Theodore S. Wright,	1847
1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
1846	Rev. J. R. Johnson,	1847
1846	Rev. S. E. Cornish,	1855
1846	William H. Pillow,	1848
1846	William E. Whiting, Esq.,	1872
1846	Rev. J. W. C. Pennington,	1847
1848	Rev. J. W. C. Pennington,	1851
1846	Rev. Josiah Brewer,	1863
1846	Rev. Edward Reed,	1848
1847	Rev. Henry H. Garnet,	1848
1856	Rev. Henry H. Garnet,	1861
1847	William Harned,	1853
1847	Rev. Sherlock Bristol,	1848
1847	Anthony Lane, Esq.,	1856
1861	Anthony Lane, Esq.,	1863
1848	Thomas Ritter, M.D.,	1876
1848	J. O. Bennett, Esq.,	1876
1848	M. S. Scudder,	1852
1851	Rev. J. A. Paine,	1855
1852	Rev. C. B. Dana,	1853
1853	Rev. Henry Belden,	1875
1853	J. R. Lee, M.D.,	1855
1855	D. M. Graham, D.D.,	1861
1864	D. M. Graham, D.D.,	1865
1855	Rev. J. N. Freeman,	1860
1855	George H. White, Esq.,	1861
1855	William B. Brown, D.D.,	1880
1856	W. T. Dawley,	1858
1857	Rev. Almon Underwood,	1858
1858	Samuel Wilde, Esq.,	1862
1858	Alonzo S. Ball, M.D.,	1884
1860	T. C. Fanning, Esq.,	1869
1861	Captain C. B. Wilder,	1864
1861	Rev. John Lowrey,	1862
1862	R. R. Graves, Esq.,	1863
1862	Rev. J. M. Holmes,	1869
1863	Andrew Lester, Esq.,	1879
1863	Thomas S. Berry, Esq.,	1864
1864	Samuel Holmes, Esq.	
1864	Rev. Sella Martin,	1868
1864	Rev. S. W. Magill,	1866
1864	Cyrus Prindle, D.D.,	1865
1865	S. N. Davis,	1870
1865	J. B. Beadle, Esq.,	1877
1866	Edgar Ketchum, Esq.,	1868

Election.		Death or Resignation.
1879	Edgar Ketchum, Esq.,	1881
1866	M. E. Strieby, D.D.,	1867
1866	George Whipple, D.D.,	1867
1868	G. D. Pike, D.D.,	1872
1868	Hon. E. P. Smith,	1871
1869	A. S. Barnes, Esq.,	1888
1869	Rev. Martin L. Williston,	1872
1869	G. B. Willcox, D.D.,	1880
1870	E. M. Cravath, D.D.,	1872
1870	H. M. Storrs, D.D.,	1875
1871	Washington Gladden, D.D.,	1875
1871	R. G. Hutchins, D.D.,	1872
1871	Stephen Ballard, Esq.,	1872
1871	General O. O. Howard,	1875
1872	Edward Beecher, D.D.,	1879
1872	Rev. S. B. Halliday.	
1872	Dwight Johnson, Esq.,	1874
1875	General C. B. Fisk,	1890
1875	Charles L. Mead, Esq.	
1876	George M. Boynton, D.D.,	1880
1876	E. A. Graves, Esq.,	1879
1876	John H. Washburn, Esq.	
1877	Addison P. Foster, D.D.	
1879	General C. T. Christensen,	1883
1879	Charles A. Hull, Esq.,	1884
1888	Charles A. Hull, Esq.	
1879	William T. Pratt, Esq.,	1881
1879	J. A. Shoudy, Esq.,	1881
1880	H. L. Clapp, Esq.,	1881
1880	Rev. J. A. Hamilton,	1882
1880	S. S. Marples, Esq.	
1881	Lyman Abbott, D.D.	
1881	Franklin Fairbanks, Esq.,	1883
1881	William H. Ward, D.D.	
1881	A. L. Williston, Esq.,	1883
1883	J. R. Danforth, D.D.,	1888
1883	Edward Hawes, D.D.,	1884
1883	S. H. Virgin, D.D.,	1885
1883	J. L. Withrow, D.D.,	1886
1884	E. B. Monroe, Esq.	
1884	J. E. Rankin, D.D.,	1890
1885	E. L. Champlin, Esq.	
1886	J. W. Cooper, D.D.	
1888	A. J. Lyman, D.D.	
1890	J. G. Johnson, D.D.	
1890	Charles Marsh, Esq.	

BRIEF HISTORY.

The American Missionary Association was formed in 1846, its distinctive characteristic being freedom from all complicity with slavery and caste.

The object as stated in its constitution is, "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

It began its work in Foreign Missions in Africa, Siam, Sandwich Islands, West Indies; and its work in our own country, in the Western States and among the Indians.

In 1848, it began work in the South among whites and blacks, although attended with great opposition and danger.

In 1852, it undertook to reach the Chinese in California, the plans ripening in 1870 to successful work.

In 1861, during the civil war, it began the enlargement of work in the South, which has been marked by steady progress and success.

In 1882, it transferred its Foreign Missions and enlarged its Indian work by receiving the Indian Missions of the American Board.

The work of the American Missionary Association is, therefore, at present among the Chinese in California, the North American Indians and the needy classes of our Southern States.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbe, Albert, Enfield, Conn.
Abernethy, Charles H., Fairmont, Neb.
Abernethy, Miss Helen, Poway, Cal.
Adams, Charles Joseph, Manchester, N. H.
Adams, Miss Ellen E., North Brookfield, Mass.
Adams, Mrs. Emma C., Hartford, Conn.
Adams, G. C., Austin, Minn.
Adams, Joseph N., Colchester, Conn.
Adams, Ozman, Portland, Me.
Agard, Isaac M., Rockville, Conn.
Ainsworth, Bessie, Ware, Mass.
Ainsworth, Mrs. Harry, Moline, Ill.
Aldrich, Ambrose D., Westville, N. H.
Allen, J. N., Enfield, Conn.
Ames, Mrs. Lucia P., Montclair, N. J.
Ames, Lulu, Montclair, N. J.
Ames, Mary E., Montclair, N. J.
Amsden, Miss Daisy, Woodstock, Conn.
Angell, Caroline L., New York, N. Y.
Arms, Henrietta M., Wilford, Mich.
Avery, H. A., Austin, Minn.
Ayer, Elisha, Keene, N. H.
Avery, Miss P. T., Galesburg, Ill.

Bailey, Dea. George H., South Northfield, Vt.
Bailey, Miss Lucinda, Rockville, Conn.
Baker, Mrs. Carrie V., Ware, Mass.
Baker, Horace, Campello, Mass.
Baker, Miss Mary F., Portland, Me.
Bancroft, Enoch L., Auburn, Mass.
Barnard, Mary E., Hopkinton, N. H.
Barnard, Milo, Lake Geneva, Wis.
Barstow, Rev. John, Glastonbury, Conn.
Barstow, Mrs. Mary W., Glastonbury, Conn.
Bassett, Dea. Herman, Strawberry Point, Ia.
Beaven, Frank, South Berwick, Me.
Beebe, Dea. D. L., Orient, N. Y.
Belcher, Miss Marion, Randolph, Mass.
Bemis, Herbert W., North Brookfield, Mass.
Benjamin, Miss Amelia H., Brooklyn, N. Y.
Blanchard, President C. A., Wheaton, Ill.
Blanchard, Frederick G., Globe Village, Mass.
Blanchard, James, Bellows Falls, Vt.
Bogardus, R. A., Mansfield, O.
Bosworth, Rev. O. M., Jewett City, Conn.
Bowdoin, Della, Danvers, Mass.
Bowers, Ogden H., East Orange, N. J.
Bowers, Mrs. R. E., Natick, Mass.
Boutwell, Fred S., Lowell, Mass.
Boyden, Amos J., Philadelphia, Pa.
Boyden, Mrs Caroline, Woodstock, Conn.
Bradstreet, Harlan P., Danvers, Mass.
Branch, Milo E., Mallet Creek, O.
Brigham, Mrs. Hattie M., North Brookfield, Mass.
Bright, Rev. Jesse L., Columbus, O.
Bronson, Miss Blanche Irene, Osage, Ia.
Brown, Miss Ellen S., Morrison, Ill.
Brown, Mrs. Ephraim, Lowell, Mass.
Brown, Miss Lucy, Boston, Mass.
Bruce, George H., Belchertown, Mass.
Buchanan, Mrs. Maggie, Sherburne, N. Y.
Bulkley, William Henry, Southport, Conn.
Burt, O. C., Easthampton, Mass.
Buxton, Miss Zuie H., Oxford, N. H.
Buzzee, Mrs. D., Easthampton, Mass.

Callender, Miss Ada B., Middlebury, Vt.
Campbell, Clare, Evanston, Ill.
Carter, Edward P., Dover, Ill.
Chace, Miss Myra B., Barrington, R. I.
Casterline, Z. F., Painesville, O.
Chaney, Mrs. L. W., Jr., Northfield, Minn.
Chapman, Mrs. Eliz. K., Westhampton, Mass.
Chase, Frank N., Lowell, Mass.
Chase, Mrs. Louise M., Damariscotta, Me.
Cheney, Mrs. E. E., Nashua, N. H.
Chester, J. K., Sterling, Ill.
Childs, I. S., Painesville, O.
Chittenden, S. B., Brooklyn, N. Y.
Claire, J. Rockhill, Philadelphia, Pa.
Clark, Mrs. Emma Kimball, Farmington, Conn.
Clark, Miss May, Colchester, Conn.
Clark, Dea. Joshua, Lowell, Mass.
Clark, Rev. W. J., Clinton, Wis.
Cobb, Silas H., Norton, Mass.
Cole, Mrs. Annie T., Taunton, Mass.
Cole, Rev. Samuel V., Taunton, Mass.
Colegrove, Miss Adelaide W., Middletown, Conn.
Colwell, Rev. John W., Barrington, R. I.
Cooke, John S., North Brookfield, Mass.
Coon, Mrs. John S., Portland, N. Y.
Conant, Mrs. Mary E., Minneapolis, Minn.
Cotton, B. W., West Springfield, Mass.
Conwell, Edward J., Southport, Conn.
Cox, William J., Hancock, Mich.
Crane, Thomas S., East Orange, N. J.
Crane, Fred W. C., Lyons Farms, N. J.
Crandall, Mrs. Salmon, Motley, Minn.
Crawford, Mrs. Carrie P., Sparland, Ill.
Crawford, Miss Marion P., North Brookfield, Mass.
Crissey, Miss Daisy, Plainville, Conn.
Crocker, Miss Parthia H., Taunton, Mass.
Crosby, John Abbott, M. D., Minneapolis, Minn.
Crosby, Josiah Birney, New Buffalo, Mich.
Crosby, Martin W., Brooklyn, Conn.
Cross, Nancy, Danvers, Mass.
Cutter, Miss Clara Sanford, Hatfield, Mass.

Damon, Percy W., Danvers, Mass.
Davis, Mrs. Amanda M., Tamworth, N. H.
Davis, Benjamin Howard, Washington, D. C.
Davis, Mrs. Mary W., Somers, Conn.
Day, Miss Celia M., Greenwood, S. C.
Dexter, Mrs. Ellen F., Philadelphia, Pa.
Dick, Francis James, Oberlin, O.
Dick, Oliver Howard, Oberlin, O.
Dick, Walter Matthew, Oberlin, O.
Dickinson, Mrs. W. J., Rootstown, O.
Dinsmore, Rev. C. A., Whitneyville, Conn.
Dodge, Miss Mary E., West Brookfield, Mass.
Dresser, Miss Emily, Plainville, Conn.
Dudley, Eli T., Guilford, Conn.
Dunham, Mrs. Cornelius W., Kensington, Conn.
Durham, Theron, Oak Park, Ill.

Dunbar, Harry, Ware, Mass.

Eaton, Mrs. Ellen M., Danvers, Mass.
Elder, Miss Sarah J., Talladega, Ala.
Elliott, Gilbert, Philadelphia, Pa.
Ellis, Dea. Wm. W., East Providence, R. I.
Ely, F. W., Lowell, Mass.
Eshbaugh, Mrs. Catherine G., Montclair, N. J.
Estey, Mrs. Mary P., Phillipston, Mass.

Fickel, Miss Helen, Rockland, Mass.
Foss, Rev. George A., Stratham, N. H.
Fraser, Mrs. Margaret, Brewer, Me.
French, Mrs. J. H., Blairstown, Ia.
Fuller, Mrs. Desire A., Little Utica, N. Y.
Fuller, Luther H., Rockville, Conn.

Garland, Edmund, Saco, Me.
Gladden, Rev. Washington, D.D., Columbus, O.
Getchell, Mrs. Jennie, Brewer, Me.
Giddings, F. A., New Britain, Conn.
Gilbert, Walter, Northfield, Conn.
Gillette, Mrs. Mary E., Colchester, Conn.
Gillis, Mrs. Catherine E., Nat, Ala.
Goddard, Arthur J., North Brookfield, Mass.
Gorton, Miss Lizzie, Philadelphia, Pa.
Gossage, Mrs. Alice, Rapid City, S. Dak.
Graham, George C., Cumberland Mills, Me.
Graves, Mrs. Mary, South Norwalk, Conn.
Guy, Thomas M., Alton, Ill.

Hadley, Sayers, New York, N. Y.
Hall, Mrs. Sarah Isabella, Winchendon, Mass.
Hall, Mrs. Susan Maria, South Norwalk, Conn.
Hamilton, Mrs. Fannie A., McGregor, Ia.
Hammond, Mrs. Adriana S., Northampton, Mass.
Harris, Frank L., North Brookfield, Mass.
Hartwell, Mrs. Caroline M. Lee, Wayland, Mass.
Hathaway, Mrs. G. H., Easthampton, Mass.
Havens, Rev. C. E., West Lebanon, N. H.
Heath, Miss Angie, New Castle, Me.
Hemenway, Josephine, Marcellus, N. Y.
Heritage, Miss Marian, Philadelphia, Pa.
Heywood, Mrs. Seth, Gardner, Mass.
Hibbard, Rev. A. G., Goshen, Conn.
Hildreth, Edward T., Los Angeles, Cal.
Hinckley, Robert Lowell, Gorham, Me.
Hitchcock, Miss Ann C., Burton, O.
Hitchcock, Rev. R. C., Westfield, Mass.
Hitchcock, William E., Westminster, Vt.
Hobbs, Mrs. Harriet M., South Berwick, Me.
Hodgdon, Miss Caroline L., South Berwick, Me.
Holbrook, Mrs. Emily C., Ithaca, N. Y.
Holman, Peter, Hancock, Mich.
Holmes, Miss Alma, Boston, Mass.
Holmes, Miss Hattie B., West Concord, N. H.
Holmes, Morrison A., Lee, Mass.
Hooper, George L., Concord, N. H.
Howard, Arthur W., Wethersfield, Conn.
Howe, Elmer D., Marlboro, Mass.
Hough, Miss Hattie, Plainville, Conn.
Hubbart, Joseph, Evanston, Ill.
Hull, Mrs. Angeline G., Danvers, Mass.
Hunt, Warren L., Cumberland Mills, Me.
Huntington, Rev. C. W., Lowell, Mass.
Hutchinson, Warren, Danvers, Mass.
Hyde, Bessie H., Ware, Mass.

Jennerson, Henry H., Townsend, Mass.
Jennings, Mrs. Jane B., Brockton, Mass.
Johnson, Miss Anne A., Cleveland, O.

Kelsey, Rev. F. D., Helena, Mont.
Kendall, Mrs. M. E., Syracuse, N. Y.
Keyes, Miss Della C., Philadelphia, Pa.
Kilduff, Mrs. Elizabeth Treat, La Salle, Ill.
King, F. A., Thompsonville, Conn.
King, Nathaniel, South Northfield, Vt.
Kingman, Mrs. A. E., Minneapolis, Minn.
Knight, A. H., Concord, N. H.
Kochler, Minnie F., Ware, Mass.

Lathrop, Miss Charlotte A., Flushing, L. I., N. Y.
Lathrop, J. S., Meriden, Conn.
La Rhett, Miss Eva, Versailles, Conn.
Leach, Frank H., Medina, O.
Legare, Mrs. Catherine H., Glencoe, Ill.
Lewis, Rev. Alexander, New York, N. Y.
Lewis, Rev. Frank F., Putney, Vt.
Limbert, Miss Nancy Jeannette, Tallmadge, O.
Lincoln, Mrs. Lizzie J., North Brookfield, Mass.
Lincoln, Mrs. Sophia J., Millbury, Mass.
Lindsley, Herbert T., New York, N. Y.
Littlefield, Mrs. Laura A., Alfred, Me.
Lowe, Miss Carrie, Medina, O.
Lowe, Charles, Medina, O.
Lovell, Hattie B., Haverhill, Mass.
Lyman, James, Middlefield, Conn.
Lyon, Adelbert, Woodstock, Conn.

McAllister, Miss Kate M., Atwater, O.
McAlpine, R. A., Easthampton, Mass.
McCullagh, Rev. Archibald, D.D., Worcester, Mass.
McDonald, Angus F., Hancock, Mich.
McDowell, Chester O., Medina, O.
McDowell, Mrs. O. H., Medina, O.
McIntire, E. T., Boston, Mass.
McKean, Mrs. Emma M., Berea, O.
McKinstry, Willard, Fredonia, N. Y.
McKnight, Mrs Hannah E., Philadelphia, Pa.
MacLellan, Robert M., Laconia, N. H.
McQuesten, Dea. Chas. R., Nashua, N. H.
Mace, Charles W., Cumberland Mills, Me.
Mace, Ella W., Georgetown, Mass.
Manley, Gilbert E., Spencer, Mass.
Mansfield, H. L., Easthampton, Mass.
Marcy, Hosea J., Auburn, Mass.
Margot, Charles L., Sharon, Mass.
Marshall, Charles W., Lowell, Mass.
Martin, Miss Hattie L., Savannah, Ga.
Martin, Dea. John D., Piermont, N. H.
Martin, Mrs. Phebe, Portland, Me.
Mason, W. F., Concord, N. H.
Maxfield, Miss Mary F., Philadelphia, Pa.
Maxwell, Miss L. H., Boston, Mass.
Meacham, Mrs. Hattie E., Clay, Ia.
Meigs, Avery C., Guilford, Conn.
Mersereau, Mrs. J. L., Binghamton, N. Y.
Merrill, Mrs. Emily J., Falmouth, Me.
Merrill, W. F., Brooklyn, N. Y.
Merwin, Mrs. Henry N., Garrettsville, O.
Miller, Mrs. Auranus, Newcastle, Me.
Miller, Nathaniel D., Ivoryton, Conn.
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Mitchell, Rev. J. Lee, New Haven, Conn.
Mitchell, William, Southport, Conn.
Mitchell, W. W., Cummington, Mass.
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Morrison, Calvin, South Berwick, Me.
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Muirhead, Mrs. Susan, Easthampton, Mass.
Munn, George L., Easthampton, Mass.

Newton, Douglas H., Curtisville, Mass.
Nichols, Almira M., Dover, Ill.
Nickerson, Mrs. Margaret F., Taunton, Mass.
Nickerson, Sidney E., Brockton, Mass.
Norris, Miss Anna, Gloucester, Mass.
North, Mrs. Francis S., Hancock, Mich.
Northrop, Miss Isabel, Ivoryton, Conn.
Northrop, Joseph G., Evanston, Ill.
Nutter, Abner J., West Roxbury, Mass.

Olds, Mrs. D. M., Clinton, Wis.
Olmstead, Mrs. Charles, Cambridgeport, Mass.
Olmsted, Miss Harriet M., East Hartford, Conn.
Osborn, Miss Clara A., Southport, Conn.
Osgood, Mrs. Charles, Gardner, Mass.

Page, Horace A., Tamworth, N. H.
Palmer, Rev. F. H., No. Weymouth Depot, Mass.
Palmer, Luke, Burlington, Ia.
Parker, Miss Lucy A., Greenwich Village, Mass.
Parsons, Miss Emma L., Thompsonville, Conn.
Parsons, Mrs. Mira E., Columbus, O.
Partridge, Miss Emma C., West Medway, Mass.
Patch, Mrs. Phebe M., Danvers, Mass.
Patten, Homer W., Enfield, Conn.
Pease, S. I., Thompsonville, Conn.
Peck, Prof. John F., Oberlin, O.
Peck, Miss Mabel F., Barrington, R. I.
Pelton, Rev. George S., Higganum, Conn.
Penfield, E. S., Canyon City, Oreg.
Perry, J. W., Sharon, Mass.

Phinney, E. H., Ware, Mass.
Porter, Rev. Edward C., Watertown, Mass.
Porter, Mrs. J. E., North Brookfield, Mass.
Porter, Miss M. Ella, Guilford, Conn.
Pratt, Prof. Amasa, Columbus, O.
Pratt, Mrs. Emily J., Oxford, Mass.
Pratt, Frederick C., Deep River, Conn.
Pratt, Mrs. Myra B., Oxford, N. H.
Prentiss, Ernest A., Worcester, Mass.
Prescott, Mrs. Celia E., Rockville, Conn.
Pressey, Dea. Charles W., Hampstead, N. H.

Randle, George M., Philadelphia, Pa.
Read, Charles F., Gardner, Mass.
Reed, Miss Ellen C., Ithaca, N. Y.
Reed, Eugene W., North Brookfield, Mass.
Reed, Hon. Thomas B., Portland, Me.
Reynolds, Charles H., Brockton, Mass.
Rice, William E., Chatham Center, O.
Rich, Reuben, Oxford, Mass.
Richards, B. F., North Weymouth De ot, Mass.
Richards, Paul S., Philadelphia, Pa.
Richardson, George T., Burlington, Vt.
Ripley, Mrs. E. B., Philadelphia, Pa.
Ripley, Mrs. Mary, Keene, N. H.
Robbins, William E., East Norton, Mass.
Robinson, Edwin L., Liberty Hill, Conn.
Rogers, Mrs. Susan P., Exeter, Neb.
Root, G. E., New Britain, Conn.
Roper, Rev. C. F., West Concord, N. H.
Round, Arthur M., Norton, Mass.
Russell, Miss Sarah Jane, Framingham, Mass.
Ryder, Mrs. E. S., Portsmouth, N. H.

Samson, Mrs. Jane R., Cortland, N. Y.
Sands, Frederick B., Lewiston, Me.
Sawyer, H. B., Manchester, N. H.
Scampton, George, Danvers, Mass.
Scott, Mrs. O. M., Marysville, O.
Searle, E. B., Bellows Falls, Vt.
Sheldon, Edward D., Branford, Conn
Shepard, John L., Painesville, O.
Shirley, Miss Mary Eliza, Brooklyn, N. Y.
Simms, Rev. Thomas, Greenville, Conn.
Sinclair, D. Mc K., Milwaukee, Wis.
Skinner, Rev. J. W., Morrison, Ill.
Skinner, Mrs. M. W., Northfield, Minn.
Smith, Miss Augusta, Rockland, Mass.
Smith, Harwood B., Rockland, Mass.
Smith, John B., New Britain, Conn.
Smith, Miss Mabel W., Taunton, Mass.
Smith, Miss May Q., South Norwalk, Conn.
Smith, Moses, South Berwick, Me.
Smith, Mrs. S. A., Meriden, Conn.
Smith, Miss Sarah W., Medina, O.
Smith, W. W., Winchendon, Mass.
Snell, Lucius, Sturbridge, Mass.
Snell, Rev. Spencer, Birmingham, Ala.
Snow, Mrs. Phebe, Cambridgeport, Mass.
Stanton, J. S., Brooklyn, N. Y.

Starr, William E., Glencoe, Ill.
Stauffer, Rev. Henry, Columbus, O.
Steel, Mrs. George A., Portland, Oreg.
Stephens, Miss Annie B., Philadelphia, Pa.
Stevens, Miss Hattie A., Rockford, Ill.
Stevens, Lawrence, Deerfield Center, N. H.
Stickman, Miss Elizabeth A., East Norton, Mass.
Stone, George F., Evanston, Ill.
Strong, Mrs. M. A., Ithaca, N. Y.
Stuart, Rev. William H., Danville, Vt.
Swan, Mrs. Mary Louise, Mattapan, Mass.
Sweet, Dwight L., Smyrna, N. Y.

Taft, Lorado, Evanston, Ill.
Taintor, Charles M., Jr., Southport, Conn.
Thompson, Rev. N. B., Campello, Mass.
Thrall, Levi W., Guilford, Conn.
Tolman, Mrs. Margaret J., Sharon, Mass.
Towle, Mrs. A. M., Jamestown, N. Y.
Towne, Loren W., Keene, N. H.
Trantee, William, Millbury, Mass.
Tucker, Albert R., Middlefield, Conn.
Tupper, Rev. Leland E. Williamsburg, Ky.
Turner, Alfred E. Watertown, Mass

Virgin, Fred O., New York, N. Y.

Walker, Dea. N., North Dighton, Mass.
Wallace, Mrs. Wm. H., Exeter, Neb.
Ward, Charles E., Keene, N. H.
Ward, Miss Helen A., Lowell, Mass.
Ward, Rev. Hiram Q., Royalton, Vt.
Warren, Dea. L. D., Lyme, N. H.
Waters, Samuel D., Millbury, Mass.
Waterman, Mrs. Isabella, Mapleton, Kan.
Watson, Rev. Albert, Hampstead, N. H.
Webster, Sophia C., Haverhill, Mass.
Weeks, Mrs. Alta E., Litchfield, Minn.
Weeks, Robert D., East Orange, N. J.
Weld, Mrs. Virena A., Binghamton, N. Y.
Wells, Mrs. C. W., Minneap lis, Minn.
Wheeler, Charles A., Southport, Conn.
Wheeler, Miss Eliza, Norton, Mass.
White, J. H., Meriden, Conn.
White, Mrs. Rebecca, Somers, Conn.
Whitcomb, George L., Townsend, Mass.
Whitman, George H., Concord, N. H.
Whittemore, Martha S., Lowell, Mass.
Wiard, Martin S., New Britain, Conn.
Williams, Dea. Caleb W., Hampstead, N. H.
Wilson, Miss Ellen L., Rockville, Conn.
Wise, George G., Lyme, N. H.
Wood, Emma L., Lowell, Mass.
Woodward, Mrs. Henry C., Thompsonville, Conn.
Wyatt, Miss Sarah F., Dover, N. H.
Wyman, S. D., New Castle, Me.

Yard, Frederick A., Brooklyn, N. Y.
Young, W. J., Evanston, Ill.
Youngs, William H., Sag Harbor, N. Y.

SERMON.

By Rev. Frank W. Gunsaulus, D.D.

Let me ask your attention, to-night, to the sixth verse of the fifth chapter of the first letter of Peter: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." This is a flash of light from the fiery soul of St. Peter. No one knew as did Peter the power of humility and its revealing strength. No one saw so clearly as did he the baselessness of his pride and the weakness of its hold. Looking upon that cross from which he had fled with others, and beholding, also at this late date, the tomb where his faith had had its rise, he saw now how a humility very different from that sort of spiritual self-conceit which had infested him in other days, might supply for him and for all Christians a promise under God such as without it no human soul has. Clearly did he see, in the light of the cross, his new aspiration flowering into a certain accomplishment. His own soul now never dreamed of actualizing its vision, without humbling itself under the mighty hand of God. Hitherto his soul had oftentimes dreamed of working its way out through its own fiery purposes to great ends. That cross from which he fled had been succeeded by that open tomb, at which he found the power of his crucified Lord. The very cross itself taught him such a lesson of humility and its power in the world, as to give him an entirely new valuation for his own pride in the past, and to show him the possibilities of Christianity, and the powers which were lodged in the hands of men under God; and he knew from his own experience, and from the very nature of the cross of Christ, that their strength, aye, their victory, lay in being humbled in the mighty hand of God, that in due time the soul might have its exaltation and triumph.

Let us to-night agree that the nation is only an aggregation of human souls, with problems like unto that of Peter; that the church of God is only that great gathering of human spirits with God's ideal and his hope and his inspiration. Let us believe that, therefore, the problems which come to the church and the nation which we love are the same problems which came to the soul of this fiery man, who, in this hour of deeper spiritual life, saw the need of bowing submissively under a purpose far more grand than his best dream, far more comprehensive than his finest vision, sure to be accomplished because of the power of the omnipotent Jehovah, because of the inspiration of the Holy Spirit which God himself had promised for the outworking of that purpose.

And we can hardly to-night, in this presence and in this place, speak of the nation and the church together, without remembering that we

are in the midst of such historic associations as bind that commonwealth of Israel in which we stand to the commonwealth which we look so earnestly upon, and for which we pray so lovingly in our political life—two vast agents for the accomplishment of all human dreams here below. To-night the flag is bound round this pulpit. Where but in Northampton, with memories such as sweep into that word, might the American flag so fitly be wound about that emblem of the preaching power of the gospel of Jesus Christ! The very word Northampton brings back to our minds the heroic days of young Congregationalism. Again we see the Cavaliers and the Roundheads, one party with their banners fluttering at Nottingham, the other with their banners in the sky reflecting the very sunbeams above old Northampton in England. We are in Hampshire County, and we remember how from old Hampshire in England there came forth those men with our fathers' faith, with our fathers' sign, a church without a bishop and a State without a King, up to the King of England, to demand from that throne a realization of the great fact that every government on earth owes something of loyalty to those whom it governs. We are in the county named after John Hampden, identified as he was with that early movement out of which came the Mayflower, from which sprang into existence that compact by which Puritanism became endowed with all its finer characteristics to accomplish what never even under Oliver Cromwell, might have been accomplished in old England. Again to-night we can hear Hampden refuse to pay the ship money. Again to-night we stand in the presence of Sir Walter Raleigh, sacrificed by the King to the rapacity of Spain and the party of the Jesuits. But standing under the scaffold is John Eliot. Again we follow John Eliot to the Tower, carrying in his heart the principles that have made New England Congregationalism lift up its banner in behalf of all the inspired thoughts of our American ideal. Again, when John Eliot falls, we can see him put into the hands of John Hampden his boys. Again we come to Parliament, and sit with John Hampden by the side of an earnest, half clownish man, who held within himself the very genius of this religious and political movement, Oliver Cromwell, and again we feel what it means to look toward a throne with notions which have identified themselves with our Congregational polity everywhere, and to refuse all sorts of government, ecclesiastical or political, that might in the slightest infringe upon the greatness of the individual, and the power of the Holy Ghost with the personal human soul.

This is historic territory. Here we may well be proud of our church and proud of our nation. From this point, we see striking toward yonder South the ideas of Puritanism, and from the South yonder we see coming toward the North in battle array the old conceptions of the Cavaliers. And when at last the Cavalier and the Puritan met in 1865, it was precisely the victory which was won at Naseby and Marston Moor, that was more lately won on

this new soil. The nation is in our thoughts, and the church, as they were in Cromwell's thoughts in that time. Together they are to-night. Bound by all their memories and their hopes, they are together in our thoughts and in our prayers. No other denomination of Christians in America has such pride, no other denomination of Christians in America has such responsibility. In the one hundred and fifty years between the time of Cromwell looking to America and the anxiety of Cromwell and his compatriots about the fate of the Great Remonstrance, and the days of 1775 and 1776, when our fathers here this side the sea saw the problem which involved the future of an American commonwealth, there have been striking into our land some of the very forces which create the problem of to-day. Into Massachusetts in the North had come the Puritan, severe, earnest, dignified, religious, bigoted. Far in the South yonder had come the Huguenot with his delicacy, his brilliant imagination, his poetic, chivalrous heart. Yonder on Manhattan Island had settled the Dutchman. All of them had memories. The Huguenot had come from a land which had felt the power of the Catholic hierarchy till he bled and cried for liberty and for hope. The Puritan in England had known the stealthy advance of the Jesuit, until at last the throne of James the First and Charles the First had set themselves in opposition to every noble human hope. The Dutchman in Holland had listened to the words of William of Orange, as he said, "Let us level the dykes, let us give Holland back to the sea, but this land must not be ruled by any foreign power." The Scotch-Irishman, full of memories of John Knox and Jenny Geddes, had imperial importance in New Jersey and Delaware, and into Delaware had come the Swede full of memories of Gustavus. Great and strong had been the movement also in England of the Cavalier, who, coming into Virginia and Kentucky, had not forgotten the plume that waved above the brow of his puissant prince. The follower of George Fox and William Penn was in Pennsylvania. And when 1775 had come, so great, so pervasive was the victory of the Pilgrims over all these powers, so thoroughly had the Pilgrim fire touched every one of these agencies, that a cavalier's son, George Washington, holding in his blood memories of Buckingham and Charles the First, unsheathed his sword at Cambridge, in the very atmosphere of Puritanism which had flashed across the sea, and here again Charles the First saw his Cromwell. The old problem had come back, and the banners never rested until Cornwallis had surrendered, and Puritanism had given to this new liberty an American character such as it had never had before.

I have said this much, my friends, because I desire you to feel that this is the problem to-night: Church and State with all their interests intermingled, with all their hopes set on one common object, with all their trust and expectation strengthened by the inspiration of Almighty God. "Humble yourself," is the cry from the great possibilities which come out of the future to meet us at the beginning of another year of work in the

"The Sabbath-school work has been pushed here; and at other points, more than ever, during the past year. The entire work has been prospered and blessed, and we feel that there is great cause for gratitude to him who directs all things."

13. *Howard School, Chattanooga, Tennessee.*

Instructors.—Rev. E. O. Tade, Chattanooga, Tenn.; Miss Carrie M. Blood, Lime, N. H.; Miss M. J. Robinson, Willimantic, Ct.; Miss E. S. Robinson, Willimantic, Ct.

Value of school property, $8000; number of pupils, 368; number of Sabbath-school scholars, 200.

The completion of our substantial brick building enabled the schools, which had been suspended for a year, to be reopened under more favorable circumstances than ever before. The city is moving in the establishment of free schools, and partial coöperation between the school authorities and the Association has begun. The prospect is bright for a more general coöperation. We expect that Chattanooga will soon become one of the foremost cities of the South in her public schools for all classes.

14. *Le Moyne Normal and Commercial School, Memphis, Tennessee.*

Instructors.—Prof. J. H. Barnum, Memphis, Tenn.; Mrs. J. H. Barnum, Memphis, Tenn.; Mrs. H. J. Shepherd, Memphis, Tenn.; Miss Lizzie Tollman, Memphis, Tenn.; Miss E. J. Gould, Fitchburg, Mass.; Miss Mary F. Kelly, Plaistow, N. H.; Miss S. O. Ostrander, Murray, N. Y.; Miss S. W. Maynard, Ann Arbor, Mich.; Mr. E. P. Pierce, Memphis, Tenn.

Value of school property, $15,000; number of pupils, 291; number of Sabbath-school scholars, 75.

The catalogue of this institution affords the following information:

"Dr. F. Julius Le Moyne, of Washington, Pa., having directed in his will that twenty thousand dollars should be paid to the American Missionary Association of New-York, for the establishment of an English school for colored youth at some point in the Southern States, decided, in 1870, that in view of the pressing demand of the colored people for education, he would be a witness to the execution of his own will. He therefore selected Memphis as the place, and directed the Association to draw for the money to build and endow the school.

"The building was erected and the school was opened in October, 1871.

"A Course of Study is adopted for the present, and is designed to furnish the main studies for a course of four years, beginning with those who can read and write, and understand the fundamental rules of arithmetic. Graduates from this course will receive diplomas.

"Model School.—The Model School is the preparatory department of the Normal School, and at the same time furnishes an opportunity for observation and practice for the normal students.

"Apparatus, etc.—An air-pump, an electrical machine, and such other pieces of apparatus as are used to illustrate the mechanical powers, have been ordered and will be received in time for the next term. A fine Hotchkiss striking-clock, with two dials, has just been placed in the tower. The clock is a present from Dr. Le Moyne, the neighbors assisting by subscription to set it up. It is valued at $800.

"Commercial Department.—A separate room and special teacher are provided, so that all the advantages afforded by the best commercial colleges are offered without extra charge.

"Music.—Instruction is given on piano and organ, and good instruments and pleasant rooms for practice are furnished.

"A regular course of instruction in vocal music is given to all normal pupils without extra charge.

"Aims.—As the name indicates, Le Moyne Normal and Commercial School aims to prepare its pupils to be good teachers and citizens, thoroughly fitted for all the business of life. It is open to all who are not too indolent to improve themselves, or too vicious for the company of those who are trying to make themselves better. It regards the doctrines of the Bible as the only proper foundation of any truly valuable course of education, and it heartily unites with all Christian denominations in laboring to secure the beneficial results of liberal Christian education to all men.

"Admission.—During the past year, many applicants have been refused for want of room. Hereafter those will be admitted who apply first and promise to remain throughout the year. Constant and punctual attendance during the whole year will be necessary to secure a good standing and regular advancement in the course."

Professor J. H. Barnum says,

"We have had 115 enrolled in the Normal Department. Our most advanced class numbers 13. They are just completing practical arithmetic, and are now ready to enter the third year of our course. The average age of this class is sixteen years.

"I can clearly see that we shall soon be able to show results very satisfactory to the colored people, and to all the friends of education everywhere. The public sentiment of the white people here is rapidly becoming favorable to our school. Very many Southern men have taken pains to express their sympathy, encouragement, and thanks for the work we are doing here. Five years ago, a daughter of one of our present neighbors reproved her little dog severely for 'following a nigger teacher' a few steps, while now, her younger sister visits our school-room, plays on our piano, and says our school is so nice she 'would not stop much to go to school here' herself.

"There is a large demand for well-qualified teachers. Arkansas and Mississippi look to Memphis for a supply.

"As we look over our school, and as we see the wants of the colored people in the city and country, it is very interesting to think of the vast amount of long-continued and ever-increasing good a little money in the hands of a good man like Dr. Le Moyne, may be made to do. How many will go and do likewise?"

14. *Normal School, Lexington, Ky.*

Instructors.—Mr. John G. Hamilton, Lexington, Ky.; Miss Flora V. Camp, Chicago, Ill.; Miss F. A. Rosecrans, Oberlin, Ohio; Miss M. E. White, Cincinnati, Ohio; Miss Laura King, Lexington, Ky.

Value of school property, $8000; number of pupils, 280; number of Sabbath-school scholars, 175.

We give an extract from the report of our Superintendent, Mr. J. G. Hamilton:

"The work at Lexington for the past year, though somewhat smaller than in previous years, has been encouraging in its results. The discipline has been good, and the *morale* of the school satisfactory. Gentlemen in official positions, and prominent teachers who have visited the school during the year, expressed themselves surprised at the proficiency manifested, the methods of instruction, and the general good behavior of the pupils. At the beginning of the year, a successful effort was made to grade the school, systemize

American Missionary Association. "Humble yourselves." These are the words from the voices in the past, that would have us know, in the midst of our national and church pride, that we have no power whatever save the power that lies in the hand of God, shielding us from disasters in the past, and guiding us on to greater hopes and greater achievements in the future. Where is that hand of God? Where shall the weary student of human life look to find this omnipotent power above him, and how shall we be able to-night so to put ourselves under its masterful energies as to feel ourselves henceforward identified with every one of its magnificent purposes?

The hand of God in nature has touched us oftentimes, as we have looked out upon the blue sky and the green earth. But after all, nature's story is a story that needs something more lofty than nature herself. The hand of God in nature is at last seen in that handiwork of God called man, and just as nature at last speaks in the voice of man, and as the hand of God, touching man, and working in man, thoroughly identifies itself with every step of man's onmarching energy, so at last human history finds its consummation in his everlasting strength, and its hope in that one mighty scene where Jesus Christ manifests God, where the hand of heaven reaches down for the salvation of men.

Let us look at that disclosure of this divine hand for a little time to-night, that we may know how fitly to humble ourselves that we may be exalted. For what did that cross stand, for what purpose, for what in the divine determination, for what in the greatness of God's plan, for what in the certainty of the divine victory? I am here to-night because I believe that statesmanship is the art of divining God's purpose, and the art of getting things out of God's way. Evolution or revolution! All revolution is delayed evolution, and all political evolution is simply the outworking of God's purpose which God himself would breathe into nature and into history, and which was manifested on the cross of Christ. If, therefore, I will know what statesmanship is, as from this platform to-night we look out upon the future of our Association and its work, I must realize its understanding of what that divine hand is, and whither those fingers point.

I.—In the first place that divine hand, disclosed upon the cross of Jesus, gives to mankind a new conception of aristocracy. Upon that new conception of aristocracy our own church has stood in fiery times, and upon that new conception of aristocracy all genuine and hopeful Americanism stands to-night. Before the Nazarene had begun his public work, a noble iconoclast appeared in the desert, preaching in the presence of a great problem. It is not wonderful that John the Baptist was eloquent in that vast audience-room which the Almighty had made for him, and it is not wonderful that, having in his blood the reminiscences of a priesthood many centuries old, and having in his own eye the glorious West to which he always looked, he should have been the one to have stated to mankind his true relations to the past. John, as he stood there with that priestly blood in his veins, was

perfectly true to that noble past, because he looked out into a noble future. No man is so certain to be faithful to the past which has gone, as the man whose hold is strong upon the future which is to come. John stood in his imperial strength of character, and with his power of eloquence, in the midst of those circumstances, and ideal after ideal crumbled before those who looked upon him or listened to his words. Under his feet were some of the most revered political and religious conceptions that had come from the past of that nation of tradition, but he trod on them with the power of a king. At last he had spoken such a brave word concerning the power of inspiration, had left so many things unsaid concerning the authority of tradition, that the wiseacres who stood about him began to breathe uneasily, and doubtless one of them, who was anxious to stop the intellectual machinery in John's soul, called up the great shade of Abraham. Now, there is nothing that will stop the intellectual machinery of a man's soul so quickly as a great ghost. A great shade evoked from the silent grave will ordinarily change the current of eloquence. But that man stood there for a moment, looked on that grand aristocracy which Abraham represented and in spite of the fact that it was the most impressive aristocracy the world had ever seen, he said, "God out of these stones can raise up children unto Abraham." That is what aristocracy is worth.

It would have been easy for John to have blown away most of the aristocracies which men had conceived or allowed. Away below them all is the aristocracy of the brute. Above that is the aristocracy of the brute's possessions. That is the aristocracy of cash, the aristocracy of deeds and notes, stocks and bonds. Growing out of that is the aristocracy of family, because by tradition and by heredity the possessions of the brute may be carried on. Just above the aristocracy of the family is the aristocracy of brains, but far above that is the aristocracy of character. John saw in Abraham the aristocracy of possessions, the aristocracy of family, the aristocracy of brains and the aristocracy of character, but he objected in the name of living humanity even to that mighty shade ruling the future. The very instant that John, by the power that he had, turned back that mighty force, that very instant he created for mankind in the midst of an association of aristocracies, a new conception of aristocracy which to-night lies at the basis of all republicanism, and is ruling and inspiring the thought of our American commonwealth. We believe that man's highest good is ahead, not behind, and that the greatest service of Abraham was that he led to a greater humanity; and that the best power of every man lies in his ability to give to that humanity some greater future, some better ideal, some surer victory. That idea of aristocracy came into the world from the touch of that political iconoclast, and on that conception of aristocracy Jesus Christ walked to the cross. If that cross stands for anything, it stands for a new conception of aristocracy. It stands for the fact that a man is free, without any sort of bondage to any kind of authority in the past, and owes himself

to nothing else but the living God and his own conscience. "God," said John, as though God were the only authority in the world, "God can raise out of these stones children to Abraham." If that cross means anything it means the abrogation of the old aristocracy; for it was the aristocracy of his time that hounded the Master to his death, and it was the political aristocracy of the time that at last sent the spear into his side. Jewish aristocracy in the name of Pharisees and chief priests, led him to Calvary, and Roman aristocracy, the aristocracy of politics, pierced his side with that cruel spear. Let us remember that as one of the mighty fingers of the Omnipotent God, for all these years in America that finger has been pointing toward republicanism, toward democracy, and it points away from all sorts of unholy aristocracy, as in 1861 it pointed from an aristocracy which kept the Negro in slavery, to an earnest republicanism and democracy which at last shall make his freedom a blessing and not a curse.

II.—Again, as we look at that cross, we see very clearly that it stands for a definite notion, new, and fresh, and inspiring, of the fatherhood of God and the brotherhood of man. If Jesus Christ is to be looked at merely as a philosopher or political thinker of the most noble type, we must see that he understood perfectly well that the greatest power in man's life is the power that expresses itself in prayer. Prayer has been a stream which has flowed along through all the centuries, and which has seen the stars upon its bosom in all latitudes. Men have built various temples as the waymarks of this flowing stream, here the pyramids, there the Parthenon, and there Westminster Abbey; and this great flood of prayer, pushing itself on towards the mysteries of the sea, has really carried in itself the greatest powers that lie in human nature, and the best possibilities of our common humanity.

Let us change the figure, and say that prayer is such a force in human nature, it represents so much, that it is perfectly certain that if you have the prayers of any people, you have the mirror of their government. Tell me what kind of prayer those people living yonder offer up to what they think is the supreme power in the universe, and I will tell you what kind of power they will allow in practical politics to rule over them. For their prayer will be the intimation of the quality, nay, the character, of their ideal of power. And if their ideal of power up yonder is such an idea as will allow an autocrat and tyrant to rule over themselves, surely here below you may expect to find, occupying their thrones and wearing their crowns, autocrats and tyrants. Wherever men have looked toward progress, it has been where Christ has reigned. "New heavens and a new earth." First the new heavens, afterward the new earth. First a dream, then a deed. First the ideal, then the practical. First it is in the heaven above, and is to be seen by prayer; then it is seen in the earth beneath, and it comes in the form of practical politics. When this man began his work, he said: "When ye pray, say 'Our Father.'" No monosyllable was ever loaded with such revolutions as lay in that monosyllable *our*. The world had already heard of

the fatherhood of God in prophecies and psalms. Nay, Jupiter was a heaven-father. But the world had never heard of the *our* fatherhood of God. Men were standing and saying, "My Father." No man had yet felt the intense solidarity of the human race. No one had known that deep Christian socialism which lies in that first expression of our Lord's Prayer. "Our Father." When I say "My Father" I am asking a personal blessing. I am asking for something that separates me from other men, that disunites me, that cuts off my relationship, that makes me unsocial, makes me, indeed, a special favorite of heaven, and it is as if I thought there might be some blessing which would touch me alone. Now, I may use those words, "My Father," with all that heresy in my thought. But when I say "Our Father," every man's destiny is my destiny, every touch of hope in my breast belongs to you and to the man beyond the sea. I have lifted up every human being with me in my prayer, and bound my life with your life and with every other human life. "My Father" is monarchy. "Our Father" is pure democracy.

By all the revolutions that lay in that word, it has gone from century to century, doing its work, oversetting thrones, building republics where tyrannies once existed, and crowning the ruins of old empires with democracies. And to-night there is not a single throne on earth that is safe, which is not built upon, not only the fatherhood of God, but the brotherhood of man. To-night the Czar in Russia, fears the uprising of the people who have such righteousness on their side that the whole world looks with scorn upon his throne; and to-day in England all the older elements of the English aristocracy are thrilled as John Morley answers the Chief Secretary for Ireland, and the throne of one of the noblest queens in all history trembles, because the Irishman feels that while the fatherhood of God is above his head, the brotherhood of man has not touched his heart. From the very beginning of that revolution in human history until this hour there has been a steady advance from all theories which have isolated men, and there is not a single problem now which needs discussion or solution, which does not wait for the touch of that finger of God upon our conscience and our life to light it up, to make it no longer a problem but an omen of beautiful hope. To-day we are mourning about the "labor problem." The capitalist lies down on his cushions and walks upon his velvet carpets, and says, "My Father," and the laborer, if he is not in yonder saloon, kneels down on his bare floor and he prays, "My Father." Revolution lies in either prayer, revolution such as always comes when evolution has not been allowed its opportunity, and when all its energies have not been invited out into light and warmth. Never, my friends, until the capitalist and laborer bow together in the same church, not one in the mission chapel and the other in the richly upholstered church, but in the same place of worship, and say, both of them, "Our Father," will the labor problem be solved.

It must be solved, my friends, just as that problem in the South must be solved. It must be solved by the mighty touch which comes from that finger of Almighty God, which will teach the nations of the earth that all men are brethren. I come from the State of Lincoln to the State of Charles Sumner, and I tell you by the memories which come from South and North, memories which stir us with their enthusiasm and their hope, that the power which in 1861 took that man yonder from Springfield to Washington, and out of his awkwardness, and his earnestness, and his strength, gave to this nation a leader who through four years of civil war walked with faith and courage into the smoke of conflict and through the difficulties of debate, until at last in the hands of Grant there lay the sword of Lee, was the conviction of the fatherhood of God, and the absolute, universal brotherhood of man.

III.—But that cross stands for something other than this. When this man of Nazareth came into our world, he found a certain conception of liberty on which the world had built her institutions of politics, and largely her institutions of religion? What was liberty? Ask the Roman under whose eagles this man began his work. A Roman would tell you that liberty was a concession. Liberty is the property of thrones, and crowns, and scepters, and rulers, and if the man yonder is free, it is not because he has any right to himself, but it is because some gratuity has been vouchsafed him, and the crown itself, in which are the sources of liberty, has allowed him something not a right of his own soul. It is a concession on the part of power. And therefore crowns and thrones, as I have said, were the depositaries, nay, they were the owners in fee simple, and they doled out liberty, conscious that liberty in the hands of the people was entirely unsafe, and therefore to be kept safe must be kept entirely in the hands of the ruler of the crown.

Here came a man, walking in the midst of the influences of Roman civilization, as they penetrated the Jewish life. One day, talking with that freedom which he had in the midst of a nation of tradition, he found himself addressed by one who informed him, "We be all Abraham's children, and we have never been in bondage to any man." Instantly there flashed from the breast of the young Jew words which to-night are as living as they were then, and far more powerful: "*Ye shall know the truth* and the truth shall *make you free.*" What! Man made free by the truth? That is precisely the Christian notion of liberty. That conception of freedom is the characteristic conception of the whole scheme of that Nazarene. Freed by the truth! He knew that every inch of human liberty had been won by man's having won truth. He understood that every single touch of freedom in the world had come first by truth's having come to the world. All the philosophers who ever had liberty in the intellectual sky had had it because they first got truth, and by the wings of truth they found the very home of light. All the brave thinkers who had preceded him had realized

in their own souls the truth, and so thoroughly had they taken truth, upon which the world was made, under which history was organized, and according to which the whole future was planned, so thoroughly had they taken it within them, that the whole world came to be their home, and they moved easily, intellectually and spiritually within their righteous realm, because it is the truth. He saw distinctly that the old theory of truth which lay in the Jewish church and in the Roman state, was a theory which separated and confined the forces which belong to every man. There never was a more interesting lie in the world than that lie which we tell when we quote from the Declaration of Independence that sentence, "All men are created free." Nobody was ever created free. We are born little slaves. We have around us the slavery of laws and customs. Nature holds us in bondage, and from the very moment that the little child finds the truth as to how to get its thumb to its mouth, and gets that consequent sense of liberty, up to the time that it stands before the living God, and in the truth that is in Christ Jesus finds himself free from his sins, it is one long winning of truth and one long winning of freedom.

Freedom is not something that can be doled out by crowns that can be given in the lump to men by any sort of legislation. No kind of power can give it to the personal human soul. It is a personal achievement, and must be won through inspiration and by the enthusiasm of an eager spirit. When that notion of liberty came into the world, many crowns and thrones began to feel what successive crowns and thrones know, that part of their occupation was gone. The fact is that the very instant you tell a crown that it has no right to keep, and, therefore, has no right to give, liberty, that very instant you remove the whole problem of getting freedom from the throne to the soul of the individual man. "Ye shall know the truth, and the truth shall make you free." Yonder, crouching in the forests, away back there in the darkness of the past, is a wretch groaning and trembling under the smitten air, as the thunders roll over his head, and great lightnings leap out of the black scabbard of the sky, and he is hiding in the dark cave; while down yonder at the station, a little, delicate-fingered girl touches a key that bears my thought quivering under the deep, far over the hills and valleys, across to Europe and Asia, round the world. What is the difference? One knows the truth about the lightning, the other does not. One is absolutely free around the world, the other is a slave yonder in his cave.

On that idea of freedom, the American Missionary Association plants the school, plants the church, and proposes, whatever government may do, to give to the black man and to the Indian, freedom, because of the fact that it gives first of all the truth, the truth about the universe in which he lives, the truth about his God above him, the truth about his own nature, the truth about human history, the truth about all these great agencies and energies in the world, the mastery of which must come into his hand before

he may ever be a man. To-day we have the same power confronting this gracious energy in our common-school system and in the work of this American Missionary Association, as confronted it in the time of early Congregationalism, when John Milton was poet, and Oliver Cromwell was captain, and John Pym was statesman. The power that to-night confronts this proposition as to freedom, the power that still in this world holds to the belief that it lies with the King, or crowned head, or Pope, is the old Jesuitical power that once came to England and to which Oliver Cromwell taught a lesson in Spain such as never ought to be forgotten. And yet, my friends, through the whole South the power of the Jesuits goes after the Negro with an energy proportioned to the deception in which that old conception of freedom lives. I found them this last summer through the West, pushing their way from one tribe to another of Indians, in order, if possible, that these wild men of the forest might be taught in their ignorance this wretched proposition that went to pieces so long ago, and has been dragged through the dust of so many battlefields in history. And one thing the American Missionary Association does. It plants itself by the American common school, and, putting itself in harmony with this notion, that you must touch the souls of men, that liberty is a personal achievement, it does not absolutely rely on government, not even on an Act of Congress, not upon legislation, but it does rely upon its own schools and the common schools, and it distinctly states to that despot in the Vatican that America will never be ruled by priestly and foreign power.

IV —Once more. The cross of Christ stands for something else still. For when he came to the world it was the era of institutionalism. Man was almost nothing, institutions were everything. Consider him, will you, as a peasant in Galilee, standing between two vast institutions, the richness and glory of which I may not have time to describe to you. On the one side laws, arms, arts, literatures, traditions, legions, were all massed upon the city of the seven hills, in one gigantic fact; marble in its buildings, and radiant with the triumph of its hopes, I mean, the Roman State. On the other side there lifted up itself upon the hills of Jerusalem a great ecclesiastical institution. Prophecies and songs, poets, priests, great thinkers and mighty captains had brought into that institution all the richness of their spoil. That was the Jewish church. On the one side the Roman state in politics, on the other side the Jewish church in ecclesiastics, and between them stood humanity, shriveled, shrunken, poor, hardly conscious of itself and almost hopeless. Institutions were everything and man was almost nothing. One day this man walked into one of those institutions. It was not the Roman State, for he was not a demagogue. If he had gone into the Roman State he would have been called Messiah, and would have been crowned. But he went to the duty that lay next to him. He went into the Jewish church, for he knew that institutionalism was as crowned and honored there as it was in the political institution, and he said that there were movements on

foot which would sweep one stone from above another, and they stood and quivered before him. At another time he went into the temple, and standing amidst all its glory, and feeling the immediate influence of its past, he said, "There stands one here greater than the temple." Aye, the day of institutions had gone, the day of man had come. He called himself the Son of Man. Once again he took an institution into his hands, one of that sort the hardest to reform. It was the old Jewish Sabbath. He saw its meaning, its prophecy and its hope. He took it in his hands for a moment, and put man in the other hand, and man outweighed it. And he said, when Pharisaism howled,—when man goes up and an institution comes down, Pharisaism always says it is unconstitutional or uninstitutional,—when Pharisaism spoke there, he said, "The Sabbath was made for man, and not man for the Sabbath."

Did he come to destroy institutions? Look at him on the cross. Look at the dark sky, the vail of the temple rent in twain from the top to the bottom. The institution had gone, man had come. Had all institutions gone? Nay, in the name of humanity, for the salvation of humanity, he went into that institution called the grave, fought death in his own castle, rose from the grave, and on the wreck of the Jewish Sabbath he placed the Christian Sabbath, with all the inspiring hopes of humanity. His idea was to teach men that institutions are to be the servants of men, that constitutions, laws, traditions, methods, buildings, every thing is to serve humanity. From that hour to this it has been easy to reform institutions. From that hour to this it has been possible even to amend constitutions. From that moment to this men have been walking up in front of ancient institutions, and asking, "What are you doing for humanity?" They have stood in front of constitutions that were revered and asked, "What is your service to man?"

To-day it is that spirit that stands in front of the American saloon, and asks in the name of humanity what that institution is worth. And by that old power which once asked slavery why it should have a right to exist, and ultimately decided that in the name of humanity it must go down, so at last will the American saloon depart out of our sight.

V.—But there was no fact as yet, no event as yet, supported by all these great ideas and agencies that gave power to these forces; and if the world had been left without that one matchless event, this power would have dwindled into nothing. As he stood there with these ideas, and ready to be crucified, did he see in all the world a place where all men are created equal? It was not in the Jewish church, for the Jewish church divided the Gentile world from itself. It was not in the Roman State. In the Roman State there were the patricians and the plebeians; there was the prince, the king, the emperor; and there was the beggar, the slave; were classes of men everywhere. But in obedience to these ideas there lifts itself against that sullen sky the all-conquering cross. There for the

first time in human history, was a fact before which all men stood in awe; a common need, a common inspiration, a common hope, a common blessing, a common redemption. I care not to-night whether they believed it was true or not. The idea got into the air; it went with the morning; it spoke in every breeze; it was carried far to the north, and the east and the west. There was one spot where all men were absolutely equal, and then came the recurring thought also, that this spot was the very place where God Almighty had disclosed his government. Man began to follow at once a new system of politics, a new conception of what religion and what the state must mean, in the divine government manifesting itself on the cross, and of course has made all men equal, black and white, bond and free, high and low, rich and poor, all equal before the throne of God. Then it flashed through the intellect of men that any just government on earth will make equality in laws, equality in privileges, and equality in responsibilities. So at last there came to the world this great vision of equal rights for mankind.

I believe, my friends, that the life and death of Jesus were something vastly superior to this. To me he is the God-man. To me his atonement is not a political event, but a moral, spiritual, universal event in the economy of God. But I have sought your attention to-night a little while upon the edges of that great fact that we might see these five imperial truths:

First of all, the great idea of the new aristocracy.

Second, the Fatherhood of God and the brotherhood of man.

Third, the great idea that truth is the source of liberty.

Fourth, that institutions are man's servants, and man must never be their slaves; and,

Fifth, the idea of the equality of all men before any righteous government, that has the hand of Almighty God under it as a nation, under which as a church we want to humble ourselves that we may be exalted.

These constitute the hand of God. In that hand has been crushed tyranny and oppression, anarchy and greed, and in the palm of that hand there lies the republic to-night, waiting for the leadership of the Christian church, aye, for the leadership of our own church.

Yonder, at Hadley, out from his solitude and hiding place, attracted by the thunderous noise of Indian war, there rushed an old regicide, a friend of Oliver Cromwell, one of our earlier number who looked across the sea in 1620, to see the marvelous freight carried to Plymouth, to hear from across the waters the words of that first Plymouth town meeting. Out into the fray he sprang, as a man from that empty past, his long white hair flowing like a stream of silver in the golden atmosphere. Instantly the battle was turned from a retreat into a triumph. And if to-night we would help the Negro, the Indian, the Chinaman, we must invoke that same power which has laid tyranny low in the dust, and which abides in the human soul for the salvation of the weak.

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1891

THE

FORTY-FIFTH ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

CLEVELAND, OHIO,

OCTOBER 20TH TO 22ND, 1891,

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

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American Missionary Association.

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In drafts, checks, registered letters, or post office orders, may be sent to H. W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill., or Congregational Rooms, Y. M. C. A. Building, Cleveland, Ohio. A payment of thirty dollars constitutes a Life Member.

FORTY-FIFTH ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-fifth Annual Meeting of the American Missionary Association was called to order in the Euclid Avenue Congregational Church, of Cleveland, Ohio, at 3 P.M., Tuesday, Oct. 20th, 1891, by the Rev. Dr. Wm. M. Taylor, of New York, President of the Association, who read from the 67th Psalm and the 1st chapter of Acts, and offered prayer.

The Rev. Dr. H. M. Ladd, pastor of the church in which the meetings were held, gave an address of welcome, which was responded to by the President.

The Rev. J. R. Nichols, of Medina, Ohio, was elected Recording Secretary of this meeting, and the Rev. C. W. Carroll, of Hudson, Ohio, Assistant Secretary.

The roll of life members, delegates and visitors was then made up, the following gentlemen acting as tellers: Rev's W. H. Pound, W. A. Knight, C. J. Dole and A. W. Terry.

ROLL.

State Associations.

Dea. W. H. Chapman, New London, Conn.; Rev. R. B. Johns, Jackson, Miss.; Rev. C. H. Claiborne, New Orleans, La.

Local Conferences.

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Delegates from the Churches.

Dr. Dudley Allen, Oberlin, O.; Rev. Herbert O. Allen, Cleveland, O.; Rev. A. D. Barber, Lucas, O.; Miss Carrie Barnes, Tallmadge, O.; Rev. W. E. Barton, Wellington, O.; Rev. David Beaton, Chicago, Ill.; Grace H. Bennett, Austinburg, O.; Dea. J. M. Blakely, Williamsburgh, Ky.; Mrs. M. E. Bowers, Ruggles, O.; Mrs. Carrie Brach, Chatham Center, O.; E. A. Branch, York, O.; Mrs. Henry Brown, Norwalk, O.; Miss L. S. Bryant, Freedom, O.; Mrs. A. L. Case, Ashtubula, O.; Rev. J. E. Collom, Berea, O.; Mrs. Florence Cleveland, Cleveland, O.; Miss L. E. Cleveland, Unionville, O.; Rev. J. Cunningham, West Groton, N.Y.; Miss B. L. Deming, Rootstown, O.; Rev. A. E. Dunning, Boston, Mass.; Dea. F. S. Eldred, Janesville, Wis.; Dea. J. W. Ellsworth,

the instruction, and look to the future results more than to the present. In each department of the school, vocal music was taught, and considerable progress made in the rudiments. Careful attention was given to all branches of instruction, and every thing possible was done to deepen the interest of the pupils in study.

"The religious interest has been deeper than in previous years. This result grew out of the Sabbath-school, which has been continued during the year with good success. In addition to the regular corps of teachers, about twenty teachers from Lexington have been in the school and done good work. The school will be continued through the summer months.

"The sentiment of the community toward the work of the Association is most favorable, and a great deal has been done for the Freedmen by the members of the different churches. During the long and severe winter, a great deal of suffering was experienced by the poor of the city, and much was done to relieve it by all classes of citizens, and for the first time, attention was paid to the blacks.

"I mention these facts to show the great change that has taken place within the past year.

15. *Ely Normal School, Louisville, Ky.*

Value of property, $20,000.

The great city of Louisville is moving very slowly in the line of providing for the education of her colored children. Simply the income to the school fund from the taxation of the colored people is used for this purpose.

A number of colored citizens are constituted a Board of Education, through which the school authorities of the city appropriate this money and manage the colored schools. As this board has no school buildings, for the past year the Ely Normal building has been leased to it at a low rate, and it is used as the High-School for colored children.

IV.—COMMON-SCHOOLS.

Virginia.

New-Market.—Mrs. Jessie H. Rupert, New-Market, Va.
Eastville.—Miss R. G. C. Patten, New-York City; Miss M. Doxy, Brooklyn, N. Y.
Carrsville.—Miss M. A. Andrus, Riceville, Pa.

North-Carolina.

Allemance.—Miss E. W. Douglass, Decorah, Iowa.
Dudley.—Rev. John Scott, Naugatuck, Ct.; Mrs. Carrie D. Scott, Worcester, Mass.; Mr. Julius Stevens, Goldsboro, N. C.
Raleigh.—Miss E. P. Hayes, Limerick, Me.; Miss Almira Bowron, New-York City.
Woodbridge.—Rev. Edw. Bull, Beaufort, N. C.

South-Carolina.

Beaufort.—Miss M. H. Clary, Conway, Mass.; Miss Martha Johnson, Peacham, Vt.; Miss Sarah E. Cargill, Bangor, Me.

Georgia.

Milledgeville.—Miss R. L. Evans, Oberlin, Ohio.
Golding's Grove.—Miss E. A. Ward, Monson, Mass.
Athens.—Miss N. D. Brooks, Berlin Heights, Ohio.

Andersonville.—Miss L. A. Parmelee, Toledo, Ohio; Miss Anna Sawyer, Boxford, Mass.
Albany.—Miss S. W. Stansbury, Rahway, N. J.
Thomasville.—Miss P. M. Lee, Wayland, Mass.; Miss Fannie Graves, Hatfield, Mass.
Bainbridge.—Miss Lizzie Parsons, Utica, N. Y.
Culverton.—Frances A. Johnson, Brooklyn, N. Y.

Florida.

Gainsville.—Miss E. B. Eveleth, Brooklyn, N. Y.; Miss Maggie Gardner, West-Bloomfield, N. Y.
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This Department embraces, as its field among the Freedmen, the States of Mississippi, Louisiana, Texas, Arkansas, Missouri, and Kansas, and the Indian Territory; among the Chinese, the States of California, Nevada, and Oregon, and the Territories of Washington and Idaho.

When we turn our attention to what has been accomplished for the Freedmen, the monuments of success, and especially the evidences of the Divine blessing, are so palpable that our hearts overflow with thankfulness, and we look forward with high hopes for the race. There are in this Department two universities, four graded schools with Normal classes, forty common-schools with Sabbath-schools connected, and twenty-five churches. The schools report a continued

Cleveland, O.; T. H. Evans, Cleveland, O.; Mrs. J. A. Ford, Parkman, O.; J. C. Ford, Geneva, O., Rev. S. D. Gammell, Tallmadge, O.; Rev. H. W. Gleason, Minneapolis, Minn.; Miss B. M. Goodrich, Austinburg, O.; Rev. F. L. Graff, Brecksville, O.; Rev. P. E. Harding, North Amherst, O.; Rev. C. W. Hiatt, Cleveland, Ohio; Chas. O. Higgins, Painesville, O.; Rev. Geo. Hill, Cleveland, O.; Mrs. P. E. House, Kurn's, O.; Mrs. A. G. Kirkton, Ruggles, O.; Mrs. Nora C. Kirkton, Ruggles, O.; Rev. F. E. Knopf, Elkhart, Ind.; Mrs. W. H. Lahman, Chicago, Ill.; Rev. and Mrs. N. D. Lanphear, Edinburgh, O.; Lester H. Latham, Baltimore, Md.; D. F. Lewis, Cleveland, O.; Miss Maria M. Lickorish, Elyria, O.; E. D. Loomis, Cleveland, O.; Mr. Marion Lawrence, Toledo, O.; Mrs. H. P. Mackey, Richfield, O.; Mrs. A. B. Mulligan, Columbus, O.; Miss Margaret H. Mulligan, Columbus, O.; Rev. Geo. Martin, Atwater, O.; Rev. and Mrs. S. W. Meek, Ravenna, O.; Miss Jennie P. Merriman, Painesville, O.; Mrs. Emily E. Metcalf, Hudson, O.; J. S. Metcalf, Elyria, O.; J. D. Moshee, Lenox, O.; Rev. and Mrs. A. A. Meyers, Cumberland Gap, Tenn.; Miss Lottie E. Noble, Richfield, O.; David Orsburn, Dover, O.; Mrs A. J. Palmer, Burton, O.; Miss Blanche Palmer, Rootstown, O.; Mrs. G. H. Palmer, Wellington, O.; Miss A. J. Parmelee, Benton, O.; A. A. Peck, Williamsfield, O.; E. J. Pierce, Wakeman, O.; Rev. T. D. Phillips, Chardon, O.; Mrs. Joseph Quinn, Jr., Columbus, O.; Mrs. Julia A. Rodhouse, Wellington, O.; Rev. and Mrs. H. A. N. Richards, Harbor, O.; Dea. S. E. Rideout, Hudson, O.; Mrs. A. P. Ruder, Akron, O.; Chas. W. Sanburn, Berea, O.; Rev. Frank P. Sanders, Lorain, O.; Dea. J. F. Siddall, Oberlin, O.; I. S. Steav, Elyria, O.; Miss Emma E. Stebbins, Claridon, O.; Hon. Nelson Stevens, West Groton, N. Y.; Mrs. A. D. Strong, Ashtabula, O.; Rev. Dwight A. Strong, Richmond, Mich.; E. W. Stuart, Akron, O.; Rev. A. W. Terry, Otto, N. Y.; Mrs. Byron Thayer, Freedom, O.; Rev. D. T. Thomas, Akron, O.; R. J. Thomas, Cuyahoga Falls, O.; Rev. J. A. Thorne, Marysville, O.; Mrs. E. W. Tilden, Chardon, O.; Miss Julia B. Treat, Claridon, O.; H. C. Turner, Cleveland, O.; Rev. James G. Vose, Providence, R. I.; Dr. and Mrs. L. C. Warner, New York; William H. Watkins, Cleveland, O.; Rev. A. J. Williamson, Clarkefield, O.

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Rev. A. J. Lyman, Brooklyn, N. Y.; Mrs. E. E. B. Maitland, Lorain, O.; Miss E. J. Mason, Medina, O.; Mrs. Emma M. McKean, Berea, O.; Lester McLean, Elyria, O.; Rev. W. F. McMillen, Cleveland, O.; Charles L. Mead, New York; Rev. Irving W. Metcalf, Cleveland, O.; Mrs. D. R. Miller, Oberlin, O.; Rev. Chas. S. Mills, Cleveland, O.; E. B. Monroe, Southport, Conn.; J. W. Monroe, Cleveland, O.; Rev. T. E. Monroe, Akron, O.; Mrs. Ella S. Moore, Washington, D. C.; J. W. Morse, Cleveland, O.; T. M. Morley, West Mentor, O.; Rev. John H. Munsell, Schenectady, O.; Rev. J. R. Nichols, Medina, O.; Mrs. I. T. Parsons, Richfield, O.; Rev. G. W. Phinney, Cleveland, O.; U. P. Prince, Litchfield, O.; Rev. E. S. Rothrock, Garrettsville, O.; Rev. L. S. Rowland, Lee, Mass.; Rev. Jos. E. Roy, Chicago, Ill.; Mrs. Ann F. Russell, Cleveland, O.; Rev. C. J. Ryder, Boston, Mass.; Mrs. O. M. Scott, Maysville, O.; Thos. S. Shaw, Medina, O.; Rev. Chas. W. Shelton, Birmingham, Conn.; A. J. Smith, Cleveland, O.; Mrs. A. S. Steele, Chattanooga, Tenn.; Dea. Nelson Stevens, West Groton, N. Y.; Rev. M. E. Strieby, New York; Mrs. H. Morley, Talbot, Cleveland, O.; Rev. and Mrs. H. M. Tenney, Oberlin, O.; Adela E. Thompson, Cleveland, O.; Rev. A. E. Thomson, Cleveland, O.; Geo. Thomson, Medina, O.; Rev. H. S. Thompson, Claridon, O.; Rev. Chas. F. Thwing, Cleveland, O.; Rev. L. E. Tupper, Williamsburgh, Ky.; Mrs. Caroline L. Ward, Lakeville, Mass.; Rev. William Hayes Ward, Newark, N. J.; Edward West, Wellington, O.; Mrs. E. C. West, Wellington, O.; Mrs. K. L. Wheeler, Richfield, O.; Rev. W. E. Wheeler, Richfield, O.; Miss M. E. Wilcox, Beaufort, N. C.; Rev. A. J. Williams, Clarksfield, O.; Rev. Wolcott B. Williams, Charlotte, Mich.; Mr. and Mrs. Frank Wood, Boston, Mass.; Rev. Frank P. Woodbury, New York; Miss Mary Woodward, Medina, O.; Rev. W. E. C. Wright, Berea, Ky.

Visitors.

Miss M. M. Adams, O.; Miss Mette Autyen, O.; Mrs. L. M. Andrews, O.; Rev. Rufus Apthorp, O; Rev. T. J. Austin, Ala.; Mrs. E. A. Baker, O.; Mrs. E. J. Baldwin, O.; Rev. W. G. Ballantine, O.; Rev. C. H. Beale, Mich.; Mrs. F. R. Beckwith, O.; Miss Erlena Beekman, O.; M. G. Beggs, O.; Mrs. H. G. Blake, O.; Miss Ella S. Booth, Ohio.; Mrs. L. A. Bosworth, O.; Rev. N. C. Bosworth, O.; Mrs. C. P. Bragg, O.; J. L. Bridgman, O.; Emma L. Brown, O.; Miss E. V. Brown, O.; Mrs. Fred Brown, O.; Mrs. H. E. Brown, O.; Miss Lura L. Brown, O.; Mrs. Sarah B. Brown, O.; Rev. T. L. Brown, O.; Rev. Oliver Burgess, O.; Mrs. F. O. Busway, O.; Rev. W. R. Butcher, Ill.; Margaret Campbell, O.; Rev. and Mrs. C. W. Carroll, O.; R. Chapin, O.; Mrs. C. H. Churchill, O.; Rev. Luther Clapp, O.; Mrs. E. A. Clark, O.; Mrs. A. W. Collins, O.; Mrs. C. C. Collins, O.; Justus L. Cozad, O.; Mr. and Mrs. M. E. Cozad, O.; Rev. C. H. Crawford, La.; Miss Lottie Crouse, O.; Mrs. A. S. Dickinson, O.; A. B. Diehl, O.; Mrs. H. Dodd, O.; Miss H. Dodge, O.; Miss Sabra Dodge, O.; P. D. Dodge, Ky.; Mr. and Mrs. C. J. Dole, O.; Miss Elizabeth F. Dunham, O.; C. W. Durand, O.; Miss Kate E. Dutton, O.; J. L. Edmunds, Mich.; Mr. and Mrs. M. Luther Edwards, O.; Mrs. Jane W. Ellsworth, O.; Miss Mary W. Ellsworth, O.; Mrs. Theo. W. Ensign, O.; Mrs. Anna Evans, O.; Miss Mary Evans, O.; Rev. C. G. Fairchild, O.; Miss Nettie Featherby, O.; Ellen F. Fisher, O.; Miss Emma Fisher, O.; Mr. and Mrs. H. F. Fisher, O.; Miss O. E. Fitch, O.; Rev. D. K. Flickinger, O.; Mrs. E. P. French, O.; Mrs. S. Y. Gardner, O.; Mrs. J. K. Giffim, O.; Miss H. Gilbert, O.; Mrs. C. W. Goodsell, O.; S. D. Gordon, O.; Mrs. E. J. Gray, O.; Miss F. B. Grey, O.; Miss Ethel L. Griste, O.; Mrs. O. W. Hale, O.; Margaret Hall, O.; Miss Annie Haman, O.; Mrs. H. L. Hanna, O.; Mrs. E. Hart, O.; Miss Mary P. Hastings, O.; Miss Ruth Hastings, O.; Mrs. M. J. P. Hatch, O.; Mrs. H. Hemphill, Can.; Mrs. S. R. Heywood, Mass.; Mrs. D. L. Hickok, O.; Mrs. E. M. Hicks, O.; Mrs. Sarah F. Hinman, O.; Rev. J.

H. Hull, O ; Francis Hledik, O.; Mrs. E. A. Hobart, O.; Mrs. A. C. Hoff, O.; Rev. Elisha A. Hoffman, O.; John Hooker, O.; Rev. and Mrs. J. W. Hubbell, O.; Miss M. Huton, O.; Mrs. R. A. Jameson, O.; Rev. O. Jenkins, O.; Mr. and Mrs. G. C. Jewell, O.; Mrs. M. B. Johnson, O.; Mrs. A. A. F. Johnstone, O.; Rev. T. R. Jones, O.; Miss Elizabeth Junak, O.; Miss Mary A. Kendrick, O.; Mrs. C. A. Kenaston, D. C.; Mrs. Julius King, O.; Miss D. Kingsbery, E. E. Kintner, O.; Rev. and Mrs. A. A. Knight, O.; Miss Lillie M. Knight, O.; Rev. and Mrs. William Knight, O.; Mrs. Nellie F. Laird, O.; Stephen Laird, O.; Mrs. S. K. Laundon, O.; Rev. C. H. Lemmon, O.; Mrs. Bessie J. Lemmon, O.; Rev. D. L. Leonard, O.; Miss Mary H. Leonard, Mass.; Miss Edith Levagood, O.; Mrs. M. J. Levagood, O.; Rev. and Mrs. T. E. Lewis, O ; Mrs. W. E. Lewis, O.; Miss Alice Lickorish, O.; Miss Sara Lickorish, O.; Mrs. H. M. Lindley, O.; Rev. F. W. Link, O.; Mrs. L. W. Lord, O.; Mr. E. V. Louth, O.; Rev. Geo. F. Magoun, Ia.; Mrs. Philena Maltby, O.; Alfred N. Mandan, O.; Miss Delia Matson, O.; Mrs. W. T. McCracken, O.; Mrs. E. A. McFarlin, O.; Miss Laura M. Miller, Tenn.; Miss Emily Miste, O.; Rev. John Mitchell, O.; Miss Ellen Moffat, O.; Mrs. Elbert B. Monroe, Conn.; Mrs. T. E. Monroe, O.; Mrs. C. A. Moody, O.; Mrs. Moor, O.; Mrs. T. M. Morley, O.; Miss Ella May Morris, O.; Mrs. E. H. Moulton, O.; Mrs. J. R. Nichols, O ; Mrs. E. A. Osborn, O.; Mrs. John Packard, O.; Miss G. H. Palmer, O.; Miss Lizzie Parr, Mich.; Miss Mary Parr, Mich.; Mrs. A. L. Peak, O.; Mrs. E. M. Pearce, O.; A. A. Peck, O.; Miss E. M. Peck, O.; Miss Mary A. Peck, O.; Rev. Geo. H. Peeke, O.; Mrs. E. A. Penfield, O.; Mrs. Mary S. Platt, Mich.; Mrs. H. E. Pond, O.; Ella Poole, O.; Mrs. James R. Post, O.; M. R. Post, O.; Rev. and Mrs. W. H. Pound, O.; Mrs. M. C. Powers, O.; L. C. Presla, O.; Rev. John Prucha, Minn.; Miss L. Prucha, O.; Rev. G. W. Reed, N. D.; Mrs. F. O. Reeve, O.; Mrs. F. K. Regal, O.; Mrs. L. M. Ricks, O.; Mrs. S. E. Rideout, O.; Rev. and Mrs. J. P. Riedinger, O.; Miss Minnie Robbins, O.; Dea. H. D. Rogers, O.; Mrs. L. F. Russell, O.; Miss M. B. Russell, O.; Mrs. N. Stone Scott, O.; E. E. Scovill, O.; Mrs. S. P. Searle, O.; Daniel W. Shaw, O.; Bloretta Shields, N. M.; Mrs. F. E. Shipherd, O.; Rev. P. W. Sinks, O.; Miss B. Slavinston, O.; Mr. and Mrs. Pard B. Smith, O.; Miss Clara S. Staples, Mass.; Miss Mary E. Stowe, O.; W. S. Streator, O.; Mrs. D. F. Strong, O.; William H. Strong, Mich.; Mrs. J. E. Swift, Vt.; Mrs. William Taragher, O.; Henry Taylor, O.; Miss Isobel M. Taylor, N. Y.; Mrs. William Terry, O.; Rev. D. T. Thomas, O.; Amos Thompson, O.; Mrs. H. S. Thompson O.; Mrs. U. Tobey, Canada; Mr. and Mrs. A. H. Tuttle, O.; Mrs. G. H. Wadsworth, O.; Mrs. R. Wallace, O.; Mrs. M. M. Ware, O.; M. Waterton, O.; Mrs. Ruth T. Waterton, O.; Mrs. E. J. White, O.; Mrs., Miss and Miss Whitsey, O.; Miss Louise Wilbur, Cal.; Mrs. S. E. Wilcox, O. ; Miss Libbie Wilcox, O.; Rev. E. E. Williams, O.; Miss Grace L. Williams, Minn.; Rev. J. P. Williams, O.; A. A. Wilmot, O.; Thos. Wilson, O.; Miss Lillian H. Winckles, O.; Miss Julia E. Wisner, O.; A. E. Woodruff, O.; Miss Anna Z. Woodruff, O.; Miss Ella Worden, Neb.; Mrs. Emma Wright, O.; Miss E. C. Wright, O.; Hiland B. Wright, O.; Mrs. E. F. Young, O.

A printed programme for the general direction of the meeting was submitted by the Business Committee, which was adopted subject to such changes as might seem necessary.

The President appointed the following persons as a Nominating Committee: Rev. I. W. Metcalf, Wm. H. Strong, C. L. Mead, Rev. C. H. Beale and S. R. Heywood.

The annual Financial Report of the society, was submitted by the Treasurer, H. W. Hubbard, which was referred by vote of the Association to the Finance Committee.

The report of the Executive Committee of the Association, was read by Corresponding Secretary F. P. Woodbury, which was referred in its several parts to appropriate committees to be appointed.

The first session was fittingly closed by a season of prayer and song, in concert with the workers in the field, led by Secretary Strieby.

The Nominating Committee made the following partial report which was adopted. To preside at the Communion table : The Rev. Dr. James Brand and the Rev. Dr. Geo. R. Leavitt.

The following persons were also chosen to act as deacons : Justin Snow, C. M. Preston, J. W. Ellsworth, Julius King, Thomas Wilson, H. W. Hubbard, W. W. Hopkins and S. R. Heywood.

Local Committee of Management—The Rev. Dr. H. M. Ladd, Rev. I. W. Metcalf, Rev. Dr. Geo. R. Leavitt, Rev. C. W. Hiatt, Rev. A. E. Thompson, and Messrs. E. H. Baker, Julius King, J. W. Moore and J. J. Crooks.

Committee on Chinese Work—Rev. H. M. Tenney, D.D., O. Davidson, Rev. A. Bowers.

Committee on Educational Work—Rev. L. S. Rowland, Rev. Addison P. Foster, D.D. and Rev. W. B. Williams.

Committee on Mountain Work—Rev. C. H. Daniels, Rev. J. E. Roy, D.D., Rev. W. E. Barton.

To lead the devotional meeting at 8 :30 A. M. Wednesday morning, Rev. Dr. Magoun. After singing a hymn and announcements, the benediction was pronounced by the President and the Association took a recess until 7 : 30 P. M

EVENING SESSION, TUESDAY, OCT. 20TH.

The Association convened at 7:30 in the evening. The devotional exercises were conducted by the Rev. Dr. J. G. Vose, who read a portion of the 60th chapter of Isaiah, after which Rev. A. J. Lyman, D.D., preached the Association sermon from Is. xiv : 32.

The sacrament of the Lord's Supper was then celebrated, Rev. Dr. James Brand of Oberlin, and Rev. Dr. Geo. R. Leavitt of Cleveland presiding at the table. After the singing of the hymn "In the Cross of Christ," and announcements by the Local Committee, the Association was dismissed with benediction by the President and took a recess until 9 A.M. on Wednesday.

WEDNESDAY FORENOON, OCT. 21ST.

A half-hour devotional meeting was conducted by the Rev. Dr. G. F. Magoun, at 8 :30 A. M.

At 9 : 15, in the absence of the President, the Rev. Dr. Magoun was called to the chair temporarily. The minutes of yesterday's sessions were read and approved. The roll of delegates was completed, after which the regular programme was resumed.

Secretary Strieby read a paper on "Early Anti-Slavery Missions and their Outcome." President Taylor took the chair at this time. The Nominating Committee presented the following names as

Committee on Church Work—Rev. W. Calkins, D.D., Rev. C. J. Ryder, Rev. S. D. Gammell.

The Report of the Committee of Conference, appointed at Northampton last year, was presented by the Rev. Dr. J. G. Vose, which concluded with a series of resolutions. The report of this Committee was accepted, and it was voted to take up the resolutions in their order.

Resolutions Nos. 1 and 2 were adopted unanimously.

The 3d resolution, after slight verbal changes suggested by Rev. Dr. Wolcott Calkins, was adopted unanimously.

The 4th resolution was adopted without debate.

A motion was made to separate the 5th resolution, and to amend the first part to read: "The workers on the field should have in the future as they have had in the past, etc." The first part of this resolution as separated and amended was unanimously passed. The motion to adopt the second part of the 5th resolution, pertaining to the matter of direct correspondence between the workers on the field and Women's Auxiliary Societies, was discussed at length by Rev. Dr. Calkins, Rev. Dr. W. H. Ward, Rev. Dr. F. P. Woodbury, Miss Wilcox of Beaufort, N. C., Rev. Dr. Brand, Secretary C. J. Ryder, Dr. J. G. Vose, Samuel Holmes, Esq., and Miss Nathalie Lord, and was then adopted.

The motion to adopt the 6th resolution was discussed by Dr. Ward and Dr. Calkins.

The noon hour having arrived, the Association voted to take a recess until 2 P. M. After notices had been given by the Local Committee, the benediction was pronounced by the President.

WEDNESDAY AFTERNOON SESSION.

The Association was called to order at 2 P. M. by the President. Prof. J. M. Ellis of Oberlin, led in prayer. The discussion of the 6th resolution was taken up where it was arrested at the time of adjournment. Prof. J. M. Ellis, Rev. Dr. James Brand, Rev. Dr. Vose, Rev. Dr. Strieby, Rev. W. B. Williams and Hon. S. B. Capen, spoke on the question. Rev. Dr. A. J. Lyman moved a substitute for the last part of this resolution.

After remarks by Drs. Ward, Strieby and Vose, Dr. Lyman's substitute was unanimously adopted, and the resolution as amended was then adopted.

The 7th resolution was adopted unanimously.

Resolution 8 was adopted without debate. The President and Hon. S. B. Capen spoke of the importance of this last resolution and the responsibility of the pastors for the benevolent contributions of their churches.

Dea. Samuel Holmes, a member of the Executive Committee, expressed the thanks of the Executive Committee to the Committee of Conference

for their painstaking labors and courteous treatment of the officers, and of the members of the Executive Committee.

The resolutions as a whole were then adopted on motion of Rev. Addison P. Foster, D.D., a member of the Executive Committee, after which the audience arose and sang "Praise God from whom all blessings flow."

The resolutions as amended and adopted will be found at the end of the Report of the Committee of Conference.

The Report of the Committee on Church Work was read by Rev. Dr. Wolcott Calkins of Newton, Mass. The report was accepted, and then the report with appended resolution was adopted.

District Secretary C. J. Ryder gave an address on "The Theology of the Plantation Songs."

Mrs. G. W. Moore, of Washington, sang one of the plantation melodies entitled "We are Climbing the Hills of Zion."

The Nominating Committee named the following committees:

Business Committee for this meeting.—Dr. L. C. Warner, Judge J. E. Ingersoll, William H. Chapman, Rev. George R. Leavitt, D.D., Rev. J. W. Hubbell, D.D.

Committee on Indian Work.—Rev. David Beaton, D.D., Rev. C. W. Shelton, Rev. W. E. Wheelen.

Business Committee for 1892.—Rev. Prof. Graham Taylor, Hartford, Conn., Samuel B. Capen, Boston, Mass., Henry S. Lee, Springfield, Mass., Rodney Dennis, Hartford, Conn., and J. G. W. Cowles, Cleveland, Ohio.

To lead the prayer meeting at 8:30 on Thursday morning, Rev. R. R. Davies.

The Rev. L. S. Rowland, of the Committee on "Educational Work," read the report of that committee and followed it by an address. The report was adopted.

The Rev. Addison P. Foster, D.D., of Boston, read a paper on "Education of the Black Race."

After announcements by the Local Committee the meeting adjourned to 7:30 P.M.

WEDNESDAY EVENING SESSION.

Services began at 7:30 with an anthem by the choir; Rev. Dr. A. E. Dunning, of Boston, in the chair. Prayer was offered by Rev. C. H. Crawford, General Missionary of Louisiana.

Rev. W. E. C. Wright, of Berea, Ky., spoke on "What a Field Superintendent Found."

The Rev. G. W. Reed, of Standing Rock, South Dakota, spoke on "What a Missionary Found Among the Indians."

The Rev. R. B. Johns, of Jackson, Miss., spoke on the "Needs of the Colored People in Mississippi."

Rev. T. J. Austin, of Florence, Ala., spoke on the "Work in and Around Florence."

Mrs. George W. Moore sang "Swing Low, Sweet Chariot."

Principal L. E. Tupper, of the Williamsburg, Ky., Normal School, spoke of the "Work Among the Mountain Whites."

After singing the hymn "We are Watching," a collection was taken for the mountain work.

Rev. Byron Gunner, of Lexington, Ky., spoke on his church work and the importance of an educated ministry.

President De Forest, of Talladega, Ala., spoke of "The Claims of the Colored Man."

The audience was dismissed with benediction by President De Forest.

THURSDAY FORENOON, OCT. 22d.

Rev. R. R. Davies led the devotional meeting.

At 9 A.M. the Rev. Dr. G. F. Magoun called the meeting to order in the absence of the President, and the minutes were read, corrected and approved.

The regular programme was resumed, and the Rev. Dr. H. M. Tenney reported for the Committee on Chinese Work. Report accepted and adopted.

President Taylor took the chair.

Rev. David Beaton, D.D., of Chicago, gave the report of the Committee on Indian Work. Report accepted and adopted.

Secretary Shelton gave an address on Indian Missions, during the course of which he introduced Mr. Albert Mandan, an Indian youth, who is studying in Hudson, Ohio.

Mr. E. B. Monroe recited briefly the history of the Alaska Mission.

Dr. L. C. Warner, in behalf of the Business Committee, introduced the following resolution:

"In view of the probable withdrawal in the near future of government appropriations to the schools maintained by religious societies among the Indians,

"Voted, that a committee of five be appointed to co-operate and advise with the Association in raising funds for this important work, in order that it may be carried on and maintained in the wisest way without abatement, and, if possible, with enlarged efficiency."

After remarks in support of the resolution by Dr. Dunning and Mr. Wood, it was adopted. On motion of Dr. Dunning the following persons were constituted members of the committee: Mr. Joshua W. Davis, of Boston, President Merrill E. Gates, of Amherst, Miss Anna L. Dawes, of Pittsfield, Miss Emily S. Cook, of Washington, D. C., Hon. Austin Abbott, of New York City.

Rev. David Beaton, D.D., spoke briefly, commending the work being done by the present Commissioner of Indian Affairs.

Mr. Elbert B. Monroe was asked to preside in the absence of the President.

Rev. C. H. Daniels presented a report on the work among the Mountain Whites, which he supplemented by remarks.

Rev. Dr. J. E. Roy, District Secretary of the Association, addressed the meeting on "The Mountaineers—A Bond of Union Between the North and South." The report was accepted and adopted.

Mr. J. G. W. Cowles, from the Finance Committee, reported on the financial status of the Association. This report was adopted.

After announcements by the Local Committee, the Association took a recess until 2:30 P.M., closing the session with the hymn, "Hail to the Lord's Anointed," and prayer by Rev. T. E. Monroe.

THURSDAY AFTERNOON, OCT. 22d.—BUSINESS MEETING.

The business meeting was opened at 2:30 P.M. with prayer by Rev. Dr. Leavitt.

The minutes of the forenoon session were read, corrected and approved.

The Nominating Committee presented the following names for the Finance Committee for 1892: S. R. Heywood, Worcester, Mass., Joseph Van Vleck, Montclair, N. J., C. D. Wood, Brooklyn, N. Y., Augustus Gaylord, New York, V. B. Chamberlain, New Britain, Conn. This report was accepted and adopted.

The report of the Nominating Committee, (presented on Wednesday afternoon), on Business Committee for 1892, was also adopted.

The Nominating Committee reported the following list of officers of the Association for the ensuing year, who were elected.

The President then declared the following named gentlemen the officers of the Board for the ensuing year:

President, REV. WM. M. TAYLOR, D.D., LL.D., N. Y.

Vice-Presidents,

REV. A. J. F. BEHRENDS, D.D., N. Y. — REV. ALEX. MCKENZIE, D.D., Mass.
REV. F. A. NOBLE, D.D., Ill. — REV. D. O. MEARS, D.D., Mass.
REV. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries.

REV. M. E. STRIEBY, D.D., Bible House, N. Y.
REV. A. F. BEARD, D.D., Bible House, N. Y.
REV. F. P. WOODBURY, D.D., Bible House, N. Y.

Recording Secretary,

REV. M. E. STRIEBY, D.D., Bible House, N. Y.

Treasurer,

H. W. HUBBARD, Esq., Bible House, N. Y.

Auditors,

PETER MCCARTER, — RICHARD S. BARNES.

Executive Committee,

For Three Years.

JOSEPH H. TWICHELL, WILLIAM H. WARD, J. W. COOPER,
JOHN H. WASHBURN, CHARLES P. PEIRCE.

For Two Years.—C. T. CHRISTENSEN.

Voted that a committee of five be appointed to confer with the officers of the American Board as to times of annual meetings of the two societies.

The following were chosen as such committee: President Wm. M. Taylor, Rev. Dr. Strieby, Rev. Dr. A. P. Foster, Boston, S. R. Heywood, Worcester, Mass., E. B. Monroe, Southport, Conn.

The President spoke some earnest words commendatory of the genuine Christian spirit which characterized the discussion on adopting the report of the Committee of Conference.

The Association chose Mr. Elbert B. Monroe to preside at the remaining session.

The Association voted unanimously to accept the invitation of the Congregational Churches of Hartford, to hold the next annual meeting in that city.

It was voted to accept the invitation of the Faculty of Oberlin College and of the Cleveland Association of Oberlin Alumni to visit Oberlin as an Association, and that this meeting be declared adjourned at the close of the formal services at Oberlin.

The Association voted also to accept the invitation from the Faculty and Trustees of the Adelbert College and College for Women of the Western Reserve University.

The correcting of the roll of delegates and life members was left to the Corresponding Secretaries.

After singing "Blest be the Tie," and prayer by Dr. W. H. Ward, the business session was adjourned.

LADIES' MEETING.

While the business meeting was in session in the chapel, the Woman's Bureau of the American Missionary Association held a meeting in the main audience room of the church.

THURSDAY EVENING.

The Association was called to order at 7:30 by Mr. Elbert B. Monroe. After an anthem by the choir, the Rev. Dr. Schauffler, of Cleveland, led in prayer.

Deacon Samuel Holmes, delegate of the Executive Committee to the International Council held in London, spoke of the estimate placed upon the work of this Association by that body.

The Rev. Dr. Washington Gladden, of Columbus, gave an address on "The Mission of Congregationalism to God's Poor."

The hymn, "While the Souls of Men are Dying" was sung, after which

the Rev. President Charles F. Thwing addressed the Association on "The Enrichment of Character Through Education." Dr. Wm. H. Ward spoke on "The Urgency of the Work of this Association." Secretary Strieby read brief extracts from letters from the following gentlemen who had been asked to be present but were not able: Bishop Phillips Brooks, Boston, Hon. Francis A. Walker, Mass., and Bishop T. M. Dudley, of Kentucky.

Secretary C. W. Hiatt brought to the Association the greeting of Hon. Seymour Straight, a friend and benefactor of the Association, now in feeble health and declining years. He also offered the following resolution, which was adopted by a rising vote:

Out of this delightful scene and fellowship we are about to pass to our several appointed stations in the service, carrying with us an inspiration whose sense is real and whose source is divine. Our season of convention has been conspicuous for blessings choice and multiplied. Our minds and hearts have been stirred and charmed beyond expression. We have rejoiced in the noble testimony of the public assembly and the cordial greetings and graces of the Christian home.

We have congratulated ourselves upon the scope and candor of the deliberations in this meeting, and the disposition to welcome, in all its latitude and longitude, the truth. We believe that in and through these various sessions One has walked whose name is love and whose benediction is peace. For this, with all its lavish entailment of spiritual benefits, we are profoundly grateful to our God.

As an Association we are helplessly in debt to the people of this Forest City for their boundless hospitality. It has filled and overflowed this dwelling and generously flooded the sanctuary itself. Formidable indeed would be the task of only enumerating the items of our obligation.

To the pastor and people of this local church, whose labors and resources have so amply matched their colossal undertaking; to the Young People's Society of Christian Endeavor of this church, and the societies co-operating without respect to denomination, for their bountiful and sumptuous collation of Wednesday; and to the ladies of this church, whose committee of co-operation with the woman's meeting have rendered such practical aid, and whose bounty we have also shared this day; to the choir for its valued services of song; to the President and Faculty of Adelbert College, and the local Alumni Association of Oberlin for their respective and noble recognitions of our workers and our work; to the press for its uniform and liberal courtesy; to the railroads, the hotels, and to all who have dropped the arduous work of parish, or mission, or literary field to bring their offerings to this spiritual and intellectual feast—we would express our thorough and grateful appreciation, invoking upon one and all the blessing of our God.

Minutes of afternoon and evening sessions were read and approved.

All papers, documents and addresses were placed in the hands of the Executive Committee for publication.

After the benediction by Dr. Strieby, the Association adjourned, to meet in Oberlin to-morrow morning.

J. R. NICHOLS,
Recording Secretary.

C. W. CARROLL,
Assistant Recording Secretary.

REPORTS OF COMMITTEES.

REPORT ON CHURCH WORK.

BY REV. WOLCOTT CALKINS, D.D., CHAIRMAN.

The committee on church work submit the following report:

This Association completes this year the third decade of its work in behalf of the Freedmen of the South. Only a few years of the first decade can be included in our survey of its church work. Our first churches were organized in 1867. And yet our educational work from the beginning was preparing the way for these churches. For they were founded upon principles almost as new to the colored race as Christianity itself was to the early Gentiles. We have aimed from the beginning to suppress the tendency to an emotional religiousness destitute of all moral principle. Immoralities too often tolerated among the members and even among the ministers of colored churches which existed before the war, have never blemished the record of our churches. They are among the purest and most consecrated of all the churches of our denomination.

From 1867 to 1871 of the first decade we organized forty-five churches, with 2,596 members, an average of fifty-five to each church. In the second decade from 1871 to 1881, the number of churches had increased to seventy-eight and of members to 5,472, the average mounting to seventy in each church. The effect of an educated ministry of their own race began to be felt by this time. Continuous revivals were enjoyed in the schools and colleges, and the quality of the churches was improving even more rapidly than the members were increasing.

In 1891, at the close of the third decade, we had 138 churches, with 8,258 members, the average shrinking back to sixty. The recent formation of new churches, with very few members in each, accounts for this diminished average.

The following new churches have been added to the roll during the past year: in Georgia, Thomasville and Wheathill; in South Carolina, Greenwood and the Old Circular church of Charleston; in Kentucky, Nelson's and Lexington; in Louisiana, Thibodeaux and Calvary church in New Orleans; in Mississippi, Garden City; in Alabama, Fort Payne; and in Kentucky, Bon Air, Cumberland Gap, and Rugby. One church, reported last year, Clover Bottom, in Kentucky, has been crowded out by the Baptists, and Orangeburg, S. C., has also disappeared. This reduces the additional number of twelve churches to ten, so that the actual increase is from 128 in 1890 to 138 in 1891.

The additions to the roll of church membership number 1,031. But the removals from the roll have been still greater. This is accounted for, not only by death, and by the migration of the colored population, which has been greater than ever before, but also by a stricter revision of the rolls, and the dropping of absent members. This example might well be followed by many of our churches in the East. The result of this wholesome revision is an actual decrease of our church membership, from 8,416 in 1890 to 8,258 in 1891.

Our largest increase by conversion was in 1884, when evangelists were employed to promote revivals. There is no limit to this means of swelling our church membership, if we dared to resort to it. But the danger of unduly exciting religious emotions, as seen in other denominations, has led us to prefer the slower and safer process of Christian education, yet very precious revivals are reported from many portions of the field. The church connected with Fisk University has felt this influence during the whole year. Lincoln Church in Washington reports 130 conversions this year, and over 500 in the past ten years. Wilmington, Raleigh, and Dudley, in North Carolina, have received from 50 to 100 new converts each; and the revival in Thomasville, Ga., has

resulted in the organization of a new and vigorous church. Over 800 conversions are recorded, and 748 have been added to the churches on confession of faith in Christ. This is an increase of 9 per cent. by conversion from the world, while the increase in all the Congregational churches of the United States from this source has been less than 6 per cent.

The churches of Georgia have been happily united during the past year in a new organization entitled, "The General Convention of the Congregational Churches of Georgia." The fifteen churches of this Association are thus in cordial fellowship with many churches formerly known as Congregational Methodist and Protestant Methodist. But the principles of this Association and of the National Council as declared in 1889 are adopted with entire unanimity by the new convention. No distinction is made on account of color, and the ministers and members of every church are recognized as the peers of all others.

We record our grateful appreciation of the generous spirit in which brethren have labored for this result. Our expansive polity has proved adequate to this emergency, and all the Congregational churches of the South are now within ecclesiastical organizations recognized by our National Council and by the recent London International Council, where our colored churches were represented by one of their most devoted ministers.

There has been no change in church work among the Indians during the past year. We report the same nine churches, with a slight increase of members from 438 in 1890 to 496 in 1891. The encouraging feature of the year has been the loyal and, in many instances, the heroic conduct of our church members in the mournful warfare last winter. Not one Christian Indian was found among the hostiles. This test summons us to more vigorous work in sustaining these churches, and in planting new ones.

The Executive Committee have felt it to be their duty to assume some control and supervision over the churches of this Association. Our pastors are not always selected by a process of "candidating" so dear to old-fashioned Congregationalists. In many cases, no doubt, the recommendations of the administration in New York carry a greater weight than the letters which our ministers are incessantly writing to vacant churches around Boston.

Detailed instructions are also given. Questions are asked: What sort of sermons do you preach? Do you read them, or preach without manuscript? How are your prayer meetings and young peoples' meetings conducted? Are you training your Sunday-school teachers? And what are your relations to other denominations?

We may as well admit that this is a little mild Episcopalianism within our Congregationalism. And without going out of our way to ask if a little more of it might not be safely applied to some other churches, we are bound to face the question fairly, whether we are prepared to relieve our Executive Committee and their Secretaries of these delicate duties. It would be an immense relief. Instruct them to commission the best colored ministers they can raise up in our theological schools, to assist the churches these missionaries organize, in building meeting houses, and in sustaining their own pastors, and then to leave these churches absolutely to their own control, and the work of this Association would be wonderfully simplified.

Your committee are not prepared to recommend this radical measure quite yet. Our churches at the South are closely united to our schools and colleges. The schoolhouse serves in many cases for a meeting-house, and the teacher, in still more cases, for pastor. In very few instances can church work be separated from educational work.

An educated ministry and purity in the church membership are first principles with us. And it is the conviction of your committee that both would be imperiled by any relaxing, at this time, of resolute supervision of the church at headquarters.

After all this difficulty will be providentially escaped as soon as the churches attain to self-support. Financial ability is a better measure of intelligence and character among the colored race than anywhere else in this country. The ideal condition of a Congregational church in "good and regular standing" will be attained as soon as it can pay its own bills.

Thus the most urgent question which our review of the year's church work has prompted, is the extent to which our churches at the South ought to be pushed towards self-support. We have tried to get an estimate from our treasurer of the amount of the appropriation for church work. It is absolutely impossible to give exact figures. The salaries of our Field Secretaries are paid both for the supervision of the schools and for missionary church work. Nearly all of our pastors are also teachers. Church buildings are also school-houses. But a rough estimate, separating the gifts from our treasury, for church and school purposes, would be something like this:

For education	$235,183 33
For churches	70,000 00
Total	$305,183 33

This sum of $70,000 corresponds to the $750,000 given by the Home Missionary Society to Northern churches, plus the $150,000 given by the Congregational Union for meeting-houses and parsonages, a total of $900,000. Is $70,000 too much to give to the poorest of our churches among the freedmen?

Yes, it is too much if it is suppressing instead of encouraging self-denying struggles for self-support. Our 138 churches have given for this object during the past year $28,853.75 in addition to missionary contributions of $3,465.08, a total of $32,318.83. This is an average of about $4 for each member of the church, and it is almost exactly equal to the average missionary and benevolent contributions of all the members, rich and poor, of all the Congregational churches of the United States. We submit this simple fact on the question whether we are pauperizing the churches of the South. Our 500,000 members, rich and poor, give away for objects outside of their own churches, $4 each per year, and over 8,000 colored brethren give for their own churches, and for those more needy, $4 each per year!

There is rapid progress toward self-support. The churches in Memphis and Savannah receive no more aid; two churches in Kansas have just been committed to local support and will receive nothing further from our treasury; and four churches in Louisiana, one of which has never received aid, are entirely self-supporting; St. Mark's and Morning Star, of Schreiner, and Abbeville and Deroven.

In view of all the facts, the question is very pertinent, Are they shirking their own duties, those emancipated bondsmen and their children?

No small part of the "dictation and supervision from New York," has been a prompting of greater effort toward self-support. A circular letter was sent out September 15, 1891, to all the churches, pleading the claims of new fields, and urging still more strenuously the honor and welfare the churches would attain by standing independent. They were asked to call a church meeting and take a formal vote on the question of increasing their subscriptions and of assuming self-support as soon as possible. Replies have been received from many of the churches and are continually coming in. We have read some of them with the profoundest sympathy. They abound in such pathetic disclosures as these: "Most of our members are children. The street cars have taken away the earnings they used to get by carrying satchels." "Of our 180 members, 34 are absent, 24 are children, 16 are widows, and 18 are old and assisted by our charities. This leaves only 68, and only five of these are doing a good business. Nevertheless we have voted to increase our former subscription of

$100 to $400 this year." And more than two-thirds of the replies thus far received promise an increase, and many of them express the hope of attaining complete self-support in the near future.

It is the deliberate judgment of the Executive Committee that a sudden withdrawal of all aid would extinguish a few of our churches at once, and send nearly all the rest of them to other denominations less exacting than we are concerning an educated ministry and an intelligent and orderly church life.

But we have discovered a restlessness of the administration under criticism; they are blamed for giving too much. But if their appropriations are diminished, supporters of the society who are interested in the particular fields which suffer, blame them more severely for the withdrawal.

Your committee is convinced, therefore, that this meeting ought to take some action on this matter. A positive recommendation of some kind would arm the Executive Committee with authority. But we cannot specify the churches which may be safely left to self-support. The only thing we can do is to encourage the Executive Committee in this work and to make the voice of the American Missionary Association heard by churches which may need further prompting.

We recommend, therefore, the following resolution:

Resolved, that the Executive Committee be instructed to consider every church which may possibly be left to self-support, as a case by itself. If in their judgment the church would survive without permanent loss of efficiency, they are authorized to cite this action of the Association as their reason for withdrawing aid. And we recommend that they continue their efforts to bring all the churches, as rapidly as possible, to a condition of independence, both for financial support and for control of their own spiritual work.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY REV. L. S. ROWLAND, CHAIRMAN.

The committee to which has been referred the educational department of the annual report, take great pleasure in expressing their gratification at the present prosperous condition of the schools of the Association. The total number under instruction during the year has increased by several hundred, and almost every school is crowded to overflowing, compelling in many cases the sad necessity of sending away great numbers of applicants from lack of room for their accommodation. It is evident that the thirst of the colored people for knowledge, shown so remarkably from the moment of their emancipation, has not diminished, but is constantly increasing. It is a fact full of encouragement, but one also that brings with it new responsibilities, and constitutes the most impressive appeal possible for continued and larger efforts in their behalf.

The committee make special note of the growing ambition for higher education as shown by the increase of students in the college and preparatory departments. While the extension of primary education to the extent of the resources of the Association is a present necessity, and must remain one for many years to come in order to furnish material for the higher departments, your committee are of the opinion that one of the greatest needs of the colored people is coming to be that of competent, educated Christian leaders of their own race, preachers, teachers, and other professional men, a need not likely to be adequately supplied except by the colleges and higher schools sustained by this and other Christian bodies. It may be safely assumed from the history of other races, that no leadership will be permanently accepted by the colored people except such as shall come from their own ranks. In furnishing through its higher institutions such a thoroughly equipped leadership to take the place of its own at the earliest moment, this Association will make one of its best contributions to the welfare of the

colored race. Another encouraging fact in the same direction is the growing interest in the theological department. As an ignorant ministry has been and still is the curse of the colored people, a thoroughly educated ministry is the highest boon we can possibly confer upon them. We are therefore specially gratified at the enlargement in the theological departments at Fisk and Howard Universities, and at Talladega College, and would earnestly commend this part of the work of the Association to the interest and support of the churches.

The religious history of the schools during the year proves that the Association is realizing in good degree its ideal of an education that shall thoroughly combine the Christian element with the intellectual in the training which it gives. An unusual number of the schools report precious revivals during the year, as the result of which many young people have been brought hopefully into the Christian life. In one case a new church has been the result of such a revival, and in other cases churches already existing have been greatly strengthened. The committee most heartily commend the policy of the Association in linking its schools and churches so closely together. In no other way, we believe, can its great aim to furnish to the colored people a thoroughly Christian education be secured.

REPORT ON CHINESE WORK.

BY REV. H. M. TENNEY, D.D., CHAIRMAN.

The progress of the kingdom of God is marked by tidal movements. The income of the tide is often followed by a temporary ebb, which, in its time and turn, is followed by a stronger reflow.

In the work of the Association among the Chinese in America the tide this year is in the ebb. Our schools are less in number by one and their pupils fewer in number by two hundred and fifty-nine than were reported last year. This is due, however, not to lessened interest on the part of the workers, nor to the withdrawal of support on the part of the Association, but to the fact that hostility to the Chinese on the Pacific Coast and our acts of restrictive legislation are bearing their fruit, are checking Chinese immigration; and are turning back to their own land many of those who have come hither. We have built our Chinese wall at the westward, while we have left our ports open to the east for the entrance of hardly less objectionable people from Central and Southern Europe. But it is not to be presumed that this condition of things can be permanent. The United States is too thoroughly impregnated with the Christian principles of liberty and equal rights and human brotherhood long to discriminate against races. And China is too mighty and too populous, its undeveloped possibilities are too great, long to permit it. Mighty movements are now preparing the way for closer relations between these nations than we have ever yet known, and in the fulness of time commercial or governmental exigencies will break down the barriers and remove them. We are not to assume, therefore, that the decrease of the Chinese population in the United States, and the temporary ebb in the pressure of work for this people on the part of the Association, forebodes the ultimate removal of this one of the despised races from our soil and the lifting of the burden of missionary responsibility on its behalf from the churches. On the other hand, a reverent interpretation of Providence forces the conviction that God would have us seize upon the present peaceful and quiet days in Chinese affairs and use them in preparation for the larger work which the future undoubtedly holds in store. There are in the United States at the present time not far from 125,000 Chinese. Relatively the number is insignificant. For a few years to come it is not likely to be increased or decreased largely. But behind this handful of Chinese now in America there are the four hundred millions of the Chinese empire.

When it lay in the purpose of God to give to America a pure religion and a Christian civilization he brought to our eastern shores the humble Pilgrim and Puritan colonists, and having put the open Bible in their hands, he isolated them there for a century and gave them time to work gospel principles into their characters and institutions that thus they might be fitted to leaven the coming millions and the national life as they have done.

And now, in anticipation of the breaking of the barriers which have immured China in its heathenism and kept it from the sisterhood of nations, and in preparation for the evangelization of that mighty people, may we not believe that God is causing an elect few to be isolated among us from their heathenism for a time, and scattered throughout our Christian communities and under the shadow of our churches, that they through our influence may receive the truth and be themselves prepared to become the ministers of Christ and a Christian civilization to their own people? The plan of God seems too manifest to be doubted. And it is an honor bestowed of God that American Congregationalists, through this Association, are permitted to be workers together with him in the development of this purpose.

Your committee urge, therefore, that this department of the work of the Association, its smallest and seemingly least in point of importance, be not, at this stage of it, underestimated and neglected. We urge that the schools and the workers upon the Pacific Coast be sustained and encouraged to press their work with every favoring opportunity. And we urge this not only in view of its probable bearing upon an exigent future, but in view of the present value of the work, and the character of the converts among the Chinese. We have been deeply touched by testimonies which have come to us on this point. A recent visitor to the missions on the Pacific Coast, a brother known to all present, and honored, writes: "The Chinese work looms up to me wonderfully. I do not believe there can be any missionary in China doing so much for China as Mr. Pond is here. I am gratified beyond measure in what I see. What would you say to a Chinese prayer-meeting of a hundred men singing Moody and Sankey hymns in English and Chinese, and praying together in both languages, devout, earnest, and consistent?"

And the sacrifices which the Chinese Christians of the Pacific Coast are making for the preaching of the gospel in their own land is an assurance that we may look with confidence to them as laborers and leaders in the evangelization of China. They have their Chinese Foreign Missionary Society, and they support it, we are assured, by larger gifts *per capita* than are being contributed by any other Christians of the same means in the United States. Let the Chinese of this country be turned from their heathenism to Christ, and they will furnish the most powerful reinforcement possible for the missionary laborers by whom China is evangelized.

But we urge the prosecution of this work as a testimony as well as a ministry.

We urge it as a testimony against the miserable caste spirit which taints and pollutes our American civilization, and from which the Chinese, in common with the Negro and the Indian, have suffered so severely. Until this evil spirit is cast out the Christianization of America can not be regarded as complete. To-day it is our disgrace. It degrades us in the eyes of even the heathen. It robs us of power, and it provokes antagonism and retaliation. It needs to be made apparent that there is an American heathenism as well as an American Christianity, and the line of demarkation needs to be distinctly drawn. The races which are especially cursed by the American caste spirit are the races especially championed by this Association, and we cannot afford to surrender work with any one of them until, by our testimony against this spirit, we make it plain to the world that American Christianity repudiates it, and that it is American heathenism which indulges it. By the prosecution of this work among the Chinese, therefore, we may hope, with the blessing of God, both to save those for whom we labor here and across the Pacific, and also to save ourselves.

REPORT ON INDIAN WORK.

BY REV. DAVID BEATON, D.D., CHAIRMAN.

The outstanding features of this work during the past year are the results of the late "war" with the Dakotas, the appeals for new work among the Apaches, the Navajoes and the Crows, and the increasing value of the educational work especially at Santee and Oahe. A romantic interest attaches to the work just opened in Alaska, and it shows besides, that the heroic age of missions has not passed away. Were the full details of this Alaskan mission told the churches, it would furnish a deeply interesting and inspiring record.

The popular interest has centered during the past year in the late "unpleasantness" between the Government and the Sioux. It is difficult to write with patience concerning the disasters that have resulted to the vast field of outstation work from government mismanagement and injustice, ending in a contest that left desolation, distrust and death behind it. If this last had taught the Indians a lesson either of fear or confidence, if it had resulted in a new, strong policy either of conciliation or severity, we would not feel so cast down as to government blunders in the future. But the survivors of Wounded Knee talk and act as if they were victors; and seem to have good reason for doing so; and apparently those forces that brought about the late conflict are being left to work another explosion when the fulness of the time comes. The effects of the land agitation and the "war," on the outstation work, centering in Oahe and reaching out over Cheyenne, Rosebud and Standing Rock Agencies and outstations, have been very disastrous; unsettling the Indian's confidence in his efforts towards civilization, and scattering congregations already formed. The situation has been redeemed from utter disaster by the heroism, humanity and talk of your watchful Superintendent, Rev. T. L. Riggs. The picture of the plundered homes, deep distrust in the hearts of the people and the unburied dead, might be entitled "After the War;" and it would show a faithful missionary and his little party, their hearts full of sorrow for the ruin of their hopes and the loss of their labors, taking their lives in their hands, and going out to bury the Indian dead that had lain on the ground for seventeen days after the battle. That action deeply touched the Indian heart, for no service will more strongly and permanently move him than respect for his dead. The effects of this heroic and sympathetic action are already felt far and wide, and a great awakening of interest has been manifested towards this special form of missionary work; and the way is open for the establishment of several large churches on the Standing Rock Agency. Shall these facts find an answering resolve on our part to secure to the Indians and to the kingdom what true fidelity, fortitude and patience of your workers has snatched from disaster? The present moment is favorable to a large increase of outstation work among all those tribes who, partly for their own errors, and partly for the white man's lust for land, and official blunders, have suffered so much. In this connection, also, we enforce the appeal for a new mission among the three thousand Crows, a field which, from all the evidence we can gather, is as full of promise as it is empty of the word of life. It is most encouraging to notice amid all these troubles that many professions of faith have been made, and several new members have been added to the churches. The statistics of this year, compared with those of the past year, show in all an addition of fifty-eight church members and seven hundred and four Sunday-school scholars; while on strictly educational lines we find an addition of forty-six to the grammar grade, three hundred and thirty-three to the primary grade and a total increase of pupils of three hundred and sixty.

This leads us to the educational work, which has its head in the Santee Normal and Industrial School, and which is beyond all others the most hopeful department of Indian labor. Time will permit me to notice only that of Santee, which has just come

of age and holds an honored rank in the commonwealth of education and letters. Preeminently it is a Bible training school, but eminently it is an educational and industrial force, of the greatest value in the whole system of Indian missions. I shall never forget what I saw in that school, at once a center of Dakota scholarship and literary interest, a source of evangelistic zeal, a hive of industry and a sweet and gracious home. Could our people see with their own eyes those Indian youths sitting at table, studying in class, and in many cases effectively teaching others, profound interest would be awakened and ampler means would flow into the treasury for the enlargement of such work.

A survey of the Indian situation shows that considerable changes are likely soon to take place in the system of education. It is plain that both the government authorities and the old, tried friends of the red men are becoming convinced of the antiquated and unamerican character of the present contract system of schools. The time has evidently come when the government must take effective steps to give every Indian child an education that will fit him for the full duties of American citizenship. That we can longer tolerate a band of aliens and savages near the nation's heart is repugnant both to our Christian love and our civic pride. The government must take hold of this educa'ion question in a way that will in some degree wipe off the stain which a century of dishonor has left upon our dealings with the Indian. A rational compulsory system of education, with all the dignity and means of the nation behind it, must be given to the Indian. For this inevitable change the societies directly interested in the Christian life of the Indian must be prepared, and perhaps they can render valuable help in its initiation; and, surely we, whose proud boast it is to have laid the foundation of the educational system, which is the glory of this land, will hail the change and adapt our work to it. Under a partial measure of civil service reform in the Indian Bureau decided improvement is taking place in the administration of Indian affairs; and we are led by this to hope that the day has at length dawned when the government will no longer consider the slaughter of animals in the presence of men, women and children on the reservation, part of its system of Indian education. Surely the abominations of the shambles amid accompaniments that strongly remind the half-wild native of former scenes of blood and cruelty is not an absolutely indispensable part of an agent's duty in the distribution of rations.

The continued use of the native languages of the Indians is another question of great importance as well as of much greater difficulty, both in its bearings on national education and the strictly Christian education and evangelistic work of our societies. The Indian must be educated and become an American citizen; live right in the heart of this English-speaking nation. His language problem is, therefore, not the same as in the education and conversion of a foreign tribe. In the opinion of many observers of Indian life and character the continued use of his native tongue is an almost insuperable barrier to speedy and effective citizenship and evangelization. Language is a much deeper fact than race; and although the native languages are enriched with the literary and religious concepts of the teacher and missionary, yet it is still the tongue of the old heathenism. But the language of the Indian's fellow citizens is the language of his new civic duties, his new industrial ideas, and his new religious knowledge and emotions. To give the Indian a national compulsory system of education, and with it the language of Milton, Shakespeare and his English Bible as his intellectual and spiritual inheritance forever, would be one of the grandest works of the age. Nor must this full measure of wisdom and justice be allowed in any way to interfere with the use of the native tongue in the present work of our schools and missions; it will rather demand a class of workers fully conversant with the language of the people to work out the problem and handle the difficult subject in its transition state. But we cannot much longer deal with the Indian partly on the assumption that he is a ward of the

nation, and partly that he is free to do anything he pleases, partly that he is civilized and partly that he is savage, with a drop of English teaching here and a flood of Dakota there, with a few months of school discipline now, and then years of wild, untutored tepee life. This course has long led to disaster, and to-day he is neither a citizen nor a Christian to the extent that our prayers and labors might have made him if a more rigorous and comprehensive policy touching his whole life had been adopted, both by our religious societies and the government. If the Indian is to have an education by a compulsory national system, industrial training to fit him to earn his living, law and justice to protect him in his property and life, and full American citizenship, he must discard his native tongue and speak the language of the American people. Then the night of his oppression will pass away and the morning light of Christian manhood will dawn upon this whole people.

REPORT ON MOUNTAIN WORK.

BY REV. C. H. DANIELS, CHAIRMAN.

Your committee would heartily endorse the work among the Mountain Whites as conducted by this Association the past year. We beg to note certain factors indicated by the annual report. The work is slightly begun, though effectively, in North Carolina and Alabama, and is more fully advanced in Tennessee and Kentucky, while important fields await a beginning in Western Virginia, West Virginia, South Carolina, and other States. Valuable results are reported in connection with the seventeen schools and thirty-two churches, under the care of forty-six teachers and twenty-seven ministers and evangelists. In the schools are some 1,700 pupils, and in the churches nearly 700 members. When we consider the means used and the repression compelled, a great work has been achieved. This work, so eminently Christian, ought never to be called to report,—"If the means were at hand we could establish a number of successful schools back among these mountains, and furnish their local primary schools with teachers who would bring in a new era of educational progress," because it means that for lack of funds a great opportunity has been lost for another year. Another expression, forced by bitter necessity into the report, commands our sympathy and regret—"We have dispensed in the interests of economy," when it is not economy, only under the compulsion of no funds. There is an economy which is wasteful, and this is the kind, for it declines hopeful work, dismisses missionaries and discontinues evangelistic efforts. It has been a pitiable necessity. The more, then, do we commend the policy of the Association in strengthening the work at the best points and adjusting it to greatest needs, rather than sacrificing strength by enlarging the work beyond the means to make it thorough. The best is the cheapest in the long run. We note that the work is preceded by the pioneer evangelist who searches out the country; that the schools are "completely and rapidly filled," and that school accommodations have been increased to meet urgent demands in several places. We bring to mind the gross ignorance of these people only to observe the wisdom of the normal schools and academies, which now, as in the past, are greatest powers for promoting primary education. The pressing need of the people is common education. These institutions grapple with this one problem, the training of teachers for the masses. We advise the steady holding to this true line of missionary economy by which increasing numbers may be sent forth equipped to help their own, and thus the Association become the helping hand in this uplifting work. It is suggestive—"Twenty-seven pupils of Pleasant Hill Academy are teaching twenty-seven schools in the mountains, with over two thousand scholars." Colleges may be, but are not now, the need in this important field. The work of the evangelists and churches has been carried on faithfully, though under repression of no

funds—a word that ought not to be found in the vocabulary of wealthy and Christian America. We remind the churches that the opportunity will be exigent until we take our place beside our brethren who are the foreguard of this interesting and urgent and Christian work. We urge upon the Association that all means be used that can wisely add to the efficiency and increase of this department of work among the needy mountaineers of our middle country, until they shall be a people whose hope is in God. In saying this it is with the full conviction that our churches now established be firmly held to our Congregational policy, and that, so far as funds will allow, well-trained men of Congregational sympathies be placed as leaders at important centers in answer to the calls from the present workers.

REPORT OF THE FINANCE COMMITTEE.

BY MR. J. G. W. COWLES, CHAIRMAN.

The committee appointed at the last Annual Meeting to examine and report upon the condition and conduct of the financial affairs of the Association has made a careful examination of the same, and is pleased to express and record its entire satisfaction with the administration of this great trust.

The committee met in the treasurer's office in New York, four of the five members being there present, in order that they might not merely review the accounts and reports for the year as transcribed for publication, but inspect and review the original entries and records as made in the daily course of business. We find the system of bookkeeping simple and complete. Any ordinary business man, though not expert in accounts, can readily trace any item of receipts from its source to its disbursement according to the intention of the donor. All moneys received are credited daily in the cash book to the sources whence they come, and entered as given for the school, college, church, or other beneficiary designated, or to the general fund if no specific use is named. These items are then distributed in journal entries under the proper titles, and finally carried to ledgers, where the condition of each fund constantly appears. The treasurer takes a trial balance every month, and brings before the Executive Committee at each monthly meeting a full statement of the receipts and disbursements of the month preceding, which has been duly audited by the Finance Committee before being so presented. All accounts are audited quarterly, as also the treasurer's annual statement, by two experienced accountants elected at the Annual Meeting. The faithful and exact attendance of these Auditors upon their laborious duties, as appears of record, deserves acknowledgment and commendation. All cash received from whatever source is deposited in bank, and all money is paid out by checks, requiring two signatures. The securities representing the invested funds of the Association are kept in a safety deposit vault, which can be entered for the collection of dividends, interest, or any other purpose only by the treasurer and another officer of the Association with him having a second key.

The income from the Daniel Hand Fund is held by itself, and that from other investments, as well as moneys received for specific uses, such as the purchase of land, the erection of buildings, etc., are kept in separate accounts.

We find that the Association holds fixed property in lands, buildings, and equipments used and occupied by its schools and churches at strategic points in various parts of its field, indispensable to its efficiency. It has invested funds for African missions of $108,723.92, and for colleges and schools of $122,151.86, the income only, amounting to $10,729.90 last year, being applicable for current use. Here is a beginning, though small, yet suggestive and hopeful, looking toward the endowment and ultimate independence of these educational institutions.

The Daniel Hand Fund, amounting to $1,000,894.25, is safely invested in the orig-

enthusiasm for learning on the part of the Freedmen, good progress in studies, and an increasing willingness to aid in sustaining the expenses. The churches nearly all report revivals of religion, and purity of life which will compare favorably with Northern churches. But there is another view and another feeling when we look at the vast tracts of country where no missionary labor has been attempted. For various reasons less has been done in this Department than in the Eastern, principally because of the remoteness of portions of the field.

No one should imagine for a moment that any considerable portions of the country have been reached. The Secretary has traveled over hundreds of miles in Texas and Louisiana where nothing has been attempted: and only last winter, passed through the entire tier of the river counties of Arkansas, and found but one mission station. Thousands of Freedmen were seen flocking down to the river, who had not yet had the privilege of learning to read even, not to say of hearing the Gospel of our Saviour intelligently preached.

The report of operations is given more fully under the classification of *Churches, Chartered Institutions*, and *Common-schools with Sabbath-schools connected.* A table of the church statistics is given elsewhere.

CHURCHES.

Two new churches have been formed during the year—one in New-Orleans and one at Goliad, Texas. Some interesting facts in connection with the organization of these churches will be given under a separate heading for each.

A State Conference for Texas was organized by our churches December 4th, 1871, at Corpus Christi, which marks a new era of spiritual prosperity as well as a unity of effort and plan for church work in Texas.

Corpus Christi.

A revival followed the meeting of the Conference with the Corpus Christi church. Indeed, under the ministry of Rev. A. Rowe there has scarcely been a time when there were not some inquiring the way of life. Some Mexicans, as well as Freedmen, have attended his meetings. A dedication of a new house occurred December 3d, 1872. It cost about thirty-seven hundred dollars, and is a tasteful building—the best church edifice in town. There was a debt of some seventeen hundred dollars, of which five hundred dollars were temporarily loaned, without interest, by a devout colored woman of the church, and one hundred dollars by a colored man. To relieve the church, this Association has since contributed three hundred

dollars from its general fund, and has transmitted two hundred and fifty dollars which were specially donated for this object, leaving upward of eleven hundred dollars of debt, which we trust will be liquidated by special donations. At the time of the dedication, Mr. Rowe was formally installed, and our missionary at Victoria, David Peebles, was ordained to the ministry.

Brownsville Churches.

The colored church at Brownsville, which has been under the care of Rev. Jeremiah Porter, has become nearly extinct, owing to the removal of its members to other places. Mrs. Porter and Miss Nellie Waterman have represented the Association in missionary labor for the Freedmen in Sunday-school and among the families.

The white Congregational church, of which Mr. Porter had charge also for some time, is now seeking a pastor, Mr. Porter having gone as United States chaplain to Fort Brown, where are stationed a body of colored troops.

Should the right man for a pastor come forward, under Providence, one good church could be profitably sustained at Brownsville. It is particularly important as being the threshold for entering upon the evangelization of Mexico.

African Congregational Church, Paris, Texas.

Since the organization of the Texas Conference, our missionary, William J. Evans, who went out from Chicago Theological Seminary to Arkansas, and thence to Paris, Lamar County, Texas, and has been laboring in connection with "The African Congregational church" of that place, has on their behalf signified their desire for fellowship. This church has hitherto been independent. It consists of some three hundred members, mostly colored. A prosperous Sunday-school, started and superintended by Mr. Evans, numbers one-hundred and forty. The church shares with three other denominations the ownership of a house of worship which has been partly finished during the past year. The title to the site is with the African Congregational church.

Mr. Evans reports show this to be a promising field for missionary effort.

He says, "Since the cold winter has passed, the large church building has been crowded every Sunday, and many, on the profession of their faith in Christ, have been added to the church." He writes further of this church,

"It was organized soon after the war. The colored people then were not allowed any thing like equal privileges in the different white churches to which they belonged. In short, they were imposed upon by the white ministers, not being allowed to have or

inal securities turned over by the donor, which yielded an income last year of $53,-533.80. This, according to the terms of the gift, can be used only in the educational work of the Association, and is especially designed for fitting colored pupils to become teachers and leaders among their people.

It is of inestimable value in enabling worthy pupils in school and college to complete their course of education.

In analyzing the income of the Association from other sources during the past year we observe that the churches have given $6,615.62 more, and individuals $7,016.31 less; the women's societies $1,365.87 more, and Sunday-schools $1,205.84 less than in the year before, leaving the total from these sources just $240.16 less than in that year. But the total receipts for current expenses were $20,846.44 more than the year before, the total receipts available for current uses being $482,419.21, which represents almost exactly the increase in legacies, which were $158,664.97 last year, against $137,-789.18 the preceding year, a difference of $20,925.79 in favor of last year.

It will readily appear that legacies, the gifts of the dead, are an uncertain reliance. Indeed, during the past five years they have fluctuated from $52,266.73 in 1886-7 to $158,664.97 in 1890-1; an extreme difference of $106,000. The gifts from churches, Sunday-schools, missionary societies, and individuals during the same period show but slight variation, the average for five years being $190,750.15. It is gratifying to observe, however, that the receipts for tuition have increased in this period from $28,-964.81 in 1886-7 to $44,988.27 in 1890-1, an increase of $16,000, or 55 per cent., showing a marked movement in the direction of self-help; but we must not fail to bear in mind that self-support can never be reached in the colleges of the South, as it is not in those of the North, though it may and will be in their churches. Upon this point we notice in the general review of the work that these churches contributed towards their own support during the year just closed $28,853.75, besides giving $3,-465.08 to missions. From the survey of these facts and figures it appears that the Association, considered financially, is in a most safe, solid, and prosperous condition, and that the year under review has marked an advance over those preceding in the increase in its properties as well as in its current income, and especially in the indications of increasing strength and self-reliance in its schools and churches. The great solvent of all difficulties, lubricating whatever causes friction, is money, plenty of money. Though charity be "the greatest thing in the world," the needed money is the oil of gladness to the heart of the self-denying missionary, and of the anxious secretary alike. Let the churches make abundant this supply and the record of the year to come will occasion increased good will toward men and more thanksgiving unto God.

REPORT OF THE COMMITTEE OF CONFERENCE APPOINTED AT THE ANNUAL MEETING HELD IN NORTHAMPTON, OCTOBER, 1890.

The object of the appointment of this committee is stated thus:

"In view of the enlarged work of the Association and of the increasing diversity of its labors for the Negro, the Indian, the Mountain White people and the Chinese, it is asked by the officers that a committee of conference, representing the churches, and consisting of seven members, be appointed to visit the office of the Association for conference with the executive officers concerning the increasing needs of the Association, the adaptation of its present methods to the enlarged conditions of its work, and for such suggestions as may appear desirable."

In accordance with this vote, your committee, with the exception of one of its members detained by imperative business engagements, have twice assembled at the

office of the Association in New York, and have had full and free conference with the officers and members of the executive committee. They have also sought by correspondence and inquiry to inform themselves of the true condition of affairs, and thus to be prepared to offer suggestions, in accordance with the desire expressed in the vote.

We are happy to be able to say that the report which we present is unanimous, and is in substance and so far as possible in form and expression, the utterance of the entire committee. Every facility has been afforded us by the officers to inspect their books and learn their methods of business, and to make such inquiries as we deemed important.

In the history of the past, and in the present condition of the Association, we find cause for gratitude to God and especially that under his guidance the interests of the great enterprise have been committed to faithful men, who have done their work with heartfelt desire to administer in the best way the solemn trust committed to their charge.

It gives us great pleasure to express our confidence in the present officers, not only as men of marked ability, but as those to whom the welfare of the Association has been personally dear and who have labored for it with unremitting toil. At times, moreover, the force has been insufficient for the amount of work demanded.

That there has never been a failure of judgment in special cases or misunderstanding arising from the embarrassment of a heavy correspondence, would be too much to expect.

Taking for granted the increasing needs of the Association, of which we shall speak more fully by and by, the main question before us is given in the words of the vote upon which we were appointed, viz: "The adaptation of its present methods to the enlarged conditions of its work."

Your committee would rather have omitted the word "present," as in their view enlarged conditions require new methods. An extensive business must be carried on in a somewhat different way from a very limited one. There must be more generalship in the management of an army than in the command of a brigade. The control of a great Association like this should be conducted upon large and comprehensive principles, and with the idea of educating all the teachers and missionaries in its employ to a high degree of responsibility and trustworthiness. It has been said by some that the cause was suffering from excessive management, that subordinate workers have been held too much in leading-strings, and that the officers have interpreted their obligations as requiring them to exercise too minute a supervision over details which would be better left to others.

In regard to this we have made careful inquiry and we believe that a greater degree of independence might be granted to many of the departments. The heads of colleges and schools might be required to assume the responsibility of some things which hitherto have burdened the central office. We wish to relieve the labors of the secretaries, and we think it might be done by general appropriations which would intrust to others the decision of many minor and subordinate things with which they are now perplexed. Of course those who are intrusted with these appropriations should be required to render a strict account of their expenditures, and to keep closely within the limits assigned. They should not be allowed to involve the Association in debt, or to draw upon its funds for anything more than the grant made to them. But it does not seem necessary that they should be hampered in their work by having no discretion granted them in exigencies that are constantly recurring.

Moreover, the colleges and principal schools ought to have in view the hope of complete independence. We believe that thus far they have been in great degree subjected to central control. This has doubtless appeared necessary to the officers, and a

part of their solemn obligation. But the enlarged conditions to which they refer require enlarged methods. If these institutions are to grow and prosper, they must become self-governing as well as self-supporting. The object of this Association is not to perpetuate itself, nor to hold the largest amount of property in its own control, but to prepare the way by which those who now need guidance and direction for every footstep shall be able to walk alone. The day is certainly coming when colleges and schools at the South must be left to themselves and their own special guardians. While it cannot be said that there is now an exact parallelism between these colleges and our home missionary institutions at the West, yet we hope at some time there may be, and that time will never come without preparation. Self-government can never be learned without a chance to exercise it.

If the work of the Association increases, as it must, no central force, however numerous, can keep the run of all the minute affairs of the institutions that have grown up under its fostering care. There must be a movement, cautious, but yet manifest, towards independence. A prudent oversight does not necessarily imply an examination into every particular detail. In fact such an examination, especially if it involves delay in carrying on the work, while the question of particular expenditures and of the smallest items is transmitted to headquarters and there examined, and the answer returned to the distant field, may seriously embarrass the missionaries and superintendents in their work, and result in wounding their feelings, and taking the very heart out of their enterprise. That there should be as prompt a rendering of business accounts as may be consistent with the best work is certainly true, but it is difficult to answer every minute question at once, and the employés of the society should be men who can be trusted, although they ought to be made to understand the need of accuracy and promptness, and the fact that the churches expect a judicious use of the means committed to them.

In our late war many were the complaints of the officers in the field that they had to wait and sometimes lose the best opportunities by the claim that all decisions must be made at Washington.

A tendency to such centralization as shall impede rather than promote enterprise is much to be deplored. And while we do not say that the complaint which is made of such a tendency is wholly sustained, yet it is well that the complaint should be heard, since a tendency may be expected to increase, and the evils of it will be greater in proportion as the work of the Association accumulates. We are to inquire carefully into the direction the management is taking, and if it be toward too great an assumption of power, it is well to be warned that the churches will not be satisfied. Let it be said plainly then that some complaints of this sort have been found to be just; while some perhaps have come from those who have had a personal grievance that led to a prejudiced view and others from laborers in the field whose zeal may have outrun their discretion. But zeal and discretion are rarely mixed in due proportions. It would be a pity if all the zeal were in the missionaries and all the discretion in the management. The danger is that the discretion of the officers will sometimes be exaggerated by the zeal of those at the front, and hence may arise a want of sympathy between two, which may be very injurious to the common cause. But there is need of caution on both sides. A subtle feeling of estrangement is worse than open hostility, and may grow up before either party is aware of it unless the danger is fairly seen.

The truth is there is a great difference between the work of the secretaries and that of preachers and teachers at the front. To each one his own task seems hardest, or as the old proverb says: "Everybody knows where the shoe pinches." There is no faithful worker who does not sometimes, like Elijah, become discouraged, and if he does not wish that he might die, at least he wishes that he could change work with somebody else.

Nothing can absolutely prevent some difference of opinion between those who have the ultimate decision of expenditures and those who are in the field. Your committee would recommend on the whole a more comprehensive treatment of the institutions under their care. It would be well if the trustees were made more independent. At the same time those in the field must remember that the management cannot run the Association in debt and that appeals equally urgent are made from many different quarters.

The difficulties are great and must require patience and forbearance on both sides, but we believe on the whole that there should be a stronger encouragement toward self-government as well as toward self-support.

The great cost of the administration, rendered necessary in part by the complicated nature of the work and the great variety of details brought to their notice, is another reason calling for a new method as soon as it may be introduced. If these institutions, colleges and schools could be set upon their own feet, and become like Hampton, an inspiration and a joy—or since that is too much to be expected at once, if they could be advanced gradually towards independence, and a spirit of emulation awakened in them to learn the art of self-government, the work of the central office might be greatly relieved. We know that the attainment is a difficult one and the obstacles many, but let it be seen that we are moving towards this goal. As that time approaches the labors of the administration may be lessened, or may be directed towards new fields, and the work of teaching and evangelization extended until there shall not be a county in the South, nor a cabin among the Negroes or the mountain whites, that shall not be within the reach of Christian influences. While the arduous and faithful labors of the secretaries deserve our gratitude, we are looking for a time when they may be more productive. We desire to see such improvements as may enable them to delegate a large part of their work to those who are on the field, and hold them responsible and educate them to be worthy of the trust.

We look for the time when all our institutions at the South shall reach the stature of manhood, and though the development must be slow, we long to see the evidence of growth. The Association cannot maintain its hold upon the affections of the churches, and the confidence of her patrons, unless there is a vigorous forward movement that looks not merely to enlargement, but to a completion of the work in final victory.

Your committee has been confronted with the question: Why has not the Association founded a greater number of Congregational churches at the South? This is no new question, but was ably treated in the last annual report of the executive committee, from which we quote: "We are called not only to multiply Congregational churches in the South, but also to see to it that they do more than wear our name. They should understand and honor our principles. * * * We could plant churches much more rapidly and make them receptacles for missionary funds if we would yield to the temptation to plant them for the name of it. * * * Our schools are doing much work that is usually done in churches."

Your committee acknowledge all this, and feel the force of it, nevertheless we heartily believe in the value of church work as an educating force among the freedmen. This work has not been carried on as vigorously as it might have been, and the results are discouraging. It is high time to press forward in the hope of developing self-sustaining churches. There may be risk, but there can be no gain without it.

We do not underestimate the difficulties, but on that very account the preparation should be entered upon, in such a degree and manner as may be ever looking towards an education in responsibility. While confidence is a plant of slow growth, it must be extended in some degree to men, if we ever expect them to be trustworthy.

It is true that the history of churches in other denominations is not encouraging. Their standard is very low, both in morals and in knowledge of the Bible. Congrega-

tionalism presupposes a good deal of intelligence. Even where an educated minister could be obtained, either white or colored, it would have been premature in most cases to leave the churches to the independent direction of their affairs. There are serious difficulties to overcome which require time, and a long and gradual training, before we can hope for much progress in this direction. Besides, the system of Congregationalism has been practically unknown at the South, and the effort to reform and educate the colored race cannot be made in a strictly denominational way. What is done here may not meet the desires of ardent lovers of the church of the Pilgrims. A good deal of time must elapse, and education and practical industry and thrift greatly increase, before independent churches can be numerous among the colored race.

Nevertheless, and for that very reason, efforts must be made looking in that direction. There must be a seed time before the harvest, and we cannot help thinking that too little effort has been made to plant our New England polity, with its freedom-loving and educating power, in the Southern States. It is needed for all classes. It will awaken a new self-respect and desire for improvement. Yet the number of churches founded by this Association is hardly adequate to the amount of money expended and the labor bestowed. It may be that we expect too much, but even that is always better than to expect too little.

In connection with this, your committee would call attention to the signs of improvement manifest in the colored race in recent years. An able writer in the *Atlantic Monthly* of June last has set the facts of the case in clear light. Were there time it would be pleasant to enumerate them. The writer entitles his article, "What the Southern Negro is doing for himself." He is building better homes. The old one-room cabin does not satisfy him. He is buying land. In Marion County, Georgia, 50 per cent. of the people own homes. He is laying up money. Fortunes of $10,000 are not very uncommon, and there are instances of $50,000 or even $100,000 owned by one man.

While the Southern States are doing vastly more than formerly for education, and in some instances are increasing the ratio of their school population more rapidly than at the North, there is also a great willingness on the part of the colored people to pay for their higher training. At Atlanta the tuition paid by colored students equals thirty-four per cent. of the expenses of the institution, a proportion which is the same as that at Harvard University. Parents are denying themselves for children's education. They are learning economy for higher objects. At Athens, Ga., a colored man testified that a man could "live mighty good on thirty-five cents a week."

Meanwhile they are aspiring to a higher condition in every way. They are developing mechanical ingenuity and inventive power beyond all expectation. Take this single fact. The Patent Office at Washington presents the record of no less than 5,000 colored patentees, of every sort of invention from a gridiron to an automatic switch for railroads.

Why do we mention these facts and linger on them? Because in the first place, they are a great credit to the American Missionary Association, which was first in the field, and whose influence, directly or indirectly, has been powerful in promoting these results. When men ask what has the Association accomplished, it is not enough to point to its schools and colleges and churches—we must look over the whole South. In every county and every hamlet its elevating power has been felt.

But, secondly, these facts convince us that the time has come to launch out upon a broader scale, to plant more churches, and give them greater independence. Both schools and churches must be entrusted, in a larger degree, to the colored people themselves. Of course there are difficulties. It is easier to see the need than to define the limits. But in our view the time has certainly come when a stronger movement should be made towards planting churches and providing them with educated minis-

ters, and giving both pastors and people opportunity to try their own self-governing power. We will not allow that Congregationalism is wholly unsuited to the South nor that the Negroes are incapable of being trained in its privileges. We must take some risk in order to train them. We must trust something to the dark, unpromising soil before we can see a harvest to the honor of God and the benefit of the nation. We are in danger of making the same mistake at the South that was made forty years ago at the West, in letting other denominations do the work which should be done and can be better done by ourselves.

The disposition to inquire into our forms of government and worship should be encouraged, and we think the time has fully come when a larger effort should be made to plant churches and to entrust them, in some degree, with the management of their own affairs. Self-government in the church will lead to self-government in the state. Wisely or unwisely, the colored people have been entrusted with the ballot in state and national elections. They ought to be trained, therefore, to responsibility in their churches. Efforts of this kind may have at first only a partial success, but any degree of success is better than none, and there never can be a full success but by preparatory stages. When greater responsibility is put upon them, if it be only by light weights at the first, and gradually increasing, they will grow to a greater strength. By this means the work in the central office will be lightened, and power reserved for still broader plans. In short, the work of this Association looks towards an ultimate end, namely, to raise up a generation that shall do for themselves what full grown men ought to do in all departments of knowledge and Christian work. The world moves fast in these days and progress is demanded, that may at least make clear the hope of complete victory in a regenerated nation, and in lifting all the degraded races among us to a high Christian level, where they can both govern and care for themselves.

Regarding the rights of missionary workers it certainly should be agreed that all have equal rights of appeal to the executive committee, in all matters pertaining to their own interests or to the interests of the Association. We cannot emphasize too strongly the esteem in which our missionaries and teachers are to be held. Their work is one of great self-denial. Their position has, in almost all cases, been painful and humiliating, and often perilous. We cannot help regarding a teacher among any of the classes towards whom the Association directs its efforts, whether Negroes, or Indians, or Chinamen, or mountain whites, as exposed to far greater trials than missionaries to foreign lands. They must necessarily share, to a considerable extent, the life of those to whom they minister. They must not only give up social privileges, but often endure marked scorn.

Those who submit themselves to such trials are not always regarded as highly as they deserve to be. Paul speaks of himself and his fellow laborers as being made "the filth of the world and the offscouring of all things," and it is evident from such expressions that his sensitive spirit felt the scorn of men. But it is sometimes imagined that those who bear these trials without complaining are less sensitive than others, and their very hardships are regarded as lowering them somewhat in the social scale. The Christian public can never overestimate the debt owed to those who make themselves of no reputation that they may do Christ-like work. It is not strange that those who are suffering the trials to which we allude should feel peculiarly the need of sympathy from those who have given them their commission. Their letters and appeals may come to the officers of the board at a time when they are much pressed with business, and in some instances may appear unreasonable and injudicious. Nevertheless, they must be answered with great patience. If the demands cannot be met, they must at least be very gently denied.

There is a way of granting a request that is sometimes humiliating, and there is a way of denying it that may leave behind a feeling of heartfelt sympathy. It has been

the gift of some eminent statesmen to be able to send away rejected applicants, with a greater sentiment of good-will than if their request had been granted. We deem this matter as worthy of special emphasis, because the officers themselves have told us that their letters were not always kindly received. Whether this indicates fault on either or both sides we cannot tell, but it certainly demands patience and an endeavor to promote good feeling.

But not only should the missionaries and teachers be permitted free access to officers of the Association, they should all be encouraged to hold full and unembarrassed correspondence with the churches and the auxiliary societies which represent them. It would be a strange thing, and would sound strangely to the public, if those who give money to support the missionaries, and spend much time in trying to awaken interest and enthusiasm in their behalf, and organizing plans for their more pressing wants—it would be strange, indeed, if these patrons of the Association should be debarred from direct correspondence with those whom they support.

Complaint has been made that the Woman's Home Missionary Association is not permitted to receive letters at first hand, but that the missionaries and teachers are instructed to write to New York, where their letters will be received, and such extracts as the New York officers select will be forwarded to the Woman's Association. We hope that the mere statement of this grievance or misunderstanding may be sufficient to obviate any such difficulty in the future. Let the channels of communication be wide open between all who love the work from one end of the land to the other.

It is not easy to say which department of the work is most pressing. The choice is about as difficult as it was for the Irishman when he could not feed his large family, to decide which one of the children his kind hearted neighbor might adopt.

The colored people were the first objects for which the Association was founded. It is impossible to do too much for them. But the Indians are not less needy in proportion to their numbers, and every motive of shame for our country's dishonor calls for their relief. We have spilt much of our best blood for the colored man, but we have fought against the Indian, and slain far more than we have converted. A fearful debt is upon us for them.

We have abused the Chinamen, and yet they remain among us, as if God were in his providence forcing it upon us to fulfil our duty by them and save China through her representatives here.

And what shall we say of the mountain whites? Until lately we have scarcely waked up to the fact that there are so many of our Saxon blood, as pure Saxon as any in America, and yet degraded to the level of our pagan ancestors. Which of all these classes shall we prefer? The call is for greater effort in all directions.

Only where special interest can be aroused by appeals for any one class, let that be done, that by awakening sympathy in different quarters all may be served. On the whole we believe that the course pursued by the Association has been fair, and in due proportion to the great wants of each department.

We believe that the Christian public appreciate a hopeful and confident spirit. In the few remaining years of the present century they hope to see this work in large part completed. The highest economy consists in doing it quickly. The rapid increase of population among the colored people calls for a tremendous effort, to raise up teachers who shall rescue them from barbarism and superstition, into which the illiterate are in danger of falling. Now is the time to press the work in every direction. New schools should be established and the outlay at the first must be generous and large hearted. A very small beginning has been made among the mountain whites. The salvation of the Indian, and our own relief from the stain of an everlasting reproach, depend upon speedy succor.

Yet this Association cannot increase its appropriatians unless authorized to do so.

The decision must be made on the ground of reasonable expectation of what the churches are likely to give. The experience of the past, together with a fair interpretation of the signs of the times, mingled with a belief that what is so greatly needed will not be wholly withheld, must form the judgment of the committee on appropriations. Good faith toward the missionaries and teachers demands that they should not contract obligations which they are not confident of being able to fulfil. We heartily commend the policy of the Association for their evident intention always to keep within their income.

We are brought, therefore, finally to the question how the enlarged needs can be met. What can be done to awaken greater interest, and bring before the churches larger information and more persuasive appeal? It may be safely said that if the vast amount of reading matter poured forth from the press could be checked for a few days, and no books or papers come before the members of our congregations excepting those pertaining to the work of the American Missionary Association, our treasury would receive an immense addition. But while reading matter is forced upon us in such overwhelming floods, while circulars and advertisements of all kinds fill our waste baskets, it is of no avail to multiply these expedients. By all means let the expense and trouble of sending out this unread literature, most of which goes to the ragman, be diminished rather than increased. We do not undervalue information, but let it be in very compact form and sparing quantity. Let it be sent also more to the newer churches, and those which do not contribute. The interest awakened there will bear fruit in time to come.

The secretaries and representatives of the Association have done excellent work in their public addresses, and have been cordially received by the churches.

We think also that there is no little value in the object lesson presented when representatives of each of the three races can look into the faces of a great audience; and together with others make the people know what God requires at our hands on behalf of the despised races.

Your committee have no wish to criticise the monthly publication of the Association. They regard it as ranking well with other magazines of its nature and feel that it deserves a place in the homes of all the members of our churches by reason both of the variety and the quality of its contents. They believe, however, that its value may be somewhat increased.

Your committee would suggest that some prominence be given to such things as the following: (a) Compact, vivid histories of each of the chartered institutions in the order of their establishment. (b) The development of the spirit of patriotism among the Freedmen. (c) The attitude of the Christian and educated colored people towards the mass of those who are still intellectually untrained and morally degraded.

Sample addresses delivered by graduates at commencement time would be of interest. And the promise of articles from able writers bearing on different phases of the work, to appear in succeeding numbers of the magazine, would serve to keep the attention of many directed to it. The committee see no danger of overestimating the importance of making the *American Missionary* such a publication that it will secure the interest of a largely increased number of readers.

But all these means, literary and official, will be insufficient, unless greater responsibility can be felt by the churches themselves. They must understand that the Association is doing their work, and that the officers ought to be relieved as far as possible from the burden of collecting money. The money should be raised cheerfully and in abundant measure without special solicitation. Every pastor ought to inform himself of the grand work that is going on through the Association, and see that his people are interested. Yet what is the fact? Not a third of the churches are represented in our treasury. Even deducting the weaker churches, old and new, which are still de-

pendent upon the help of others, not much more than half of all the rest are annual contributors to this sacred cause.

Can it be that there is not a single member in these non-contributing churches who has interest enough in the great objects of the Association to ask for a collection? Can it be that their pastors imagine that the zeal, prosperity, and strength of their home work will be promoted by silence on this subject? Many a congregation would be happily relieved from the dullness of threadbare themes by the recital of scenes of national import from the work among the Negroes or the mountain whites. It is a terrible mistake for churches and people to be indifferent to this cause. There is hardly any better or more faithful service that a man can do for his parish or to strengthen his own influence than to show the Christian and patriotic motives which summon us even more loudly, if we would listen to the inner voice of the spirit, than the bugle call which awoke our soldiers to the defense of the Union.

We leave this matter in hearty confidence, that the work will be pressed on as never before; and that the churches will respond with larger gifts, every one of them, even down to the feeblest, desiring to have some share in the great enterprise. If this work be not carried on to a swift and final success, we may well tremble for the liberty and perpetuity of our nation.

The committee also recommended a series of resolutions, which after discussion were amended and adopted as follows:

Resolved. 1—That we have confidence in the officers of this Association, both as respects their ability and heartfelt desire to carry on the work entrusted to them, to the largest and best results, and especially their evident purpose and endeavor to keep the Association free from debt.

2—That we recognize the laborious and perplexing nature of the duties which they have been called to perform, and the embarrassments they have met in times past, from the extent and variety of their correspondence, at some periods too heavy for any force existing in the central office.

3—That to relieve the officers, and promote the highest efficiency of the work, there should be an advanced movement, looking toward the securing of funds and endowments for colleges and other institutions, and also toward educating them, by cautious but firm steps, to a larger sense of responsibility, which shall result at no distant day in securing funds under their own control and enabling them to assume a position of entire independence.

4—That while we are aware of the great difficulty of planting our churches at the South, we still believe in Congregationalism as an educating force; and would recommend a stronger effort to extend its influence and to awaken an enthusiasm for self-government as well as self-support.

5—That to promote the feeling of sympathy and co-operation, all missionary workers should have in the future, as in the past, the right of immediate appeal to the Executive Committee, and that to extend information and widen the interest as far as possible, the missionaries should not be abridged in their freedom of correspondence with the Woman's Association or with auxiliary societies.

6—That all correspondence should be conducted with cordiality and sympathy on both sides and that, in view of the complicated nature of the work in the field, special care should be taken in conducting the correspondence to avoid misunderstandings between the office and local laborers.

7—That the missionaries and teachers of this Association deserve constant remembrance in the affections and prayers of all lovers of Christ for the self denying work they are doing for him, and that the peculiar trials under which they suffer, unknown in any other field, call for the hearty sympathy of all true patriots and friends of humanity.

8—That since the work is pressing in every department by the rapid increase of the colored population; by the intense interest aroused by the wrongs of the Indian; by the urgent necessity of paying our debt of gratitude to the mountain whites, so loyal in the time of our nation's peril; by the opportunity of Christianizing the Chinamen; with all these doors of effort opened wider than ever, enlarged means are required, and the churches are summoned to more generous gifts, and especially to see to it, through their local conferences, that every church, according to its ability, should contribute to the support of the Association, and hasten on its work, in hope of the time when those who are now aided by us may become strong helpers themselves in the service of our Lord and Master Jesus Christ. Approved by letter.

JAMES G. VOSE, SAMUEL B. CAPEN, EDWARD HAWES, JOSEPH H. TWICHELL, FRITZ W. BALDWIN, GEORGE P. STOCKWELL.

FORTY-FIFTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1891.

GENERAL SURVEY.

The American Missionary Association closes the forty-fifth year of its history with gratitude for its enlarged opportunities of service and the enlarged support which has enabled it to meet so many of them. Three years ago its current receipts were $376,216.88; last year they were $408,038.97; this year they have been $430,974.65. This sum does not include the income of the Daniel Hand fund. The aggregate of the means put into the charge of the Association this year is $482,419.21.

The year has been one of general religious interest and in many cases of special revival in the churches and schools, and nearly eight hundred conversions are reported as one of the results. These churches are among the poor, but they have raised $28,853.75 toward their own support, and have contributed $3,465 08 to missionary purposes. It has been a remarkable year in the thoroughness of the educational work which has been done. It has been characterized by a very general harmony among the churches and schools throughout the field. Problems have arisen from a lack of educated religious teachers, from the weakness of many churches, which are really missions, and the difficulty of bringing them rapidly to a condition of self support, and, especially, from the crowded condition of the schools. A great many difficulties would be solved if we could employ more thoroughly educated preachers. We are thus called to the development of the means of ministerial education, and are trying to put this department on a more permanent basis. In the light of the steady increase of support given us each year, we cherish a hope of being able to do this, trusting that the growth of the past is a pledge of growth in the future. The general work has gone on through the year with cheering success, both in the continuation of its regular lines of service, and in the planting of new schools and churches, and the introduction of pioneer evangelizing work in our many communities to which we hope soon to bring the advantages of better Christian education.

The extended and increasing work accomplished by the Daniel Hand Fund has benefited thousands of the needy people for whom it was given,

and is opening up new channels of usefulness in the education of those who, in their turn, are thus enabled to elevate their race.

Grateful acknowledgment is renewed to the Congregational Sunday-school and Publishing Society, for its grants of books, papers and lesson-helps to our poor mission Sunday-schools, and to the American Bible Society, for the gift of Bibles to the destitute in all departments of our work.

Professor W. E. C. Wright was appointed Field Superintendent early in the year, and has met the onerous responsibilities of his position with remarkable discretion and efficiency.

OBITUARIES.

Our obituary list is brief.

HON. EDWARD S. TOBEY, who died in Brookline, Mass., March 29th, was the President of the American Missionary Association for seven years, and of many other societies for long periods. Many departments of aggressive Christian work laid him under contribution, and with earnestness, devotion and business exactness he met these multiform responsibilities. He administered every office on thorough business principles, as his long experience well qualified him to do. In religious circles not less than in those of business, he was a man of influence and power.

REV. GEORGE W. BOTHWELL, D.D., for a time connected with the American Missionary Association, as a professor in its Straight University, and as pastor of its church in New Orleans, died in Brooklyn, N. Y. May 3d.

In the death of MR. W. D. HITCHCOCK, Treasurer of Tougaloo University, at Tougaloo, Miss., May 23d, the Association loses one who has been, for more than seven years, an efficient worker. His genial and friendly manner, and his business-like ways, won the favor of the planters around and of the business men of Jackson, and did much to popularize the school. Death came, after an illness of less than a week, from congestion of the brain. Mr. Hitchcock was born in Northern Ohio, about forty-two years ago. He leaves a wife and one daughter.

REV. HENRY WALTER CONLEY, Pastor of the church at Anniston, Ala., died March 21st. Mr. Conley was born a slave at Mobile, July 10th, 1852, and some years afterwards was taught his letters by a student at Talladega College. After his conversion, another student at Talladega now pastor at Little Rock, Ark., induced him to study for the ministry. As a student he was diligent and self-reliant. He graduated both from the normal and the theological departments, and while yet pursuing his studies was called to the church at Anniston. His ten years of service there were fruitful. The public feeling at Anniston was well expressed by a local paper: "No colored man ever lived in the city who was more esteemed. He had the confidence and friendship of all who knew him. He labored

earnestly for the moral and intellectual elevation of his race, and his place will be hard to fill."

This year we change the form of report, and endeavor to give a summary of facts from many particular fields, classifying the information by States.

THE SOUTH.

DISTRICT OF COLUMBIA; VIRGINIA.

In Washington, D. C., the Association now supports the two professors in the theological department of Howard University. This department has been thoroughly re-organized; and the scholarship, large experience and high standing among our churches of its teachers, are guarantees of excellent service in ministerial education. In this city, both Plymouth Church and Lincoln Memorial Church are doing good work. The latter reports a cheering revival experience, with a hundred and thirty conversions, making over five hundred conversions in the ten years of its history. It has a daily kindergarten, a girls' sewing school, in which over four hundred girls have been taught, and a training class for Christian workers, under the direction of the pastor.

At Cappahosic, Virginia, a new school has been undertaken by the Association, under an energetic principal. The building has been completed, and a few weeks later the school year opened with every indication of large usefulness.

NORTH AND SOUTH CAROLINA.

In North Carolina the work of the Association stretches from the coast all through the state, up into its farthest western mountains, and includes seventeen churches, with nineteen schools and a great number of out-stations. In the rapid glance that can be given, much of this work cannot receive even a bare mention.

In Wilmington, both the church and the school, now grown to an enrolment of three hundred and eighty, have rejoiced in a gracious revival. Of the one hundred brought into the Christian life, more than half are pupils of the school, and large numbers in all grades are now taking part in the school prayer meetings. The principal says, "We are led more and more to believe that it is through the lines upon which the American Missionary Association is working that the greatest blessings are to come to this people."

The school in Beaufort was resumed three years ago in response to an earnest appeal from the people, after the experiment of conducting the work under local control had been tried and had resulted in failure. The change has wrought a manifest improvement. We are hoping much from the beneficial reflex influence of the school in solving difficulties in the church work there.

At Raleigh, our general missionary has continued the local church work in which fifty persons have been hopefully converted, and has also devoted much of his time to visiting and encouraging the churches all through that part of the State.

At Chapel Hill, the pastor not only superintends the school, now including a small industrial department, and preaches in the church, but also preaches in many churches of the neighboring region, and gives educational addresses, which are of great service. The year at Dudley, which records a revival, Oaks, Cedar Cliff, Melville, McLeansville, Hillsboro, Strieby, Salem, Pekin, and Troy, has witnessed steady and faithful service, with an encouraging degree of progress. While each of these stations is comparatively small, about a thousand pupils have been enlightened in their schools, and great numbers have been reached by their church and mission services.

The meritorious work in Lincoln Institute at All Healing Springs has gone on with much self denial, the teachers contributing from their slender means to the new building, now supplied for the increased needs of the school.

The Mountain work in western North Carolina is barely begun with the establishment of Skyland Institute on the cliffs at Blowing Rock, and Saluda Seminary near the southwestern border of the State. In our pioneer evangelist service careful explorations have been made among the mountain counties, and both great need of educational development and great popular interest in it have been revealed. If the means were at hand, we could establish a number of successful schools back among these mountains and furnish the local primary schools with teachers who could bring in a new era of educational progress. The work at Blowing Rock is growing, and has demanded better facilities and an increase of the teaching force. The large building at Saluda has been completed and rapidly filled with over one hundred and fifty pupils. This number could be doubled during the coming year. Prior to the erection of our seminary, the village had no school building, although there is still standing a house of logs without seats, window, door or chimney, which was formerly used for a school.

In South Carolina, Plymouth Church, of Charleston, one of the earliest churches formed by the Freedmen, is not only well forward in its efforts towards self-support, but has erected an excellent parsonage, and is reaching out in schools and missions among the colored people, with efficiency. The historic Circular Church of Charleston, the original work of which dates back to 1690, has been aided by a special grant from the Association during the year. Brewer Normal School in Greenwood, enlarged to more than twice its former capacity and refurnished throughout, was crowded last year by nearly five hundred students.

GEORGIA.

The work of the Association in Georgia comprises the instruction of nearly four thousand pupils and pastoral work in fifteen churches, the largest of which is the First Congregational Church, Atlanta. The general and industrial work of the Storrs School in Atlanta has been of a high character, comprising instruction to adults as well as children; the attendance has reached nearly five hundred. Three thousand dollars of aid has been continued by the Association to the work of the Atlanta University. The six hundred and thirty pupils of the Ballard Normal School at Macon are an advance even on the large attendance of last year; besides a fine course of industrial training, much work is also done in preparing successful teachers of public schools in different parts of the South. The Macon church is in a state of prosperity and has contributed nearly eight hundred dollars this year toward its own support and development. The church at Savannah is entirely self-supporting. A new church has been organized near Woodville, and is ministered to by a licentiate without any aid whatever from this Association. Beach Institute is doing its utmost to meet the educational needs of Savannah, where we are told that the entire school accommodations can take care of only about one thousand of the eight thousand colored children in the city.

As a result of the interesting revival work in our school at Thomasville a new church has been organized, and an edifice built for its accommodation. The church at McIntosh has 285 members, and is much aided by the work of Dorchester Academy with its 300 pupils. At Athens, the pastor has gathered an interesting congregation, and a new and beautiful church building has been erected almost wholly by the efforts of the people. There is also a new church building at Marietta, and another church has lately been organized near by with a hopeful outlook.

FLORIDA.

At Orange Park, in Florida, we are beginning a large educational institution, the influence of which we hope will reach throughout upper Florida and lower Georgia. Three extensive buildings are now completed, and the school has just been opened under one of our most successful instructors, formerly a principal in Atlanta and Claflin Universities.

ALABAMA.

In the state of Alabama, in which the last census counts 680,000 colored people, the work of our twenty-one churches and sixteen schools is closely associated with Talladega College, situated near the centre of the state. Its 500 students last year crowded all its buildings. The college course is now fully entered upon, and the theological department has been

strengthened by the accession of the Rev. Carroll Cutler, D.D., formerly president of Western Reserve College and lately theological professor in Biddle University. The industrial work was increased last year, and now includes the cutting and making of garments, and the departments of nursing and cooking. The work of the school-rooms has been efficiently carried forward and a high standard of excellence maintained in all departments.

Emerson Institute, Mobile, gathers its nearly 400 pupils from a section where there is the greatest need, and has this year graduated the largest class in its history. The churches at Montgomery, Birmingham and Florence, with a group of seven other churches, are continuing their usual work with varying degrees of progress. Trinity School at Athens, still under the valued care of its first principal, celebrated its twenty-sixth anniversary last May and has won its way through evil report into a position of large influence among both the white and the colored people throughout that whole region. The Marion School has held its numbers to the close of the year better than ever before. Bible lessons have been given by the pastor twice every week in each grade of the school. Industrial work has been carried on at Selma, particularly among the girls. The Anniston church, consumed by fire, has been replaced. In northern Alabama an intelligent and progressive church has been gathered at New Decatur, and continues its work with fidelity in the face of trials. The mountain school at Nat, which was interrupted by the departure of our missionary on account of illness, has been begun again under new direction and will be steadily pushed forward.

TENNESSEE.

The work of the Association in Tennessee extends throughout the whole state, from the banks of the Mississippi to the mountains of the Cumberland Plateau and eastward, with about twenty-five hundred in the schools and nearly a thousand members in the churches.

At the extreme western side of the state, Le Moyne Institute has won its way into the highest esteem of the citizens of Memphis, and now enrolls seven hundred and twelve students, an advance during the year of nearly a hundred. Six of its teachers have been educated in our own schools. Large attention is given to industrial training, for which there is an excellent equipment. There is pressing need of a physical and chemical laboratory. The Memphis church, in aid of which we were formerly contributing largely, is entirely self-supporting. The church at Chattanooga is now nearly supporting its own work and within a year will probably do so fully.

Passing eastward to the middle of the state we come to Nashville, a great educational center. Here stands Fisk University, founded by the American Missionary Association at the close of the war, growing in power each year, and now wielding an influence felt throughout the entire South. Its last year was one of continued prosperity. The much-needed theological department is soon to be opened. Its fine building, in behalf of which the Fisk Jubilee Singers made an extensive tour last year, is nearly finished, and the thorough education of prospective ministers will soon be going on under capable and experienced instructors. A beautiful memorial building in honor of Gen. Fisk is now in course of erection.

At Knoxville this year, Miss Austin, who has been engaged in educational and missionary work for twenty years past, has transferred, with the cordial co-operation of the local board of trustees, the Slater Industrial School to the American Missionary Association, and we are now planning to develop and carry forward this school to the utmost extent of the means we can command for the purpose.

The rapid growth and large development of our mountain work in some directions, without a general proportionate increase of means for its support, has necessitated its contraction in other directions. We have aimed to continue and enlarge it where there was the best promise of its usefulness and the most cordial local co-operation. We have also endeavored to incite towards local support, by lessening or withdrawing aid wherever we have received information, that this ought to be done.

The Normal School at Grand View has been larger and better organized and better equipped this year than ever before, and the excellence of its work manifests itself in the teachers sent out this year to the surrounding public schools.

Twenty-seven of the pupils of Pleasant Hill Academy are now teaching in twenty-seven schools in the mountains, with over two thousand scholars. The secondary and indirect influence of our former schools, is not less beneficent than their primary work. In both places the rapid development has called for enlarged accommodations which have been supplied.

We have had to close some of the smaller and less promising schools, while the forces of others have been increased. The churches at Glen Mary, Deer Lodge, Harriman, Crossville and Pomona, have been faithfully ministered to, and a great deal of service has been done in preaching at out-stations. We have been forced out of Briceville and Pioneer by the introduction of convict labor in the mines, and the dispersion of the free miners. But our missionary at Bon Air mine has vigorously carried on the work so heroically begun a year ago by a theological student, organized a church and erected a building, almost entirely from local subscriptions. On the whole, the mountain work of the Cumberland Plateau is in a most prosperous condition, and reaches a largely increased number of the people. Passing eastward, the development in Big Creek Gap and Pine Mountain is promising. We have withdrawn from Athens with its churches and university, but we enlarge our aid at Mt. Verd which depends entirely on our teachers for school and religious service. The school at Jellico has been relegated to local support, which we are informed is amply able to carry it on.

KENTUCKY.

In the mountain work of Kentucky, the enlarged academy and earnest church at Williamsburg still maintain their leading position, and form the influential center of the region. The condition of some of the neighboring hamlets does not justify our maintaining a separate minister at each place, and they have been combined in preaching circuits. We have dispensed, in the interests of economy, with the two general missionaries, have regretfully declined to take up work of rich promise at Harlan Court House, and have discontinued the evangelistic work in Middlesborough. The church at Louisville has increased over $150 towards self-support; and the Chandler Normal School at Lexington is in a high state of efficiency and prosperity.

KANSAS; ARKANSAS.

In Kansas, the Association has discontinued its aid to the colored churches of Lawrence and Topeka, from the conviction that they should be left to their own resources and local assistance.

In Arkansas, we continue the church work at Little Rock, which is mainly supported by the people there, but decline to renew either school or church work at Fayetteville, because there is little prospect of usefulness to the church, and the educational work can be carried on by the city in our building, granted for that purpose. At Helena, the centre of a large colored population, a new normal school has been begun by the erection of a good building, and the appointment of capable teachers.

MISSISSIPPI.

Tougaloo University is located near the center of the state of Mississippi, in the midst of the "Black Belt," a region where there are only ten thousand white children to fifty thousand black, and in large portions of this region, the only influence among thousands of colored people, is that of teachers educated at Tougaloo. The year has been one of great profit in this institution, religiously, industrially, and in regular school work. Each year the scope and power of the school's influence broaden and deepen. Students have come from all parts of the state, and from four other states. The industrial work of the year has been specially valuable. The crowning feature of the girls' industries is the "Industrial Cottage" work. Under oversight of a teacher, four girls at a time keep house for a month, buying provisions, keeping accounts, going through the details of housekeeping, learning to take care of homes of their own. Special features of work have been the new training course for nurses, which has been most successfully inaugurated and in operation during the year; the completion of the Daniel Hand Building and repairs on Strieby Hall; the preachers' training class, conducted by the president for the benefit of the plantation preachers round about, which has effected great good; the development of a thorough, systematic, graded, daily study of the Bible, and a wider Sunday-school missionary work for the surrounding region, which has been heartily engaged in by the teachers and students.

At Meridian the school has been enlarged to accommodate a hundred more scholars, and a new church has been built.

LOUISIANA.

In Louisiana our churches are comparatively small and weak, but number in the aggregate eight hundred and sixty members. Through the summer, theological students have been preaching at several points under the direction of our general missionary.

Straight University has been under the charge of President Oscar Atwood, an experienced educator, during the past year and is now in the process of being elevated in its scholarship and standards, so that it can easily lead any institution for the colored people in the state. The aggregate of admissions at Straight University has been nearly six hundred. Between one hundred and two hundred have been turned away on account of lack of room. President Atwood reports a remarkable degree of self-denial on the part of students. The preparatory school, with two hundred and eighty scholars, founded by the Daniel Hand Fund, will compare favorably with any school of its grade in New England.

TEXAS.

In the great state of Texas we have made only a beginning of service. This empire state alone would furnish field for a large share of the entire means of the Association. The church work has gone on at Dallas, Paris, Dodd, Bois d'Arc, Helena, Goliad, Austin and Corpus Christi, with varying results. A general missionary has begun service, and we hope to secure means for the more energetic prosecution of work in this vast state.

At Austin, Tillotson Institute enrolled two hundred students, with a much larger average attendance than the previous year. The accommodations in the building are inadequate. The pressure upon the school-rooms has been very trying. The industrial work is receiving more development. It is intended to add a printing and a sewing department during the coming year.

SUMMARY OF EDUCATIONAL WORK IN THE SOUTH.

Higher Institutions	6	Totals	Schools	80
Normal and Graded Schools	23		Instructors	373
Common Schools	51		Pupils	13,845

PUPILS CLASSIFIED.

Theological	73
Collegiate	77
College Preparatory	197
Normal	948
Grammar	3,149

Intermediate	3,543	
Primary	5,886	13,873
Studying in two grades, and counted twice	28	13,845

STATISTICS OF CHURCH WORK IN THE SOUTH.

Number of Churches	138
" Missionaries	138
" Church Members	8,358
Added during the year	1,013
Added by profession of faith	748
Scholars in Sunday-School	15,981

INDIAN MISSIONS.

The opening of our work in Alaska is an interesting story of missionary self-denial, courage, constancy and success. Our missionaries there are now in charge of a school of three hundred pupils, and are bringing Christian light and education into the depths of barbarism and paganism, and have carried forward their work in a spirit of consecration, singular good judgment and tact in dealing with savages who more than once were at the point of destroying them.

We have received urgent appeals to extend our work to the powerful tribe of the Navajoes. There are also calls for work in behalf of the Apaches. If our means should warrant it and the way should be opened, we may be able during the coming year to do some service among these wilder tribes of the far West.

The S'kokomish Mission in Washington has gone quietly on under the efficient conduct of Rev. Myron Eells.

The Fort Berthold Mission reports that seventeen Indians were on confession of faith added to church membership last year. There are now five preaching places, where about two hundred attend service each week. The three Sunday-schools have nearly two hundred pupils. The hostile spirit has grown much less among the people, children are especially receptive, and a wide field is open among the Dakotas, Mandans, Rees and Crows. Our missionary urges strongly that we improve our present opportunity to establish a mission among the three thousand Crows.

Of the nearly five thousand Indians on the Standing Rock Reservation, it is fair to presume that we are reaching, more or less directly, six hundred people. The Indian is continually on the move. For eight months of the year he spends most of his time on the road between his village and the agency, where he gets rations every two weeks. During the larger part of the year we must catch him *in transitu*. A chapel at the agency must open its doors to him when he is at the agency for rations. During the four winter months most of the work must be done in the camps or villages, though the disturbance last winter gave opportunity at the central station for largely attended daily services. Many of the people are now

ready to hear the gospel as never before. When Rev. T. L. Riggs led a party at the risk of their lives to Sitting Bull's village sixteen days after the fight and buried the bodies of the slain Indians, a profound impression was made on the hearts of their surviving friends and relatives. Their grateful feeling remains, and has opened many a home to our missionary work through all that region.

Sometimes as many as four hundred have been present at the Sunday morning service at the central station. The Sunday services at the out-stations have been well attended. The hospital is no small part of our mission equipment. A record of five hundred dispensing patients in three months incites us to push this part of our work. The outlook is not dark. The establishing of a sub-agency on Grand River and one at the mouth of the Cannon Ball will keep the people at home and increase the usefulness of our out-stations. There has been inspiration in our large congregations, but hand-to-hand work in the villages is the more effective. The Government has now made ample provision in the number of school-houses for the teaching of the children, but the teaching of the older people is still a part of our mission work.

The confusing and disorganizing influence of "the war" of last winter has seriously broken into our mission work and accentuates its present needs. No lesson of respect and obedience for law was learned by these Indians. Even the survivors of Wounded Knee now talk and act as if they were the victors. To the savage mind, they seem to have gained pretty much all they asked. This state of things must be encountered with increased missionary effort. Never was the demand more imperative upon us for this. Inasmuch as the abodes of so many are broken up and they are wandering restlessly about, we must follow them and get hold of them with the only power which can bring permanent concord and well-being.

On the Cheyenne River reservation, the out-station work, although carried on with constant zeal and efficiency, has not been satisfactory. The past year has accomplished but little, and much of that which had been gathered together has been scattered. Possibly this is the way the Master chooses to work. On Bad River, the church organized last year has grown in numbers and spirit, and there are encouraging indications along the Moreau River. The Cherry Creek station is full of hope and promise, but the other six Cheyenne River stations have gone to pieces. At Oahe, nine were received on confession into the church at the last communion. The Oahe school reports a smaller number of pupils at its opening this fall.

The Indian troubles of last year had a very bad effect on Rosebud Indians. Two thousand left their houses and spent the winter in seditions and revellings. About half of these have returned. But their houses were plundered and destroyed. Families were broken up, deeds of violence and robbery were committed, with an occasional murder. No

dained ministers and pastors of their own. Therefore for the sake of protection, and liberty to worship God according to the dictates of their own consciences, they formed the African Congregational church. They were assisted by Mr. Granger, formerly of Wisconsin, and by Mr. Smith, a Northern man, then of Jefferson, Texas, who was afterward killed because of his political opinions."

The New Church at Goliad.

Rev. B. C. Church, of Illinois, became so impressed with the belief that he had a work to do for the Freedmen that he would hardly take no for an answer to his application. He finally set out for Texas in March under our commission, but paying his own expenses. Brother Peebles assisted him in securing a school at Goliad, and afterward coöperated with him, as did Brother Rowe also, in conducting a series of religious meetings. At the close of his school in June, the Association was able to offer him a small support, that his missionary labors, already affording great promise of the Divine blessing, might be continued. July 30th, he writes:

"We organized a Congregational church in Goliad, Texas, July 21st, of sixteen members, all heads of families—eight by letter and eight by profession. The next Sabbath, six others joined, five by profession and one by letter. Others are expected to join soon. We have had one of the most precious meetings I ever attended, characterized by deep conviction of sin, a clear and joyful conversion and consecration of every power and faculty to the good cause, and we think the work is still going on in many hearts. The house was still and great solemnity rested upon the people.

"The Goliad field is sufficient for the whole time of one man. There are two outstations about ten miles off that should have preaching and a Sabbath-school. I baptized five from one of these, and two from the other, and if I could be with them, I believe others would come soon."

Louisiana Conference.

Rev. S. S. Ashley, Acting President of Straight University, formerly of Massachusetts, and lately State Superintendent of Schools, North-Carolina, has acted as the successor of Rev. J. W. Healy, D.D., in superintending our church work in Louisiana.

I attended the meeting of the Louisiana State Congregational Conference while in Louisiana last March. While greatly interested in the evident piety and earnestness of most of the ministers and delegates, still I could but contrast their illiteracy and ignorance of the forms, and even of the creeds, of evangelical churches, as far as related to any intelligent enunciation of them, with what appears in the Northern Conferences. And yet this very assembling with the professors of Straight University, and other educated men, and particularly the part each had to perform as a representative, was a source of great benefit to them, and doubtless to the churches with which they are connected.

There are fourteen churches under our care in Louisiana. Six of

them are in the country west from New-Orleans. Four of these are nearly two hundred miles distant in the interior of the State; these latter were gathered under the missionary efforts of Rev. S. W. Rogers, an educated colored man, partly of Indian descent, who was for some three years under commission of this Association as a school-teacher and preacher. The population in that section is largely colored, and is comparatively well-to-do. Many of the Freedmen own farms. Rev. S. W. Rogers was suddenly removed by death, July 8th, from the post where he has so diligently labored. It will be hard to repair the loss sustained by that community. Let us pray the Lord of the harvest to send qualified laborers to this fruitful field. None of those now acting as pastors are educationally fit for the places.

There are four churches in places suburban to New-Orleans, namely, at Greenville, Jefferson City, Algiers, and Gretna. These were formerly Free-Will Baptist churches, but connected themselves with our Conference under the advice of Rev. J. W. Healy, D.D. Most of the members are Baptists still. The churches mentioned have houses of worship, though of the plainest description, and some of them hardly comfortable.

In New-Orleans are four churches. That on Spain street was originally Baptist, and has made little progress under the pastoral charge of Rev. Isaac Williams, who is old and illiterate, and has crude notions of what a Christian church should be. During the past year, his church consented, at our suggestion, to have associated with him Rev. P. P. Procter, who is studying in the Theological Department of Straight University, and under his ministrations the church and Sabbath-school have improved.

The church on Johnson street has also been unfortunate in having an incompetent pastor, though of better education than most of the older colored preachers. The church has had few additions. Its title to the church property is disputed, and will involve a law-suit if retained. By the advice of Rev. Mr. Ashley the members of that church will probably unite with the new Central church, which is not too remote to accommodate them.

The University church was voluntarily merged in the Central church. The Saint James church divided, and with their pastor, Rev. Mr. Norager, a part united also with the Central. The remainder, after establishing their title to their church property by refunding to this Association what it had paid in aid of the enterprise, held to its old connection with the African Methodist church.

The Morris Brown church is still largely Baptist in its membership, though they adhere with their pastor to the Conference, where they found fellowship under the superintendency of Dr. Healy. Their

punishment has been inflicted on any one. The result can easily be seen. It has produced a class of people who are acquainted with war and bloodshed. A year ago our young men had never known of these things, except from tales of their parents. Even those who were at home and were peaceful and loyal, are in a disturbed and restless condition. They feel that they have received no reward for their loyalty. The old villages and houses are broken up and the Indians are just floating around. In the work of the Rosebud Mission, only one of our stations has been in operation during the year. The year has been one of clinging to a sinking ship, holding on, hoping that help will come.

Our Normal Training School at Santee has reached the age of twenty-one years. These twenty-one years are years of growth and experience, and the results are full of significance. Instruction and training have been given to nearly a thousand pupils. These are scattered from the Mississippi River to the Rocky Mountains, and from Kansas to the Queen's Dominions. Their influence is already felt among all of these interior northern tribes, as pastors of the native churches, as missionary teachers and as leaders of their people. But the call for them is greater than the supply, and the new opportunities for missionary work painfully increase the demands upon the school. It emphasizes manual training not chiefly for economic reasons, but for intellectual and moral discipline, and its pupils are made self-reliant and ready. It is a great thing that these pupils go out among their yet heathen countrymen, telling the "good news" in the language in which they were born. The pre-eminence of this school is as a Bible school. The English and the Dakota Bibles lie side by side on its desks. This year a small text-book in the Dakota language, entitled "The Days of Jesus,"—Jesus Taanpeter, has been issued by the school press. From small beginnings this school has increased in buildings and teachers, until it has now a valuable plant, and a corps of teachers (including both industrial and academic) of twenty-three, with a yearly roll of one hundred and seventy five pupils. We are just establishing a department for teaching cooking and nursing, the first hundred dollars for which was given by a surgeon in the army; and we hope soon to have a hospital all complete. Other wants are pressing that will soon become absolute necessities. For however much the government may do in general Indian education, it will not educate our native preachers and missionaries. This the churches must do. This the missionary field demands.

STATISTICS OF INDIAN WORK.

Churches		9
Church Members		496
Schools		13
Missionaries and Teachers		85
Theological Students	15	
Normal Students	7	

Grammar Grades	63	
Intermediate Grades	96	
Primary	727	
Studying in two grades, and counted twice	21	
Total Pupils		887
Sunday-School Scholars		1,344

THE CHINESE.

Seventeen missions have been sustained through the year, reaching a smaller number of Chinese, simply because fewer are coming to this country, and, therefore, the number that care to learn the English language is greatly diminished. But the teachers have been able to give more effective attention to leading souls to Christ, and there is almost a new epoch in the development of Christian zeal and character in our converts. Their missionary work in China implies a courage and a spirit of self-sacrifice which most American Christians might do well to emulate.

STATISTICS OF CHINESE WORK.

Schools	17
Teachers	37
Pupils	1,054
Ceased from Idolatry	197
Give Evidence of Conversion	160

WOMAN'S BUREAU.

This department has developed steadily as the medium of communication with the thirty-six State Organizations now in co-operation with the National Societies.

Through it, attention is directed to special lines of work in which women are interested, supplies of literature and missionary letters are furnished and contributions solicited. The result is a marked advance in intelligence upon missions represented and corresponding interest in and aid to the work. The value of this department is emphasized by the fact that nearly two-thirds of our missionaries in the field are women.

OUTLOOK.

In view of what God has inspired his people to attempt through the American Missionary Association the past year, and in view of his large blessing upon this labor of love, we thank God and take courage. There is still much land to be possessed. We believe it is the day of God's power for America, and that he will make his people willing with large gifts and with consecrated labors to meet the need and opportunity of the hour.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

Doubtless one of the mercies of a closing year to a missionary society is the obligation to review its record, since thereby blessings are disclosed, which in the press of daily care have been but dimly realized or entirely overlooked. Thus it is that we come out of the perplexity and anxiety of our year's experience with the buoyancy of undismayed hope and confidence as we count the encouragements for the help of those who would scan the record with us. We return heartfelt gratitude to God for the year of opportunity vouchsafed, and the continued manifestation of his power to work through so varied and limited instrumentalities in the accomplishment of so great results.

There is a special fitness in our bringing to you a testimony upon Woman's Work, in that nearly two-thirds of the six hundred missionaries employed by the American Missionary Association are women. This indicates that a large part of the work to be done in the field of the American Missionary Association is of a kind to which woman's qualities are best adapted.

The movement, therefore, that has led the women of the country to organize in State bands for better co-operation with the National Societies in the promotion of each cause, is warmly welcomed by the American Missionary Association, whose field offers this unlimited scope for woman's sympathy and efficiency; for its important work is to lift woman into true, intelligent womanhood, that shall purify and protect the family and home.

What have we together been doing to this end?

The Woman's Aid to the American Missionary Association in Maine has supported four missionaries, two among the colored people, one to the mountain whites and one to the Indians. The word returned to them from one teacher is, "Your timely aid has enabled me to help worthy boys and girls who could not have been in our school had it not been for our Maine friends. My girls have made advance in missionary spirit and intelligence as well as womanly character. Your letters have given me much encouragement and renewed zeal."

Another writes—"I have gathered the children into a Junior Christian Endeavor Society, where they are taking hold of Christian work with enthusiasm. Quite a number of the children will unite with our church. It is a joy to see them in their earnestness now, and promise for the future. It is the daily instruction, the mental discipline and moral influence of the Christian school that is needed to counteract the evil influences of the home and street. You can never know the good accomplished by the A. M. A. schools until you have an opportunity to compare two communities, one with, and the other without, that power for good."

The Female Cent Institution and Home Missionary Union of New Hampshire contributed the full support of one teacher, and something over, an encouraging record for this new Union in its co-operation with the Association and a pleasant surprise to us near the close of our year.

The Woman's Home Missionary Union of Vermont supported two teachers for the colored people, and contributed toward the support of a teacher to the mountain whites. One school is in a country region in the center of a large black population, and except as the teachers go to town, thirty miles distant, they scarcely see a white person for the year; yet we never hear a word of complaint. The work has been much enlarged, and now affords, besides the day school, home training to about sixty boys and girls. Three hundred have been in attendance the past year. To Vermont ladies the teachers write: "In this section the people were in inconceivable darkness at the time the Lord moved the hearts of a few of his faithful ones to plant this school, and even now, after nearly twenty years of light, they are still groping. But the work that has been done has transformed the wilderness into a place of home-like habitation. The old log cabins are being abandoned, and small, but cozy houses may be seen everywhere. During the present year many houses have been built within the range of a few miles." "We do thank you very much for the generous way in which you help us. Every day I sigh for the power to do more, but I can only give my time and myself, and so only by your help are we able to do our part well."

The Woman's Home Missionary Association, which represents *Massachusetts and Rhode Island*, co-operated in the support of eleven teachers; one to the Indians, three to the mountain whites, and seven to the colored people. They also provided necessary apparatus for the school at Cotton Valley, Alabama. The simple statement of eleven teachers in the three departments of this field, bears its own testimony.

The Woman's Congregational Home Missionary Union of Connecticut sustained one teacher in the school at Thomasville, Ga., and contributed toward the support of a teacher to the mountain whites. Connecticut ladies not associated with the State Union, yet united in this object, also supported one teacher in the Thomasville school. A Congregational church established here during the past year witnesses to the faithful Christian work of the teachers. A little company of women alone, they conducted even the Sabbath service until the steady religious interest culmi-

nated in the church organization. They write, "We look to the Connecticut ladies with much expectation for the present and the future. We need their support and prayers more than ever, now that our responsibilities are so increased."

The Woman's Home Missionary Union of New York supported three missionaries, one to the colored people, one to the mountain whites, and one to the Indians. The word from the South is, "Slowly and sometimes hardly perceptibly this work is doing that whereunto it is established. Hearts are being reached and souls are being aroused, and by-and-by life will come to those who now seem dead in trespasses and sins. This little cottage put here by the A. M. A. is an inspiration and a model; just now one is building like it. It is hardly large enough for three, and the man has seven children besides himself and wife, but four rooms are an improvement on one, over and over again. These are seemingly small things, but they mean much to our country because these women are mothers, these girls are the future mothers, and the home-life must decide the national life. I cannot change these homes any more than I can change yours, for womanly pride is not all lost here. Only by gently leading that pride to higher channels, and in my own home-life as a woman condemning what is amiss in theirs, can I help them. When womanhood seeks better things, then manhood *must*. I know you pray for me. Why? Because I could never do the work I'm doing if you did not." From the Indian field comes this word, "I am very happy here. I have a double joy—the pleasure of seeing for myself evidence of good accomplished, and the honor of representing so many other interested ones and receiving their sympathy and prayers. I mean to pray oftener than I have done, that God will make this work of yours a joy to *you* through what you have done."

The Woman's Home Missionary Union of Ohio supported two missionaries, one to the Indians and one to the colored people. The latter writes, "In one wing of the Home are two rooms full of girls busy sewing, from the patchwork to the fine button-holes, cutting garments, etc., while at other times delicious fragrance in the air tempts one to walk in and see if the steak and coffee are really as good as they smell. But these classes are not all. Prayer meetings, temperance meetings, White Shield and White Cross meetings, King's Daughters' meetings, Bible Bands and Literary societies almost bewilder one, yet there is a place for each one, and all seem to move harmoniously together. All these are doing good. 'God is faithful who promised,' and in his good time we confidently look for conversions. Pray for us that our faith and works may not fail."

The Woman's Home Missionary Union of Illinois supported three teachers, two to the colored people and one to the Indians. The latter writes: "When I came here it was with a firm determination not to become attached to these Indian children as I had to the colored children, but I find

that every week I am becoming more and more interested in them. It gives one the heartache to think of the homes to which they must shortly return. One has such a feeling of helplessness before this great mass of ignorance and sin. I wish it were possible for me to give a description of these children in such words as would place them in a true light before you. I know as Christian women you regard them as God's children, and as such you desire to help them to live a higher and better life than their parents, but if you could be with them a short time you would learn to love them for their own sakes."

The Woman's Home Missionary Union of Minnesota sent us full support of two teachers and partial support of a third, all in a school for the colored people. These ladies say: "Nothing encourages us more than to believe that so many warm hearts are interested in us and our work. Is it not akin to the sympathy which is felt for all by our Elder Brother? Our thanks to all. I only wish you good people could know how helpful has been all the aid you have afforded us. One bright-eyed boy, as black as night, present at our Christmas tree, said, 'Pears like them Minnesota folks are bricks.' I love my work. The fascination grows upon me. I willingly give to it my time, strength, and life, if need be. I attribute the lack of workers in part, at least, to the fact that not all people have learned the satisfaction to be found in laboring for these down-trodden ones. The hard work, the isolation, the many vexations are not a feather in the balance, compared to the pleasure to be found when once we espouse the cause of the sinful and needy."

The Woman's Home Missionary Union of Wisconsin sustained a missionary to the colored people, and contributed half the support of another. The word to them is: "Two Christian young men called one day to ask if I would aid in organizing a Christian Endeavor Society among the teachers in the city schools. It was a refined, educated company of young people that met in a pretty parlor, and I helped them to form a society that now seems full of promise. Recently our two societies at Tillotson invited the Christian Endeavor Society in the city, to join us in the observance of Christian Endeavor Day, so they came over here Sabbath night. We followed the entire programme issued for the day by the United Society, and had a delightful meeting. For our missionary talk, an account was given of Miss Nancy Jones, a former student in the A. M. A. schools at Memphis and Fisk. She is now bravely working for her people in Central Africa, and sustained by the W. B. M. I. A generous collection was taken to aid in her work, and we hope that interest and prayers were enlisted. How all work for the Master is intertwined, and all are one in Christ Jesus."

The Woman's Home Missionary Union of Iowa sustained three teachers in one school. The Principal writes of the eight graduates from the Normal grade: "I know your hearts will rejoice when I tell you that all

of the class are professing Christians and desire to go forth and help others of their race to higher, better lives. You have helped on the work by your generous gifts more than is possible for me to tell you. The influence of our united work for our Master will broaden and widen during the coming years, and the full results we can never know."

We have mentioned in this list only those State organizations which have contributed the full support of one or more teachers, but interest has awakened all along the line of both far Western and Southern Unions, and we have received money contributions, ranging from a beginning up to three fourths the cost of a teacher from the Unions of New Jersey, Pennsylvania, Michigan, Missouri, Kansas, North Dakota, South Dakota, Nebraska, Colorado, Washington, Oregon, California, Louisiana, Alabama, Florida, and North Carolina.

We have furnished large supplies of literature to the officers of the Unions and to auxiliaries, and, whatever portion may have lain unread, we have received many appreciative replies, with reports of interesting meetings on A. M. A. work. We would here make mention of the thoughtful kindness of ladies in their correspondence—the carefulness to avoid making extra burdens—the pains taken to write of the use made of literature and field letters, and the expected results.

While women at home have been thus interested, all our teachers have been busy with the diverse plans that fill a missionary's mind and time. The principles of work are the same wherever the particular field; from the school to the class, from the class to the individual pupil, and the home which he represents. Whatever Christian sympathy and wisdom can devise to win and train the young for Christ and humanity, is undertaken by these enthusiastic workers. Whatever is found helpful in connection with the home church, is put in operation with the school if there is no church, and often additional if there is a church. This seems the only way to hold the young people against the attractions to them of street life, the saloon and low amusements. But remember that these missionaries have in the field no sympathizers or counselors as have you at home. The little band at each station, sometimes only two women alone, plan and carry on the whole system of work.

We have shown you by their own words that they need your sympathy, and the inspiring help of your prayers, as the American Missionary Association needs your help in the raising of funds to sustain them and to send out more laborers into this field. Our special work is to lift up to noble manhood and womanhood, those who from no fault of their own are helpless. It is a great undertaking—a broad field. Where is there another so accessible, so vital to the prosperity of our own country—so pregnant with power for the bringing of all nations to Him whose name shall be honored above every name? Do you wonder that we appeal to you?

DETAILED REPORT.

SOUTHERN FIELD.

PROF. R. C. HITCHCOCK, FIELD SUPERINTENDENT.
PROF. W. E. C. WRIGHT, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Rev. E. M. Cravath, D.D., Nashville, Tenn.; Rev. M. E. Strieby, D.D., New York, N. Y.; Chas. A. Hull, Esq., Brooklyn, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.; Rev. A. F. Beard, D.D., Brooklyn, N. Y.; Samuel Holmes, Esq., Montclair, N. J.

Officers and Instructors.—Rev. E. M. Cravath, D.D., President, and Professor of Mental and Moral Science and Political Economy; Rev. A. K. Spence, M.A., Dean, and Professor of Greek and French; Rev. Henry S. Bennett, M.A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M.A., Professor of Natural Science; Miss Helen C. Morgan, M.A., Professor of Latin; Herbert H. Wright, M.A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M.A., Treasurer; Miss Anna T. Ballantine, Principal of Young Ladies' Department, and Instructor in Rhetoric; Matthew E. Stevens, B.A., Instructor in Normal and College Preparatory Departments; Miss Emma Walcott, Instructor in History and English Literature; Miss Mary F. Penfield, B.A., Instructor in Latin, History and Gymnastics; Miss Emma R. Caughey, Principal, Common English Department; Miss Annie L. Harwood, Instructor in Grammar, Arithmetic and Reading; Miss Ida M. Tindall, Instructor in Arithmetic and Drawing (part of the year); Miss Katherine M. Davis, Instructor in Geography, Reading and Grammar; Miss Anna M. Cooper, Instructor in Arithmetic and Drawing (part of the year); Miss Helen D. Barton, In Charge of D. Grade; Mrs. Lucy R. Greene, In Charge of Model School and Practice Teaching; Miss Jennie A. Robinson, Instructor in Instrumental Music and Voice Culture; Miss Carrie M. Lowe, Instructor in Instrumental Music and Harmony; Miss Elizabeth Michener, Instructor in Piano and Violin; Mrs. Luretta C. Stickel, Instructor in Instrumental Music; Miss Frances L. Yeomans, Instructor in Nursing and Hygiene; Mrs. W. D. McFarland, Instructor in Cooking and Sewing; Mr. Elmer E. McKibban, Director of Mechanical Department; Ferdinand A. Steward, M.A., M.D., Medical Examiner for Gymnasium; Miss Frances M. Andrews, Assistant to Treasurer, Stenographer and Type-writer; Miss Laura A. Parmelee, Matron of Livingstone Hall; Miss Minerva A. Kinney, Matron of Jubilee Hall; Miss Helen C. Morgan, Librarian.

Students.—College Course, 51; College Preparatory, 68; Normal Course, 76; Common English Department, 186; Model School, 107; Music, 154; Special Students in Theology, 9; (counted twice, 136). Total, 515.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Rev. M. E. Strieby, D.D., New York City; Rev. Cyrus W. Francis, A.M., Atlanta; Thomas N. Chase, A.M., Selma, Ala.; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Sherwood, Tenn.; Rev. E. J. Penney, Selma, Ala.; Rev. A. F. Beard, D.D., New York City; Rev. C. L. Woodworth, D.D., Watertown, Mass.; Rev. Horace Bumstead, D.D., Atlanta; Richard R. Wright, A.M., Augusta; Rev. Jas. W. Cooper, D.D., New Britain, Conn.; Rev. Lewellyn Pratt, D D., Norwich, Conn.; Rev. Joseph H. Twichell, Hartford, Conn.; Rev. James Brand, D.D., Oberlin, Ohio; Rev. A. H. Bradford, D.D., Montclair, N. J.; Rev. L. B. Maxwell, A.B., Savannah, Ga.

Officers and Instructors.—Rev. Horace Bumstead, D.D., President and Professor of Latin; Rev. Cyrus W. Francis, A.M., Professor of Ethics and Christian Evidences; Rev. John H. Hincks, A.B., Dean of the Faculty; Clarence C. Tucker, Superintendent of Mechanical Department; Edgar H. Webster, Principal of Normal Department and Teacher of Science; Walter D. Smith, Farm Manager; Elijah H. Holmes, Assistant in Mechanical Department; D. R. Lewis, Assistant in Mechanical Department; Rev. M. W. Adams, A.M., Instructor in Greek and Latin; F. Ford Babcock, Teacher of Printing; Mrs. Lucy E. Case, Matron in South Hall; Emma C. Ware, Teacher of Latin and Algebra; Mary E. Sands, Teacher of English Branches; Susan A. Cooley, Preceptress; Ella W. Moore, Teacher of Drawing and Writing; Mrs. Hattie W. Chase, Teacher of Grammar and Elementary Science; Olive A. Thompson, Teacher of English Branches; M. Agnes Tuck, Teacher of Sewing; Emily H. Abbot, Teacher of Arithmetic; Mary A. Richardson, Librarian and Assistant Treasurer (part of the year); Lydia M. Hardy, Teacher of Reading and Elocution; Idella M. Swift, Teacher of Mathematics and Literature; Julia A. Ellis, B.A., Teacher of Geography and History; Sarah E. Harrington, Teacher of Model School; Bertha Stowell, B.S., Teacher of English Branches; Hattie E. Clifford, Teacher of Music; Mary L. Santley, Matron of North Hall and Teacher of Cooking; Bella W. Hume, Missionary Secretary; Elizabeth Plimpton, Superintendent of Laundry; Louise L. Bartlett, Librarian and Assistant Treasurer (part of the year).

Students.—College Course, 20; Preparatory Course, 51; Normal, 88; Grammar School, 354; Model School, 85; (counted twice, 2). Total, 596.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Rev. A. F. Beard, D.D., Brooklyn, N. Y.; Rev. W. H. Ward, D.D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, D.D., Talladega; Rev. H. S. DeForest, D.D., Talladega; Rev. J. W. Cooper, D.D., New Britain, Conn.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D.D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. DeForest, D.D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, D.D., (part of the year) and Rev. John R. Herrick, S.T.D., (part of the year), Instructors in Theology; Rev. A. T. Burnell, A.M., Principal, Higher Mathematics and Rhetoric; Henry F. Ellinwood, A.B., Latin and Greek; Edwin C. Silsby, Secretary and Treasurer; Geo. Williamson, Superintendent in Mechanics; Edgar A. Bishop, B.S., Superintendent of Agricultural Department; Miss May L. Phillips, English Literature, History and Mathematics; Miss Caroline E. Wheeler, School Economy, Methods, and Critic Teacher in Practice Department; Miss E. Jennie Peck, two terms, and Miss Ella C. Abbott, one term, Grammar, Arithmetic, Reading, Drawing, in Grammar Grades; Miss Jennie A. Ainsworth, Geography, History, and Elementary Sciences in Grammar Grades; Miss Carrie E. Parkhurst and Miss Carrie B. Chamberlain, Intermediate Grades in Cassedy School; Miss Cicely Savery and Miss Susie Sands, A.B., Primary Grades in Cassedy School; Miss Jessie O. Hart and Miss Helen C. Hovey, Vocal and Instrumental Music; Miss Sarah J. Elder, Teacher of Night School and Assistant to Treasurer; Miss Addie B. Chalfant, Sewing and Nursing; Miss Alice F. Topping, Preceptress and Matron of Foster Hall; Miss Mary A. Burnell, Matron of Stone Hall.

Students.—Theological, 9; College Preparatory Department, 20; Normal Department, 32; Grammar Department, 86; Intermediate, 185; Primary Department, 175; Night School, 24; Instrumental Music, 22; (counted twice, 53). Total, 500.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Frank E. Richmond, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. C. J. Ryder, Boston, Mass.; Rev. William H. Willcox, D.D., Reading, Mass.; Pres. Oscar Atwood, A.M., New Orleans; Rev. M. E. Strieby, D.D., New York; Rev. C. F. Trawick, New Orleans; Charles H. Shute, New Orleans; Charles S. Rice, New Orleans; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. F. L. Ferguson, New Orleans; Henry Ginder, Esq., New Orleans; Hon. J. S. Whitaker, New Orleans; Joseph N. Allen, Esq., Enfield, Conn.

Officers and Instructors.—Oscar Atwood, A.M., President; Rev. George W. Henderson, A.M., Professor of Theology, Mental and Moral Science, and University Pastor; A. Lincoln McClelland, A.B., Professor of Greek and Latin; Anna F. Condit, B.S., Teacher in Literature and History; Ella M. Packard, Teacher in Mathematics and Natural Science; Mary J. Oertel, B.S., Teacher in Grammar Department, Grade 8; M. Louise Stoddard, Teacher in Grammar Department, Grade 7; Lorena A. Lyon, Teacher in Grammar Department, Grade 6; Margaret L. Hubbell, Teacher in Grammar Department, Grade 5; Mary R. Furness, Teacher of Instrumental Music; Ada L. Jackson, Teacher of Vocal Music; William J. Nickerson, Teacher of Violin; Jennie Fyfe, Preceptress; Sarah A. Coffin, Matron of Whitin Hall; James D. Gordon, Instructor in Printing; Sibyl M. Noble, Matron of Stone Hall; Emerson C. Rose, Superintendent Industrial Department; E. C. Little, Treasurer.

PREPARATORY DEPARTMENT—(Daniel Hand School).—Louise Denton, Principal, Teacher in Grade 4; Ella Samson, Teacher in Grade 3; Caledonia Phillips, Teacher in Grade 2; Annie H. Levering, Teacher in Grade 1.

Students.—Theological Department, 6; College and Normal Department, 76; Grammar Department, 217; Primary, 280. Total, 579.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Esq., Gen. C. H. Howard, Rev. J. E. Rankin, D.D., H. W. Hubbard, Esq., Rev. E. M. Cravath, D.D., William S. Lemly, Esq., S. S. Marples, Esq., Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D.D., Charles L. Mead, Esq., Aaron Carter, Esq., Rev. Addison P. Foster, D.D., Rev. A. F. Beard, D.D., Rev. John A. Hamilton, D.D.

Instructors.—Rev. Frank G. Woodward, A. M., President, Bible, Mental and Moral Philosophy; Albert S. Hill, Principal, Natural Science and Mathematics; William D. Hitchcock,* Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department

* Deceased.

and Matron in Boarding Hall; Miss Katharine B. Dowd, Study Teacher and Algebra; Miss Gertrude M. Sammons, History and Geography; Miss Elizabeth Ainsworth, Arithmetic; Miss Alice Flagg, Geometry and Literature; Miss Mary Flagg, Grammar and Penmanship; Mrs. H. C. Hecock, Matron Strieby Hall; Miss Elizabeth L. Parsons, Sewing and Dressmaking; Mrs. N. E. Woodworth, Cooking and Housekeeping; Miss Laura Messick, Nurse-Training and Physiology; Miss Mary P. Roberts, Vocal and Instrumental Music; Mr. H. P. Kennedy, Carpentry; Mr. W. H. Bishop, Agriculture; Mr. J. C. Klein, Blacksmithing and Wagon Making. HAND PRIMARY SCHOOL.—Miss Clara E. Walker, Principal; Miss Winona Dickerman, Assistant.

Students.—Preachers' Training Class, 10; Normal, 23; Grammar, 63; Intermediate, 110; Primary, 138. Total, 344.

Tillotson Collegiate and Normal Institute, Austin, Texas.

Trustees.—Chas. A. Hull, Esq., New York; Charles L. Mead, Esq., New York; Rev. M. E. Strieby, D.D., New York; E. B. Monroe, Esq., Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, New York; Gen. E. S. Greeley, New York.

Instructors and Managers.—Rev. William M. Brown, President; Miss Fannie J. Webster, Principal; Geo. B. Deuel, Treasurer and Superintendent of Industrial Training; Miss Eva F. Chesley, Teacher of Grammar and Normal Courses; Miss Ada Sprague, Teacher of Grammar and Normal Courses; Miss Florence A. Sperry, Teacher of Normal and College Preparatory Courses; Miss Carrie N. Lewis, Teacher of Intermediate Course; Miss Edith M. Thatcher, Teacher of Intermediate Course; Miss Phebe B. Parsons, Teacher of Vocal and Instrumental Music; Miss Kate M. Bissell, Preceptress; Mrs. E. M. Holton, Matron; Miss Martha J. Adams, Special Missionary.

Students.—College Preparatory, 5; Normal, 24; Grammar Department, 87; Intermediate, 79; Total, 195.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. J. E. Rankin, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C., Rev. John L. Ewell, A.M., Washington, D. C.: Rev. John G. Butler, D.D., Washington, D. C.; Rev. A. W. Pitzer, D.D., Washington, D. C.; Rev. G. W. Moore, Washington, D. C.; Rev. C. H. Small, Washington, D. C.

Number of Students, 36.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss Jennie L. Blowers, Westfield, N. Y.; Miss Alice S. Patten, Topsham, Maine; Miss Ida S. Weld, Heron Lake, Minn.; Miss Edith Lampman, Perrysburgh, Ohio; Miss Katharine LaGrange, Saugerties, N. Y.; Miss Minnie T. Strout, Salem, Mass.; Miss Katharine M. Jacobs, So. Hadley Falls, Mass.; Miss Leora A. Wiard, Crossingville, Penn.; Miss May E. Dickinson, Oberlin, Ohio; Mrs. Ellen Lewis, Columbus, Ohio.

Number of Pupils, 380.

Washburn Seminary, Beaufort, N. C.

Principal.—Miss M. E. Wilcox, Madison, Ohio.

Assistants.—Miss Hattie May Cobb, Oberlin, Ohio; Miss C. P. Lewis, St Paul, Minn.; Miss A. H. Buxtom, Henshaw, Tenn.; Miss May Louise Alley, Dorchester, Mass.

Number of Pupils, 120.

Lincoln Academy, All Healing, N. C.

Teachers.—Miss Lillian S. Cathcart, Tangarine, Fla.; Miss Alice E. Peck, Batavia, N. Y.; Miss Dora D. French, Amherst, Mass.; Mrs. Electa D. White, Pittsfield, Mass.; Mrs. Hattie Lee, All Healing, N. C.

Number of Pupils, 137.

Skyland Institute, Blowing Rock, N. C.

Teachers—Miss N. F. Dennis, Salem, Mich.; Miss Annette Jackson, Montevideo, Minn.

Number of Pupils, 82.

Saluda Seminary, Saluda, N. C.

Principal.—Miss E. C. Prudden, Blowing Rock, N. C.

Assistants.—Mr. Walter P. Rogers, Excelsior, Minn.; Miss Janie Hicks, Pacolet, S. C.; Miss Amanda Clark, Lenoir, N. C.; Miss Mary Campbell, Saluda, N. C.; Miss Quintina Hicks, Pacolet, S. C.; Miss Agnes S. Post, Pacolet, S. C.

Number of Pupils, 153.

Avery Institute. (57 Bull Street), Charleston, S. C.

Principal.—Morrison A. Holmes, Lee, Mass.

Assistants.—Miss A. Merriam, Westboro, Mass.; Miss Ruth E. Gill, N. Monroeville, Ohio; Mr. E. A. Lawrence, Charleston, S. C.; Miss Grace E. Metcalf, Elyria, Ohio; Miss C. M. Sweet, Florenceville, Ohio; Miss Mary L. Deas, Charleston, S. C.; Mrs. M. A. Holmes, Lee, Mass.

Number of Pupils, 409.

Brewer Normal School, Greenwood, S. C.

Principal.—Rev. J. E. B. Jewett, Pepperell, Mass.

Assistants.—Miss Sarah J. Evans, Oberlin, Ohio; Mrs. J. E. B. Jewett, Pepperell, Mass.; Mrs. M. M. Pond, Pepperell, Mass.; Miss C. M. Day, Spencerport, N. Y.; Miss Clara Clelland, Oberlin, Ohio; Miss Alice A. Holmes, Lansing, Mich.; Miss Carrie E. Ashley, Oberlin, Ohio.

Number of Pupils, 474.

Storrs School, Atlanta, Ga.

Principal.—Miss Ella E. Roper, Worcester, Mass.

Assistants.—Miss F. L. Seward, Guilford, Conn.; Miss Ellen W. Conant, Ravenna, Ohio; Miss M. A. Lyman, Huntington, Mass.; Miss Caroline F. Colburn, Portland, Me.; Miss Minnie I. Pinkerton, Tremont, Pa.; Miss Amy P. Rusk, Jamesburg, N. J.; Mrs. A. S. Webber, Worcester, Mass.

Number of Pupils, 481.

Ballard Normal School. (806 Pine Street), Macon, Ga.

Principal.—Mrs. L. A. Shaw, Oswego, N. Y.

Assistants—Miss Carrie S. Shaw, Oswego, N. Y.; Miss E. B. Scobie, Peninsula, Ohio; Miss Myrtie Harlow, Bangor, Me.; Miss S. F. Clark, Medina, Ohio; Miss J. F. Maynard, Keene, N. H.; Miss H. E. Brooke, Oberlin, O.; Miss Mary E. Woodruff,

Oberlin, O.: Miss Mary E. Van Deusen, Ashby Falls, Mass.; Miss Luella M. Follansbee, Oberlin, O.; Miss H. T. Ford, New York, N. Y.; Mrs. Mary A. Bishop, Keene, N. H.: Mr. John W. Hunter, Jr., Stormstown, Pa.

Number of Pupils, 630.

Beach Institute, Savannah, Ga.

Principal—Miss Ida M. Wood, Marshfield, Wis.

Assistants.—Miss Jennie Merriman, Painesville, Ohio; Miss H. J. Brown, South Sudbury, Mass.; Miss R. E. Stinson, Woolwich, Me.; Miss Hannah N. Johnson, Upton, Mass.; Miss Rosa E. Low, Framingham, Mass.; Miss Martha B. Whelpley, Painesville, Ohio; Miss Etta M. Eaton, Middletown, Conn.; Miss M. L. Jackson, Savannah, Ga.; Miss Julia C. Andrews, Milltown, N. B.; Miss Mary Grace Reed, Princeton, Ill.

Number of Pupils, 351.

Allen Normal and Industrial School, Thomasville, Ga.

Principal.—Miss A. A. Holmes, Lee, Mass.

Assistants.—Miss C. M. Dox, Kalamazoo, Mich.; Miss H. I. Martin, Toledo, Ohio; Miss R. W. Hulsizer, Sydney, N. J.; Miss Ada J. Coleman, Cannonsburg, Pa.; Miss Clara Dole, Oberlin, Ohio; Mrs. S. R. McLaren, Pawtucket, R. I.

Number of Pupils, 201.

Dorchester Academy, McIntosh, Ga.

Principal.—H. W. Marsh, Easton, Pa.

Assistants.—Miss Lizzie H. Kuhl, Lawrenceville, Pa.; Miss J. Thompson, Chicago, Ill.; Miss Ella C. Abbott, Winchester, Mass.; Mrs. S. A. Stanton, ————, England; Mrs. H. W. Marsh, Easton, Pa.; Mr. Walter L. Hart, West Cornwall, Ct.

Number of Pupils, 303.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich.

Assistants.—Miss Kate E. Sherwood, St. Joseph, Mich.; Miss Alice M. Whitsey, Dover, Ohio; Miss Sadie Snedeker, Oberlin, O.; Miss Mary E. Perkins, Norwich, Conn.; Miss L. S. Downs, Parker, Minn.

Number of Pupils, 202.

Normal School, Marion, Alabama.

Principal.—Mr. Payson E. Little, Columbia, Conn.

Assistants.—Miss E. F. King, Oak Park, Ill.; Miss Mary Hoyt, Oak Park, Ill.; Miss B. R. Parmenter, Rockford, Iowa; Miss Metta E. Snedeker, Oberlin, Ohio; Mrs. Payson E. Little, Columbia, Conn.; Miss Louise Holman, Lincoln, Neb.

Number of Pupils, 219.

Emerson Institute, Mobile, Ala.

Principal.—Charles M. Stevens, Clearwater, Minn.

Assistants.—Miss Katharine S. Dalton, Fremont, Ohio; Miss Stella Pollard, Hoboken, N. J.; Miss Annie L. Battis, White Plains, N. Y.; Mrs. Martha G. Parsons, Oakland, Cal.; Miss Emma M. Fletcher, Manchester, N. H.; Miss S. Josephine Scott, Hamilton, Ohio; Miss Anna Birchard, Bellevue, Mich.; Miss Isadore Caughey, North Kingsville, Ohio.

Number of Pupils, 864.

Burrell School, Selma, Ala.

Principal.—Amos W. Farnham, Hannibal, N. Y.

Assistants.—Miss Alice E. Jewell, Olivet, Mich.; Miss C. H. Loomis, Denver, Col.; Mr. James A. Brier, Selma, Ala.; Mrs. M. W. Irby, Selma, Ala.: Miss M. A. Dillard, Selma, Ala.; Miss Julia A. Goodwin, Mason, N. H.; Mrs. C. A. Fitch, Hannibal, N. J.

Special Missionary.—Miss M. K. Lunt, New Gloucester, Me.

Number of Pupils, 219.

LeMoyne Institute, Memphis, Tenn.

Principal.—Andrew J. Steele, Whitewater, Wis.

Assistants.—Miss E. A. Barnes, Tallmadge, Ohio; Miss Emma C. Williams, Glenwood, Iowa; Miss Susie Walker, South Weymouth, Mass.; Miss C. S. Goldsmith, Chester, N. H.; Miss Emma Goldsmith, Chester, N. H.; Miss Mattie A. Henderson, Memphis, Tenn.; Miss Zulee Felton, Memphis, Tenn.; Miss Frances M. Carrier, Beloit, Wis.; Miss Rebecca Green, Silver Creek, N. J.; Miss Mattie Nicholson, Memphis, Tenn.; Miss Jennie E. Herrington, Memphis, Tenn.; Mr. Thomas P. Rawlings, Memphis, Tenn.; Mrs. M. L. Jenkins, Marion, Kansas; Mr. Edward I. Lewis, Memphis, Tenn.; Miss Hattie E. Kline, North Amherst, Ohio.

Number of Pupils, 712.

Warner Institute, Jonesboro, Tenn.

Teachers.—Miss Annie R. Miner, Lyme, Conn.; Miss Lilla Belle Moore, Rockville, Ind.; Miss F. Mills, Terre Haute, Ind.

Number of Pupils, 118.

Grand View, Tenn.

Principal.—R. E. Dickson, Poquonock, Conn.

Assistants.—Miss Mabel Atkins, South Amherst, Mass.; Miss Mabel A. Buttrick, Milford, N. H.; Miss Martha H. N. Gorbold, Venice, Ohio; Mrs. C. H. Abbott, Geneva, Ill.; Miss Alice Conklin, Tuscarora, N. Y.

Number of Pupils, 140.

Pleasant Hill Academy, Pleasant Hill, Tenn.

Principal.—Mr. H. L. Ballou, Amherst, Mass.

Assistants.—Miss Laura M. Miller, N. Brookfield, Mass.; Miss Flora Woodbury, Richfield, N. Y.; Mrs. A. E. McClure, Bellefontaine, Ohio.

Number of Pupils, 130.

Chandler Normal School, Lexington, Ky.

Principal.—Frederick W. Foster, Castine, Me.

Assistants.—Miss E. M. Hitchcock, Lewis, N. Y.; Miss Mary Knox, Springfield, Mass.; Miss Flora Clough, Meriden, N. H.; Miss Kate Clough, Meriden, N. H.; Miss Anna Lee Allen, Oberlin, Ohio.

Number of Pupils, 215.

Williamsburg Academy, Williamsburg, Ky.

President.—H. E. Sargent, Preston, Iowa.

Assistants.—Mrs. H. E. Sargent, Preston, Iowa; Miss Mary A. Bye, Lake City, Minn.; Miss Amelia Ferris, Oneida, Ill.; Miss M. Amelia Packard, Brooklyn, N. Y.; Miss Maria M. Lickorish, North Ridgeville, Ohio; Mrs. C. Farnsworth, Lockport, N. Y.; Mr. S. Steele, Williamsburg, Ky.

Number of Pupils, 321.

Meridian, Miss.

Teachers.—Mrs. H. I. Miller, E. Corinth, Vt.; Miss Alice A. Patch, Galesburg, Ill.; Miss Inez B. Packard, Enfield, N. H.; Miss Caroline E. Kendall, Dunstable, Mass.

Number of Pupils, 304.

III. COMMON SCHOOLS.

North Carolina.

Cedar Cliff—Mr. Henry Dillard, McLeansville, N. C.
Chapel Hill—Mr. Fred. S. Hitchcock, Bay St. Louis, Miss.
" Mrs. Fred. S. Hitchcock, " "
Dry Creek—Mrs. Kate Powell Green, Dry Creek, N. C.
Dudley—Rev. John W. Freeman, Newark, N. J.
Hillsboro—Miss Myrie Connet, Solsberry, Ind.
" Miss Addie Connet, " "
McLeansville—1st, Miss Nettie Connet, Solsberry, Ind.
" 2d, Mr. O. Connet, " "
Melville—Mrs. Carrie E. Jones, Chapel Hill, N. C.
Nalls—Mr. E. B. Speller, Nalls, N. C.
Oaks—Miss E. W. Douglass, Decorah, Ia.
Pekin—Miss Malsie D. Green, Pekin, N. C.
Salem—Mr. Henry R. Walden, Strieby, N. C.
Strieby—Mrs. Elinor W. Walden, " "
Troy—Miss Bessie Bechan, Fergus, Ont.
" Miss Florence Watt, London, Eng.

Georgia.

Albany—Mr. Wm. C. Green, Albany, Ga.
Athens—Rev. Geo. V. Clark, Atlanta, Ga.
" Mr. L. S. Clark, Athens, Ga.
Bainbridge—Mr. A. W. Hall, Bainbridge, Ga.
Cuthbert—Mr. F. H. Henderson, Cuthbert, Ga.
" Mrs. F. H. Henderson, " "
Cypress Slash—Rev. J. A. Jones, Talladega, Ala.
" Mrs. J. A. Jones, " "
Marshallville—Mrs. A. W. Richardson, Marshallville, Ga.
" Mrs. Ada Wade, " "
Marietta—Rev. Jos. H. Miller, Marietta, Ga.
Rutland—Mrs. James Walker, Cypress Slash, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Mr. J. Lloyd, " "

Florida.

Fairbanks—Miss H. C. Bullard, Federal Point, Fla.
" Miss Hattie E. Leach, Norwich, Conn.

Alabama.

Anniston—Miss Mary E. McLane, New Haven, Conn.
" Miss Sarah A. Dole, Oberlin, Ohio.
Cotton Valley—Miss Lilla V. Davis, Boston, Mass.
" Miss Marion Martin, Oberlin, Ohio.
Florence—Rev. T. J. Austin, Florence, Ala.
Florence—Miss Louise Harris, Nashville, Tenn.
Fort Payne—Mr. A. L. DeMond, Fort Payne, Ala.

Frankfort—Miss A. W. Barnes, Evans Mills, N. Y.
Nat—Miss Emma G. Sloan, Dundas, Minn.
Society Hill—Mrs. Josie C. Tyson, Society Hill, Ala.

Mississippi.

Caledonia—Rev. Alonzo B. Corliss, Old Bridge, N. J.
" Mrs. Alonzo B. Corliss, " "
Jackson—Mrs. R. B. Johns, Reading, Pa.

Texas.

Dallas—Rev. J. R. Holloway, Dallas, Texas.
" Mrs. J. R. Holloway, " "
Dodd—Rev. Mark Carlisle, Talladega, Ala.
Goliad—Mrs. J. R. S. Hallowell, Goliad, Texas.

Arkansas.

Little Rock—Mr. W. E. Youngblood, Talladega, Ala.

Kentucky.

Lexington—Miss Agnes H. Mooney, Marlboro, Mass.
" Miss L. Mary Elliott, New Wilmington, Pa.
" Miss Mary A. Peffers, West Hawley, Mass.
" Mrs. Fred. W. Foster, Castine, Me.
" Miss Mary H. Humphrey, South Hadley, Mass.
Rockhold—Miss M. A. Lyman, Huntington, Mass.

Tennessee.

Athens—Miss E. M. Peck, Mansfield, O.
Big Creek Gap—Miss Flora M. Cone, Masonville, N. Y.
Crossville—Mr. W. F. Cameron, Montevideo, Minn.
" Mrs. W. F. Cameron, " "
Deer Lodge—Miss Jessie Phelps, Deer Lodge, Tenn.
Harriman—Miss Evangeline Gorbold, Venice, Ohio.
Jellico—Mr. Frank Dizney, Jellico, Tenn.
" Miss F. K. Bement, Bement, O.
Mt. Verde—Miss Sarah E. Ober, Beverly, Mass.
Pine Mountain—Miss Ninette Hayes, Portsmouth, N. H.
" Miss Lucy P. Bement, Bement, Ohio.
Pomona—Mrs. Alice Graves, Pomona, Tenn.
Sanfordville—Miss Etta Wilson, Hammondsport, N. Y.
Sherwood—Mr. Geo. O. Hannum, Sherwood, Tenn.
" Mrs. Geo. O. Hannum, " "
" Mrs. Clara Morse Perkins, " "
Springfield—Miss Ellen E. Campbell, Springfield, Tenn.
" Miss Maria A. Armstrong, " "

Special Missionaries and Evangelists.

Miss A. W. Farrington, Raleigh, N. C.; Miss S. S. Evans, Birmingham, Ala.; Rev. G. S. Pope, Harriman, Tenn.; Rev. B. Dodge, Pleasant Hill, Tenn.; Rev. E. M. Hollies, Tenn.; Rev. T. A. Kitchen, Fentress Co., Tenn., Rev. C. H. Crawford, New Orleans, La.

SUMMARY,

EDUCATIONAL WORK IN THE SOUTH.

Higher Institutions:

Fisk University, Nashville, Tenn.—Boarding accommodations for	250	; pupils,	515	
Atlanta University, Atlanta, Ga.— " "	250	"	596	
Talladega College, Talladega, Ala.— " "	150	"	500	
Tougaloo University, Tougaloo, Miss.— " "	165	"	344	
Straight University, New Orleans, La.— " "	100	"	579	
Tillotson Normal Institute, Austin, Tex.— " "	60	"	195	= 6

Normal and Graded:

Gregory Institute, Wilmington, N. C.	Pupils,	380
Washburn Seminary, Beaufort, N. C.	"	120
Graded School, All Healing, N. C.—Boarding accommodations	"	137
" " Blowing Rock, N. C.— " "	"	82
" " Saluda, N. C.	"	153
Avery Institute, Charleston, S. C.	"	409
Brewer Normal School, Greenwood, S. C.—Boarding accommodations	"	474
Beach Institute, Savannah, Ga.	"	351
Dorchester Academy, McIntosh, Ga.—Boarding accommodations	"	308
Storrs School, Atlanta, Ga.	"	481
Ballard Normal Institute, Macon, Ga.— " " " for 50	"	630
Allen Normal and Industrial School, Thomasville, Ga.—Boarding accommodations for 40	"	201
Trinity School, Athens, Ala.	"	202
Normal School, Marion, Ala.	"	219
Emerson Institute, Mobile, Ala.	"	364
Burrell School, Selma, Ala.	"	219
Le Moyne Institute, Memphis, Tenn.	"	712
Warner Institute, Jonesboro, Tenn.	"	118
Grand View, Tenn.	"	140
Pleasant Hill, Tenn., Boarding accommodations for 50	"	180
Chandler Normal School, Lexington, Ky.	"	215
Williamsburg, Ky., Boarding accommodations for 35	"	331
Meridian, Miss.	"	304 = 23
Common Schools		51

Total Number of Schools, 80; Total Instructors, 373; Total Pupils, 13,845.

Theological, 73; Collegiate, 77; Collegiate preparatory, 197; Normal, 1,225; Grammar, 3,149; Intermediate, 3,543; Primary, 5,886; Studying in two grades, 28; Total, 13,845.

CHURCH WORK.

Number of Churches	188
" " Missionaries (male and female)	128
" " Church Members	8,258
Added during the year	1,013
Added by profession of faith	748
Scholars in Church and Mission Sunday-schools	15,981

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, JULY 31, 1891. MALES.	FEMALES.	TOTAL.	ABSENT.	ADDITIONS, 1890-91. PROFESSION	LETTER.	TOTAL.	REMOVALS, 1890-91. DEATHS.	DISMISSED.	EXCOM.	TOTAL.	B'PTIZ'D 1890-91. ADULTS.	INFANTS.	SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS	HAISED FOR CHURCH PURPOSES.
Ala., Alco	1889	S. P. Smith	1891	1891	10	10	20	0	7	1	8	0	0	0	0	4	0	105	$7 50	$16 75
" Anniston	1875	James Brown	1891	1891	33	46	79	3	4	2	6	0	0	0	0	0	0	297	6 45	300 96
" Athens	1871	H. S. Williams	1879	1881	16	56	72	3	2	0	2	1	1	0	2	1	0	107	13 85	307 35
" Birmingham	1888	Spencer Snell	1884	1887	98	238	336	5	4	1	5	1	1	0	2	2	0	411	18 00	310 34
" Childersburg	1874	W. P. Hamilton	1890	1890	24	38	62	4	1	0	1	0	0	0	0	0	0	45	15 00	326 14
" Florence	1877	T. J. Austin	1889	1889	10	32	42	2	0	0	0	0	0	0	0	0	0	75	2 00	276 66
" Fort Payne	1889	A. L. DeMond	1891	1891	6	10	16	0	1	0	1	0	0	0	0	0	0	75	10 50	327 60
" Jenifer	1874	J. M. Roan	1881	1881	10	17	27	0	2	0	2	0	0	0	0	0	0	125	11 43	53 39
" Kyrnulga	1874	J. B. Grant	1881	1881	17	50	67	1	4	0	4	0	0	0	0	0	0	125	7 40	94 30
" *Lawsonville	1873	Z. E. Sims	1889	1889	13	26	39	2	0	0	0	0	0	0	0	0	0	85		5 60
" Marion	1870	W. G. Ragland	1876	1883	39	93	132	10	3	0	3	1	0	0	1	0	0	225	50 80	363 13
" Mobile	1870	W. G. Ragland	1883	1883	44	72	116	10	3	0	3	1	0	0	1	0	0	90	38 00	392 00
" *Montgomery	1872	J. S. Jackson	1890	1890	63	130	193	10	3	0	3	1	0	0	1	0	0	146	190 00	710 00
" New Decatur	1885	Frank E. Jenkins	1890	1890	31	43	74	1	0	0	0	0	0	0	0	0	0	200	8 00	1,162 68
" Selma	1872	E. J. Penney	1881	1881	90	118	208	10	3	0	3	1	0	0	1	0	0	90	39 45	594 97
" Shelby	1879	J. R. Sims	1890	1890	46	70	116	10	3	0	3	1	0	0	1	0	0	130	10 00	389 98
" *Talladega	1868	G. W. Andrews, D.D.	1887	1887	118	106	224	14	8	0	8	3	1	0	4	2	0	58	550 00	972 97
" " (Cove)	1874	E. E. Sims	1889	1889	23	29	52	0	0	0	0	0	0	0	0	0	0	300		17 00
" Pleasant Ridge	1875				10	6	16	1	0	0	0	0	0	0	0	0	0	93		
" Riverside Plantation, Ollie	1886	F. B. Sims	1891	1891	11	11	22	2	3	0	3	2	0	0	2	0	0	34		
Ark., Little Rock	1881	Storling N. Brown	1881	1881	45	90	135	5	2	1	3	1	0	0	1	0	0	125	29 65	521 60
Dak., Red River	1890	Jos. Garvin and D. Lee	1891	1891	21	25	46	0	3	2	5	1	0	0	1	0	0	90		
" Fort Berthold	1884	G. W. Reed	1891	1891	11	24	35	1	2	1	3	1	0	0	1	0	0	90		
" Fort Yates	1886	T. L. Riggs	1891	1891	11	12	23	1	1	0	1	0	0	0	0	0	0	90		
" Oahe	1876		1879	1879	35	71	106	16	9	1	10	2	6	0	8	3	0	105	97 49	
" Rosebud Agency, White River	1891	James F. Cross	1892	1892	8	10	18	1	0	0	0	0	0	0	0	0	0	400	9 00	12 00
D. C., Washington, Lincoln Memorial	1861	George W. Moore	1861	1861	68	125	193	90	64	6	70	3	2	0	5	33	12	400		
" Plymouth	1881	Storling N. Brown	1881	1881	85	189	274	0	29	2	31	2	0	0	2	15	10	400	126 85	777 76
Fla., Orange Park	1888	W. A. Benedict	1891	1891	15	12	27	5	0	0	0	1	0	0	1	0	0	35	75 00	2,950 00
Ga., Andersonville	1867	Chas. F. Sargent	1884	1884	8	10	18	2	1	0	1	1	0	0	1	0	0	90	10 00	106 67
" Atlanta, 14th St.	1867	Stephen H. Robinson	1890	1890	135	198	333	18	32	2	34	2	0	0	2	1	0	225	95 00	981 00
" " Univ.	1874	G. W. Francis	1874	1874	49	97	146	25	3	0	3	1	0	0	1	0	0	275	42 00	350 00
" *Athens	1882	George V. Clark	1891	1891	54	54	108	6	5	1	6	1	0	0	1	0	0	60		350 00
" Byron	1889	Chas. Mc F. Sargent	1889	1889	20	16	36	1	0	0	0	0	0	0	0	0	0	71	2 00	46 70
" Macon	1869	J. D. Pettibone	1869	1869	128	176	304	6	2	0	2	2	0	0	2	0	0	250	80 53	788 00
" Marietta	1877	Wilson Chilton	1891	1891	14	14	28	1	0	0	0	0	0	0	0	0	0	220		96 98
" Miller's Station	1872		1879	1879	11	8	19	1	0	0	0	0	0	0	0	0	0	28	3 00	
" McIntosh, Medway	1874	F. R. Sims	1874	1874	45	100	145	10	1	0	1	0	0	0	0	0	0	90	10 00	10 00
" " Cypress Slash	1879	James A. Jones	1889	1890	94	94	188	10	6	0	6	2	0	0	2	0	0	240	25 00	285 00
" Rutland	1885	James S. Walker	1890	1890	34	54	88	10	2	0	2	2	0	0	2	0	0	194	13 60	89 89
" Savannah	1869	L. B. Maxwell	1887	1887	45	100	145	10	3	0	3	4	0	0	4	2	0	270	2 50	46 15
" Thomasville	1891	Charles F. Sargent	1891	1891	63	90	153	10	3	0	3	4	0	0	4	2	0	310	45 00	278 90
" Wheatfall	1891	Jordan Loyd	1891	1891	14	30	44	10	3	0	3	4	0	0	4	2	0	180	3 05	126 45
" Woodville	1871	J. H. H. Schenebeke	1871	1871	80	80	160	10	3	0	3	4	0	0	4	2	0	90		11 50
																			18 00	196 24

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, July 31, 1891. Males.	Females.	Total.	Absent.	Additions, 1890-'91. Profession	Letter.	Total.	Removals, 1890-'91. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1890-'91. Adults.	Infants.	Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Kan., Lawrence		A. E. Jackson	'78	'89	15	18	33	10	2	1	3	0	1	0	1	3	2	36	.....	72 15
" Topeka		Benj. F. Foster	'81	'85	16	26	42	6	4	2	6	3	0	0	3	0	3	0	.....	347 21
Ky., Carpenter (Poplar C'k)	1890	Samuel Sutton	'67	'90	4	2	6	0	5	1	6	0	0	0	0	2	0	75	.....	.....
" Combs, Lone Oak	1887	Mason Jones	'80	'86	22	43	65	9	7	3	10	0	0	7	7	7	0	40	.....	25 00
" Corbin	1886	Chas. Farnsworth		'89	8	12	20	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" *Dowlais	1885				10	10	20	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Grayhawk	1885	Mason Jones	'80	'86	5	10	15	2	0	0	0	0	0	0	0	0	0	0	.....	.....
" Lexington	1891	Byron Gunner	'84	'91	12	18	30	0	20	10	30	0	0	0	0	4	0	60	.....	200 00
" Louisville	1877	D. H. Foston		'90	13	41	54	3	2	1	3	2	3	0	5	1	3	1,111	9 82	132 58
" Marsh Creek	1890	Charles Farnsworth		'90	5	7	12	0	12	0	12	0	0	0	0	0	0	0	.....	.....
" McKee	1885				5	12	17	7	0	0	0	0	0	0	0	0	0	0	.....	.....
" Pleasant View	1891	E. B. Clemmer		'91	3	2	5	0	4	1	5	0	0	0	0	0	0	60	.....	.....
" Rockhold		George Ames		'91	10	16	26	6	1	0	1	0	0	0	0	1	0	50	.....	.....
" *Williamsburg	1881	Leland E. Tupper	'87	'90	31	49	80	15	13	1	14	1	4	14	19	9	0	140	40 00	627 00
La., Abbeville	1885	Frank Flowden	'79	'85	12	26	38	1	0	1	1	0	0	0	0	0	0	70	.....	98 00
" Belle Place	1884	W. M. Butler	'80	'84	10	13	23	20	2	3	5	2	0	0	2	0	16	32	3 00	45 00
" Chacahoula	1883	J. H. Hall	'77	'83	10	14	24	12	1	0	1	0	0	0	0	0	7	30	20 00	20 85
" Grand Bayou	1881	L. D. Cunningham	'78	'91	9	13	22	0	3	0	3	0	0	0	0	3	5	39	6 10	99 57
" Hammond	1887	C. S. Shattuck	'49	'88	9	12	21	1	3	0	3	0	0	0	0	2	0	60	9 00	188 00
" La Fourche	1880				10	11	21	0	5	0	5	0	0	2	2	0	0	85	.....	.....
" †S mmonet	1880	Homer Jones	'79	'81	10	16	26	0	0	0	0	1	1	3	5	0	4	30	.....	.....
" †Patoutville	1879	J. A. Rushaw		'90	5	15	20	0	0	0	0	0	0	0	0	0	5	35	.....	87 40
" New Iberia	1866	C. H. Claiborne	'86	'90	41	100	141	0	20	0	20	2	0	0	3	5	0	5	0	530 50
" New Orleans, Univ	1887	Geo. W. Henderson	'88	'90	61	39	100	46	10	5	15	0	2	0	2	6	0	216	25 00	893 44
" " " Central	1872	J. W. Whittaker	'87	'91	30	100	130	10	2	0	2	3	0	0	3	0	0	90	.....	.....
" " " Morris Brown	1869	J. H. Hall	'77	'75	56	114	170	0	5	2	7	4	0	4	8	5	26	91	21 10	363 30
" " " McCalvary	1891	J. J. Johnson	'85	'91	10	14	24	0	2	3	5	1	1	9	11	2	0	59	.....	60 30
" † " " Howard Chap.	1869	E. E. Rossieau	'89	'91	7	29	36	3	2	1	3	0	0	0	0	2	3	74	33 00	241 30
" Petit Anse					4	6	10	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Roseland	1889	C. S. Shattuck	'49	'88	13	13	26	0	2	16	18	0	0	0	0	0	0	60	6 50	33 60
" Shriever	1870	Wm. Brown	'91	'91	41	60	101	0	1	0	21	4	3	0	7	21	19	70	19 00	179 00
" Terrebonne	1870				41	60	101	0	22	0	2	4	0	1	5	0	16	46	.....	.....
" Thibodeaux	1891	L. D. Cunningham	'78	'91	13	13	26	0	2	4	26	0	0	0	0	0	0	0	.....	.....
Miss., Caledonia (Salem)	1832	Alonzo B. Corliss		'91	1	4	5	0	0	2	2	0	0	0	0	0	0	22	.....	20 00
" " Piney Grove		Alonzo B. Corliss		'91	3	4	7	2	0	0	0	0	0	0	0	0	0	72	.....	.....
" " Pleasant Ridge	1875	Alonzo B. Corliss		'91	6	10	16	4	0	0	0	0	0	0	0	0	0	32	.....	.....
" " New Ruhamah	1870	Alonzo B. Corliss		'91	7	7	14	3	0	0	0	0	0	0	0	0	0	44	.....	.....
" Garden City	1891	C. S. Shattuck	'49	'89	5	10	15	0	3	12	15	0	0	0	0	2	0	45	.....	20 00
" *Greenville	1885	A. C. Garner		'90	3	1	4	0	0	0	0	0	0	0	0	0	0	26	.....	29 92
" Jackson	1883	R. B. Johns	'66	'90	6	12	18	2	0	1	1	0	0	0	0	0	0	18	2 70	153 00
" Meridian	1882	C. L. Harris	'74	'90	14	18	32	4	4	1	5	0	1	0	1	0	0	98	16 45	333 22
" *Tougaloo	1871	Frank G. Woodworth	'80	'87	52	66	118	40	5	0	5	0	2	0	2	3	0	250	50 00	.....
Neb., Santee Agcy Pilgrim	1856	Artemas Ehnamani	'67	'67	54	78	132	51	8	2	10	2	2	45	49	6	3	261	320 00	180 00
" " " Bazille	1869	Artemas Ehnamani	'67	'88	30	24	44	2	3	0	3	1	0	0	1	1	4	0	20 00	12 00
N. C., Beaufort	1870	A. E. Jackson	'78	'91	41	38	79	5	0	0	0	2	2	0	4	2	2	60	59 00	59 19
" Cedar Cliff	1885	Anthony Peden		'90	6	11	17	6	0	2	2	0	0	0	0	0	0	43	.....	3 30
" *Chapel Hill	1885	F. S. Hitchcock		'90	4	5	9	1	1	0	1	1	1	1	3	1	0	27	21 00	31 41
" Dry Creek		C. C. Collins	'90	'90	8	6	14	0	3	0	3	0	0	0	0	0	0	60	1 00	8 70
" Dudley	1870	J. W. Freeman	'86	'89	40	54	94	3	17	0	17	1	0	0	1	17	0	131	2 53	50 00
" High Point	1890	Z. Simmons	'85	'89	9	9	18	0	0	0	0	0	0	0	0	0	0	35	2 56	10 24

N. C., McLeansville, 1st	1871	Alfred Connet	'61	'78	51	76	127	18	1	0	1	5	4	3	12	0	0	100	5 14	$25 77
" " 2nd	1883	Alfred Connet	'61	'78	25	24	49	4	1	0	1	1	0	5	6	1	1	75	50	8 58
" Melville	1885	Anthony Peden		'90	13	21	34	2	4	0	4	0	0	0	0	5	0	40	1 15	6 54
" Nalls	1885	C. C. Collins	'90	'90	16	15	31	0	0	1	1	2	4	0	6	0	0	45	.....	12 25
" Oaks	1882	Anthony Peden		'90	34	49	83	10	5	3	8	1	1	0	2	5	1	87	8 00	13 43
" Pekin		C. C. Collins	'90	'90	20	37	57	1	6	0	6	1	2	0	3	0	0	45	.....	34 00
" Raleigh	1874	A. W. Curtis	'68	'89	36	94	130	45	15	0	15	5	5	0	10	15	1	140	45 62	225 77
" Salem	1885	Z. Simmons	'85	'85	11	26	37	0	0	0	0	0	0	0	0	0	0	64	40	18 00
" Strieby	1879	Z. Simmons	'85	'85	17	28	45	0	0	0	0	0	0	2	2	7	0	2	63	15 50
" Troy	1881	C. C. Collins	'90	'90	6	17	23	0	6	0	6	0	0	0	0	0	0	65	.....	11 39
" Wilmington	1870	Frank W. Sims	'91	'91	40	78	118	0	19	1	20	1	6	10	17	2	3	140	.....	215 00
S. C., Charleston	1867	George C. Rowe	'84	'86	89	167	256	15	9	0	9	11	2	4	17	1	16	313	$68 00	1,300 00
" " "Circular"	1690	Henry M. Grant	'63	'88	23	57	80	17	1	2	3	0	4	0	4	0	2	100	200 00	2 500 00
Tenn., Athens	1889	N. Kingsbury		'90	10	15	25	2	1	0	1	0	1	0	1	1	0	100	11 00	142 39
" *Big Creek Gap	1890	A. D. Rutherford	'66	'89	20	36	56	0	31	5	36	0	0	0	6	25	0	40	.....	.....
" Bon Air	1891	Edward N. Goff		'90	4	8	12	0	0	0	0	0	0	0	0	0	0	80	.....	12 20
" Chattanooga	1867	Joseph E. Smith	'76	'79	71	98	169	31	11	2	13	0	0	0	0	7	4	148	25 00	679 65
" Crossville		P. S. Smith	'64	'91	11	21	32	0	2	7	9	0	0	0	0	1	1	95	10 00	260 00
" Deer Lodge	1888	George Lusty	'88	'90	10	18	28	2	6	3	9	0	0	3	1	4	1	0	68	11 25	82 24
" Glen Mary, 1st	1888	George H. Marsh	'90	'90	9	19	28	1	8	2	10	0	2	0	2	3	8	85	.....	88 00
" " 2d	1891	George H. Marsh	'90	'91	4	9	13	0	5	8	13	0	0	0	0	1	0	50	.....	60 10
" Goodlettsville	1885	James D. Miller	'90	'89	9	23	32	0	7	0	7	0	0	0	3	3	0	57	6 52	106 49
" Grand View	1885	C. H. Abbott	'76	'90	18	26	44	2	5	3	8	0	7	0	7	2	1	50	10 00	154 00
" Harriman	1890	G. A. Curtis	'76	'91	17	16	33	2	5	24	29	0	6	0	6	3	2	70	.....	1,134 12
" Helenwood	1886	George H. Marsh	'90	'90	1	4	5	0	0	2	2	0	0	0	0	0	0	86	.....	24 00
" Jellico	1885	E. B. Clemmer	'88	'89	19	32	51	10	12	18	30	0	0	0	0	6	1	250	.....	42 00
" Jonesboro'		A. Burton Jewett		'91	30	36	66	0	0	0	0	2	4	0	6	0	0	73	51 00	.....
" Knoxville	1883	E. A. Johnson	'88	'89	15	25	40	11	1	0	1	2	0	1	4	3	1	1	590	3 00	254 86
" Memphis	1868	B. A. Imes	'80	'80	45	84	129	16	5	0	5	3	0	1	4	2	2	125	70 00	659 30
" Nashville, Univ	1868	Henry S. Bennett	'63	'67	150	106	256	170	8	2	10	4	4	2	10	4	0	276	150 00	159 00
" " Howard	1876	Eugene Harris	'90	'90	24	39	63	5	2	7	9	1	1	0	2	2	0	45	.....	111 41
" " 3d	1884	H. H. Proctor		'89	19	28	47	3	6	4	10	3	3	0	6	6	0	70	5 60	180 00
" *Pine Mountain	1887	A. A. Myers	'64	'87	17	12	29	0	12	0	12	0	2	3	5	0	0	163	.....	3 00
" Pleasant Hill	1885	Henry L. Ballon		'90	13	12	25	4	5	3	8	5	0	0	5	5	0	160	.....	173 70
" *Pomona	1885	F. M. Cooley	'58	'85	0	3	3	2	0	0	0	0	0	0	0	0	0	58	.....	.....
" Robbins	1885	George H. Marsh	'90	'90	5	7	12	3	0	0	0	0	0	0	0	0	0	50	.....	10 00
" Rugby	1890	George Lusty	'88	'90	2	7	9	0	7	2	9	0	0	0	0	1	0	33	5 53	15 00
" Sherwood	1885	S. E. Lathrop	'70	'87	7	13	20	3	0	0	0	1	7	0	8	0	1	72	15 87	47 50
" *Cumberland Gap	1891	A. A. Myers	'64	'90	6	10	16	0	3	13	16	9	0	0	9	0	0	120	3 00	175 00
Tex., Austin	1885	Wm. M. Brown	'80	'89	17	32	49	31	2	4	6	0	3	10	13	1	0	81	20 68	.....
" Corpus Christi		George S. Smith	'76	'90	14	20	34	1	0	0	0	2	0	1	3	0	2	137	70 00	236 63
" Dallas	1884	R. J. Holloway	'90	'88	15	13	28	4	2	1	3	1	0	0	1	0	0	45	2 00	73 00
" Dodd	1883	M. R. Carlisle	'89	'89	2	11	13	2	5	1	6	0	3	0	3	5	2	40	2 50	8 35
" Fort Worth	1891	F. P. Gibson					15	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" Goliad	1872	M. Thompson	'70	'87	4	9	13	4	0	0	0	0	0	0	0	0	0	28	.....	99 05
" Helena	1874	M. Thompson	'70	'74	7	31	38	0	0	0	0	0	0	0	0	0	2	62	51 50	54 00
" Luling	1866				3	3	6	0	0	0	0	0	0	0	0	0	0	0	.....	.....
" *Paris	1868	A. C. Garner	'91	'91	18	47	65	4	9	5	14	3	0	0	4	9	7	65	20 00	215 00
" Roxton	1887	M. R. Carlisle	'89	'89	4	7	11	0	0	0	0	0	0	0	1	4	0	3	42	5 42	66 98
Va., *Hampton	1869	H. B. Frissell	'80	'80	247	179	426	0	21	2	23	2	2	0	4	6	1	635	165 50	1,097 39
Wash'n, *Dungeness	1882	Myron Eells	'71	'76	9	17	26	2	0	0	0	0	0	0	0	8	0	40	.....	39 00
" *Skokomish	1874	Myron Eells	'71	'74	21	34	55	4	2	0	2	1	1	0	2	2	2	63	198 15	150 00
		Totals			3,575	5,179	8,754	1,031	814	272	1,086	152	182	276	610	421	338	13,591	$3,465 08	$28,853 75

* From Report of last year.

† Names changed: Lake Pelgneur to Simmonet; Little Pecan to Patoutville; Spain St. to Howard Chapel.

Mission Sabbath School Scholars..... 4,738

Total Sabbath School Scholars..... 18,329

pastor is not wanting in ability, but has been accused of gross immorality. He never has been under commission of this Association. If he can satisfactorily reëstablish his character, he might be useful elsewhere, but his influence for good in that church can probably never be regained.

The Central Church,

made up in large part from the Saint James, with a few from the Morris Brown, and a few from the University, with some additional from other churches, was organized in July last, under the pastoral care of Rev. C. H. Thompson, D.D., a professor of the Theological Department of Straight University, and a well-educated and competent colored minister.

The church edifice of the Fourth Presbyterian Society (white) was purchased, with some aid from this Association, at a cost of about twenty thousand dollars, and the first services were held therein on the twelfth day of June. This house is commodious and centrally situated. The people are well united in their pastor. A fine Sabbath-school was formed under the management of Mr. Ashley. There have been, from the start, good congregations upon the Sabbath, and a good attendance on all the meetings of the church. It is hoped this will be a model church of the Pilgrim polity for Louisiana and the South-west.

MISSISSIPPI CHURCHES.

The Tougaloo Church,

in connection with the University there, might be said to be the ripe fruit of that missionary enterprise.

Happily there has been a unity of purpose and an earnestness of endeavor among the missionaries rarely found so perfectly combined. Rev. E. Tucker has been a faithful preacher and a beloved pastor. Mr. H. S. Beals and family, for ten years among the Freedmen, lose none of their original fervor, and the rest are hardly less devoted in their respective spheres. The result is, that a holy influence seems continually to pervade the institution, and the church is, as it ought to be, an instrument of God for the healing of souls, and the building up of the divine kingdom. One of the teachers, Miss E. J. Etheridge, has died at her post during the year. She had been under commission some five years, and had consecrated herself to the work for life. Her daily life afforded an example of the noblest devotion to humanity, for the love of Christ and human souls.

There is only space for the following extract from a letter of Mr. Beals, out of many that might be given:

"We are enjoying another precious revival. For several weeks a visible change has been going on in our school and family. Some faces have been gathering light and cheerfulness, while others have been gathering gloom and sorrow. At last the crisis came. Sinners came voluntarily to ask for counsel and prayers. One lady, a late scholar from Vicksburg, came with tears to beg us to lead her to the Saviour. Young S., whom you may remember, came out boldly and nailed his colors to the cross.

"On last Sabbath Brother Tucker came to officiate at our communion service. Seventeen more came forward to unite with our church. Among them were three members of the Granberry family—the third son with the daughter and the mother—a whole family now gathered into the church, and I verily believe into the kingdom of Christ! a mother and four children, the latter just come to maturity, all nearly six fe in height, able and intelligent in the first degree, late from slavery, all enlisting in t army of Immanuel, girding on the armor and entering the conflict. This aged mot pours out her daily thanksgiving to God for this institution, that gathered her chil here to lift them up from ignorance and death; that brought her here to introd e her to the gateway of Paradise. Others are alike joyful. A marked feature of this work of grace is its quietness. Last evening the solemn stillness was almost oppressive, and yet I have never seen such intense feeling. Nearly forty arose to offer prayer, or tell their joyous hopes of heaven, and invite others to journey with them. A lately bereaved mother cried for mercy. A young man arose voluntarily, and declared his intention to seek the Saviour's love and forgiveness. Little children were melted to tears, and here and there suppressed sobs were heard from older and sterner hearts. Young Iverson, walking from his home four miles distant, came to tell how full his heart was of gratitude for such a day of visitation for his people. Had you walked about the buildings late at night, you would have heard the voice of gentle, earnest prayer from lips lately unsealed by the power of Christ.

"Little Alice, scarcely ten years old, with the calmest, sweetest smile, declared she loved the Saviour. She is just up from a sick-bed, where her life was in imminent peril, but her patient heart endured it all with wonderful resignation.

"O dear brother! this is glorious. God is giving the people a freedom of which they little dreamed at first."

New Ruhamah Church

is situated in Monroe County, in the extreme eastern part of Mississippi. There is a white Independent church in the neighboring county, (Lowndes,) remarkable for its anti-slavery principles, held during many years in the wilderness of slavery. The sympathy and moral support of this church, of which he was a member, doubtless encouraged our missionary, Joseph F. Galloway, to preach to the Freedmen, start a Sunday-school for them, and finally, after the conversion of some nineteen persons, decide to organize a church. He has, on the other hand, had discouragements innumerable—in the opposition of the hostile whites, the violence of the Ku-Klux, the ignorance and fears and superstitions of the blacks, their poverty, and his own; in the small appropriations from this Association, in the want of a suitable house, (though he and his people put up a log structure with their own hands,) in the distance he had to go on horseback from his home, and the crossing of a river not fordable, when often he had not money enough of his own to pay his ferriage; in all these and many more ways has the devotion of this self-constituted missionary and the quality of his works been tried. I trust he has not built of hay or stubble.

INDIAN MISSIONS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Minister,

Rev. A. L. Riggs, D.D., Santee Agency, Neb.

Treasurer,

Mr. Joseph H. Steer, Santee Agency, Neb.

Teachers,

Mr. J. A. Chadbourne, Bridgewater, Mass.
Mr. F. B. Riggs, Santee Agency, Neb.
Miss Edith Leonard, Rochester, Mass.
" Mary B. Benedict, North Walton, N. Y.
" Henrietta B. Williams, Paddy's Run, O.
" Addie A. Rideout, Hudson, O.

Native Teachers,

Miss Anna R. Dawson, Santee Agency, Neb.
" Eunice Kitto, Fort Berthold, N. Dak.

Matrons,

(Dakota Home),
Miss L. H. Douglass, New Haven, Conn.
(Birds' Nest),
Miss Harriet A. Brown, Rocky Point, N. Y.
(Perkins Hall),
Miss E. Jean Kennedy, Montrose, Iowa.
(Boys' Cottage),
Miss S. Lizzie Voorhees, Rocky Hill, N. J.
(Dining Hall),
Miss Nettie Calhoun, Kenton, Ohio.
(Whitney Hall),
Mrs. E. E. Scotford, Santee Agency, Neb.

Missionaries,

Mrs. J. A. Chadbourne, Santee Agency, Neb.
" J. H. Steer, " " "
" A. H. Stone, " " "
Miss W. Williamson, (Clerk) " " "

Industrial Department,

Joseph H. Steer, Santee Agency, Neb.
A. H. Stone, " " "
Edgar H. Scotford, " " "
Ivor P. Wold, " " "
Chas. R. Lawson, " " "

BAZILLE CREEK.

Native Pastors and Helpers,

Rev. Benj. Zimmerman, Santee Agency, Neb.
Mr. Solomon Jones, " " "

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, De Smet, So. Dak.
Mr. E. J. Smith, " "

CHEYENNE RIVER AGENCY.

General Missionary,

Rev. T. L. Riggs.

CENTRAL STATION, OAHE, S. D.

Rev. T. L. Riggs, Oahe, So. Dakota.
Mrs. M. L. Riggs, " "

Minister,

Rev. Eli Spotted Bear, Oahe, So. Dakota.

INDUSTRIAL SCHOOL.

Principal,

Mr. Elias Jacobsen, Oahe, So. Dakota.

Teachers,

Miss F. M. Emmons, Danville, N. Y.
" D. B. Dodge, Brooklyn, N. Y.
" E. L. Collins, Oahe, So. Dakota.
" E. Beehan, Fergus, Ontario.
" Emily Reed, Oahe, So. Dakota.
" L. A. Pingree, Denmark, Me.

BAD RIVER.

Rev. James Garvie, Santee Agency, Neb.
Mrs. James Garvie, " " "

§FORT PIERRE STATION.

Mr. William Lee, Cheyenne River Ag'y, Dak.
Mrs. William Lee, " " " "

‡CHEYENNE RIVER, NO. 1.

Mr. James Brown, Santee Agency, Neb.
Mrs. James Brown, " " "

CHEYENNE RIVER, NO. 3.

Miss Katie Howard, Cheyenne River Agency.

†CHEYENNE RIVER, NO 4.

Rev. Edwin Phelps, Sisseton Ag'y, S. Dak.
Mrs. Edwin Phelps, " " "

CHEYENNE RIVER, NO. 5. (SANKEY STATION).

Mr. Clarence Ward, Cheyenne River Agency.
Mrs. Clarence Ward, " " "

CHEYENNE RIVER, NO. 7.

Mr. Joseph Bird, Sisseton Ag'y, S. Dak.
Mrs. Joseph Bird, " " "

HOPE MISSION, MOREAU RIVER.

Mr. John Bluecloud, Brown Earth, So. Dak.
Mrs. John Bluecloud, " " "

ROSEBUD RESERVATION, SO. DAKOTA.

ROSEBUD AGENCY.

Rev. James F. Cross, Hudson, O.
Mrs. James F. Cross, " "

BURRELL STATION.

Mr. Francis Frazier, Santee Agency, Neb.
Mrs. Francis Frazier, " " "

PARK STREET CHURCH STATION, WHITE RIVER.

Mr. Adam Stafford, Sisseton Ag'y, S. Dak.
Mrs. Adam Stafford, " " "

STANDING ROCK AGENCY, NO. DAKOTA.

Superintendent and Missionary,

Rev. Geo. W. Reed, Springfield, Mass.

CENTRAL STATION, FORT YATES.

Missionaries,

Rev. Geo. W. Reed, Springfield, Mass.
Mrs. Geo. W. Keed, " "
Miss C. E. Pingree, M. D., Denmark, Me.
Garfield Driver, Cheyenne River Ag'y, S. Dak.

GRAND RIVER, NO. I.

Missionaries,

Miss M. C. Collins, Keokuk, Iowa.
Mr. Albert Frazier, Santee Agency, Neb.
Mrs. Albert Frazier, " " "

GRAND RIVER, NO. 2.

Mr. Elias Gilbert, Sisseton Ag'y, S. Dak.
Mrs. Elias Gilbert, " " "

CANNON BALL RIVER.

Mr. James Oyemaza, Santee Ag'y, Neb.
Mrs. Martha Oyemaza, " " "

MISSOURI RIVER.

Mr. Owen Lovejoy, Flandreau, So. Dak.
Mrs. Owen Lovejoy, " "

FORT BERTHOLD AGENCY, NO. DAK.

Superintendent,

Rev. C. L. Hall, Fort Berthold, N. Dak

Teachers,

Miss Lottie McHarg, Jamestown, N. Dak.
" Lillian Smith, St. Paul, Minn.
" Roanna F. Challis, Freeborn, Minn.
" Bertha Gross, Yankton, So. Dakota.
Mrs. C. L. Hall, Fort Berthold, N. D.
Mr. Frank E. Tobie, " " "
Mrs. F. E. Tobie, " " "

MOODY STATION, NO. 1, (INDEPENDENCE).

Mr. George K. Bassett, Fort Berthold, N. D.
Mrs. Miriam W. Bassett, " " "

MOODY STATION, NO. 2, (ELBOW WOODS).

Mr. George K. Bassett, Fort Berthold, N. D.
Mrs. Miriam W. Bassett, " " "

REE SETTLEMENT.

Rev. C. L. Hall, Fort Berthold, N. D.

FORT STEVENSON.

Rev. C. L. Hall, Fort Berthold, N. D.

S'KOKOMISH AGENCY, WASH.

Missionary,

Rev. Myron Eells, Union City, Wash.

CAPE PRINCE OF WALES, ALASKA.

Missionaries,

Mr. H. R. Thornton, Hampden Sidney, Va.
Mr. W. T. Lopp, Valley City, Ind.

STATISTICS OF INDIAN WORK.

Churches	9
Church Members	496
Schools	12
Missionaries and Teachers	85
Theological Students	15
Normal Students	7
Grammar Grades	68
Intermediate Grades	96

† Supported by Society for the Propagation of the Gospel among Indians.
‡ Supported by Native Missionary Society.
§ Paid by the people.

Primary	727
Total Pupils	887
Sunday-school Scholars	1,344

PRINCIPAL STATIONS.

Santee Agency, Nebraska. Pupils, 146; Sunday-school scholars, 249.
Oahe, South Dakota. Pupils, 62; Sunday-school scholars, 75.
Standing Rock Agency, North Dakota.
Rosebud Agency, South Dakota.
Fort Berthold, North Dakota. Pupils, 45; Sunday-school scholars, 88.
S'kokomish, Washington. Church members, 81; Sunday-school scholars, 103.
Cape Prince of Wales, Alaska. Pupils, 304.

OUT-STATIONS.

1. Bad River, 15 miles west of Pierre.
2. Fort Pierre out-station, 25 miles from Agency.
3. Hope out-station, opposite Fort Sully, 10 miles from Agency.
4. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
5. Cheyenne River out-station 3, about 21 miles from Agency, and on other side of the Cheyenne River.
6. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
7. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4. (Sankey Station).
8. Cheyenne River out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.
9. Hope Station, Moreau River.
10. Remington Station, Moreau River.
11. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe.
12. Grand River 2, 4 miles west of Grand River 1.
13. Upper Village, Grand River.
14. Cannon Ball River.
15. Burrell Station.
16. Northfield Station.
17. Park Street Church Station on White River, 65 miles north-west of the Rosebud Agency and 100 miles south-west of Oahe.
18. Preaching Station, Bazille Creek Mission near Santee.
19. Ponca Mission.
20. Upper Ponca Mission.
21. Moody Station No. 1 ("Independence.")
22. Moody Station No. 2 ("Elbow Woods.")
23. Ree Settlement.
24. Preaching Station, Fort Stevenson.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Hon. F. F. Low, Rev. John Kimball, Rev. S. H. Willey, D.D., Jacob S. Taber, Esq.; Rev. F. B. Perkins, Geo. W. Marston, Esq.

DIRECTORS: Rev. George Moosar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, Rev. F. B. Perkins, Rev. W. W. Scudder, William Johnstone, Esq., and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond, D.D. TREASURER: William Johnstone, Esq.

Superintendent.

	Rev. William C. Pond, D.D.,	San Francisco, Cal.

Teachers.

Fresno,	Miss J. R. Beaton,	Fresno, Cal.
"	Gin Foo King,	" "
Los Angeles,	Mrs. C. A. Sheldon,	Los Angeles, Cal.
" "	Lou Ying,	" " "
Marysville,	Miss M. A. Flint,	Marysville, Cal.
"	Chung Moi,	" "
Oakland,	Miss L. F. Lamont,	Oakland, Cal.
"	Yong Jin,	" "
Oroville,	Miss Belle C. Keifer,	Oroville, Cal.
"	Chung Moi,	"
Petaluma,	Mrs. M. H. Colby,	Petaluma, Cal.
"	Wong Quong,	" "
Riverside,	Miss F. M. Prudy,	Riverside, Cal.
Sacramento,	Mrs. S. E. Carrington,	Sacramento, Cal.
"	Lem Chung,	" "
San Diego,	Miss M. M. Elliott,	San Diego, Cal.
" "	Chin Toy,	" " "
San Francisco.—*Central*,	Miss J. S. Worley,	San Francisco, Cal.
" " "	Mrs. M. A. Green,	" " "
" " "	Mrs. H. W. Lamont,	" " "
" " "	Miss Violet W. Lamont,	" " "
" " "	Jee Gam,	" " "
" " —*Barnes*,	Miss Rosa E. Lamont,	" " "
" " —*West*,	Miss F. N. Worley,	" " "
" " "	Chin Gang,	" " "
Santa Barbara,	Miss E. M. Shattuck,	Santa Barbara, Cal.
" "	Chin Fook,	" " "
Santa Cruz,	Mrs. Kate Thompson,	Santa Cruz, Cal.
" "	Pon Fang,	" " "
Stockton,	Mrs. M. B. Langdon,	Stockton, Cal.
"	Lee Sing,	" "
Ventura,	Miss Ella M. Peck,	Ventura, Cal.
"	Chin Fook,	" "
Vernondale,	Miss Ella Thomson,	Vernondale, Cal.
"	Lue D. Lune,	" "

STATISTICS OF CHINESE WORK.

Schools	17
Missionaries (14 of them Chinese)	37
Pupils	1,054
Ceased from Idolatry	197
Give Evidence of Conversion	160

NOTES.

1. Seventeen missions have been sustained, and all but three of them during the full twelve months. Two have had one month's vacation and one—that at Vernondale, a suburb of Los Angeles—was commenced on March 1st. Thirty-seven workers have been employed, fourteen of whom have been Chinese. The total number of months of labor is 390.

2. The expenses have been as follows: For salaries, $7,972.25; rents of mission houses, $2,820.70; incidental expenses, including fuel and lights, water, furniture, books, traveling, printing, etc., $1,103.80. Total, $11,896.75.

The resources have been: The appropriations of the A. M. A., $7,291.65; receipts at auxiliary's treasury as follows: From local missions, $3,194.10; individuals, $784.50; Eastern friends, $427.50; rents—permanent property account, $183.60; other items, $15.40. Total, $11,896.75.

3. Comparing this year's work with that of preceding years, our first impression is depressing. For though we report one more mission than last year, the aggregates which represent the number of Chinese reached by us are smaller than ever before. This is not because there has been less diligence or aggressive enterprise, but because fewer Chinese are coming to California, and therefore the number that care to learn the English language is greatly diminished.

Further scrutiny yields a much more cheerful view. This diminution in the number has enabled the teachers to give closer and more effective attention to the main thing—the results which alone we can count as success—the leading of souls to Christ. And in this respect the statistics show no diminution, while, in fact, we are conscious of increasing power and increasing fruitfulness.

And when it comes to the tokens of growth on the part of our Chinese brethren,—growth in largeness of outlook, Christian enterprise, practical consecration, unity of counsel and brotherly love, this year is almost a new epoch. The new departure in their missionary work in China, involving as it does an extra expenditure of about $5,000, a large portion of which is already subscribed, implies a courage and a spirit of self-sacrifice on their part which most American Christians might emulate.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1891.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department, appropriated	$1,731 25	
" " " paid by Income	2,118 75	
Specials	50 00	
		$3,900 00
Washington, D. C. Lincoln Mission:		
Salaries of Minister and Lady Missionary	1,200 00	
Special	25 60	
		1,225 60
Washington, D. C. Plymouth Congregational Church:		
Salary of Minister	400 00	
Church Debt	25 00	
		425 00
Hampton N. and A. Institute, Virginia:		
Salary of Minister, in part	500 00	
Specials	70 00	
		570 00
Wilmington, N. C. Gregory Institute:		
Salaries of Minister and 11 Teachers	3,393 43	
Furniture and Repairs	259 39	
General Expenses (paid as Tuition, $1,922 61)	1,929 84	
		5,582 66
Raleigh, N. C.:		
Salaries of Minister and Special Missionary	1,640 53	
General Expenses	28 10	
Church Building	2,000 00	
		3,668 63
Oaks, N. C.:		
Salaries of Minister and Lady Missionary	702 00	
General Expenses	19 55	
		721 55
Hillsboro, N. C.:		
Salaries of 2 Teachers	473 23	
General Expenses	24 50	
Furniture	243 70	
		741 43
McLeansville, N. C.:		
Salaries of Minister and 2 Teachers	474 85	
General Expenses	10 16	
		485 01
Strieby, N. C.:		
Salaries of Minister and Teacher (paid as Tuition, $5.00)	520 00	
General Expenses	25 00	
		545 00
Troy, N. C.:		
Salary of Minister	759 82	
General Expenses (paid as Tuition, $118 30)	92 52	
Furniture and Repairs	141 28	
		993 62
Nalls, N. C.:		
Salaries of Minister and Teacher	166 00	
General Expenses (paid as Tuition and Public Fund, $12 80)	40 00	
		206 00
Dudley, N. C.:		
Salary of Minister	360 00	
General Expenses	12 52	
		372 52
Beaufort, N. C.:		
Salary of Minister	362 40	
General Expenses (paid as Tuition, $312 57)	396 99	
		759 39
Blowing Rock, N. C.:		
Salaries of 2 Teachers	638 11	
Cottage Building	300 00	
Furniture and Repairs	398 30	
General Expenses (paid as Tuition, $46 37)	240 06	
		1,576 47
Chapel Hill, N. C.:		
General Expenses (paid as Tuition, $90 35)		95 35
Kittrell, N. C.:		
Special		2 50
Saluda, N. C.:		
Salaries of 5 Teachers	300 00	
School Building	684 00	

Furniture and Repairs	239 65	
General Expenses	318 15	
		1,541 80
Melville, N. C.:		
General Expenses (paid as Tuition and Public Fund, $97 00)		97 00
Dry Creek, N. C.:		
Salary of Teacher		40 00
Cedar Cliff, N. C.:		
School Building		100 00
All Healing, N. C.:		
Chapel Building	798 90	
General Expenses (paid as Tuition, $36 38)	68 38	
		867 28
Charleston, S. C. Avery Institute:		
Salaries of Minister and 8 Teachers	3,395 55	
Furniture and Repairs	369 00	
General Expenses (paid as Tuition, $2,664 79)	3,163 80	
		6,928 35
Greenwood, S. C. Brewer Normal School:		
Salaries of Minister and 2 Teachers	931 60	
Land	900 00	
Furniture and Repairs	248 59	
General Expenses (paid as Tuition, $1,034 02)	478 89	
		2,559 08
Atlanta University, Georgia:		
Appropriated	3,000 00	
Specials	1,101 71	
		4,101 71
Atlanta, Ga. Storrs School:		
Salaries of Minister and 8 Teachers	2,596 65	
Furniture and Repairs	227 43	
General Expenses (paid as Tuition, $2,187 19)	1,434 59	
		4,258 67
Macon, Ga. Ballard Normal School:		
Salaries of Minister and 13 Teachers	3,965 59	
Furniture and Repairs	1,989 66	
General Expenses (paid as Tuition, $3,346 69)	2,290 02	
Slater Fund	800 00	
		9,045 27
Rutland, Ga.:		
Salaries of Minister and General Missionary	1,004 72	
Repairs	144 14	
		1,148 86
Savannah, Ga. Beach Institute:		
Salaries of 9 Teachers	2,267 00	
Furniture and Repairs	515 59	
General Expenses (paid as Tuition, $1,677 50)	1,720 55	
		4,503 14
Thomasville, Ga. Allen Normal and Industrial School:		
Salaries of 8 Teachers	2,547 60	
Furniture and Repairs	424 83	
Church Building	700 00	
Parsonage	700 00	
General Expenses (paid as Tuition, $637 30)	1,218 64	
		5,591 07
McIntosh, Ga. Dorchester Academy:		
Salaries of Minister and 4 Teachers	1,543 48	
General Expenses (paid as Tuition, $224 14)	316 55	
		1,860 03
Cypress Slash, Ga.:		
Salaries of Minister and Missionary	520 00	
General Expenses	34 00	
		554 00
Athens, Ga.:		
Salaries of Minister and Teacher	720 00	
General Expenses (paid as Tuition, $56 40)	102 40	
		822 40
Marshallville, Ga.:		
Salaries of 2 Teachers	235 00	
General Expenses	5 00	
		240 00
Woodville, Ga.:		
Salaries of Minister and Teacher (paid as Tuition, $33 40)	661 00	
General Expenses	5 50	
		666 50
Marietta, Ga.:		
Salary of Minister	470 00	
Church Building	900 00	
General Expenses	77 80	
		1,447 80
Miller's Station, Ga.:		
Salary of Minister	260 00	
General Expenses	53 17	
		313 17

Walker's Crossing, Ga.:		
Salary of Minister		90 00
Cuthbert, Ga.:		
Church Building		200 00
Orange Park, Fla.:		
Salary of Minister	675 00	
School Buildings (balance)	965 72	
Artesian Well	1,452 75	
Church Building	321 25	
General Expenses	40 50	
		3,455 22
Fairbanks, Fla.:		
General Expenses		9 00
Tangerine, Fla.:		
Salary of Teacher (paid as Public Fund, $100)		100 00
Talladega, Ala., College:		
Salaries of President, Minister, and 19 Teachers	10,772 63	
Furniture and Repairs	1,298 37	
Agricultural Department	2,652 13	
General Expenses (paid as Tuition, ($1501 73)	1,7.6 71	
Slater Fund	1,900 00	
Principal's House	2,700 00	
		21,089 84
Mobile, Ala. Emerson Institute:		
Salaries of Minister and 9 Teachers	3,218 79	
Furniture and Repairs	264 07	
General Expenses (paid as Tuition' $1,967 30)	1,899 19	
		5,382 05
Athens, Ala.:		
Salaries of Minister and 5 Teachers	1,640 15	
Furniture and Repairs	181 55	
General Expenses (paid as Tuition, $487 40)	908 81	
		2,730 51
Nat, Ala.:		
Salaries of Minister and Teacher	719 66	
Church Building	268 81	
Furniture and Repairs	381 00	
General Expenses (paid as Tuition, $94 52)	259 77	
		1,629 24
Marion, Ala. Normal School:		
Salaries of Minister and 7 Teachers	2,806 03	
Furniture and Repairs	339 98	
General Expenses (paid as Tuition, $767 93)	1,315 98	
		4,461 94
Selma, Ala.:		
Salaries of Minister and Special Missionary	759 48	
General Expenses (paid as Tuition, $589 11)	656 36	
		1,415 84
Kymulga, Ala.:		
Salary of Minister		175 00
Lawsonville and Cove, Ala.:		
Salary of Minister		92 00
Ironaton and Jenifer, Ala.:		
Salary of Minister		450 50
Shelby Iron Works, Ala.:		
Salary of Minister		210 00
Childersburg, Ala.:		
Salary of Minister		380 00
Tuskegee, Ala.:		
Salary of Teacher (Special)		368 70
Anniston, Ala.:		
Salaries of Minister and 2 Teachers	642 36	
Church Building	315 77	
General Expenses (paid as Tuition, $313 68)	545 73	
		1,503 86
Birmingham, Ala.:		
Salaries of Minister and Missionary	1,108 15	
General Expenses	12 50	
		1,120 65
New Decatur, Ala.:		
Salary of Minister	725 00	
Special	12 00	
		737 00
Florence, Ala.:		
Salaries of Minister and Teacher	556 96	
General Expenses	25 00	
		581 96

Montgomery, Ala.:		
Salary of Minister	236 92	
Repairs	150 00	
		386 92
Cotton Valley, Ala.:		
Salaries of 2 Teachers	868 35	
General Expenses (paid as Tuition, $192 11)	114 45	
		982 80
Fort Payne, Ala.:		
Salary of Minister		60 00
Alco, Ala.:		
Salary of Minister		315 00
Frankfort, Ala.:		
Salary of Teacher		332 34
Society Hill, Ala.:		
Salary of Teacher		90 00
Nashville, Tenn. Fisk University:		
Salaries of President, Minister and 22 Teachers	13,967 65	
Dormitory and School Furniture	5,384 86	
General Expenses (paid as Tuition, $5,941 21)	3,425 32	
Theological Building	17,232 12	
Jubilee Singers Campaign Expenses	12,835 05	
Slater Fund	2,200 00	
		55,045 00
Howard Chapel:		
Salary of Minister		640 00
Jackson St. Church:		
Salary of Minister	300 00	
General Expenses	15 00	
		315 00
Goodlettsville, Tenn.:		
Salary of Minister		533 39
Memphis, Tenn. Le Moyne Institute:		
Salaries of 13 Teachers	4,102 71	
Furniture and Repairs	3,085 96	
General Expenses (paid as Tuition, $4,425 80)	2,908 10	
Slater Fund, Industrial Department	1,300 00	
		11,396 77
Jonesboro, Tenn. Warner Institute:		
Salaries of Minister and 3 Teachers	796 39	
Furniture and Repairs	563 91	
General Expenses (paid as Tuition and Public Fund, $430 68)	546 63	
		1,906 93
Knoxville, Tenn.:		
Salary of Minister	385 00	
School Building	1,501 25	
		1,886 25
Chattanooga, Tenn.:		
Salary of Minister		180 00
Grand View, Tenn.:		
Salary of General Missionary and Expenses	1,822 73	
Salaries of Minister and 6 Teachers	2,847 71	
Jewett Memorial Building	600 00	
Furniture and Repairs	2,062 02	
General Expenses (paid as Tuition and Public Fund, $538 74)	1,340 08	
		8,672 54
Mt. Verd, Tenn.:		
Salaries of 2 Teachers	810 13	
Building	454 82	
General Expenses (paid as Tuition, $26 29)	62 63	
		1,327 58
Sanfordville, Tenn.:		
Salary of Teacher		180 25
Pleasant Hill, Tenn.:		
Salaries of Minister and 5 Teachers	2,025 44	
Furniture and Repairs	2,220 54	
General Expenses (paid as Tuition, $482 62)	1,346 49	
		5,592 47
Pomona, Tenn.:		
Salary of Teacher		160 00
Crossville, Tenn.:		
Salaries of Minister and 2 Teachers (paid as Tuition, $466 15)	983 00	
General Expenses	162 86	
		1,145 86
Harriman, Tenn.:		
Salaries of Minister and Teacher (paid as Tuition, $12.20)	269 95	

Church Building	337 37	
General Expenses	25 00	
		632 32
Big Creek Gap, Tenn.:		
Salary of Teacher	120 75	
Church Building	78 06	
General Expenses (paid as Tuition, $14 63)	41 96	
		240 77
Sherwood, Tenn.:		
Salaries of Minister and 3 Teachers	1,102 53	
General Expenses	467 93	
		1,570 46
Deer Lodge, Tenn.:		
Salaries of Minister and Teacher (paid as Tuition, $26 72)		762 70
Glen Mary, Tenn.:		
Salary of Minister		509 96
Jellico, Tenn.:		
Salaries of Minister and 2 Teachers	1,599 81	
General Expenses (paid as Tuition, $368 35)	135 66	
		1,735 47
Pine Mountain, Tenn.:		
Salaries of 4 Teachers	735 79	
Church Building	128 12	
General Expenses (paid as Tuition, $66 40)	443 78	
		1,307 69
Springfield, Tenn.:		
Salaries of 3 Teachers		596 07
Athens, Tenn.:		
Salary of Minister		466 55
Bon Air, Tenn.:		
Salary of Minister	600 00	
Church Building	325 00	
		925 00
Cumberland Gap, Tenn.:		
Salaries of Minister and Lady Missionary	1,127 29	
General Expenses	387 81	
		1,505 10
Williamsburg, Ky. Academy:		
Salaries of Minister and 9 Teachers	4,078 75	
Furniture and Repairs	1,[illegible] 50	
Land	600 00	
General Expenses (paid as Tuition, $921 85)	2,958 01	
		9,063 26
Evangelistic Work in the Mountains		1,932 25
Woodbine, Ky.:		
Salaries of Minister and Teacher	873 79	
General Expenses	48 00	
		921 79
Marsh Creek, Ky.:		
Church Building		300 00
Carpenter, Ky.:		
Church Building		200 00
Lexington, Ky. Chandler Normal School:		
Salaries of Minister and 6 Teachers	2,335 12	
Furniture and Repairs	193 56	
General Expenses (paid as Tuition, $2,143 60)	2,471 90	
		5,000 58
Louisville, Ky.:		
Salary of Minister		367 50
Grayhawk, Ky.:		
Salary of Ministers		192 00
Berea College, Ky.:		
Income and Special		250 00
Middlesborough, Ky.:		
Salaries of Minister and Teacher	611 20	
Building	125 00	
General Expenses	22 70	
		758 90
Topeka, Kan.:		
Salary of Minister		481 66
Lawrence, Kan.:		
Salary of Minister		446 00
Little Rock, Ark.:		
Salary of Minister		180 00

Tougaloo, Miss. Tougaloo University:		
Salaries of President and 16 Teachers	8,343 95	
Furniture and Repairs	1,425 96	
General Expenses Boarding and School Department (paid as Tuition, $1,176 50; State Appropriation, 1,500 00)	7,230 41	
Strieby Hall (Repairs)	350 00	
Slater Fund	2,000 00	
		19,350 32
Jackson, Miss.:		
Salary of Minister	480 00	
General Expenses	70 52	
		550 52
Meridian, Miss.:		
Salary of Minister	481 25	
Furniture and Repairs	184 61	
General Expenses (paid as Tuition, $1,048 47)	743 69	
		1,409 55
Greenville, Miss.:		
Salary of Minister		35 14
Caledonia, Miss.:		
Salary of Minister		350 00
Vicksburg, Miss.:		
Salary of Minister		80 00
New Orleans, La. Straight University:		
Salaries of President, General Missionary, Minister and 14 Teachers	8,534 15	
Furniture and Repairs	3,259 30	
General Expenses of Boarding and School Department (paid as Tuition, $3,646 47)	4,084 19	
Laundry Building	1,300 00	
Slater Fund	1,500 00	
		18,677 64
New Orleans, La. Central Congregational Church:		
Salary of Minister		190 00
New Orleans, La. Spain Street Church:		
Salary of Minister	206 00	
Repairs	170 00	
		376 00
New Orleans, La. Morris Brown Church:		
Salary of Minister		120 00
Belle Place, La.:		
Salary of Minister		120 00
Lockport, La.:		
Salary of Minister		138 45
Hammond, La.:		
Salary of Minister		644 33
Thibodeaux, La.:		
Salary of Minister		137 00
New Iberia, La.:		
Salary of Minister		280 00
Covington, La.:		
Salary of Minister		75 00
Austin, Tex. Tillotson Institute:		
Salaries of President and 11 Teachers	5,472 99	
Furniture and Repairs	777 02	
General Expenses of Boarding and School Department (paid as Tuition, $1,245 00)	1,927 23	
Slater Fund	900 00	
		9,077 24
Helena, Tex.:		
Salary of Minister		330 00
Corpus Christi, Tex.:		
Salary of Minister		476 00
Paris, Tex.:		
Salary of Minister		468 33
Goliad, Tex.:		
Salary of Teacher		60 00
Fort Worth, Tex.:		
Salary of Minister		70 00

Dallas, Tex.:			
Salaries of Minister and Teacher	442 40		
General Expenses	89 98		
		532 38	
Dodd, Tex.:			
Salary of Minister		383 00	
New Church Work		63 61	
Superintendents of Construction		1,572 13	
Rev. W. E. C. Wright, Field Superintendent, 9 Months' Salary	1,125 00		
Traveling Expenses	787 30		
		1,912 30	
Rev. R. C. Hitchcock, Field Superintendent, Salary	1,500 00		
Traveling Expenses	1,415 32		
		2,915 32	
Insurance		4,000 00	
Expressage, Printing, etc.		4,708 77	
			305,183 33
The Chinese.			
Salaries of Superintendent and Teachers	10,396 10		
Rent Mission Buildings	2,820 70		
		13,216 80	
			13,216 80
The Indians.			
Santee Agency:			
Salaries of Superintendent and Missionaries	8,400 91		
General Expenses, Boarding and Industrial Departments, including Upper Ponca and Burrell Stations	13,157 41		
Building	606 32		
		22,164 64	
Oahe, Cheyenne, White and Moreau River Agencies:			
Salaries of Superintendent, Missionaries and Native Helpers	4,540 83		
General Expenses of Oahe and Out Stations	5,175 88		
		9,716 71	
Publication Fund		300 00	
Grand River Agency:			
Salaries of Missionaries and Expenses	643 49		
Standing Rock, Monroe Station:			
Salaries and Expenses of Missionary and Assistants	2,514 71		
Hospital Expenses	952 12		
Building	226 74		
		4,337 06	
New Indian Stations (Special)		662 00	
Special Fund for H. W. Moore, Indian Station		800 00	
Fort Berthold:			
Salaries of Superintendent and Missionaries	2,923 17		
General Expenses	3,344 26		
New Building for Girls	470 20		
		6,737 63	
Insurance Fund:			
For Dakota Mission		500 00	
S'kokomish Mission:			
Salary of Minister		525 00	
Estate for Indian Mission		1,450 00	
Rosebud Agency:			
Salaries of Superintendent and Assistants and Expenses		2,300 06	
Santa Fé, New Mexico. University of New Mexico, Industrial Department:			
Salary of Superintendent		125 00	
Alaska Mission:			
Salaries of Missionaries and Expenses		2,426 84	
Hampton N. and A. Institute, Va.:			
Special		5 00	
Traveling and Incidental Expenses		787 99	
			52,837 98
Foreign Missions.			
Superintendent, Missionaries, etc., for Mendi Mission:			
Income paid to A. B. C. F. M.		4,433 14	
Support of Aged Missionary, Jamaica, W. I.		250 00	
			4,683 14

Publications.

American Missionary (25,000 Monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members, Donors, etc.	7,826 97		
Less amount received from subscribers	$724 11		
" " " advertisers	605 35		
	1,329 46	6,497 51	
Annual Reports, 1,500 copies		265 00	
Life Certificates		83 20	
Clerk Hire		780 00	
Pamphlets, Circulars, etc.		1,380 11	
Report of Annual Meeting (6,000 copies, *Springfield Union*)		365 00	
Composition, Type, etc., of Mailing List		533 41	
Incidentals		32 88	
			9,987 06
WOMAN'S BUREAU: *Agencies.*			
Miss D. E. Emerson, Secretary		1,000 00	
Pamphlets, Circulars, Stationery, Clerk Hire, etc.		482 57	
			1,482 57
EASTERN DISTRICT:			
Rev. C. J. Ryder, District Secretary		2,500 00	
Traveling Expenses		306 62	
Clerk for District Secretary		640 00	
Rent and Heating of Rooms		628 29	
Pamphlets, Printing, Postage, Stationery, Expressage, etc.		366 10	
			4,441 01
MIDDLE WESTERN DISTRICT:			
Rev. C. W. Hiatt, District Secretary		2,500 00	
Traveling Expenses		416 38	
Rent, Postage, Clerk Hire, etc.		621 94	
			3,538 32
WESTERN DISTRICT:			
Rev. J. E. Roy, D.D., District Secretary		2,500 00	
Traveling and Incidental Expenses		1,124 32	
Clerk Hire for District Secretary		595 00	
Rent, Printing, Postage, Stationery, Expressage, etc.		821 59	
			5,040 91
Rev. C. W. Shelton, Financial Secretary for Indian Missions, Salary for 4 months	833 33		
Traveling Expenses, Postage, Clerk Hire, etc.	352 85	1,186 18	
Salary 8 months "Jubilee Campaign"		1,666 67	
			2,852 85
Administration.			
Rev. M. E. Strieby, D.D., Corresponding Secretary		4,000 00	
Rev. A. F. Beard, D.D., Corresponding Secretary		4,000 00	
Rev. F. P. Woodbury, D.D., Corresponding Secretary		4,000 00	
Clerks for Corresponding Secretaries		2,136 00	
H. W. Hubbard, Treasurer		3,000 00	
Clerks for Treasurer		1,460 00	
			18,596 00
Miscellaneous.			
Rent		2,500 00	
Care of Rooms		468 00	
Books and Stationery		321 15	
Lights		40 00	
Rent of Safe Deposit Boxes		135 00	
Postage		1,098 97	
Clerk Hire		233 00	
Traveling Expenses		874 30	
Office Furniture and Repairs		332 29	
Typewriter		90 00	
Expressage, Telegrams, etc.		482 41	
			6,553 11
Annual Meeting			366 99
Wills and Estates, including Attorney's fees			1,556 05
Amount Refunded, sent to Treasurer by mistake			69 46
			$430,355 53
Balance in hand September 30, 1891			619 12
			$430,974 65

RECEIPTS.

Balance in hand September 30, 1890		$2,089 24
From Churches, Sabbath Schools, Missionary Societies and Individuals	$186,230 45	
Estates and Legacies	155,664 97	
Income, Sundry Funds	10,739 90	
Tuition and Public Funds	44,988 27	
U. S. Gov't on account of Tuition and Subsistence for Indians	14,417 68	
Slater Fund, paid to Institutions	10,600 00	
Proceeds from Sale of Property	3,254 14	428,885 41
		$430,974 65

DANIEL HAND FUND INCOME ACCOUNT.

RECEIPTS.

Income Collected, 1890-'91	$53,533 80	
Balance in hand September 30, 1890	3,893 05	
		$57,426 85

PAYMENTS.

Cappahosic, Va.:		
General Expenses	$325 00	
Teacher	40 00	
Building	3,133 02	
		3,498 02
Wilmington, N. C.:		
Student Aid		90 00
Chapel Hill, N. C.:		
Teacher		593 40
Beaufort, N. C.:		
Student Aid	300 00	
Teachers (5)	1,844 44	
Building	369 00	
		2,413 44
Troy, N. C.:		
Student Aid	35 89	
Teachers (2)	628 24	
		664 13
Pekin, N. C.:		
Teacher		60 00
All Healing, N. C.:		
Student Aid	200 00	
Teachers (4)	1,176 12	
Building	436 40	
		1,812 52
Melville, N. C.:		
Teacher		205 50
Cedar Cliff, N. C.:		
Teacher		150 00
Salem, N. C:		
Teacher		45 00
Greenwood, S. C.:		
Student Aid	750 00	
Teachers (5)	1,076 71	
Building	2,285 93	
		4,112 64
Atlanta, Ga. Storrs School:		
Student Aid		50 00
Savannah, Ga.:		
Student Aid		100 00
Thomasville, Ga.:		
Student Aid		725 00
McIntosh, Ga.:		
Student Aid	800 00	
Teachers (2)	1,667 24	
Building	1,342 45	
		3,809 69
Cuthbert, Ga.:		
Student Aid		25 00
Rutland, Ga.:		
Student Aid	25 00	
Teacher	70 00	
		95 00
Marshallville, Ga.:		
Student Aid		25 00
Andersonville, Ga.:		
Furniture		100 00
Fairbanks, Fla.:		
Teachers (2)		475 84
Orange Park, Fla.:		
Furniture	200 00	
Teacher	50 00	
		250 00
Talladega, Ala.:		
Student Aid		2,000 00
Mobile, Ala.:		
Student Aid		100 00
Marion, Ala.:		
Student Aid		300 00

DANIEL HAND FUND INCOME ACCOUNT—CONTINUED.

PAYMENTS.

Athens, Ala.:			
Student Aid		234 80	
Selma, Ala.:			
Teachers (9)		3,572 74	
Anniston, Ala.:			
Student Aid		40 00	
Fort Payne, Ala.:			
Teacher		150 00	
Florence, Ala.:			
Student Aid		50 00	
Nashville, Tenn.:			
Student Aid	2,500 00		
Teacher	310 00		
		2,810 00	
Jonesboro, Tenn.:			
Student Aid		170 25	
Memphis, Tenn.:			
Student Aid		200 00	
Deer Lodge, Tenn.:			
Student Aid		6 00	
Knoxville, Tenn.:			
Furniture and General Expenses		306 00	
Lexington, Ky.:			
Student Aid	100 00		
Teachers (5)	1,257 55		
		1,357 55	
Tougaloo, Miss.:			
Student Aid	1,900 00		
Teachers (3)	762 60		
Building	1,000 00		
		3,662 60	
Meridian, Miss.:			
Teachers (4)	1,352 93		
Building	2,777 12		
		4,130 05	
New Orleans, La.:			
Student Aid	1,800 00		
Teachers (4)	1,041 90		
Building	672 72		
		3,514 62	
Austin, Tex.:			
Student Aid		800 00	
Dallas, Tex.:			
Student Aid		25 00	
Helena, Ark.:			
Teacher	25 00		
General Expenses	17 00		
Building	2,005 00		
		2,047 00	
Legal Expenses		3,055 00	
		$47,831 79	
Balance in hand September 30, 1891		9,595 06	
			$57,426 85

RECEIPTS FOR THE WORK OF THE YEAR.

For Current Work	428,885.41
Income from Daniel Hand Fund	53,533.80
Total	$482,419.21

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1891, with the vouchers, and find the same correct, as stated in above accounts.

We also certify that we have examined the property accounts and the certificates of stocks, bonds and other securities held by the Association representing the investments of the several funds, and find them to correspond with the balance sheet of September 30, 1891, and with the detailed statements of the books of the Treasurer.

PETER MCCARTEE, CHARLES P. PEIRCE, } Auditors.

New York, October 10, 1891.

Summary of Receipts During the Year 1890-91.

Maine:				*Colorado:*		
Donations	$6,909 30			Donations		183 31
Estates	2,619 50			*Missouri:*		
		$9,528 80		Donations		763 97
New Hampshire:				*North Dakota:*		
Donations	6,732 92			Donations		44 50
Estates	4,196 88			*South Dakota:*		
		10,929 80		Donations		337 71
Vermont:				*Washington:*		
Donations	5,373 69			Donations		174 86
Estates	10,127 00			*Territories:*		
		15,500 69		Donations		58 20
Massachusetts:				*Virginia:*		
Donations	68,036 24			Donations		8 00
Estates	44,059 09			*North Carolina:*		
		112,095 33		Donations		120 79
Rhode Island:				*South Carolina:*		
Donations		3,387 58		Donations		32 50
Connecticut:				*Georgia:*		
Donations	27,110 17			Donations		92 70
Estates	71,658 15			*Alabama:*		
		98,768 32		Donations		192 99
New York:				*Tennessee:*		
Donations	19,941 52			Donations		297 32
Estates	4,370 00			*Mississippi:*		
		24,311 52		Donations		198 46
New Jersey:				*Louisiana:*		
Donations	4,310 33			Donations		48 06
Estates	2,200 00			*Kentucky:*		
		6,510 33		Donations		34 00
Pennsylvania:				*Arkansas:*		
Donations	1,015 75			Estate		10 94
Estates	786 20			*Florida:*		
		1,801 95		Donations		111 66
Maryland:				*Texas:*		
Donations		368 00		Donations		143 55
District of Columbia:				Tuition		44,988 27
Donations		697 33		Slater Fund		10,600 00
Ohio:				Land Sales		3,254 14
Donations	6,605 14			Foreign		1,510 22
Estates	3,302 53			*Income:*		
		9,907 67		Mendi Mission	4,433 14	
Indiana:				Fisk University	257 29	
Donations		73 21		Talladega College	1,717 85	
Illinois:				Straight University	577 87	
Donations	12,411 17			Atlanta University	600 00	
Estates	9,620 19			Howard University	2,118 75	
		22,031 36		Le Moyne School	515 00	
Michigan:				Berea College	250 00	
Donations	3,135 48			General Endowment Fund	260 00	
Estates	1,000 00					10,729 90
		4,135 48		U. S. Government		14,417 68
Wisconsin:						$438,885 41
Donations	2,689 40					
Estates	2,414 49					
		5,103 89				
Iowa:						
Donations	3,785 25					
Estates	300 00					
		4,085 25				
Minnesota:						
Donations		2,116 09				
Kansas:						
Donations		549 66				
California:						
Donations	6,218 65					
Estates	1,000 00					
		7,218 65				
Nebraska:						
Donations		317 09				
Oregon:						
Donations	113 68					
Estates	1,000 00					
		1,113 68				

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

(Organized September 3, 1846.)

	Years.	Current Receipts.	Grand Totals.
1.	1846-47	$11,328 27	
2.	1847-48	17,095 74	
3.	1848-49	21,982 96	
4.	1849-50	25,159 56	
5.	1850-51	34,535 47	
6.	1851-52	30,826 29	
7.	1852-53	41,695 14	
8.	1853-54	47,693 82	
9.	1854-55	53,273 00	
10.	1855-56	49,818 50	
11.	1856-57	47,190 97	
12.	1857-58	39,743 56	
13.	1858-59	50,511 76	
14.	1859-60	64,474 08	
15.	1860-61	47,828 92	
16.	1861-62	47,062 60	
17.	1862-63	57,404 68	
18.	1863-64	95,395 83	
19.	1864-65	134,181 18	
20.	1865-66	253,045 98	
21.	1866-67	248,044 63	* $334,452 59
22.	1867-68	268,908 13	304,094 13
23.	1868-69	312,016 96	366,312 75
24.	1869-70	300,563 90	420,769 03
25.	1870-71	277,948 51	366,824 82
26.	1871-72	242,553 23	329,938 93
27.	1872-73	$275,101 48	$345,277 08
28.	1873-74	278,695 84	349,914 96
29.	1874-75	†195,123 00	273,533 22
30.	1875-76	184,062 15	264,709 03
31.	1876-77	209,695 26	306,099 95
32.	1877-78	195,601 65	257,092 75
33.	1878-79	215,431 17	334,450 67
34.	1879-80	187,480 02	290,101 81
35.	1880-81	243,795 23	529,046 23
36.	1881-82	297,584 45	510,113 94
37.	1882-83	312,567 29	474,409 14
38.	1883-84	287,594 19	407,831 70
39.	1884-85	290,894 06	419,813 17
40.	1885-86	335,704 20	466,353 71
41.	1886-87	306,761 31	426,589 02
42.	1887-88	320,953 42	414,196 16
43.	1888-89	376,216 88	‡413,716 59
43.	1888-89	(Daniel Hand Fund,)	1,000,894 25
44.	1889-90	408,038 97	442,725 73
45.	1890-91	428,885 41	482,419 21

*The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

†Exclusive of receipts for board from this date.

‡From this date the grand total does not include the items specified above, but does contain the income from the Daniel Hand Fund and endowment money.

PLACES OF ANNUAL MEETINGS AND PREACHERS.

Year.	Place of Meeting.	Preacher.	Text.
1847	New York	No sermon	
1848	Hartford, Conn.	Rev. G. W. Perkins	Mark 16: 15.
1849	Boston, Mass.	Rev. David Thurston	Matt. 3: 10.
1850	Rochester, N. Y.	Rev. Charles B. Boynton	Matt. 10: 34.
1851	Cleveland, Ohio	Rev. J. Blanchard	John 20: 21.
1852	Bangor, Me.	Rev. James B. Walker	1 John 4: 20.
1853	Worcester, Mass.	Prof. Henry E. Peck	1 Cor. 9: 22.
1854	Bradford, Vt.	Rev. Silas McKeen	Rev. 6: 2.
1855	Chicago, Ill.	Rev. James A. Thome	Acts 17: 22, 23.
1856	Fulton, N. Y.	Rev. William W. Patton	Matt. 5: 14.
1857	Mansfield, Ohio	Rev. L. A. Sawyer	Mark 16: 15, 16.
858	Worcester, Mass.	Rev. Stephen Thurston	Luke 2: 14.

Year.	Place of Meeting.	Preacher.	Text.
1859	Chicago, Ill.	Rev. G. B. Cheever, D.D.	Isaiah 62: 1, 10.
1860	Syracuse, N. Y.	Rev. John Morgan, D.D.	Matt. 28: 18-20.
1861	Norwich, Conn.	Rev. C. B. Boynton, D.D.	Luke 4: 18.
1862	Oberlin, Ohio	Rev. S. Wolcott	Haggai 2: 7.
1863	Hopkinton, Mass.	Rev. J. Blanchard	Rev. 6: 2.
1864	New Haven, Conn.	Rev. J. P. Thompson, D.D.	Rom. 16: 25-27.
1865	Brooklyn, N. Y.	Rev. E. N. Kirk, D.D.	Acts 17: 26.
1866	Galesburg, Ill.	Rev. H. M. Storrs, D.D.	Luke 13: 18, 19.
1867	Homer, N. Y.	Rev. E. B. Webb, D.D.	Matt. 28: 18, 19.
1868	Springfield, Mass.	Rev. John Todd, D.D.	Psalm 68: 31.
1869	Mt. Vernon, Ohio	Rev. J. M. Sturtevant	Matt. 3: 10.
1870	Lawrence, Mass.	Rev. Henry Ward Beecher	Address.
1871	Hartford, Conn.	Rev. H. M. Scudder, D.D.	John 8: 32.
1872	Racine, Wis.	Rev. E. P. Goodwin	Luke 16: 8.
1873	Newark, N. J.	Rev. W. M. Taylor, D.D.	Luke 10: 37.
1874	Clinton, Iowa	Rev. G. F. Magoun, D.D.	Acts 17: 26, 27.
1875	Middletown, Conn.	Rev. W. M. Barbour, D.D.	1 Cor. 13: 8.
1876	Fitchburg, Mass.	Rev. N. J. Burton, D.D.	Psalm 126: 6.
1877	Syracuse, N. Y.	Rev. F. A. Noble, D.D.	Eph. 4: 25.
1878	Taunton, Mass.	Rev. S. E. Herrick, D.D.	1 Peter 2, 9.
1879	Chicago, Ill.	Rev. R. S. Storrs, D.D.	Psalm 118: 23.
1880	Norwich, Conn.	Rev. Alex. McKenzie, D.D.	Ex. 2: 9.
1881	Worcester, Mass.	Prof. C. D. Hartranft	Matt. 26: 27.
1882	Cleveland, Ohio	Rev. C. L. Goodell, D.D.	Matt. 28: 18.
1883	Brooklyn, N. Y.	Rev. J. L. Withrow, D.D.	Luke 9: 24.
1884	Salem, Mass.	Rev. George L. Walker, D.D.	Eph. 2: 14.
1885	Madison, Wis.	Rev. Reuen Thomas, Ph.D.	Jer. 18: 1.
1886	New Haven, Conn.	Rev. Alex. McKenzie, D.D.	Matt. 25: 34-36.
1887	Portland, Me.	Rev. A. J. F. Behrends, D.D.	Jude 1: 3.
1888	Providence, R. I.	Rev. Arthur Little, D.D.	Isaiah 6: 1-8.
1889	Chicago, Ill.	Rev. R. R. Meredith, D.D.	Isaiah 42: 1-4.
1890	Northampton, Mass.	Rev. F. W. Gunsaulus, D.D.	1 Peter 5: 6.
1891	Cleveland, Ohio	Rev. A. J. Lyman, D.D.	Isaiah 14: 32.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		Death or Resignation.
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. W. B. Washburn, LL.D.,	1887
1888	Rev. Wm. M. Taylor, D.D., LL.D.	

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1862	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1868
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870

Election.		Death or Resignation.
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D. D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D.D.,	1883
1864	A. H. Porter, Esq.,	1859
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D.,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D.D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D.D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks,	1883
1869	Hon. E. S. Tobey,	1875
1882	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D.D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D.,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.,	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1882
1874	Hon. J. B. Grinnell,	1883
1874	W. Patton, D.D.,	1879
1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
1876	Sir Peter Coats,	1883
1876	Henry Allon, D.D.,	1883
1876	William E. Whiting, Esq.,	1882
1876	J. M. Pinkerton, Esq.,	1881
1876	Daniel Hand, Esq.,	1883
1878	A. L. Williston, Esq.,	1881
1878	A. F. Beard, D.D.,	1883
1878	Frederick Billings, Esq.,	1883
1878	Joseph Carpenter, Esq.,	1883
1879	Andrew Lester, Esq.,	1880
1879	E. A. Graves, Esq.,	1883
1879	E. P. Goodwin, D.D.,	1883
1879	C. L. Goodell, D.D.,	1886
1879	J. W. Scoville, Esq.,	1883
1879	E. W. Blatchford, Esq.,	1883
1879	C. D. Talcott, Esq.,	1882
1879	John K. McLean, D.D.,	1883
1879	Richard Cordley, D.D.,	1883
1880	W. H. Willcox, D.D.,	1883
1880	G. B. Willcox, D.D.,	1883
1880	William M. Taylor, D.D.,	1883
1880	George M. Boynton, D.D.,	1883
1880	E. B. Webb, D.D.,	1883
1880	Hon. C. I. Walker,	1883
1880	A. H. Ross, D.D.,	1883
1881	L. T. Chamberlain, D.D.,	1883
1881	Hon. Joshua L. Chamberlain,	1883
1881	Alexander McKenzie, D.D.	
1881	Hon. Nelson Dingley, Jr.,	1883
1883	A. J. F. Behrends, D.D.	
1884	D. O. Mears, D.D.	
1886	Henry Hopkins, D.D.	

Corresponding Secretaries.

Election.		Death or Resignation.
1847	George Whipple, D.D.,	1876
1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. F. R. Shipherd,	1868
1868	W. W. Patton, D.D.,	1870
1887	James Powell, D.D.,	1887
1887	A. F. Beard, D.D.	
1890	Frank P. Woodbury, D.D.	

Associate Corresponding Secretaries.

1885	James Powell, D.D.,	1887
1885	A. F. Beard, D.D.,	1887

Assistant Corresponding Secretary.

1883	James Powell, D.D.,	1885

Recording Secretaries.

1846	Rev. S. S. Jocelyn,	1853
1853	Langdon S. Ward, Esq.,	1854
1854	Rev. Henry Belden,	1875
1875	George Whipple, D.D.,	1876
1876	M. E. Strieby, D.D.	

Treasurers.

1846	Lewis Tappan, Esq.,	1865
1866	Edgar Ketchum, Esq.,	1879
1879	H. W. Hubbard, Esq.	

Assistant Treasurers.

1865	William E. Whiting, Esq.,	1876
1876	H. W. Hubbard, Esq.	1879

Auditors.

1848	William E. Whiting, Esq.,	1850
1857	William E. Whiting, Esq.,	1859
1848	Rev. Samuel E. Cornish,	1849
1849	Rev. Charles B. Ray,	1850
1850	Anthony Lane, Esq.,	1857
1859	Anthony Lane, Esq.,	1862
1865	Anthony Lane, Esq.,	1875
1850	James O. Bennett, Esq.,	1876
1862	R. R. Graves, Esq.,	1865
1875	Wilmot Williams, Esq.,	1877
1876	S. V. White, Esq.,	1877
1877	Henry Parsons, Esq.,	1878
1878	Charles L. Mead, Esq.,	1881
1878	James T. Leavitt, Esq.,	1880
1880	M. F. Reading, Esq.,	1883
1881	William A. Nash, Esq.,	1884
1883	W. H. Rogers, Esq.,	1885
1884	Peter McCartee, Esq.	
1885	Chas. P. Peirce, Esq.,	1891
1891	Richard S. Barnes, Esq.	

Executive Committee.

Election.		Death or Resignation.
1846	Arthur Tappan, Esq.,	1857
1846	Rev. Theodore S. Wright,	1847
1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
1846	Rev. J. R. Johnson,	1847
1846	Rev. S. E. Cornish,	1855
1846	William H. Pillow,	1848
1846	William E. Whiting, Esq.,	1872
1846	Rev. J. W. C. Pennington,	1847
1848	Rev. J. W. C. Pennington,	1851
1846	Rev. Josiah Brewer,	1863
1846	Rev. Edward Reed,	1848
1847	Rev. Henry H. Garnet,	1848
1856	Rev. Henry H. Garnet,	1861
1847	William Harned,	1853
1847	Rev. Sherlock Bristol,	1848
1847	Anthony Lane, Esq.,	1856
1861	Anthony Lane, Esq.,	1863
1848	Thomas Ritter, M.D.,	1876
1848	J. O. Bennett, Esq.,	1876
1848	M. S. Scudder,	1852
1851	Rev. J. A. Paine,	1855
1852	Rev. C. B. Dana,	1853
1853	Rev. Henry Belden,	1875
1853	J. R. Lee, M.D.,	1855
1855	D. M. Graham, D.D.,	1861
1864	D. M. Graham, D.D.,	1865
1855	Rev. J. N. Freeman,	1860
1855	George H. White, Esq.,	1861
1855	William B. Brown, D.D.,	1880
1856	W. T. Dawley,	1858
1857	Rev. Almon Underwood,	1858
1858	Samuel Wilde, Esq.,	1862
1858	Alonzo S. Ball, M.D.,	1884
1860	T. C. Fanning, Esq.,	1869
1861	Captain C. B. Wilder,	1864
1861	Rev. John Lowrey,	1862
1862	R. R. Graves, Esq.,	1863
1862	Rev. J. M. Holmes,	1869
1863	Andrew Lester, Esq.,	1879
1863	Thomas S. Berry, Esq.,	1864
1864	Samuel Holmes, Esq.	
1864	Rev. Sella Martin,	1868
1864	Rev. S. W. Magill,	1866
1864	Cyrus Prindle, D.D.,	1865
1865	S. N. Davis,	1870
1865	J. B. Beadle, Esq.,	1877
1866	Edgar Ketchum, Esq.,	1868

The following from a recent letter will illustrate something of what remains to be done there. How much more in the sixty-one counties of the State of Mississippi, where no such efforts as his have been put forth, or even attempted!

"I have lately heard several freed people tell their experience previous to joining the church. They all seem to think they must go to hell before they can be saved. One said she passed over the grates of hell on her knees; another said she passed through, but got her foot hung in the other side, and had hard work to get out, but at last she succeeded and went on a little way, and met a little man, whom she took to be Jesus, and he spoke such sweet words to her, that she thought he had forgiven her sins. Another passed through hell and saw her mother there, and on the other side in a white house saw her child, and *that* was her 'experience;' another passed through and went on and met Jesus, and he told her to follow big Mary; and yet another went to hell and saw a barrel of blood there, and thought it was the blood of Jesus, shed for the remission of sins, so he concluded his sins were forgiven. They all say they really did see these things, but when pushed will say that they dreamed them.

"It is sad indeed to be in most of their meetings, and witness the confusion and disorder that prevail. They seem to have mistaken utterly the spirit of religion. They have so much singing, and shouting, and praying, all going on at once, that scarcely any thing can be heard distinctly. In jumping over the floor, they keep time with their feet like taps on a drum. They have a great deal of foolish talk about seeing sights, and hearing voices, and depend on these things for salvation. They have an idea that Jesus saves them, but think he saves them because they see and experience these things. They seem to be going back to heathenism. They need earnest faithful Christian men who are not afraid to stand up boldly and speak the truth, and those men ought to be provided, to devote their whole time to these people. Then there would be some hope of leading them in the right way."

MISSOURI CHURCHES.

Lebanon and Westport.

We have only two small churches in Missouri. That at Lebanon reports no increase. Rev. Hardy Mobley left in February, to take charge of our church at Topeka, Kansas. He had a good Sunday-school. This Association assisted to build the school-house where the church has held its Sabbath services. If a vigorous young man, who could also take the day-school, should offer, the Lebanon church might be resuscitated; otherwise it will probably become extinct.

At Westport there is an increase of interest; the meeting-house has been enlarged, and sixteen have been added to the membership under the pastoral care of Rev. Moses Dickson, and the generous coöperation of Rev. J. C. Beekman, of Kansas City.

KANSAS CHURCHES.

Leavenworth.

There have been eight additions to this church. The people raise one half the support of Rev. J. E. Weir. He was a member of the Cumberland Presbyterian order, but became a Congregationalist in 1869. He has not had the educational advantages of white ministers,

or even of some of the Freedmen who have gone to our schools and seminaries, instead of trying to labor directly and constantly in the ministry.

Lawrence.

Rev. M. T. Weir, a brother of J. E. Weir, took charge of this church a year ago last July. He has been successful in winning the confidence of the church. Some twenty-two have been added to its numbers, and new vigor has been developed in raising funds for the repair of the church and support, in part, of the pastor. He has left them temporarily to attend a term or more at the Chicago Theological Seminary.

Topeka.

Rev. W. W. Weir, after continued opposition on the part of some of the members, finally resigned the charge of the Second Congregational church of Topeka. It was some time before any suitable colored minister could be found. In February last, Rev. Hardy Mobley began his labors there. For a time he had good success, and the church was better united than it had been for several years. Five members were added. A council having been called to investigate some personal charges against him, he was cleared of all guilt, and little blame was attached to his course; but it was thought better for all to have a change. He therefore resigned his charge in September, 1872, and that church is now seeking a pastor.

In conclusion, our difficulties in the church-work are twofold. The first is, to find well-qualified colored pastors for our churches. There could be no better beneficence than to provide a fund for educating colored young men for the ministry. There are men ready to enter our theological seminaries if the means were at hand.

The second difficulty is to sustain, temporarily, white ministers who volunteer to go into this work. Churches could be started in this way, as they have been in some instances, in unoccupied fields where the spiritual destitution and darkness are appalling. But in such communities the Freedmen can do little more than help in the erection of a house. Believing it to be the true economy to maintain our high-schools for training colored teachers and preachers, we have found it impossible to subtract any more funds from these institutions. The only way to meet the providential call for more direct church-work is for the Christian people of the North to contribute specially for this object. It will be observed that there have been additions to nearly every church. The sanction of the Holy Spirit has thus been given to such church enterprises as have been undertaken.

Election.		*Death or Resignation.*
1879	Edgar Ketchum, Esq.,	1881
1866	M. E. Strieby, D.D.,	1867
1866	George Whipple, D.D.,	1867
1868	G. D. Pike, D.D.,	1872
1868	Hon. E. P. Smith,	1871
1869	A. S. Barnes, Esq.,	1888
1869	Rev. Martin L. Williston,	1872
1869	G. B. Willcox, D.D.,	1880
1870	E. M. Cravath, D.D.,	1872
1870	H. M. Storrs, D.D.,	1875
1871	Washington Gladden, D.D.,	1875
1871	R. G. Hutchins, D.D.,	1872
1871	Stephen Ballard, Esq.,	1872
1871	General O. O. Howard,	1875
1872	Edward Beecher, D.D.,	1879
1872	Rev. S. B. Halliday.	
1872	Dwight Johnson, Esq.,	1874
1875	General C. B. Fisk,	1890
1875	Charles L. Mead, Esq.	
1876	George M. Boynton, D.D.,	1880
1876	E. A. Graves, Esq.,	1879
1876	John H. Washburn, Esq.	
1877	Addison P. Foster, D.D.	
1879	General C. T. Christensen,	1883
1891	General C. T. Christensen.	
1879	Charles A. Hull, Esq.,	1884
1888	Charles A. Hull, Esq.	
1879	William T. Pratt, Esq.,	1881
1879	J. A. Shoudy, Esq.,	1881
1880	H. L. Clapp, Esq.,	1881
1880	Rev. J. A. Hamilton,	1882
1880	S. S. Marples, Esq.	
1881	Lyman Abbott, D.D.	1891
1881	Franklin Fairbanks, Esq.,	1883
1881	William H. Ward, D.D.	
1881	A. L. Williston, Esq.,	1883
1883	J. R. Danforth, D.D.,	1888
1883	Edward Hawes, D.D.,	1884
1883	S. H. Virgin, D.D.,	1885
1883	J. L. Withrow, D.D.,	1886
1884	E. B. Monroe, Esq.	
1884	J. E. Rankin, D.D.,	1890
1885	E. L. Champlin. Esq.	1891
1886	J. W. Cooper, D.D	
1888	A. J. Lyman, D.D.	
1890	J. G. Johnson, D.D.	1891
1890	Charles Marsh, Esq.	1891
1891	Rev. J. H. Twichell.	
1891	Charles P. Peirce, Esq.	

BRIEF HISTORY.

The American Missionary Association was formed in 1846, its distinctive characteristic being freedom from all complicity with slavery and caste.

The object as stated in its constitution is, "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

It began its work in Foreign Missions in Africa, Siam, Sandwich Islands, West Indies; and its work in our own country, in the Western States and among the Indians.

In 1848, it began work in the South among whites and blacks, although attended with great opposition and danger.

In 1852, it undertook to reach the Chinese in California, the plans ripening in 1870 to successful work.

In 1861, during the civil war, it began the enlargement of work in the South, which has been marked by steady progress and success.

In 1882, it transferred its Foreign Missions and enlarged its Indian work by receiving the Indian Missions of the American Board.

The work of the American Missionary Association is, therefore, at present among the Chinese in California, the North American Indians and the needy classes of our Southern States.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Susan F., Concord, N. H.
Allenson, Miss Ida, Central Falls, R. I.
Ames, Alfrederick S., Montclair, N. J.
Ames, Alice May, Montclair, N. J.
Ames, Cornelia, Montclair, N. J.
Ames, Edgar W., Sherburne, N. Y.
Ames, James Wood, Montclair, N. J.
Ames, W. W., Montclair, N. J.
Anderson, David A., North Adams, Mass.
Anderson, Dea. N. H., Ware, Mass.
Andrews, Miss M. Lizzie, Nashua, N. H.
Angle, John H., Copenhagen, N. Y.
Armour, Mrs. Emily B., Memphis, Tenn.
Armsby, Amos, Millbury, Mass.
Arnold, Frank A., Rockland, Mass.
Arrison, Mrs. Mary B., Salem, Ohio.
Austin, Charles J., Laconia, N. H.

Backus, Caroline E., Utica, N. Y.
Bagg, Miss Carrie E., West Springfield, Mass.
Balch, C. C., East Providence Center, R. I.
Baldwin, Mrs. Ann V., Mendon, Ill.
Baldwin, Henry, East Orange, N. J.
Baldwin, Mrs. Sarah L., East Orange, N. J.
Ball, Rev. Albert H., Elgin, Ill.
Ball, Mrs. Sarah M., Townsend, Mass.
Ballou, Henry Lincoln, Wallingford, Vt.
Barber, Daniel J., North Adams, Mass.
Barrell, Mrs. C. C., York, Maine.
Barton, Rev. W. E., Wellington, Ohio.
Bassett, Rev. A. B., Ware, Mass.
Bassett, Mrs. Della, Somerville, Mass.
Batchelder, Mrs. William, Sanford, Maine.
Baxendale, Mrs. Esther M., Brockton, Mass.
Baxendale, Thomas A., Brockton, Mass.
Beaman, Miss Emma W., Amherst, Mass.
Bell, Mrs. Cora E., Exeter, N. H.
Bell, Hon. John J., Exeter, N. H.
Bemis, Mrs. Frances M., Davenport, Iowa.
Bertling, Mrs. Emily, Buffalo, N. Y.
Bicknell, O. L., Oak Park, Ill.
Bicknell, Susan M., Oak Park, Ill.
Bixby, Miss E. E., Westboro, Mass.
Blackburn, William, Hanover, Conn.
Blain, Charles H., Taunton, Mass.
Blair, Lewis M., Ware, Mass.
Bliss, Harvey S., Grinnell, Iowa.
Bloomstrand, Albert G., Campello, Mass.
Bly, Mrs. Sarah A., Jamestown, N. Y.
Boardman, Mrs. Elias, Haverhill, Mass.
Bole, J. K., Cleveland, Ohio.
Bond, Arthur L., Ware, Mass.
Bradstreet, Mrs. A. E., Topsfield, Mass.
Brewer, Miss Emma, East Orange, N. J.
Bridges, Mrs. Albert, Westfield, N. J.
Bromley, C. D., Jewett City, Conn.
Brown, Mrs. Alice H., Marlboro, Mass.
Budd, Mrs. Emma, Binghamton, N. Y.
Bullock, Mrs. Anna C., Morristown, N. J.
Bunker, Willis L., Brewer, Maine.
Burditt, Mrs. Clarissa S., Middlebury, Vt.
Burhoe, John H., Marlboro, Mass.
Bushnell, Rev. H. A., Galesburg, Ill.
Butler, Rev. Frank E., Housatonic, Mass.
Butler, Miss Margaret M., Windsor, Wis.
Butterworth, Edward, North Andover, Mass.

Calef, Mrs. George F., Saco, Maine.
Camp, Miss Ellen R., New Britain, Conn.
Camp, Dea. Hiram, New Haven, Conn.
Calvert, Robert G., Medina, Ohio.
Capron, Horace M., Winnetka, Ill.
Carlton, William P., Keene, N. H.
Carr, Mrs. Susie E., West Medway, Mass.
Cary, Mrs. Geo. P., Coventry, N. Y.
Cathcart, Miss Lillian S., Tangerine, Fla.
Chadwick, William P., Exeter, N. H.
Chamberlain, Mrs. F. H., Holyoke, Mass.
Chamberlain, John, Georgetown, Mass.
Charter, F. H., Ellington, Conn.
Chase, Dea. George W., North Adams, Mass.
Chase, Mrs. Jennie J., Nashua, N. H.
Childs, William F., Manchester, N. H.
Clark, Rev. Calvin M., Wolfeborough, N. H.
Clark, Mrs. E. Ellen, Woodfords, Maine.
Clark, Mrs. George H., West Medway, Mass.
Clapp, William C., Easthampton, Mass.
Clayton, John L., Westfield, N. J.
Cleveland, Miss Evie, Franklin, Mass.
Clifton, Rev. Theodore, Milwaukee, Wis.
Clute, James, Schenectady, N. Y.
Conrad, Rev. A. Z., Worcester, Mass.
Conrad, Mrs. A. Z., Worcester, Mass.
Coon, John S., Portland, N. Y.
Cooper, Solon, Clinton, Wis.
Corey, Frank W., Lowell, Mass.
Cotton, Mrs. Mary E., Bridgewater, Mass.
Cousens, Miss. H. S., Newton Center, Mass.
Crane, E. P., Brooklyn, N. Y.
Craigie, Hugh A., Cumberland Mills, Me.
Creelman, Lois Anna, Osage, Iowa.
Cresaman, Edmund Dresser, Steele City, Neb.
Cross, George N., Exeter, N. H.
Cross, Rev. James F., Rosebud, So. Dakota.
Crosby, George, Somerville, Mass.
Crowell, Oliver W., Concord, N. H.
Cunningham, John J. V., Bradford, Conn.

Daniels, Miss Myra L., Oxford, Mass.
Danielson, Miss Caroline, Denver, Colo.
Davenport, Edward, Central Falls, R. I.
Davies, John, Delphos, Ohio.
Davis, Arthur J., Reading, Mass.
Davis, Mrs. Warren, North Hadley, Mass.
Dewey, Ansel G., Portland, Me.
Dewing, Mrs. Sarah W., Boston, Mass.
Dick, Eugene Gray, Oberlin, Ohio.
Dinsmore, Miss Etta A., Haverhill, Mass.
Downe, Leon H., Fitchburg, Mass.
Downing, Dr. C. W., Manchester, N. H.
Drake, Miss Susie M., Waterville, N. H.

Eaton, Mrs. Frances M., East Orange, N. J.
Elliot, Dea. M. P., Somerville, Mass.
Elwood, Miss Martha J., Southport, Conn.
Emerson, Miss Edith, Brattleboro, Vt.
Emerson, S. B., Brattleboro, Vt.
Emery, Mrs. E. Alice, Worcester, Mass.
Ende, Louis F., Buffalo, N. Y.
Eshbaugh, Catharine Clare, Montclair, N. J.
Ensign, Emory W., Claridon, Ohio.

Fairbank, Calvin C., Meriden, Conn.
Fenn, John G., Washington, Conn.
Ferry, Charles E., Easthampton, Mass.
Field, Henry A., South Deerfield, Mass.
Fisher, Susie J., Grinnell, Iowa.
Fisk, Rev. John B., Bonne Terre, Mo.
Flanders, Leander R., Boscawen, N. H.
Fleming, Robbins, New Britain, Conn.
Frank, Miss Eva M., Salamanca, N. Y.
French, Miss Sada F., Milford, N. H.
Ford, Mrs. Lewis, Cleveland, Ohio.
Foster, Miss Mary P., West Brookfield, Mass.
Fox, Frank G., Ware, Mass.
Fox, Rev. J. W., Granville, Ill.
Fox, Mrs. S. C., Granville, Ill.
Freeman, Rev. Henry A., North Bridgton, Me.
Frost, Miss Alice T., Meriden, Conn.
Fuller, Charles M., Wheatland, Mich.
Fuller, Mrs. Pamelia T., Watertown, Mass.

Gage, Mrs. H. A., Manchester, N. H.
Gallup, John R., Plainfield, Conn.
Gaylord, Irving C., New York, N. Y.
George, Miss Mary A., Canaan, N. H.
Gibson, Mary F., Concord, N. H.
Glazier, H. H., Cleveland, Ohio.
Goodhue, William H., Farmington, Conn.
Gordon, Dea. William S., Bridgewater, Mass.
Gould, Ellen M., Ware, Mass.
Gray, Winslow, Campello, Mass.
Griswold, Robert E., Guilford, Conn.
Grover, Rev. George W., Nashua, N. H.
Grover, Mrs. George W., Nashua, N. H.
Gulick, Rev. E. L., Groton, Mass.

Hall, Rev. Charles L., Fort Berthold, No. Dakota.
Hall, James P., Kent, Ohio.
Hamblen, Miss Alice E., Taunton, Mass.
Hamer, Harry R., North Adams, Mass.
Hart, H. S., Austin, Minn.
Hartman, Rudolph, Mansfield, Ohio.
Harrison, Richard D., Princeton, Ill.
Hartshorn, Dr. Edward, Somerville, Mass.
Hartshorn, Dea. Frederick Erastus, Colorado Springs, Colo.
Harvey, Dea. S. V., Chicago, Ill.
Hatch, Rev. David P., Rockland, Me.
Hawley, Miss Ruth, Brattleboro, Vt.
Haynes, Frank W., Westminster, Mass.
Haynes, Herman W., Worcester, Mass.
Heald, Mrs. M. Elizabeth, Orange, N. J.
Hedges, Hervey T., Sag Harbor, N. Y.
Hemingway, Samuel Burdett, New Haven, Conn.
Henderson, Rev. George W., New Orleans, La.
Henshaw, Samuel C., Southport, Conn.
Heywood, Mrs. Harriet B., Worcester, Mass.
Humphrey, Mrs. George, Meriden, Conn.
Hunter, Rev. H. D., Sycamore, Ill.
Hunter, James E., North Adams, Mass.
Huntington, Mrs. George, Northfield, Minn.
Huntington, Mrs. Lucy A., East Amherst, Mass.
Hickox, Orestes, Washington, Conn.
Hill, G. W., Spencerport, N. Y.
Hills, Miss Annie L., Ware, Mass.
Hinckley, Mrs. Stephen, Gorham, Me.
Hitchcock, F. A., Gilbertsville, Mass.
Hitchcock, Mrs. Louisa, Westfield, Mass.
Hollister, Charles, Washington, Conn.
Hollister, L. Samuel, Washington, Conn.
Hopkins, Joseph H., Northfield, Conn.
Hopkins, Mattie B., Granville, Ill.
Horton, Mrs. Emily VanDyke, Providence, R. I.
Horton, Rev. Francis Allen, D.D., Providence, R.I.
Houseman, C. H., Columbus, Ohio.
Howard, Mrs. Wallace, North Amherst, Mass.
Howe, Clinton S., Marlboro, Mass.
Howland, Dr. F. H., Worcester, Mass.

Hyde, Mrs. C. W., Holyoke, Mass.

Ives, Miss Ella Gilbert, Dorchester, Mass.

Jackson, Burton F., Buffalo, N. Y.
Jackson, Mrs. O. M., Medina, Ohio.
James, Rev. D. Melancthon, Fair Haven, Conn.
Janes, Mrs. Priscilla B., Keene, N. H.
Jenkins, Carrie Wortley, Rockland, Mass.
Jenney, E. Winthrop, Boscobel, Wis.
Johnson, Rev. Francis A., New Milford, Conn.
Johnson, Mrs. Mary, New Milford, Conn.
Johnson, Will S., Franklin, Mass.
Jones, Mrs. Salome, Jamestown, N. Y.
Jordon, Andrew B., Cumberland Mills, Me.
Judd, Mrs. J. H., Saint Paul, Minn.

Keeler, Mrs. William I., Westfield, N. J.
Kennedy, Asa, Rockford, Ill.
Kendall, Lucian B., Barrington, R. I.
Kent, C. H., Davenport, Iowa.
Kent, P. G., Worcester, Mass.
Kibbe, Miss Dora A., Ellington, Conn.
Kimball, Anne A., Concord, N. H.
Kimball, Mrs. Mary E., Oxford, Mass.
King, Miss Anna L., Nashua, N. H.
Kinsley, Fred. A., Buffalo, N. Y.
Koppes, Roma, Mansfield, Ohio.

Lamb, Mrs. Jennie G., Columbus, Ohio.
Lane, Miss Mabel, Woodfords, Me.
Laird, George A., Royalton, Vt.
Lathrop, C. H., Lugonia, Cal.
Leach, Mrs. P. E., Normal, Ill.
Lee, Chauncey C., South Deerfield, Mass.
Lee, William S., Jr., Hanover, Conn.
Leete, Mrs. Esther M., Guilford, Conn.
Lindsay, Mrs. R. S., Columbus, Ohio.
Little, George S., Concord, N. H.
Little, Mrs. Sophia Louisa, Newport, R. I.
Logan, John W., Merrimac, Mass.
Lord, Miss Nathalie, Boston, Mass.
Lyman, Elias C., Northampton, Mass.
Lyman, William A., Huntington, Mass.
Lyon, Albert Avery, Bay City, Mich.

Mann, Mrs. W. G., Biddeford, Me.
Mather, Miss Eugenia, Doon, Iowa.
Mather, Miss Lillian, Genesee, Ill.
Marsh, Worthington C., Ware, Mass.
Marston, Dea. P. N., West Falmouth, Me.
Martin, Amos, Cleveland, Ohio.
Marquandt, Christian, Groton, Conn.
Maynard, William, Worcester, Mass.
Means, J. N., Buffalo, N. Y.
McCord, Mrs. Helen, Sheffield, Ill.
McCullagh, Mrs. Rev. Archibald, Worcester, Mass.
McDougall, Dea. Alexander, North Adams, Mass.
McLaughlan, Mrs. John, Ravenswood, Ill.
McLaughlin, Mrs. C. N., Owatonna, Minn.
McMillen, Rev. W. F., Cleveland, Ohio.
Meech, Dea. Andrew H., Griswold, Conn.
Megie, Miss Nettie M., Brooklyn, N. Y.
Meeker, Charles, Greens' Farms, Conn.
Mellen, George H., Worcester, Mass.
Merriam, Lyman W., Fitchburg, Mass.
Merigold, Mrs. Sarah A., Taunton, Mass.
Merrill, Miss Elizabeth C., Buffalo, N. Y.
Merritt, Mrs. Victor, Easthampton, Mass.
Metcalf, Mrs. Flora B., Elyria, Ohio.
Miller, Corydon S., Amboy, Ill.
Miller, Mrs. Hattie I., East Corinth, Vt.
Millett, Mrs. Thomas F., Eliot, Maine.
Mowry, Miss Edith E., West Newton, Mass.
Murray, Peter, Greenville, Conn.

Nettleton, Mrs. S. J., Washington, Conn.
Nims, Marshall W., Concord, N. H.

Osgood, Rev. George W., Newburyport, Mass.
Otis, George H., Farmington, Conn.

Painter, Rev. Hobart K., Galva, Ill.
Palmer, Mrs. Marion W., Westminster, Mass.
Parkhurst, Mrs. Kate L., Danvers, Ill.
Peak, Mrs. Mattie, Norwalk, Ohio.
Pearce, Miss Marion, Garrettsville, Ohio.

Pearson, James B., North Brookfield, Mass.
Pease, Dea. E. S., Oxford, Mass.
Peck, Allen L., Mansfield, Ohio.
Peck, Miss Eunice G., West Newton, Mass.
Perkins, George P., Rockford, Ill.
Perry, Miss Harriet, Southport, Conn.
Pettee, Mrs. Emily F., Sharon, Mass.
Phelps, Charles, Wellington, Ohio.
Phelps, Oscar A., Guilford, Conn.
Phillips, Mrs. Ella Vernon, New Haven, Conn.
Phillips, Rev. Watson Lyman, D.D., New Haven, Conn.
Pierce, Dea. John W., Pepperell, Mass.
Pierce, Miss Sarah A., Taunton, Mass.
Pifer, George C., Mansfield, Ohio.
Pitman, Charles F., Laconia, N. H.
Platt, Arthur M., Sherburne, N. Y.
Pond, Mrs. Sarah C., Conneaut, Ohio.
Porter, Mrs. William P., North Adams, Mass.
Powell, Rev. S. W., Peru, Mass.
Pratt, Mrs. J. L., Reading, Mass.
Prentiss, Harry M., Brewer, Maine.
Preston, Mrs. C. M., Cleveland, Ohio.
Price, Mrs. Elizabeth, West Newton, Mass.
Prince, U. P., Litchfield, Ohio.
Putnam, Mrs. Alice L., Taunton, Mass.
Putnam, D. A., Worcester, Mass.
Putnam, Miss Ellen, Claremont, N. H.

Quick, Rev. A. J., South Coventry, Conn.

Ralph, Mrs. J. G., Aurora, Ill.
Ramsdell, Rev. Frank E., Gardner, Mass.
Ramsden, Samuel, Gilbertsville, Mass.
Reed, Charles G., Worcester, Mass.
Reed, Rev. George W., Fort Yates, So. Dak.
Reed, William E., Cleveland, Ohio.
Rice, Mrs. Elmira W., Northampton, Mass.
Rice, Henry B., Northampton, Mass.
Rice, Mrs. Lu, Bone Gap, Ill.
Richardson, Charles H., Concord, N. H.
Richardson, Erving L., Liberty Hill, Conn.
Richmond, James K., Campello, Mass.
Roberts, Miss Alice M., North Amherst, Mass.
Roberts, Miss Kathleen I., North Amherst, Mass.
Roberts, Rev. O. W., Lebanon, N. Y.
Robbins, Miss Grace Prince, Payson, Ill.
Robbins, H. H., Grinnell, Iowa.
Roble, Rev. B. A., Grafton, Mass.
Roby, Mrs. S. J., Meriden, Conn.
Rockwood, Bradley M., Franklin, Mass.
Rogers, J. R., Cleveland, Ohio.
Rogers, M. Hattie, New Britain, Conn.
Rugg, Frank A., Keene, N. H.
Russell, Helen A. Shirley, Bethel, Maine.
Ryder, Oliver W., Wakefield, Mass.

Sanborn, Mrs. Abby, Bunker Hill, Ill.
Sanborn, Dea. J. R., Yankton, So. Dakota.
Sanford, Warren E., Ridgeland, Ill.
Savage, William C., North Bloomfield, Ohio.
Sawyer, Miss Gertrude H., West Concord, N. H.
Schmidt, Margaret S., Northfield, Minn.
Searing, Mrs. Elizabeth, Brooklyn, N. Y.
Seeley, Mrs. Edwin G., Roxbury, Conn.
Shapleigh, Miss Harriet L., Lebanon, Maine.
Shaw, J. W., Butte City, Mont.
Sherman, Charles D., New Haven, Conn.
Sherman, Edward F., New Haven, Conn.
Sherman, Mrs. Marcia S., New Haven, Conn.
Sherwood, Miss Kate E., St. Joseph, Mich.
Sholes, George L., Sherburne, N. Y.
Sill, W., Windsor, Conn.
Sloan, Samuel, Townsend Center, Mass.
Smith, Miss Elizabeth D., Menasha, Wis.
Smith, E. H. F., Gorham, Maine.
Smith, Mrs. E. H. F., Gorham, Maine.
Smith, Mrs. Milton W., Portland, Oregon.
Smith, Rev. Stephen, Hinsdale, N. H.
Spear, Mrs. Pamelia A., North Amherst, Mass.
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Spry, Dea. George H., Minneapolis, Minn.
Stanley, Miss Catherine A., New Britain, Conn.
Stanley, Theodore A., New Britain, Conn.
Stearns, Charles P., Buffalo, New York.
Stevens, Catherine N., Marlboro, Mass.
Stiles, Mrs. Franklin H., Allegan, Mich.
Story, Miss Sarah E., Brooklyn, N. Y.
Stow, Mrs. Sarah D., Hubbardston, Mass.
Strand, Miss Anna, Winnetka, Ill.
Strong, Charles M., Kensington, Conn.
Swan, Miss Isabel, Northampton, Mass.
Swank, Charles M., Toulon, Ill.

Tandy, W. W., Gardner, Mass.
Tatman, J. A., Quinsigamond, Mass.
Taylor, Dea. Edward M., Chicago, Ill.
Taylor, John E., Fitchburg, Mass.
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Taylor, Sylvester H., Granby, Mass.
Thayer, W. W., Uxbridge, Mass.
Thompson, Miss Annie C., No. Brookfield, Mass
Thompson, H. H., Brattleboro, Vt.
Thompson, L. O., Mansfield, Ohio.
Thorp, Richard A., East Orange, N. J.
Tilton, Charles A., Fitchburg, Mass.
Tinker, Mrs. A. E., St. Johnsbury, Vt.
Tinker, Dr. Charles F. O., St. Johnsbury, Vt.
Tinker, Wellington H., St. Johnsbury, Vt.
Titcomb, Miss Sarah H., Yarmouthville, Me.
Tobey, Herbert E., Sherburne, N. Y.
Todd, Jehiel, Worcester, Mass.
Tower, Dr. Charles C., South Weymouth, Mass.
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Trow, William A., West Andover, Mass.
Truby, N. G., Sycamore, Ill.
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Turner, Rev. H. B., Washington, Conn.

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Van Alst, Mrs. Hattie, Brooklyn, N. Y.
Van Ingen, Miss Louise, Washington, Conn.
Verrill, Fred. A., Cumberland Mills, Me.
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Waddingham, Mrs. Joseph, Ontario, Cal.
Wallace, Mrs. P. W., Albion, Ill.
Walker, Mrs. Charlotte, Marlboro, Mass.
Walker, Miss Margaret, Southport, Conn.
Warner, Ada M., Ware, Mass.
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Warren, Mrs. Delia H., Worcester, Mass.
Warren, E. W., Worcester, Mass.
Warren, Dr. J. K., Quinsigamond, Mass.
Washburn, Mrs. Carrie W. F., New York, N. Y.
Washburn, Grace Ives, New York, N. Y.
Wason, Charles E., Manchester, N. H.
Waterman, Mrs. Edwin S., Southport, Conn.
Webster, Calvin C., Concord, N. H.
Webster, Mrs. H. S., Haverhill, Mass.
Wetherbee, Herbert E., North Adams, Mass.
Wetmore, Albert B., Sherburne, N. Y.
Wheeler, Miss Mary, Milford, N. H.
Whitney, Frank H., North Adams, Mass.
Wiard, Albert L., New Britain, Conn.
Wilcox, Mrs. George H., Meriden, Conn.
Wiley, John, East Orange, N. J.
Wiley, Miss Sara K., East Orange, N. J.
Willard, William A., Hartford, Conn.
Williams, Charles T., Taunton, Mass.
Williams, Mrs. Harriett Newell, Boston, Mass.
Williams, Henry, Boston, Mass.
Williamson, Mrs. J. S., Augusta, Maine.
Wilmot, Melva J., Claridon, Ohio.
Wood, Ellen Idelle, Barrington, R. I.
Wood, Orson, Windsorville, Conn.
Woodworth, Edward B., Concord, N. H.
Wright, Dr. Clark, New York, N. Y.

SERMON.

By Rev. A. J. Lyman, D.D.,
Pastor of the South Congregational Church, Brooklyn, N. Y.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it," or, "the afflicted of his people take refuge," as the Revised Version puts it. Isaiah xiv: 32.

It is perhaps the part of courtesy to disclaim at the outset any wish to find a literal parallel between the present occasion and the text, or its context. Modern anniversaries are so modern, in scenery and in theme, and so remote from the times of the Bible writers, that the attempt, however ingenious, to fit a text to an anniversary is usually a failure; resulting possibly in strained and far-fetched exegesis, or still worse, in some fantastic play upon Bible words, which last does not belong to preaching at all, but is the mere trick of pulpit performers. For instance, there might be opportunity for some such pulpit legerdemain in handling the context of this passage from Isaiah, so as to apply it to our public history since the war, and so adapt it to the anniversary of this society, whose work the war has so profoundly modified. The paragraph begins, "Rejoice not thou whole Palestina (or Philistia) because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." "Howl, oh gate; cry, oh city, thou, whole Palestina, art dissolved, for there shall come from the north a smoke and none shall be alone in his appointed times." Or, "There is no straggler in his ranks." All this might, with a certain dexterous turning and straining and piecing, be forced into literal use, as if describing the outburst of our civil war, and the subsequent difficulties of reconstruction. But so to conjure with Isaiah's eloquent lament, would be childish trifling. What we may fairly affirm in the way of textual analysis, is simply this: that the prophet is, in vision, facing a situation of grave public need and peril, in which the peril is immediate and evident, springing out of conditions of ancient oppression and recent change, and involving especially the welfare of certain poorer classes in the State. Some old rod of wrath has been broken. Apparent deliverance has followed; but a new swarm of evils are springing from the roots of the old, menacing the peace of cities, and the integrity of civil life, and cutting sharpest upon the poor. There is, therefore, confusion and alarm. Men are looking different ways. Rival expedients are anxiously and even violently discussed. The messengers of the nation are assembled to take counsel. What then shall the spokesman of the Lord say to this perturbed and perhaps divided assembly?

Shall he announce a still newer scheme—a still fresher expedient, and so perhaps still further divide the people? No, he unites them and reassures them by calling them all back to their foundations of faith, to the vital principles incorporated in the nation, which constitute within it the Zion of God. He reminds them that God built this Zion, and built it to remain. *It* then—such is the latent logic—is the true recourse in fresh crises. It is the refuge for the poor, even for those classes of the poor in connection with whom the peril has arisen.

This, or something like this, seems to be the large implication of the inspired writer, and so interpreted, the text, like other of the great Biblical norms, fits itself grandly in its main lesson to a thousand particular occasions of public emergency.

But is the situation before us one of such emergency? Brethren, judge ye! To the assembled messengers of the nation, gathered by hundreds here to-night, in this beautiful metropolis, at the summons of a cause vast and imperative, and in some of its conditions certainly, difficult and disquieting, one who shall endeavor to strike the initial note as the Lord's servant, must then offer not novelties, ambitious words announcing attractive experiments and debatable plans, but he must rather echo the sublime prophetic assurance that the Lord hath founded our American Zion, and the poor, even the freed slave and his child, may trust in it.

But what, then, is our American Zion, and what is the situation that confronts us?

In answering these questions we must bear in mind one further fact, essential in the prophetic conception and essential in all valid Christian discussion of public questions to-day, and that is that the Zion which the Lord had founded comprised both church and state. I will not traverse the old debate upon this point, but surely every Bible student knows (and thank God, every sensible Christian is a Bible student to-day) that "Zion," originally the old Jebusite fortress, occupying the highest southwest hill within the area of Jerusalem, and afterward the site of King David's palace, came to be used in the later Hebrew writing as a splendid symbolic and theocratic word. Employed only six times in the historical books and one hundred and forty-eight times in the poetic and prophetic books of the Old Testament, it had come to denote the majesty of a complex idea; partly civil and national, partly religious and divine. Zion describes both the citadel of the state and the shrine of the temple. It was stronghold and Shekinah in one. There is no need to remind you of the intense and holy splendor of this blended conception in the Hebrew mind, and in the prophetic literature, in which the martial and patriotic passion of the Jew flung itself along the same channel with his religious zeal and faith. This union of what we might call secular and sacred ideas is one of the keynotes of the Old Testament. And it is one of the keynotes of any *great* patriotism. We must not lose it, or if we do, let us no longer have a chaplain in

Congress, or place a copy of the Scriptures in the corner stone of public edifices. Our fathers held to the logic which brought Bible and bayonet into the same patriotic hands. The organizing spirit of this republic possessed that ancient blended Hebrew strain, and we must retain it. Not of course that we retain the outward theoracy. In this country we have what Burke called the very "dissidence of dissent." Modern civilization dissociates more and more the outward technique of church and state; but the Old Testament prophecies warrant and command the eternal inner fusion of piety and patriotism. Not with this for our Bible can we, as patriots, neglect the church. Not with this for our Bible can we, as Christians, ignore the state. Let us beware both of the rationalism and of the socialism that would untwist these strands.

This sense of God's modeling hand in our civil history is not the relic of a crude belief in tribal divinities, but is entirely consistent with the highest philosophic theism. We believe in our country's God. Christianity is not cosmopolitan in the sense that it is non-patriotic. Cross and flag go together. Our Mount Zion is a fabric which embodies both the citizen's axioms and the Christian's enthusiasms. In our history, as in the Hebrew history, the flight, the fight, the rise of a national spirit, unique and masterful, the laws, the institutions, the dignity and glory of noble deeds and heroic leaders, preserved in tradition, echoed in household maxims, crystalized in public custom, celebrated in national festival, all these radical factors of national life are the Lord's work, the Lord's building, as truly as the stone tables of the commandments or the mystic ark in the Holy of Holies. This is our common faith.

What the poor of the people were to trust to, then, in Isaiah's inspired vision, and what they are to trust to now, was and is this entire and blended whole, which the Lord had built, as it were, with his two hands. They were not to trust to part of it, but to the whole of it. Not to the temple without the fortress, not to the fortress without the temple; not to the religious sentiment without the civil; not to the civil without the religious; but to both in one, because both were included in the Zion which the Lord had founded. This idea, surely, is within the further reach of the lesson taught in the text and is illustrated at every epoch of the Hebrew history.

With this brief exposition of the inspired and prophetic words, let us fearlessly lift them up like a great, familiar torch interpreting and illuminating our own Mount Zion and the situation which now confronts us. What, then, is the Zion which the Lord hath founded in this land? What are the principles, civil and religious, in which the poor of this nation are to trust, and which must still be our main recourse in dealing with fresh and threatening public problems? These foundation principles are very familiar, and they are very few. Perhaps no two of us would state them quite alike, and generalizations are so tedious to listen to, and so easily misleading, that they remind one a little of what Disraeli, you remember, said about

anecdotes, that "when a man fell into his anecdotage it was time for him to retire." But I shall trust to make no mistake in reciting this alphabet of American patriotism. Let us insist, at least, on the utmost brevity of statement and say that our Zion consists on the civil side in *liberty under the forms of law;* and on the religious side in *faith under the forms of love.* Personal liberty with law! Biblical faith with love! For if first on the civil side, we look at the four institutions, for example, which all observers, from de Tocqueville to Mr. Bryce, have acknowledged fundamental to our commonwealth, the school, the suffrage, the court and the town meeting, we discover that the touchstone in every instance is the principle of individual liberty, restrained, indeed, by the sentiment of justice to others, but liberty still, just as powder is powder, though its expansive flash is crammed into the one straight push behind the bullet. The school must be the common school, free to all. The suffrage must be manhood suffrage, free to all. The court must offer habeas corpus and free trial by jury. The town meeting must be open to free discussion. Everywhere freedom! The same thing may be said of the great derivative institutions, like the press, for example. Liberty, equal rights within limits of justice, is the nerve of them all. Now, what we hold is, that this liberty is a part of our Zion, the seed of the Lord's planting, or, to use Jefferson's brilliant figure, these free institutions are the "bright constellation which has gone before us." We believe they find their Christian warrant in the dignity and worth of the personal soul as made in the divine image, and saved through Christ's redemption.

And on the other side, the religious side of our Mount Zion; if we in the same way select the four organic principles of American Christianity, we shall perhaps say that they are these:—A paternal theism; a redemptive christology; a philanthropic morality; a church which is at its heart a fraternity of men in Christ. But here the touch-stone in every instance is the principle of Biblical faith working out through love. It is *Biblical* faith; or, to speak historically, the *old* faith, the faith of historic Christendom. You say, that faith is changing; the old theology is crumbling away. Yes, so the avalanches slide off the Alpine summits, but the summits themselves remain. By faith we mean the ecumenical and evangelical faith, but with a touch of something conciliatory in expression, flexible in organization, as the olive tree of the Orient, when transplanted westward, gains a certain grace of outline and broader spread of bough. Athanasius and Anselm are with us still, but perhaps with gentler step after so long travel down the centuries. It is the old faith still, but we put this faith under forms of love. We hold to the doctrine of Divine sovereignty, but in the form in which God is a loving Father. We hold to the doctrine of a vicarious atonement, but Christ is a loving Saviour. The ethical ideal is loving self-sacrifice. The spirit of the church, under whatever polity, is brotherly fellowship. Everywhere the sentiment of love is insisted on, moulding and mod-

ulating the expressions of faith. Bear with me, brethren, for the moment thus spent in front of the ancient bulwarks of our Zion, in recalling the three or four ideas in which resides the divine life of the republic. Personal liberty under forms of law; Biblical faith under forms of love. Both are necessary and both in *combination*. Either alone is imcomplete. In fact, neither alone constitutes our Zion. Abolish religion, and the theory of equal rights alone may degenerate into the reckless riot of the commune. Abolish liberty, intellectual and civil, and the religious sentiment alone may be transformed so as to support the imperial autocracy of the Vatican. The true divine flame in this nation kindles and glows at the point where personal right and religious faith are *conjoined without detriment to either*, for this involves that union of apparent opposites which only the spirit of God can accomplish. At the secular terminal, individual freedom; at the religious terminal, Christ-like charity; and between the two, justice, overlapping both and banding all together, one divine and indivisible trinity. This is our Zion.

Now the truth which to-night I would be glad to enforce is simply this: that to these principles and none other, but to these, old as they are, elementary, axiomatic as they are, the Lord commands us still chiefly to look in meeting the fresh problems with which this Association has to deal.

What then are these problems? What is the situation?

This is the forty-fifth anniversary of the American Missionary Association, a title possibly too little descriptive of our special fields of work, but still better than any sectional or sectarian title could be. None of our great benevolent societies is nearer the heart of the churches. None brings to a sharper edge the combined insistence of patriotic and Christian motive. I have asked you whether the situation represents an emergency; I do not mean a temporary emergency, financial or economic, but I mean whether the cause itself does not present its claim with an immensely critical accent and pressure. I cannot now speak of the mountain whites, or of the Indian and Chinese portions of our work, important as they all are. The argument which I wish to point applies to them equally, but for the moment let us restrict our survey to our main field, that of the colored race at the South. Will any man care to deny that this is a question of supreme imminence in this republic? Will any man deny that it presents features of perplexity and alarm? Let me for a moment venture to remind you of some of these features, and in doing this we will be fair enough to recognize views different, perhaps, from our own.

In the midst of the industrial stir and splendor of the last two decades—nowhere more conspicuous or more admirable than in the South—thoughtful men, South and North, have discerned the continued unfolding of one portentous and colossal problem, rising in the midpath of the march of the republic, the relation of the colored race to the national life and to the civil life of the several commonwealths. The war solved only half of this

problem. There are other great questions in this land, relating to special departments, commercial or political. There are questions covering several departments, and opposing their menacing and inevitable interrogative to every patriotic forecast. Such is the question of immigration, or that of uniform State laws for the punishment of crime, like the uniform code adopted by Italy last year; such is the temperance question. Still transcending all these in peremptory pressure is what we call the labor question, with its lurid flash here and there of socialistic frenzy, and its whirlwinds of even legitimate discussion. But not one of these questions, not even the temperance or the labor question, towers before the eye of the serious lover of his country with a vaster volume, a more baffling perspective I will add, a graver omen, a more startling note of immediate need than this question, what to do with and for the colored race.

You will caution me at this point not to give this sermon a political turn. I will not. I know what is due to this hour and function. I will preserve the courtesy and catholicity of a great benevolent organization, but there is no need to blink the fact that this is a political question, for noble politics is the sister of philanthropy. Away with the cheap talk about politics, as forbidding the noblest considerations. All the more is this question philanthropic and Christian, because it has its political embarrassments. We will have nothing of the provincial and partisan note; this is not the time for platform discussion, but it is not platform discussion, and it is not a partisan note to remind Christian citizens that the motives whose incalculable urgency crowd and thunder behind this Association are both patriotic and Christian. We would serve the country as well as save the Negro. *Because* the old heat of war was once upon this cause, and perhaps lingers here and there upon it still, all the more do we hasten with our cups of cold water and our white flags of peace.

But what are the facts?

That accomplished expert in statistics, General Francis A. Walker, now President of the Massachusetts Institute of Technology, in the last July number of the *Forum*, discusses the question of the African race in this country in the new light of the last census. He argues that, contrary to popular impression, the colored people on the whole are not increasing at so high a ratio as the population of the country at large, the former ratio being for the last ten years only thirteen per cent. as against twenty-four per cent. for the entire population. He also finds a plain and constant drift towards the massing together of the colored people, under the force of hereditary association and climatic aptitude, in certain definite localities. According to General Walker, the "black belt" is narrower, but of sharper edge and darker hue. Whither does this drift tend? At this vital point General Walker's article somewhat abruptly closes. Now, whatever we may say as to this argument, we must admit that the actual volume of increase among the blacks is enormous. Four millions at the close of the war, seven and

one half millions to-day, showing a probable tendency to revert to the older and perhaps better physical type, this nation of slaves, now numbering nearly twice the population of Holland, and more than three times that of Greece, descended from remote tropic tribes, crushed into a sad and sordid homogeneity by two centuries of bondage, roused and dazed, first by the blinding shock of war, and then by the equally bewildering sense of freedom, finds itself launched, absolutely without preparation, into as novel and difficult an arena as has ever tested the manhood of any people. Was ever a race so *shot* into responsibility? What wonder there was at first confusion, bewilderment, a kind of riot, if you will, of illusions and ambitions. The wonder is that there was not more. For this we have, perhaps, to thank some old, strange, mellowing touch of affluent and peaceful suns long ago. The fidelity of the slaves to the families and the property of their masters absent in battle is a trite subject of eulogy, and none have been quicker to accord it than the gentlemen of the South; but I am not sure but that in the terrible light of history, upon similar situations, and in view of the fatal ease with which the novel exhilaration of freedom passes into the craze of the revolutionist, I am not sure but that the general peace and good order of the colored people, since emancipation, are as remarkable as their fidelity while in slavery. But that does not bridge the ancestral chasm between the races, nor does it mean a trained citizenship under constitutional law.

Let us cut a little nearer to the nerve. Am I mistaken in supposing that in the minds of many here present is flowing an under-current, I do not say of alarm, for you are not the men to be afraid, but I will say of anxiety, almost of misgiving, with regard to this whole question? I do not need to refer to its sad details of illiteracy and immorality. You have marked the tentative and uncertain tone of public discussion in regard to it, "something between a hindrance and a help," as Wordsworth says. You have read able articles by prominent leaders, North and South, announcing this or that scheme of adjustment, but after reading them, you have been left more dubious than before. You have come up to this meeting with alacrity, with ardor even, and yet, with a muffled disquietude. You cannot help wondering what is ahead of us. "This," to change one word in Homer's famous line, "is what every man is *thinking* (not 'saying') as he looks at his neighbor." It is not so much a question of color. That is incidental. But it *is* a race question—that is, a question of lifting a race, technically free, into real freedom, intellectual, moral, civil, in the midst of an environment of different temperament and heredity. No harder and no grander task was ever committed to a nation. It is not fully accomplished. The war has devolved it, not discharged it. Can any man say it is yet accomplished? The Aryan white man does not yet quite see eye to eye with his African brother. The status of the Negro before the law is perhaps yet equivocal. Every school-house is a torch of light, but

the wonderful glory of the idea of civil manhood has not yet thoroughly thrilled the brain of the black race. Individuals are freed, but the mass are still in bonds of ignorance, of apathy, of superstition, of vague distrust, of hereditary sense of injustice and injury. I would not make the case out darker than it is, but on the other hand, I have no respect for whitewashing as a stimulus to benevolence. Think of a half tropical race mass like this lodged tight in the vitals of the nation. Can it be assimilated? Shall it be deported? Is it essentially foreign? Must it be segregated in definite localities, and, as it were, encysted? Can it not be nobly developed and nobly incorporated? These are the questions men are asking. Brethren of the North, do we not fail to realize the grave imminence with which these questions, to us at a distance, rise at the doors and within the doors of the Southern States?

Let us not be afraid to touch even right upon the nerve, but, as Christian brethren, with a resolute, kind purpose to listen to other voices beside our own. What do they say? *We* say: This is a national problem. Our friends at the South say it is also a separate State problem. We say the ballot-box is the ballot-box and will settle it. They say, Yes, but it may settle it wrong. Apply, they say, your franchise in your own crowded Northern cities with only such inspection and restriction as is sufficient in rural communities, and the result is, perhaps, the monarchy of the saloon. Shall we construe the ballot, they say, so that muscle shall control brain or brain muscle? Shall numbers out-vote character or character numbers? We say, the law settles it; they perhaps reply, the statute law was born of fear, of war, of passing necessities; the principle of the law is inconsistent with literal obedience to its provisions; the real intent of the law is good order and civil prosperity, and this real intent of the law must be sought, perhaps, by technically evading the law, as even Milton admits and apparently justifies in a famous sentence, which I do not need to quote here at length. Brethren, I do not invent these questions and rejoinders. I do not justify them. Some of them seem to me sophistical and untenable. But in them I am echoing the interrogatories of living, and even patriotic men to-day. I am gaining a purchase for the point upon which I wish to apply our text. I am simply sketching in the outlines of the facts, which show how heavily charged is the situation with which this Association has to deal in Christ's and the country's name. And there are other matters, relating to wayside rights, to social customs, to religious worship, to moral order, which courtesy to all concerned would forbid me even to echo at the present time. But they are in the problem, as fire-damp is in the mine, not insurmountable, but most formidable. And thus the problem itself rises, wide, dim, vital, overtopping every other in the nation, in difficulty, in obscurity, in gigantic mass, in imminent and inescapable pressure.

Now, then, under such circumstances, what shall one answer the messengers of the nation?—messengers such as you, dear and honored breth-

ren, pastors and members of churches, professors and students in our colleges, journalists and men of affairs, Christian men and patriots, one and all, come together not to denounce, not to judge, but seriously and lovingly to counsel together, in the interest of white as well as black, of South as well as North. What shall one say on this subject, which shall set all men's hearts beating as one? Shall he recite theories, schemes of experiment, plausible and brilliant devices of manipulation? Let me rather reaffirm that ancient and tremendous prophetic truth, as sound in political philosophy as it is clear in revelation, that the old principles of national life, if they are indeed founded of God, are to solve the fresh problems of that national life; that this ancient Zion of civil freedom and Biblical faith is God's eternal guarantee against contingencies; that these divine inaugurals of the nation furnish both the effective instruments and the wise methods, in dealing with fresh emergencies; that a broad and fearless return to primary truths is the real wisdom in new complications; that the lesser adjustment is to be sought through the larger fidelity; that God's bugle call in this land at the opening of the century, still must direct the march in this dazzling, but dangerous closing decade.

This is not at all to say that current discussions as to special methods are not timely and valuable. On the contrary, they are most valuable. We want all the light we can get, from political genius, as well as from Christian philanthropy; from journalists as well as from ministers; and journalists have an amazing way of setting the clergy right in these days! Especially we want to hear what the men of the new South have to say, that wonderful new realm of resource and purpose and hope which now is opening to the best Southern brain. We believe these men of the new South are ready to help us. We know we are anxious to help them and we are helping them, in the effort, for instance, to terminate the monstrous tyranny of the lottery ring in the fair state of Louisiana. The era of misunderstanding is passing away. Conference is taking the place of controversy. Experienced statesmanship may suggest a more skillful handling of many details. But all this is surely subordinate. The greater the crisis the more commanding the obligation to recur to our foundation principles, and fearlessly apply them, if indeed they are founded of God. We must invoke the older angels of the Republic. These primal principles possess an immeasurable adequacy and adaptability to new conditions. It is in this midstream of the nation's life that the boat of the colored race is to be carried safely down, not bumping along the edges. Liberty under forms of law! Faith under forms of love! In them may the poor of the people trust. They are our Zion. And if they are, we must dare to trust them. They are old, but they are tried. You drive your young colt in good weather, but in a thunder storm you take the old horse. Great problems must be settled on great principles if they are settled at all. And is it not, after all, the higher political wisdom to employ tried principles in fresh crises rather than to emasculate

the principles in order to dodge the crisis. We want more of the ancient Hebraic heroism that trusts God's old compass, even in the rock of unfamiliar seas.

But it may be asked—admitting all this—what has it to do with the work of this Association? Everything. In the work of this Association we practically touch this matter at two points, and both are right on the nerve. These two points are the school and the church. The school is the correlative of liberty, the church is the correlative of faith. If then liberty and faith are our Zion, school and church are our Zion. And let it be always remembered that in the philosophy of our work, or rather the work of American Congregationalism through us, the union of these two, the school and the church, is not an incident, but is essential. We must have *both* churches and schools. There is a civil reason for supporting the church and a religious reason for supporting the school. Sever them? You might as well separate the lever from its fulcrum or Euclid Avenue from Cleveland! School and church are the two-leaved gates through which we would lead our freed and colored countrymen into their and our Mount Zion. Now, as to the school, we shall probably agree that the free school is the practical source of the true civil liberty, just as the free ballot is its blossom. Lawless liberty is not taught in the school. That is taught in the mob on the street corner, or in the snarl and growl of the communistic club, but liberty with law is taught in the school. So the church is the embodiment and guardian of faith and of a faith that works by love. I repeat then, if freedom and faith are our Zion, free school and pure church are our Zion. These are the "hills whence cometh our help." The argument of the evening is then a direct one as to our duty. Every school we open, every church we sustain is a straight stroke at the very heart of this greatest national problem. Where in this country is a million of money placed so as to do more good than the million given by Mr. Daniel Hand?

But some one says, after all, this is theorizing; this is sentiment. We must trust the Southern question to something more practical. No, brethren, there is nothing more practical. Perhaps you mean political when you say practical. Perhaps by practical you mean a lot of old moss-back partisan ideas, fossil maxims, caucus catchwords, so old and tough and ossified that, to use De Quincy's expression, they would "splinter the teeth of a crocodile." This is what some people suppose "practical" to mean. On the contrary we hold that the Ten Commandments are as much a part of practical politics as the Constitution is. The argument is that school and church are the very pin and pivot of the divine economy in the practical development of this land, and must be our main trust in this Southern problem also.

But again, on the civil side, it is urged that it will not do to trust the principle of equal rights, even if it is divine, in its application to the col-

ored race. Why not, if it is really a part of the original divine thought in this nation? Is a principle divine for a white man, but dangerous for a black? Shall God found a Zion with free suffrage at its heart, and that principle break down in front of some unlooked-for contingency? Shall "three degrees of different latitude," to use Pascal's famous sarcasm, "overturn all our jurisprudence?" Perhaps this principle of equal rights is safer than you think. It is full of the subtlest power of self-correction, self-protection. You are afraid of political solidarity. No, education differentiates, culture individualizes. The colored race can be no exception to the law, that under such influences of school and church it would lose political solidarity and divide naturally into parties and healthful political competition, as the variety in general sentiments or local interests might dictate. Let every black man in Louisiana vote next April against the lottery extension, no matter by what party that proposed extension is supported. Legitimate and beneficent home rule, both State and municipal, will find an ally, not an enemy, in the educated and enfranchised Negro. More than this, I believe that God in founding our Mount Zion lodged a subtle, an almost supernal, efficacy in this old, full-toned, democratic idea of freely conceded, fully trusted manhood rights. It will untie the knottiest civil problems. I am democrat enough to believe this, but all men, even of those who call themselves democrats, do not seem quite to believe it. Men are afraid. Let us remember that the ratchet work of Almighty God's conserving providence works within this principle, hidden and unseen. Why not trust it, as a ship trusts the wind on the sea? Will it not countercheck its own exposures, strike aslant on well-held sails, pull forward even when it seems to push backward, and even in the midst of stormy possibilities carry keel and flag of nation and State safely and swiftly on its course? Why, men say, would you trust a tornado, because God is in the wind? Well, I confess that it is easier to trust the wind in calm weather than under the ragged out-thrust lip of the advancing tempest, but your genuine sailor will tell you that if you stop sailing because you are afraid of tornadoes you'll never "get there;" that you must trust the wind "not at all or all in all." The wildest whirl has its laws, and if we mean to make large headway in developing men in this republic we must trust God's full, free principle of equal civil liberty and the schools that teach it, even in spite of a possible squall here and there.

And how as to the other half of our Zion—the religious half—the principle of Biblical faith in forms of love, or practically—love in the church? This touches us closely. We can and we must inculcate and incarnate this sentiment, the reach and power of which are beyond all eloqueuce to describe as relating to this great Southern problem. I emphasize the love. Dr. Holland of St. Paul's says, in that opening and best chapter of "Lux Mundi," "Faith cannot transfer its business into other hands." Yes, but the hands of love are requisite to distribute what Faith discovers. From

the debates of great church conventions over the questions of the higher criticism down to the handling of one little colored church in a Southern village, we must do everything in love. We do not dissociate civil liberty from Christian charity. For this spirit of love in churches goes a long way. It implies a great deal. I am sure that it means something more than the assertion of rights. In fact, its accent is precisely in the opposite direction. In one sense it is the corollary, in another sense it is the corrective of the civil principle of equal rights. "Love suffereth long and *yet* is kind," "seeketh *not* her own," "is not easily provoked," "thinketh no evil." The spirit of love in the church which is at the very heart of our Mount Zion does not precipitate antagonism by a parade of its prerogative. It does not, indeed, surrender its right, but it is wise enough, and gentle enough, to waive technical rights sometimes in the interests of peace. For this love is partly an intellectual attitude and perception. It possesses—let me employ the too hackneyed phrase of Arnold because it is so fine—the "sweet reasonableness" of Christ. Let friction then be avoided. In little things give way. Conduct all in gentleness. Let us not fear to "become as weak *in order*" (and how the tense Pauline muscle stiffens at that point) "to gain the weak." Let the assertion of civil rights be accompanied by the concessions that the higher wisdom and the holier love can make even to what we call prejudice and unreason, for the sake of ultimately winning prejudice and unreason to a better mind.

We unite the two—school and church. Our Zion consists in the blended and balanced power of both these principles, civil rights and Christian love. As flame springs from the union of hydro-carbon and oxygen, so the divine magic and mastery of our Mount Zion is not discovered in the school alone, nor in the church alone, but in both together; not in the assertion of civil right alone, nor in the concession of Christian sacrifice alone, but in both together. So the swing of the planets in heaven is accomplished, not by one force but by two, each planet pulling out for freedom with all the tug of its terrific momentum, and yet all held in their appointed paths as securely as if they rolled against rims of immovable crystal.

This is no theorizing. It is definitely practical. The spiritual complement of equality before the law is fraternity at the sacrament. In the school we plant the germ of the former. In the church we celebrate the power of the latter, and we teach law in both. In both we "make a man more precious than fine gold." The great ends of the state are thus in harmony with the great ends of the church. The nearer the heart of each we get, the nearer they are together. The path of Christian duty is the path of national destiny. A free democracy with law in it; a Christian church with love in it—in these, and in these together are the agencies of ancient renown and inexhaustible application. In them may the poor of this people trust. Between the two, and bounded by them, runs the straight,

divine path to the solution of the problem of the colored race. Make one colored man a Christian freeman, really free, free in soul as well as body, intelligent, patriotic, moral and humane, and the forces by which you have accomplished this for one freed slave are the precise forces which alone can meet the situation presented by the seven millions of his race to-day.

But, brethren, I must not submit your kind patience to any longer burden. What we as an Association practically need, I believe more than anything else just now, is an ampler endowment, a larger equipment for our university schools, and especially for the normal and theological departments in those schools. For this helps in both directions—toward the schools and toward the churches.

I have adopted this old-fashioned and unambitious line of remark to-night because the note of public opinion and even Christian current discussion on this whole subject has seemed to me often timorous and querulous, exhibiting neither faith in God nor faith in the country; or, on the other hand, it has been partisan, sensational, experimental, looking for relief to some new scheme or political compromise. No, brethren, God built this nation on a plan and for a purpose. And to stick to the plan is the way to realize the purpose. "Every man's task" says Emerson, "is his life preserver." Every nation's task is its life preserver. In wrestling with such tasks, the true greatness of a great nation is both exhibited and developed. So of the church. I thank God that every noblest Christian communion of the nation is at work among the colored people of the South to-day. Representatives of some of these communions other than our own I see here to night. God speed you, brethren. God will speed you and us, for we look not to devices however dexterous, not to windfalls, chances, bursts of fortune, but to the spirit and power of the living God, at the heart of the nation. But we must do more than look. These principles of our Zion will not work of themselves. "Predestination" alone will not solve the Southern problem. The "perseverance of the saints," together with predestination, will.

And our chief helpers in this work must be the colored people themselves. Every colored student who is trying to be a scholar—every colored man who is trying to live nobly, is pre-eminently helping us and his race. "Nothing can work me damage except myself," said St. Bernard. Never did individual excellence so tell on a people as the worthy life of one colored man is telling on the welfare of the race to-day. As Robert Browning puts it:

> "Each of the many helps to recruit
> The life of the race by a general plan,
> Each living his own to boot."

Five hundred thousand dollars for next year! Not a penny less! That is our cry. I would that every pastor in this constituency might go home from Cleveland, under the hot beat of an inner pledge to see that his

church shall double its gift this year to this work. Let us echo the great note struck last week at Pittsfield by the American Board. The church responds to the magnetic hand of an aroused ministry. A half million next year will show what kind of patriots go to make Congregationalists. The cause is national. It is peremptory. It is divine. You say seven millions of people and increasing 300—500 a day! The thing is hopeless. "Is there any peace in ever climbing up the climbing wave?" Yes, for the wind on the wave is changing and then, too, better stand with Christ beneath the darkest billow, than stand anywhere else without him.

And let us stand together. In face of this instant national challenge, let us match the moment by the tone of this meeting, considerate, courageous. Our task is too grave for any trifling. In these swift and critical months needless faultfinding or contention is both an impertinence and a sin. We are "debtors," to use St. Paul's tremendous word, to the colored race—doubly debtors, national debtors on account of what they have done for us, Christian debtors on account of what we may do for them. They look to us. They believe in us. Let us justify their faith. A man said to me once: "Do you know the greatest motive that has helped to keep me a gentleman? The belief of my wife that I was one." So our motive to be true is the faith of our colored brethren that we will be true. Many have wrought in this cause who are now no more. No cause ever arrayed behind its annual appeal a more eloquent host, of those whose voices are like what Dr. Chapin used to call the "roll of drums from the Valley of the Shadow of Death." But they are more than that. "One family we dwell in him." It is in the name of the living, and of the *living*, as they live who rest in God, that this great cause speaks to-day.

And the last crown and burst of splendor at the summit of our argument is given when we remember that God lives also. Not only does he live immanent in the principles, laws and forces of our Mount Zion. That is true, but more than that is true. He lives in person behind t[illegible]m. As American Christians we are theists. God is the uncalculated [illegible]ive men of Living Will. *He* is with us who "turneth the shadow of deat[illegible] for two y[illegible]he morning." These Titans that science tells us of, and tells us [illegible]embers shall are hammering at the chains of dark sequences, are comr[illegible]e required to at their fatal forge and go on other errands. Once steamin[illegible]llecting and disbursing I saw a wonderful sight. There was no wind on the wa[illegible]g of missionaries and and wide without a ripple. We were under good hea[illegible]ve authority to fill all up to the top of the tall smokestack, I expected of cour[illegible]pply to any Legislature volume of smoke drifting far astern through the movele[illegible] make provision when lutely shivered when I saw that great black coil of smok[illegible]ldren of deceased mis- top of the smokestack, evidently by a powerful wind, es. The acts of the Com- the heavens ahead of us for miles. I turned to the c[illegible] was standing, and said: "Captain, am I dreaming? Look

appertains to the Ex- *the bows*, in the very direction we were going, and strea[illegible]ransacting business. [illegible]ssociation who is not a

and said: "No, you are not dreaming: Perhaps half a dozen times in my thirty years on these lakes I have seen that occurrence. Fifty feet above our heads, half a gale of wind is blowing, and blowing in the same direction we are going and twice as fast, though to look at the water you would say there wasn't a breath. It means a change of temperature and of weather. That wind is from the upper currents of the atmosphere. It will get down to the water in another half hour. Yes sir," he concluded, "we are going twelve knots, and that wind is going thirty." So God, never lawlessly, but by laws beyond our knowledge, and by the glorious and awful mystery of a will beyond all we shall ever know of law, may outrun precedent, may reverse tradition, and by swift and inconceivable changes, astonish even our faith. Now is the time for a man who believes anything to stand for what he believes. Political science rests itself on deck and exclaims: No wind! No hope! But go aloft! That is equally scientific and more Christian, and what do we discover? Wind blowing with us! Fair weather coming on! This is why actual history is, on the whole, more assuring than political forecasts are. The student of affairs leaves out of view one fact too subtle and spiritual for his scientific recognition, the personal presence and power of the living God. I must not linger at the close. In this spirit we leave our theme. "Underneath are the everlasting arms!" Underneath our very doubt that there are such arms. In facing this question of the colored race at the South to-day—in answering this supreme appeal of national loyalty, as well as of Christian honor and love, rejoice, rejoice, O messengers of the nation, in this inspired assurance of your faith—"that the Lord hath founded Zion, and the poor of his people *shall* trust in it."

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THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent Societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

But we have no church in the great State of Arkansas, where the colored population is comparatively large, only two in Mississippi, and three in Texas.

Facts are abundant to show that the spiritual want is not met by other missionary or ecclesiastical bodies. The kind of religious teaching derived from the old slave-preachers is sadly illustrated in other parts of this report.

We can not do less than declare the need; that this field is white unto the harvest, and that laborers are offering to enter it. We await the means to send them.

CHARTERED INSTITUTIONS.

Straight University, New-Orleans, Louisiana.

Instructors—Rev. J. W. Healy, D.D., President; Rev. S. S. Ashley, Acting President; Rev. C. H. Thompson, D.D., Theological Department; Professors J. F. Fuller, R. M. Williams, Louis A. Bell; Mrs. S. A. Fuller; Miss Mary A. Ashley; Miss M. A. Burrows; Miss Mary J. Thompson; Miss Nellie A. Ramsay; Mrs. Selina Gray; Mrs. L. E. Piper; Mr. C. G. Austin; Mr. Thomas Brown.

Rev. J. W. Healy, D.D., the president, has been absent during most of the year in Great Britain, soliciting funds for the institution, and for the general work of the Association.

The institution has never been more prosperous during the three years of its existence. An effort has been made to raise the standard of scholarship, made practicable by the increased facilities for common-school education offered in New-Orleans. The elementary department has, in consequence, been reduced to one room, and a corresponding diminution has occurred in the number of scholars enrolled. There is now a total of four hundred and thirteen. These are well classified in preparatory and normal departments, with the beginning of a regular college class, and twelve in a theological class, under Rev. C. H. Thompson, D.D. Dr. Thompson writes, October 21st, instant:

"I am in want of funds to-day for purposes of the theological department. I received last week two very promising young men, and I think I shall get another this week; but whether I shall be able to keep them or not will depend very much upon whether I can help them. They must be furnished with books, and aided in their efforts to sustain themselves."

If provision could be made to meet the expenses for board, the numerous applications indicate there would be many more students from the country. And as there is no similar institution in Texas, where, as well as in Louisiana, the colored population is proportionately large, the district tributary to it is very great. The fact that the majority of the pupils have hitherto belonged to Roman Catholic families gives it peculiar importance in a missionary view. In connection with the Central church, the basement of which may be used, when necessary, for the theological department, the institution offers to the colored youth of the south-west the advantages of a liberal education, under right moral and religious influences.

The following *résumé* of its present facilities has just been published:

"There are large, clear, well-ventilated rooms for study and recitation, furnished with every appliance for comfort and intellectual culture; a well-selected library of nearly one thousand volumes; a reading-room supplied with three local dailies, and a good variety of papers from abroad; a good debating society, sustained by the students, in successful operation, having a nucleus of a library for the use of its members.

"A weekly exercise in the chapel, held Wednesday afternoon, is divided between instruction in the elements of vocal music, rhetorical exercise, and a general lecture; one lecture a week also given to the young ladies in attendance, by a lady eminently fitted by her large experience and culture for this important trust, forms in itself a special and valuable attraction. Instruction on the piano, with use of the instrument, and in drawing, is given at a moderate charge. The University has just received the donation of a beautiful square grand piano, of the Hallet, Davis & Co. manufacture."

An experienced corps of instructors is provided. Rev. S. S. Ashley, who was State Superintendent of Schools in North-Carolina, has shown a practical ability for organization and the general management of the affairs of the University, and brings to the work of teaching a ripe scholarship and rare facilities in conveying instruction.

Tougaloo University, Tougaloo, Mississippi.

Board of Trustees.—Hon. R. C. Powers, Governor; Hon. H. R. Pease; Hon. A. Warner; Hon. T. W. Stringer; Hon. John R. Lynch; Hon. M. T. Newsome; H. S. Beals; Rev. E. M. Cravath; Hon. H. W. Warren; Rev. E. Tucker; Rev. M. E. Strieby; Gen. C. H. Howard; Ralph Emerson, Esq.

Instructors.—Rev. E. Tucker, Principal Academic Department; Prof. A. J. Steele, Principal Normal Department.

Assistants.—Miss H. S. Beals; Miss H. S. Lane; Mrs. A. J. Steele; Miss E. J. Etheridge; Miss H. C. Bullard; Miss M. J. Thompson; Mr. H. S. Beals; Mrs. H. C. Beals.

Number of pupils, 247.

Great prosperity has attended this growing institution. The normal department has attained high excellence under the care of Professor Steele. Its scholars have in large numbers gone forth to teach in the common-schools of Mississippi. And it is a source of joy to the officers of this Association that there are afforded here for colored youth not merely the benefits of a thorough education, but also those of right moral and religious influences.

A rare opportunity has been given for young men and women to work for their board while engaged in their studies; the former upon the farm, which is cultivated under the superintendence of Mr. H. S. Beals, a practical farmer; the young women, at the boarding-hall and in the kitchen.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

CHARTER OF THE AMERICAN MISSIONARY ASSOCIATION.

Being Chapter Three Hundred and Fifty-Eight of the Laws of 1862, as Amended by Chapter Seven Hundred and Ninety-Six of the Laws of 1871, Chapter Fifty-two of the Laws of 1886, and Chapter Three Hundred and Ninety-Five of the Laws of 1889, of the State of New York.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures, in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subjected to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified, and is hereby authorized to hold its meeting in any State or Territory of the United States and in the District of Columbia.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business; and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act Relating to Wills;" but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars;* and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided, that the proceeds from such grant, bargain, lease or disposal shall never, in any manner, be diverted to any other purpose than that for which the property was originally donated.

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*By chapters four hundred ninety-seven and five hundred fifty-three of the laws of 1890 of the State of New York, the Association now has power to take and hold property the yearly income derived from which shall not exceed two hundred and fifty thousand dollars.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock, P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and a Recording Secretary shall be chosen by ballot, who shall hold office for one year, or until their successors are elected. At the same meeting, the following Standing Committees for the year shall be appointed, to consist of seven members each, three to constitute a quorum:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so

added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

COMMITTEES ON SOUTHERN AND INDIAN AND CHINESE WORK.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee. Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in May or June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee, and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number, and shall hold a monthly meeting to consider matters pertaining to their departments.

SPECIAL COMMITTEES may be appointed from time to time, as required. Standing and Special Committees can be formed only of members of the Executive Committee. All Special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

APPEALS.—Every appointee of the Association has the fullest liberty of appeal to the Executive Committee. Such communications shall be referred to the Committee on Southern Work, or to the Committee on Indian and Chinese Work, according to the part of the field from which they come, for examination and a report on the matter involved, at the next meeting of the Executive Committee, when they shall receive careful attention in executive session.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, except that which relates immediately to the Treasurer's department, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various Standing Committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for its action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

All appointments of missionaries, whether they are to act as pastors or general missionaries, presidents and professors of chartered institutions, principals of high and normal schools, district secretaries, field superintendents and other agents, and all matters involving questions of property or affecting the policy of the Association, shall be referred to the Executive Committee for final action.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to endorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and to keep all books of account required by them; to conduct the correspondence relating immediately to his department and to perform such other acts as are necessary to the faithful execution of the duties of his office.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES.

The Executive Committee shall appoint such District Secretaries as they may deem expedient, who shall visit churches and in other ways disseminate information concerning the condition and needs of the Association throughout the districts assigned to them. They shall also collect funds, and perform other duties that may be required. They shall keep in constant conference with the New York office, and every month shall send to it, for the Executive Committee, a report of their work the previous month and of the condition of the interests of the Association in their several districts.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz.; those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signa-

All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYEES.

All claims for disbursements by any officer or employee shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given in writing, at the previous regular meeting, and in the notices sent out for such meeting.

The crops of cotton and corn this year are good. By means of what is raised on the farm the board of students is reduced to about ten dollars a month.

Three thousand dollars were received from the State in aid of the normal department. By means of this, some fine apparatus, furniture, and books have been purchased. A part of it was allowed toward the salaries of that department. An appropriation of one thousand dollars to help pay the board of two students from each county, who should be sent there by the State, was provided for by the Legislature. That has not yet become available, for lack of attention of the county superintendents in properly selecting and sending these students. Should they come now, it would necessitate the dismissal of some of the others, for want of room.

In last year's report the need of another dormitory was mentioned. It has become a more pressing necessity. Must we deny admission to these ex-slaves and their children, who hunger and thirst for instruction, just such as is here offered?

One generous friend from Illinois, who never fails to do his full part, gave one thousand dollars for the erection of a temporary building to shelter a part of those who would otherwise be turned away. That building is already crowded.

Who will devise liberal things to lay the foundations of a brick hall to accommodate two hundred students? It might also contain a chapel for general exercises, and for the church to worship in until a separate edifice can be erected for that.

This is the only chartered institution we have for the populous States of Mississippi and Arkansas. It is centrally located, (near Jackson,) and has great natural advantages of situation. When it is added that the Divine blessing has most conspicuously rested upon our efforts there, what more need be said to induce those whom the Lord has prospered in worldly goods to respond to the call of Providence, and make an investment where the interest will be an annual yield of educated minds and sanctified hearts?

GRADED SCHOOLS WITH NORMAL DEPARTMENTS.

Columbus Union Academy, Columbus, Mississippi.

Principal.—J. N. Bishop.
Assistants.—*Miss E. J. Etheridge; Miss M. A. Muzzy; Miss E. A. Maunder; Miss S. A. Allan; Mrs. A. M. Marsh; Miss M. C. Ward; Miss Juliette Hollister; Mr. H. B. Tuttle; Mrs. E. J. Tuttle.

Number of pupils, 376.

The principal, Mr. J. N. Bishop, has also served as County Superintendent of Public Schools. He has made "the Academy" a model

* Deceased.

for the colored schools of the eastern part of Mississippi. The school has been full and the progress of the pupils good. The corps of instructors carried to their work skill and experience as teachers, and zeal for the elevation of the colored race. They take no respite on Sunday, and find their pupils no less eager to meet them in Sunday-school than upon week-days.

The building and site are owned by this Association. The house is of wood, and was reconstructed from an Army Hospital. It is not inconvenient, but is hardly warm enough to be comfortable the coldest days of winter.

We rent a dwelling for a teachers' home. This is located near the Academy, and should be purchased if a permanent institution is to be maintained there. It would cost about three thousand dollars.

Yielding to the friendly suggestions of Mr. Bishop, the County school authorities have, the past year, made a liberal appropriation in aid of the school.

Barnes Institute, Galveston, Texas.

Principal.—Mr. J. O. Stevenson.
Assistants.—Miss A. N. Keen, Miss H. S. Lane, Miss M. A. E. Nichols.

Number of pupils, 183.

This is our only attempt at a school of the higher grade in Texas. It has been in successful operation some three years. The building is commodious and centrally located in the city of Galveston, but the grounds belonging to it are insufficient. An efficient board of trustees, principally of colored residents, have rendered valuable aid in the enterprise.

The State School Superintendent of Texas proposed last fall to rent the building and pay the salaries of our teachers. The details of the business were conducted with a local Board of School Directors. A written contract was entered into for the building, but our missionary teachers were rejected. Before information of this fact could reach us, certain unsatisfactory colored teachers were put in charge of the school. The result was that the pupils withdrew and but a remnant of the school remained. The building was not properly cared for, and the whole situation was most disastrous to the interests of the Association and the trustees.

The house was finally recovered, and our efficient Principal with experienced missionary assistants again assumed charge of the school. It immediately filled up again, and a profitable school and Sunday-school was continued till June, at the expense of the Association. This instance shows the importance of still retaining our hold of school property in the South wherever we propose to maintain our missionary work.

Rio Grande Seminary, Brownsville, Texas.

Missionaries.—Rev. Jeremiah Porter, Mrs. E. C. Porter, Miss Nellie A. Waterman.

This institution is still in charge of Rev. Jeremiah Porter and his estimable wife. Its principal object is to afford a Christian education to Mexican youth. Our missionaries there have also sustained a Sunday-school for the Freedmen. Mr. Porter has preached for them.

Now that the American Board of Commissioners for Foreign Missions has undertaken the evangelization of Mexico, this school and the entire enterprise at Brownsville might properly pass under their care.

Pine Bluff Normal.

Our indefatigable missionary workers, Mr. M. W. Martin and his daughter Mrs. L. E. Allason, have remained at their posts at Pine Bluff throughout the year.

The property there was sold to the School Board with a view to establish the Normal School at Little Rock. The payments have not been made when due; but at this date only a small amount remains behind.

The school, partly under the city auspices, has been successful in the excellent discipline maintained, the progress of the pupils in their studies, and in the exemplary moral and religious influence of the teachers. There has been considerable religious interest. Mr. Martin has conducted an efficient temperance organization as well as the Sunday-school and a prayer-meeting. He has asked for a minister to be sent who should assist in organizing a church and should maintain regular church services upon the Sabbath. If Providence does not open the way for us to build upon our land at Little Rock which was conditionally donated by the city, we shall favor undertaking to do more at Pine Bluff the coming year.

It is noticeable that a few Chinese were brought under the influence of our missionaries at Pine Bluff. The following from Mrs. Allason will illustrate both the sad need of intelligent religious teaching and its beneficent effect when rightly received, with the Divine blessing:

A BAPTIZING.

"I witnessed a 'baptizing' here not long since. To me the jumping, shouting, dancing, and screaming seemed perfectly horrible in connection with such ceremonies. It seemed sacrilegious. One of our young men stood at my side quietly during the baptizing, and as I looked up at him, I noticed the tears silently rolling down his cheeks. Noticing my look he said, 'O Mrs. Allason, I do so long to be admitted into one of Christ's churches, but it seems to me I can not join in with this noisy crowd. It seems to me I want to be alone with my Saviour, and I feel *very still* away down in my heart, and yet so happy. But although I know these people do not mean it for that—still this noise and fuss seems to me like a mockery of the gentle Jesus.'

"My own heart reëchoed his words, and I long for the time to come when we can organize a little church here, where these more intelligent and enlightened young Christians can worship God in a better way than their ignorant parents who have been brought up in the darkness of slavery. Must we wait very long?"

Lincoln Institute, Jefferson City Mission.

Principal.—Rev. M. H. Smith.
Assistants.—Mrs. Sophia L. Smith, Miss Matilda A. Blackman.

This institution was started by the contributions of colored troops soon after the war, under the management of Captain R. B. Foster. It has an efficient board of trustees and has received considerable aid from the State. Mr. and Mrs. Smith have long been connected with our Freedmen's work, but do not at present receive any salary from the Association. The school requiring one more teacher for which the funds were wanting, we sent Miss Blackman, of the Union Park Congregational church, Chicago.

This is an important institution, being the only one of the kind in Missouri open to the colored people, having a good foundation in the way of a building, and at this time being wholly under active Christian influences.

We can not do better for the Freedmen of Missouri than to encourage the faithful workers at that school by such coöperation as may be required.

COMMON-SCHOOLS WITH SUNDAY-SCHOOLS CONNECTED.

Below we give the names of our missionary teachers in common-schools. They are generally not less experienced and competent as teachers than those in the higher grades; they are no less zealous and faithful as Christians, and are certainly subject to more hardships and self-denial.

COMMON SCHOOLS.

Missouri.

De Soto.—Mrs. Susan M. Orvis. *New-Madrid.*—Rev. G. H. Jones, Mrs. S. H. Jones.

Arkansas.

Fayetteville.—Mr. W. Pindar, Miss Dora Ford. *Fort Smith.*—Mr. J. O. Lyman. *Lake Village.*—Miss Alice L. Royce.

Mississippi.

Aberdeen.—Mr. H. B. Tuttle, Mrs. E. J. Tuttle, Mrs. L. A. Randall. *Hinds Co.*—Mr C. F. Tucker, Mr. E. P. Connor. *Lowndes Co.*—Mr. J. H. Murray. *Marshall Co.*—Mr. J. T. Evans. *Raymond.*—Rev. E. Tucker, Miss H. C. Ballard. *Vicksburg.*—Miss M. A. Cummings. *Whitestown.*—Mr. Thomas Yates. *Woodville.*—Mr. J. F. Bascom, A. S. Cotton.

Louisiana.

Amite City.—Miss Nellie A. Ramsey. *Edgard.*—Rev. W. O. King. *New-Carthage.*—Mr. Robert J. Walker. *New-Iberia.*—Rev. S. W. Rogers.* *Baton Rouge.*—Rev. Geo. H. Jackson.

* Deceased.

Texas.

Austin.—Miss Lizzie F. Hart, Miss Ellen C. Hart, Miss Eliza D. Cowan, Mr. R. H. Felter. *Boston.*—Mr. Charles E. Rand. *Brazoria.*—Mr. William A. Jones. *Brunham.*—Mr. C. W. Washburn, Miss S. H. Champney, Miss Sarah Mahoney, Miss A. A. Rockfellow, Miss Ella Granville. *Gay Hill.*—Miss M. S. Hobart, Miss Ella E. Smith. *Chappell Hill.*—Mr. R. C. Glanville, Mrs. Jennie Glanville, Miss L. F. Perkins. *Columbus.*—Mrs. Julia B. Nelson, Miss M. E. Green, Miss Eunice Knapp, Miss Sarah H. Redding, Miss Rena Messick, Miss Lucy H. Loomis. *Corpus Christi.*—Rev. A. Rowe, Mrs. M. F. Rowe. *Goliad.*—Rev. B. C. Church. *Houston.*—Mrs. J. S. Kellogg, Mr. B. J. Luckey. *Huntsville.*—Miss L. A. Stoneman. *Independence.*—Mr. J. F. Gesner. *Indianola.*—Rev. James Ballard, Miss E. C. Booth. *Jefferson.*—Mr. James Beavis. *Navasota.*—Mr. J. H. Washington. *Paris.*—Mr. W. J. Evans. *Dallas.*—Rev. Warren Norton, Mrs. Julia Norton. *San Antonio.*—Miss Rose Trussell, Miss R. A. Trussell. *Victoria.*—Rev. David Peebles.

Indian Territory.

Fort Gibson.—Mr. I. B. Hitchcock, Mrs. I. B. Hitchcock.

The above list should stand for a roll of honor, though space forbids our entering into the interesting details of labor in each place. We endeavor as far as possible to secure the support of those teachers from the public-school authorities now having charge in most of the States. In some cases we have paid the traveling expenses, and in some have supplemented the salaries when insufficient. In still other instances where the State funds have failed or have not been promptly paid, as in Texas, we have been compelled to advance money for immediate wants; and to bring home such teachers as were ill, or for any reason could not remain and wait for their pay.

By this coöperation, as far as practicable, with State and county school officers, we have been able to put into those parts of the South which have been longest neglected many excellent Christian workers who could not otherwise have gone.

CHINESE IN AMERICA.

CALIFORNIA.

Advisory Board.

Rev. George Mooar, D.D.; Rev. I. E. Dwinell, D.D.; Rev. A. L. Stone, D.D.; Rev. J. C. Holbrook, D.D.; Rev. Joseph Rowell, and Samuel Pillsbury, Esq.

Superintendent.

REV. JOHN KIMBALL.

Missionary Teachers.

Miss J. A. McCormick, Los Angeles; Mr. W. K. Rowell, and Mr. G. Gam, Oakland; Miss M. J. Sherman, and Miss M. A. Burrows, Sacramento; Mr. J. F. Bowers, Miss Jennie Hopkins, Miss L. E. Sawyer, and Miss —— Clark, San Francisco; Miss M. K. Colburn, and Miss M. A. Burnett, Stockton.

The Lord has set his approving seal upon the efforts to open the minds of the Chinese in California to the Gospel. Five converts united with the Third Congregational church, San Francisco, October 6th, instant. Rev. Dr. Mooar, of our Advisory Board, is temporarily preaching to that church. Four had united with the First Congregational church at Oakland while he was pastor. One has joined the First Congregational church at Sacramento, during the year. Eight originally applied to join the Third church, San Francisco, while the Rev. Wm. C. Pond was its pastor. They had been specially instructed by him, and after a careful examination by a committee were pronounced qualified for membership. A portion of the church opposed their admission, and they were put upon a probation, at first, of two months. At the end of that period the opposition in the church still existing, their uniting with the church was postponed six months. Mr. Pond says:

"This second postponement was of course a severe disappointment to these brethren. The reality of their conversion was attested by the spirit in which they received it. Even in the first shock of it, it did not shake their purpose to be Christ's. 'I shall follow Jesus though I join no church,' was the reply."

Two of the number returned to China before the expiration of the six months. One has died. Mr. Pond gives the following interesting facts concerning him:

"His name was Lee Kim. He had been in the country but a few months, and could not use our language at all. My knowledge of him had to be gained through an interpreter wholly. He came from China on the same steamer on which one of the Chinese members of the First Congregational church in Oakland, Ah Hong, was returning to this country. Their bunks were side by side. Hong's kindness won his

heart, and when, in response to his inquiries about California, Hong told him not only of the country but of Christ, he listened, and was brought to believe. Thus before touching our shore he had abandoned the worship of the gods of his fathers and chosen Jesus as his God. Thrown among our brethren, he learned from them more and more of Christ, and, since I have known him, he has evinced a gentleness and modesty and sincerity as a follower of Jesus, the impression of which, it seems to me that I can not lose till I meet him above."

The difficulties and feeling growing out of the question of admitting these Chinese finally resulted in the resignation of Mr. Pond; but still God has overruled the matter, and the five patient waiters have joined the church of their own choice.

At its October meeting, the State Congregational Association passed the following resolution bearing on the subject:

"*Resolved, unanimously, That the doors of our places of worship are freely open for the admission of all persons of this or any other class, and that we will welcome all who give evidence of conversion to Christ, to complete fellowship with us in the Gospel.*"

Three additional ladies have gone over to California during the year, to engage in our missionary work for the Chinese.

Miss L. E. Thayer, from New-York, went to San Francisco, where she has taught a night and Sabbath-school in the old First Congregational edifice. She writes, October 11th, instant:

"I devote one evening each week to prayer-meeting and Bible exercises. G. Gam comes in then and assists me in explaining portions of Scripture. They commit verses to memory quite readily, and seem to comprehend them."

Miss J. A. McCormick, of Minnesota, volunteered to go to Los Angeles, where we had long desired to locate a missionary, but were discouraged by the cruel massacre of fifteen Chinese there last fall, including one woman and one boy. Miss McCormick, on October 1st, instant, gives these interesting facts:

"The month of September I enrolled twenty-six pupils, with an average attendance of six. You will perceive that they are very hard to get in and very irregular.

"I go to their shops and beg them to go with me; sometimes meet them on the street and insist upon their coming in to see the school, if they can not stay. They promise to come when they have time. They are *very* industrious, and their ruling motive is love of money. I have found it utterly impossible to establish a day-school. I can not get one to come. I find but one child in the town, a bright boy of nine. I bring him to my room sometimes, and teach him, then they take him home. *He dares not go on the street alone.* There is strong prejudice against them here, and but few, even of those who are without prejudice, have the moral courage to avow themselves favorable to their education."

Miss M. A. Burrows, who had been under commission from the American Missionary Association to the Freedmen in New-Orleans, has just gone to assist Miss Sherman at Sacramento. Rev. Dr. Dwinell thus writes of the success of the mission there:

"This school from the start has made its Christian aim prominent. It did not approach the Chinese with a light in a dark lantern to raise the slide a little as they became unsuspecting and would bear it. The slides were all raised from the beginning, and what light from it could penetrate their understandings, shone in. It began with the proclamation, "There is no other god but the one living and true God; and Jesus Christ, his Son, is the Saviour of men; and the Bible his word." It taught Christianity, it did not assail paganism. It let out the light; the pupils made the applications, and quicker than you would think, they see where they hit. The school, therefore, has never lost any thing in influence or moral power by shifting its ground or being misunderstood. It came up in front of the Chinamen offering to teach them English, and asking to introduce them to Jesus.

"In this way it has been a moral magnet, attracting some, having no hold on others. Some are drawn to it, others keep aloof. Christ in the presence of Chinamen, as among the Jews of old, and everywhere else, is a divider.

"Enough pupils, however, have been drawn into the school on this high moral plane to occupy the teacher and enable her to go forward with her work without subtraction of moral earnestness or power. And the influence that has gone out has very likely reached a thousand Chinamen, put them to thinking, and compelled them to come into some personal relation or feeling toward the new moral power that sues for their allegiance."

The Chinese convert, G. Gam, is still in our employ, and has labored in Sacramento, Oakland, and San Francisco.

At Stockton, Misses Burnett and Colburn do not flag in their zeal. They have, perhaps, reached more women and children than have the other missionaries, though Miss Sherman, also, is daily instructing some four or five women, and often visits the families at their homes.

Superintendent Kimball urges the occupying of new stations and opposes the increase of our commissioned laborers at any one place, both because of the need elsewhere and because he believes the missionary spirit of the churches should be developed so that they may reinforce our teachers from their own numbers. Dr. Dwinell says on this subject: "Many more may find an open door into paganism at hand, if they are disposed, without longer folding their hands and sighing for heroic opportunities at a distance."

On this phase of our Chinese work, Rev. E. P. Smith, our Secretary of Indian Missions, who visited California in March last, writes:

"I believe the method you have adopted is wise, and the best one—not attempting to organize separate churches and independent schools, but attaching the work at every point to the church and making it as far as possible the mission of the church. In other words, you help and invite the church at a given place to undertake a missionary work for the Chinese. At first, when I saw the fine appointments of the Methodists and Presbyterians in San Francisco, I was sorry that we were so far behind them, but if owning a separate building would involve the attempt to sustain a distinctively Chinese church, as it likely would, then we are better without the building, being obliged to throw ourselves into the Congregational church edifices, where we can call for help from the church members."

Secretary Smith's closing appeal should reach every Christian in the land, namely:

"Oh! that Christians who have prayed so long, with eyes shut, for

the conversion of the world, would only come and see, or would believe those who have seen and who tell them that here is a wonderful opening for good. The heathen have come over and are sitting at our feet to be taught! Why not pray now with our eyes open, and our hearts and purses too?"

One more station has just been opened near Twenty-fourth street, in San Francisco, under care of Miss Clark, of that city, and with the coöperation of that city, and with the coöperation of Rev. Wm. C. Pond and certain members of the Third Congregational church.

The only limit to our Chinese work seems to be in the amount of funds appropriated. There are several applicants upon our list ready to go to the Pacific coast whenever we can send them. We have not yet broken ground in Oregon, though there is a promise of cooperation there from Rev. Dr. Atkinson and others. There are now a large number of Chinese at work on the Western portion of the Northern Pacific Railroad. The demands of this enterprise are increasing the Chinese population in Oregon, and in Washington Territory, both by transfer from California and by direct importation. They are also increasing in Southern California. In the large cities of California their numbers remain about the same from year to year.

It is clear that we can not reasonably expect to find excuse for doing less for these heathen because of any diminution in their numbers or because of having reached all who are accessible. We invite contributions specially designating this branch of our work from those who are peculiarly interested in it. We beg, also, that our Christian brethren and sisters will not fail to remember in their prayers these heathen who are in their blindness still and bow down to wood and stone in our own land of Bibles and churches.

Since writing the above, a paper read by Rev. Dr. Mooar before the California Association has reached us, from which we can not help making an extract:

"The general hopefulness of the labor in behalf of this people is becoming greater every year.

"It is a matter for regret that smaller instead of larger donations have been received from Californian churches this year than before. It is certainly strange that as the work and the expense of it increase, collections and contributions should diminish. We must believe this arises from temporary inattention. Especially appropriate is it that in the location where the devoted teachers are laboring, the people should encourage the Association by large benefactions.

"As one of the leading organizations for benevolence in our Congregational host, having a noble history, and eminently appealing work, and having also the often and fully expressed confidence of our best men East and West, the American Missionary Association should command a peculiarly generous response among all our churches."

CONCLUSION.

In closing this extended review of our work in America, we are renewedly impressed with a sense of gratitude to God for the large means bestowed, and for the tokens of his spiritual favor, especially in the numerous revivals in our churches in the South. But yet we are weighed down with a sense of the need of greater material and spiritual help.

MORE MEANS NEEDED.

When we consider the vast mass of people in the South—greater in numbers than in the great West—when we think of the alarming proportion of them who can neither read nor write, of the hostility of races, of the great responsibility resting upon these antagonistic masses, and especially when we see the wide and effectual door opened there for Christian culture; and yet how few schools, educated ministers, and pure churches they have—so vastly disproportioned to what is enjoyed at the West—we can understand that, without great increase of expenditure, we shall not, as patriots and Christians, do our duty to the South.

The same is true, though in a less degree, among the CHINESE in our land; while among the INDIANS, the philanthropic policy of the government will be of little comparative value, unless Christian teachers and churches shall be multiplied. Greatly increased contributions alone can meet the responsibilities of the church, and enable it to reap the golden harvests for Christ that are waving around us, calling for the sickle and the "harvest home."

The hopeful sign under God for such increased contributions is the awakening of the churches to the efficiency and feasibility of *systematic benevolence*. This plan, so blessed to the giver, is the guarantee that the liberality of the church may in some good measure be developed. It is like the voice of spring, reaching not the few stately trees or favored spots of land, but starting into activity every rootlet and bud in the whole spiritual world.

Realizing, with other benevolent societies, the value of this plan, we commend it to the distinct consideration of this meeting, and to the prayerful and practical action of every friend of Christ.

SPIRITUAL REFRESHINGS.

We but reëcho the voice of all missionary societies when we utter our prayer for a season of spiritual refreshing from on high. The whole church needs it, that its benefactions may be systematically and copiously poured forth, and that they may be given in a spirit that will carry with them the divine blessing.

All our missionary work, as well as the churches, need this effusion:

1. The anti-slavery discussions of the last forty years were a John-the-Baptist call to repentance, which was followed by the war laying the axe at the root of the tree. Then came the Christ-like mission of teachers and ministers, instructing the emancipated slaves; but the full gospel blessing will not be reached till the Pentecostal baptism shall fall upon teachers, missionaries, and people, quickening all activities, and giving them a power that shall bring forth new-born souls, not by scores and hundreds, but by thousands upon thousands; that shall break down all walls of caste-prejudice, so that there shall be no blacks and no whites, no North and no South, but when all shall be one in Christ Jesus; and when Africa's redeemed sons shall return to spread spiritual life and light over her long-darkened and desolated lands.

2. In like manner, the incoming peoples—infidel, semi-infidel, and papal—from Europe, and the heathen from Asia, headed by the Chinese, should not only be welcomed by our rich soil, equal laws, and free schools, but their coming should be to a Pentecostal Jerusalem, that they, out of every nation under heaven, might hear the Gospel, sent home to their hearts by the power of the Holy Ghost, so that they may dwell among us, eating their meat in gladness and singleness of heart, or, like the eunuch, returning baptized and instructed in the divine word, may bear the precious gift to the lands whence they came.

3. Especially is this needed for the red-man of our forests. A new world is rising around him, coming out of the chaos of crime and cruelty, and it needs not only the power of the Government to fix the firmament of law, order, and justice, but also, and above all, the divine voice to call the *man* into existence, and the divine spirit to breathe into him the breath of spiritual life.

We ask that special prayer be made for this object in all the devotional exercises of this anniversary, and that supplication be offered throughout the churches until the Spirit come in power.

SUMMARY STATEMENT

OF THE CHURCHES AND SCHOOLS UNDER THE CARE OF THE ASSOCIATION IN ITS SOUTHERN FIELD.

Number of churches	51
" " ministers	47
" " church members	2,917
" added during the year	628
Chartered institutions	7
Graded schools with Normal departments	21
Common-schools	69
Total number of Ministers, Missionaries, and Teachers	346
" " " pupils enrolled	15,208
Number of Students in Theology	34
" " " " College Course	46
" " " " " Preparatory	154
" " " " Normal Course	333
" " " " Commercial and Industrial Course	63
" " Sabbath-school scholars	8,809

NAMES, LOCATIONS, ETC., OF PRINCIPAL SCHOOLS.

Chartered Institutions.

*Hampton Normal and Agricultural Institute, Hampton, Va.—Number of teachers, 10; number of pupils, 133. Boarding accommodations for 125 students.

*Berea College, Berea, Ky.—Number of teachers, 13; number of pupils, 263. Boarding accommodations for 125 students.

Fisk University, Nashville, Tenn.—Number of teachers, 12; number of pupils, 370. Boarding accommodations for 100 students.

†Atlanta University, Atlanta, Ga.—Number of teachers, 9; number of pupils, 178. Boarding accommodations for 150 students.

Talladega College, Talladega, Ala.—Number of teachers, 9; number of pupils, 205. Boarding accommodations for 100 students.

Tougaloo University, Tougaloo, Miss.—Number of teachers, 7; number of pupils, 226. Boarding accommodations for 120 students.

Straight University, New-Orleans, La.—Number of teachers, 15; number of pupils, 413. No boarding accommodations.

Graded and Normal Schools.

Williston School, Wilmington, N. C.—Value of property, $9000; number of teachers, 10; number of pupils, 525.

* The titles of the property in the case of the institutions marked with a * are in a Board of local Trustees, and not in the American Missionary Association.

† The titles of the property in the case of the institutions marked with a † are partly in Boards of Trustees and partly in the Association.

*Washburne Seminary, Beaufort, N. C.—Value of property, $1500; number of teachers, 3; number of pupils, 267.

Avery Institute, Charleston, S. C.—Value of property, $22,000; number of teachers, 10; number of pupils, 317.

Brewer Normal School, Greenwood, S. C.—Value of property, $4000; number of teachers, 1; number of pupils, 100.

Lewis High-School, Macon, Ga.—Value of property, $12,000; number of teachers, 6; number of pupils, 518.

Beach Institute, Savannah, Ga.—Value of property, $12,000; number of teachers, 10; number of pupils, 731.

Storrs School, Atlanta, Ga.—Value of property, $10,000; number of teachers, 6; number of pupils, 434.

Emerson Institute, Mobile, Ala.—Value of property, $20,000; number of teachers, 2; number of pupils, 135.

*Swayne School, Montgomery, Ala.—Value of property, $15,000; number of teachers, 6; number of pupils, 612.

*Lincoln School, Marion, Ala.—Value of property, $5000; number of teachers, 5; number of pupils, 300.

Trinity School, Athens, Ala.—Value of property, $3000; number of teachers, 2; number of pupils, 163.

Burrell School, Selma, Ala.—Value of property, $7000; number of teachers, 8; number of pupils, 500.

Howard School, Chattanooga, Tenn.—Value of property, $8000; number of teachers, 3; number of pupils, 368.

Le Moyne Normal and Commercial School, Memphis, Tenn.—Value of property, $15,000; number of teachers, 9; number of pupils, 291.

Normal School, Lexington, Ky.—Value of property, $8000; number of teachers, 4; number of pupils, 280.

Ely Normal School, Louisville, Ky.—Value of property, $20,000; supported by the city during the past year.

Union Academy, Columbus, Miss.—Value of property, $2000; number of teachers, 10; number of pupils, 376.

Barnes Institute, Galveston, Texas.—Value of property, $10,419; number of teachers, 4; number of pupils, 183.

Rio Grande Seminary, Brownsville, Texas.—Number of teachers, 3.

Normal School, Pine Bluff, Ark.—Number of teachers, 3; number of pupils, 157.

*Lincoln Institute, Jefferson City, Mo.—Value of property, $33,500; number of teachers, 3; number of pupils, 236.

INDIANS.

THE past year has shown with increasing clearness the importance and necessity of the present policy of our government toward the Indians. It is a policy of peace and justice, and should have the hearty Christian coöperation of all the friends of the Redeemer.

The progress of civilization, and the development of the spirit of individual and national enterprise, are fast destroying the value of the hunting-grounds of the Indians, as a means for securing their subsistence. If, in this vital crisis, they are not met in the spirit of simple human justice, on the part of the government, with subsistence during the transition from a nomadic to an agricultural life; and in the higher spirit of Christianity, on the part of the friends of humanity and religion, with a supply for their intellectual, moral, and spiritual necessities, it will be strange if God's judgments do not through them fall upon the nation.

The following facts are derived mainly from the report of Secretary Smith:

The Association has had assigned to its care by the government, four Indian agencies: the Skokomish Agency, Washington Territory; Chippewa Agency, Minnesota; Lake Superior Agency, in Wisconsin; and the Menomonees, Oneida, and Stockbridge Munsees, at Green-Bay, Wisconsin. In all these agencies there has been an earnest attempt for the amelioration of the condition of the Indians. In none of them has it been fruitless, and at several points the results have been very gratifying.

The Skokomish Agency in Washington Territory, Edwin Eells, agent, had under its care at the last census 960 Indians, mainly composed of two tribes, the Clallams—about 650, and the Twanas—about 300. Only the latter live on the reservation, and but about half of these are found there regularly.

The government appropriations, in addition to the agent's salary, are as follows:

For support of boarding-school and pay of teachers	$2500
For carpenter, farmer, and blacksmith, each	900
For physician and medicines	1200
For interpreter	500

Of the appropriations for school, $1200 is for teacher and assistant, and $1300 for subsistence. The boarding-school, at the last report, numbered fifteen, and applications were received for a greater number than the appropriation can support. The small number on the

reservation leads the agent to doubt the expediency of sustaining a missionary there who has not a government position.

Regular Sabbath services have been kept up during the year, and the small audience-room, holding about fifty persons, is generally full.

Mr. Eells says that during the last year the confidence of the Indians has been gained, and labors for their christianization can be put forth with much greater prospect of success than could have been a year ago. The Indians who live on the reservation are half-civilized, work well, wear good clothes, and some have comfortable houses. But they have imbibed some of the vices as well as the virtues of the whites. There is, however, more improvement than he had expected—slow, indeed, but steady and marked.

Among the Oneidas in Wisconsin there has been no marked change. The tribe has been agitated over the question of the allotment in severalty of their lands, as yet without satisfactory result.

The educational and religious work seems to move slowly, as it has for the last ten or fifteen years.

Among the Menomonees of this agency, numbering 1370, there has been a marked advance. Through the effort of their agent, Rev. William T. Richardson, their pine was saved from grasping speculators, and the Indians themselves had been persuaded to undertake the work of bringing their logs to market. The plan succeeded admirably, and 2,000,000 feet were ready for sale in the spring. It is hoped that some of the funds from this pine may be made available for additional school privileges among this tribe. The aggregate products of their little farms were, of corn, 2100 bushels; oats, 565; rye, 419; wheat, 300; potatoes, 4000; turnips, 900; beans, 450. They have cut 510 tons of hay. They own, of cattle, 120 head; horses, 115; swine, 275. They have made forty tons of maple-sugar, worth ten cents per lb., and have gathered of wild rice 10,000 lbs., worth ten cents per lb.; have gathered 300 bushels of cranberries, worth $2 per bushel; caught and sold furs worth $6000. They have received for work done at the government farm, saw and grist mill on the reservation, $3500; for labor at lumbering for agent, $3100; for labor performed in grading railroad, and for outside lumbermen, in cutting and driving logs, about $12,000; making an aggregate of $18,600 of cash labor performed, besides their building, clearing land, raising crops, making sugar, gathering rice and cranberries, and hunting for furs.

Of the Stockbridge Munsees, more than half have declared their intention to become citizens.

At the Lake Superior Chippewa Agency in Wisconsin, (Major Clark's,) an effort has been made to concentrate the different bands of Chippewas in that State on one reservation, near the old mission ground at Odanah. By an act of Congress, several bands were authorized to sell their lands, the proceeds to be used for civilizing purposes at Odanah. But the love of old hunting-grounds has proved stronger than any inducement for a removal, and the Indians have declined to sell these reservations. Valuable pine-timber standing on them, however, can now be sold, and the proceeds used for civilizing purposes.

As yet, the great mass of these Indians are unreached by any civilizing influence. They are so scattered that three of their reservations the agent has not been able even to visit. Among these there is no farmer, nor school, nor religious work of any kind. At the St. Louis Reservation, at Lac Cour Oreille, and on the north shore of Superior, there are 1500 Indians. A mission-school ought to be established at each of these points.

The account of the progress among the Indians that have been within his reach in Major Clark's agency is very gratifying. The Indians are steadily coming to undertake manual labor, and engage in the same pursuits of life as the white people around. The question of the civilization of these Indians may be considered settled. Not that the work is done, but that it is so well begun, that nothing short of criminal neglect on the part of the government and friends of the Indians will allow of a failure.

Among the Chippewas of Minnesota, numbering 6000, the year has been eventful. The murder of eight persons in the vicinity of White Earth Reservation, by some straggling Pillagers, caused great excitement among the citizens on the border, and aroused a feeling of hostility to the Indians quite generally throughout the State. Two of the murderers are under arrest, awaiting trial.

We quote directly from Mr. Smith:

There is another side to the picture. The Indians have cheerfully allowed the arrest of those charged with murder, even when the suspicion was very slight. In July, the sheriff of Crow Wing County came to White Earth, and arrested two Indians charged with murder. I gave permission for their arrest, on the promise of a fair trial, and the Indians went off readily in the sheriff's wagon, on my promise to them of protection and justice. They were taken 150 miles away to a jail in Brainerd, and in a few days the jail was broken open by a mob at midnight, with, as I believe, the guilty consent of the sheriff, and the Indians were taken out and hung. For this lawlessness there has been no redress, and probably there can be none.

One year ago, two Indians were shot dead for no other offense than that of camping on a white man's ground. I have tried to secure the arrest of the murderers; but with a white man's jury, and the white sentiment of Minnesota, there is no redress for this outrage. It is a painful confession to make to these Chippewas, that I was utterly powerless to secure them justice in this matter.

It is difficult to make a general statement respecting the condition of the Chippewas in Minnesota. At only three points has any thing been attempted by way of education or civilization, namely: White Earth, Red Lake, and Leech Lake. There are some 800 Indians at White Earth, 1000 at Red Lake, and 1500 at Leech Lake. The remainder of the Minnesota Chippewas are scattered through the northern portion of the State, mainly at White Oak Point and Sandy Lake, on the Mississippi River, and at Mille Lac and Pembina.

The work at Leech Lake is mainly limited to a school of twenty-five or thirty pupils. The success of this school among the Pillagers has been sufficient to warrant a large increase of educational outlay, and to show plainly enough that Pillagers can be reached through the school, if in no other way; and, if nothing can be done with this generation, the next can be saved, if the proper appliances are used. The condition of the Pillagers, as a whole, is deplorable enough. They have a small reservation, with here and there small patches of hard-wood timber, entirely inaccessible, except by a boat on the lake, and made ready for the plow with great expense and labor. They have but a small fund for farming purposes, and have made almost no beginning to live from the soil. By the proclamation of the Governor of the State, they are forbidden to leave the reservation, while the game on their own lands would not subsist them one week. They can not begin to farm without help. Thus they have the alternative of starving, or running the risk of violating the governor's proclamation. An appropriation for civilizing purposes for these Indians seems imperative.

At Red Lake, the school opened by Miss C. E. Sibley has been attended by about thirty pupils. Want of conveniences and the difficulties of a strange language being considered, the progress of the pupils has been satisfactory. The Indians are interested in the school, and want very much to have it enlarged to a boarding-school, and have pledged $1000 for this purpose, if their pine can be sold.

When Mr. Wright first came here, the old chief said there were but four men who worked the ground like squaws; now there are hundreds. Indeed, there are few of these Indians who are not glad to work upon land, or in any way, for wages. Years of toil and faith on the part of these missionaries in former times have results, at least,

in civilization, though apparently little in the spiritual advancement of the people.

These Indians are very enthusiastic for house-building, and are making good progress in farming. They have raised this year 6000 bushels of corn and 3000 bushels of potatoes. They ask that they may have religious education and training, the same as at White Earth. Rev. H. A. Stimson, of Plymouth church, Minneapolis, who was present at their council in September, pledged $150 toward a chapel for them. The Association hopes to secure an additional $300, sufficient to complete it. With this chapel, a boarding-school, and such assistance as government can furnish them, there is no reason to doubt the results of five years' labor at Red Lake. It will not civilize and christianize the tribe, but, with God's help, it will fairly start them on the way. I am satisfied that the question respecting these Indians is simply one of continuance and patience in well-doing, both by the government and Christian friends.

The Pembina band has made no improvement during the year, and there is very little prospect for them as long as they live off of a reservation. A single incident shot a ray of light into the surrounding darkness of this tribe. During the payment, we were spending the Sabbath at Pembina. Early in the morning, an Indian, half-clad in civilized garments, came to ask baptism for two of his children. We were inclined to put him off, not supposing that he had any conception of the meaning of the rite; and proposed, instead, to have services in the camp with such of the Indians as wished to attend. Getting the best interpreter to be found, who proved to be a French Catholic half-breed, we went to his wigwam, and found a small company of men, women, and children, gathered for Sabbath worship. When the Catholic interpreter found we proposed to make him a medium of Christian teaching, he deserted us; so we were left alone in the congregation, without any power of communicating with the worshipers. The Indians, seeing our dilemma, brought out their prayer-books, and began the Episcopal service themselves. They could not read a word; but the book seemed to help them, and, as near as I could judge, they went through with the ordinary service which is read in White Earth chapel, in Chippewa. Some three years ago, two of these Indian families spent a winter in White Earth. They sang, repeated the Commandments, the Lord's Prayer, and the Creed, and responded in the worship most appropriately. We found there were about thirty who had joined themselves together, and were known as the Christian Band. We had no longer any hesitation as to the baptizing of the children, and Rev. Mr. Fay, of Minneapolis, on the Board of Visitors, took the children from their mother's arms, and gave them in baptism to her Saviour.

This company live in the northern part of Dakota, on Turtle Mountain, 100 miles west of Pembina. I recognized the leader in the worship as the man who came to me the day before, and asked the price of a mowing-machine. I told him probably a machine would cost at Pembina from $100 to $150, and he immediately took out $100, which he had saved from the annuity payment of himself and family, and commissioned me to buy him a machine. I tried to persuade him not to invest so much—his little all—in a machine which would be so liable to break and become useless; but he said he could work a mower, was going to raise stock, and would rather have a machine than any thing else in the world. In reply to my further pressure, he added that the $100 was his own money, and he wanted a mowing-machine. Three years ago, he took with him two calves from White Earth. They are his oxen now, with which he expects to do his mowing. Is it not a great pity that that band of thirty enlightened ones should be left alone, surrounded by the heathenism of Turtle Mountain?

Of the Indians at Mille Lac and White Oak Point, some 1600, nothing can be said, except that they are without instruction, and in their present surroundings seem to be without hope.

WHITE EARTH.—The report of this Reservation is even more gratifying than that of last year. The movement, so well begun, has gone forward with scarcely a check.

Seventy-five houses will be completed during the season. About one half of these are for Indians who are removed from other places in the State, and the remainder are for families who have hitherto lived in wigwams on the Reservation.

The school buildings have been enlarged by the addition of a boys' dormitory, and the erection of a chapel. Seventy-five boarding pupils can now be accommodated in this school. Two of the teachers are supported by the Association.

The Episcopal church on the Reservation has nearly doubled its membership during the year, and now numbers one hundred communicants.

The physician, the blacksmith, the farmer, and miller, with their wives, are all true missionaries. An industrial school and sewing society have been started among the women.

A new steam saw-mill has been erected, and 2,000,000 feet of lumber will be sawed during the season. The work of this mill is mainly done by Indians. The destruction of the crop by grasshoppers has been a serious blow to the civilizing effort. Last fall, the Indians prepared their ground for the spring crop. Their seed was sown in good time with every prospect of a fine harvest, when the army of grasshoppers swept the fields bare. This leaves them at the beginning

of a cold winter with very little in store; and instead of the argument which we hoped to draw, from fifty to two hundred bushels of wheat to a family, for another year's increased tillage, we are obliged to meet this disappointment, and endeavor to inspire them with sufficient hope to try again.

Happily the large amount of labor required for preparation for receiving Indians, removed from other points of the State, has called for an unusual amount of labor, and has given them opportunity to earn wages during the summer.

The ambition of the Reservation now is to have frame houses and raise stock. Between twenty-five and thirty Indian families have oxen and wagons, and others have different kinds of stock, making a total of not less than five hundred head of cattle on the Reservation.

There have been many visitors at White Earth during the year, and no one has gone away without a new impression as to the possibility of civilizing Indians; and indeed it would be difficult to understand how a person could visit their farms, mill, school, and church, without being convinced that the problem of civilizing Indians, is the proper appliance of means to an end. Believe that the Indian is capable of improvement of heart and mind, and act accordingly, and the work is done. The labor may be severe and the time long; but whether the Indian can be civilized is no longer a question. The only question is, will the government make the reasonable appropriation, and the church exercise reasonable faith and Christian love. Minnesota herself could better afford to pay the total expense of the Chippewa Agency annually, than to allow this barbarism in her borders to continue. It is no time now for the churches to fall back. President Grant has put them to the front, and the year's work has demonstrated the feasibility of the campaign. It must be pushed now all along the line. For the six thousand Chippewas in Minnesota there are school privileges for only about a hundred children. Of the eight district Reservations of the State, only three have any attempt of any kind for civilization or Christianity among them. Practically, four thousand of these Indians are untouched by any influence of the whites, except those in whiskey-shops and lumbermen's camps.

FOREIGN MISSIONS.

JAMAICA MISSION, WEST-INDIES.

Brainerd.—Rev. John Thompson, Mrs. Thompson; John McLeod, assistant.
Manning's Hill.—Under charge of Mr. Thompson; John L. Kelly, teacher.
Chesterfield.—Rev. C. B. Venning, Mrs. Venning.
Brandon Hill.—Rev. S. B. Wilson, Mrs. Wilson.
Providence.—Under Mr. Wilson's care.
Eliot.—Under Mr. Thompson's care.
Richmond.—Miss Lucy A. Woodcock, teacher.

CHURCHES.

Name.	Members.			Additions.			Removals.				No. in S. S.	No. in Congregation.	Contributions.
	Male.	Female.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excommunicated.	Total.			
Brainerd—Rev. John Thompson.	54	119	173	8	1	9	4	0	2	6			£10 0 0
Manning's Hill " "	26	39	65	4	1	5	1	0	0	1			10 0 0
Chesterfield—Rev. C. B. Venning.			103								120	180	30 3 9½
Brandon Hill—Rev. S. B. Wilson.			80				1						$150 00
Providence— " "			46	2	1	3							£9 0 0
Eliot—Rev. John Thompson....	19	31	50				1	1	4	6			8 0 0

BRAINERD.

Rev. Mr. Thompson reports the death of four members of this church during the year, and the addition of eight on profession of faith, and one restored. He says:

"I am glad to say that our congregations here are good; both Sabbath and day-schools are well sustained; the word of God is listened to with good attention, and several persons have applied for fellowship with us, some of whom we hope to receive at our next church meeting."

The trials the church has sustained, he thinks, have been blessed to them, and are leading the people to more entire reliance on Divine aid.

MANNING'S HILL.

Mr. Thompson says:

"I am glad to be able to speak with much comfort and hope of the church at Manning's Hill."

He reports that four members have been received on profession of faith, and one restored. Others had applied for admission, two of whom would be received at the next communion.

The day-school is well established, and is now receiving government aid.

ELIOT.

The necessity of rebuilding the church at Eliot has embarrassed the missionaries' labors. After alluding to this, the pastor says:

"Yet I am hopeful of the little church. Now that the chapel has been rebuilt, and is in a fair way to completion, the congregation thickens up, and the Sabbath-school is well attended, both by children and adults. This gives me much comfort, and I hope that God in his mercy may call many souls to himself through Sabbath-school instruction. Most of the teachers are young persons, who grew up under the care of missionaries early in the field. We now reap the fruit of their labors, thank God, and take courage."

CHESTERFIELD.

Mr. Venning, the pastor of this church, has been an invalid during much of the year. He forwards the statistics of the church, showing a generally prosperous condition. The church and congregation have contributed toward the support of the ministry, £11 6s. 6d.; for station purposes, £10 15s. 3½d.; for the Freedmen in the United States, £2 2s. 0d.; and for other benevolent objects, an aggregate of £30 3s. 9½d.

Mr. Wilson, forwarding the report of Mr. Venning, says:

"The church at Chesterfield is prospering in almost every thing. It is gratifying to see, notwithstanding their minister is an invalid, and can merely guide, how well every thing moves. It shows that his labors in the past have not been in vain, and must be very cheering to him, now that his work on earth is almost done."

BRANDON HILL AND PROVIDENCE.

These two churches and stations are under the care of Rev. S. B. Wilson. The church at Brandon Hill, like that at Eliot, have been compelled to renew their church building. Their Sabbath services have, therefore, been for the most part at Providence station. Mr. Wilson, in his August report, says:

"I am happy to report that our neat chapel is so well under way that we soon shall be able to use it; and that the people are very earnest and active in helping it on. They have contributed about $150 in money, which, considering their circumstances, is doing very well. They have also had a great deal of heavy work to do in bringing the material for the chapel to the ground. They say they are striving to have the building completed, that they may be able to attend service in it again."

The promise of spiritual growth, Mr. Wilson thinks, is very encouraging. He says:

"We have seen things in the past to make us rejoice, and feel that the blessing of God was upon us; and we hope he will bless us more abundantly, and that we shall see even better things."

Of Providence, Mr. Wilson says:

"I have enjoyed my labors this year very much, and have felt that God has blessed his truth to the little church there. Only two members have been added to the church, and one member restored; but an inquiring class has been formed, from which some will soon be gathered. The congregation has been unusually good. The Sunday-school

was closed for six months, in consequence of the absence of the teacher, and the Sunday-school suffered because of it, but the teacher has returned, and the school recommences with this year."

RICHMOND.

The school at Richmond, under the care of Miss Woodcock has numbered fifty pupils, and they have made very satisfactory progress, giving the teacher great encouragement for the future.

In review of the general work, the Secretary of the Mission writes:

"Judging from the reports given the last meeting of the (Mission) Association, I should say that things were looking bright at nearly all the stations. It is true, our laborers are few; but we feel that God is with us, and we expect to see good accomplished in his name."

MENDI MISSION, WEST-AFRICA.

Missionaries.—Rev. George P. Claflin, Mr. D. W. Burton, Mrs. Claflin, Mrs. Burton, Mrs. M. M. Mair, Miss Emily Beeken, Miss Emma S. Porter.

Under Appointment.—Rev. J. K. Billheimer, Mrs. H. L. Billheimer.

Native Assistants.—Rev. George N. Jewett and wife, Samuel Goodman and four others.

Stations.—Good Hope, on Sherbro Island; Avery, on the Bargroo River; Läwänä, on the Boom River.

Rev. G. P. Claflin, Miss Emily Beeken, and Miss Porter have returned to this country during the year, on account of impaired health. The two latter will not probably return to Africa; Mr. Claflin expects to rejoin the mission in January, accompanied by his wife.

Mr. and Mrs. Billheimer have had some experience in missionary labors in Africa. They will sail at the earliest opportunity. Mrs. Billheimer has been pursuing a course of medical studies, with special reference to Africa as a field of labor.

The reports concerning the spiritual condition of the mission throughout the year have been in general favorable. At the Avery Station, notwithstanding the absence of ministerial help, some of the prayer-meetings have been of surpassing interest, people speaking in them in the Mendi, the Sherbro, and the English language, and the power of the Lord evidently present to convince of sin. Some of the native Christians are reported as doing their best to carry on the work of the mission in towns around Avery, and the truth is thus carried into places that would not be otherwise reached.

At Good Hope, five persons were admitted to membership in the church on profession of faith, at the communion season in April. The mission has much confidence in regard to them. The joy expressed by the missionary on hearing one and another say, with evident sincerity, they had found Jesus, can be likened only to the joy in heaven, of which our Saviour speaks, over "one sinner that

repenteth." It is a joy, however, accompanied with anxious watchings, labors, and prayers that the new-born souls may walk in the truth, adorning the doctrine of God their Saviour, and recommending the love of Christ to their heathen neighbors. Only those who comprehend the nature of heathenism can appreciate an anxiety that would be overwhelming, but for trust in God.

SENEHU.

Last December, the country about Läwänä, being somewhat disturbed by war, Mr. Claflin visited a portion of country, some fifty miles from Avery, never before trodden by a white man. He visited nine barricaded towns, and several villages, in all of which, except the three villages nearest Avery, the Mendi language was spoken; and when the people heard him speak to them in their own tongue, their surprise and joy were very great. At nearly every town and village he was urged to tarry and teach the people, "for," said they, "you can speak our language." We will allow Mr. Claflin to tell the story, slightly abridging it. He says:

"The fame of the white teachers had preceded me, and everywhere I met with a pleasant reception, and was treated with honor. The extension of mission-work among them met with very general favor. The chiefs of several large towns assembled at Senehu, and nearly every one seemed to hail with gladness the prospective coming of teachers. The king, who has reputation as a man of progress and righteous judgment, is specially solicitous. He said, 'It is my heart's desire that teachers come and instruct us;' and again, when I spoke to him of the requirements of God's word, he said, 'I have need of instruction;' and again, 'I desire that they instruct us, and we change our way to that which is acceptable to God.' Senehu is a large barricaded town. Another town is to be built at its side this dry season. People from towns two days distant will come in numbers to dwell there. It is comparatively healthy, and is the centre of influence over a large section of country. The chief will be favorable to the teachers, and build a house for school and worship. I deem Senehu an important place to occupy. Many entreated me not to tarry long away, but to return and dwell there.

"Here, then, I submit the case. As a central position, it seems important, perhaps more so than any occupied by our mission. The people speak good Mendi. Could you have seen the interest they manifested, I think you would have been drawn toward them as I was. Making due allowance for their desire to 'hear and tell some new thing,' enough still remains for encouragement. But where are the teachers? Shall echo only answer 'where,' while countries are open, and people with one voice bid them welcome? Who comes in the name of God?"

On Mr. Claflin's return, if the condition of the country remains unchanged, he will commence missionary labors at this place. Before leaving this country, Mr. Claflin will visit some of our institutions in the South, to awaken an interest in behalf of Africa as a field of missionary labor, and to give such information to those already looking in that direction as will facilitate their preparation for it.

The importance of a close connection between our Southern work and Africa can hardly be over-estimated. In our Southern institu-

tions there are probably not far from fourteen thousand young men and women, under Christian training. Probably no equal number of institutions can be found that have more clearly before them, as a direct object, the training of their pupils for humanity and the service of Christ.

Numbers of these pupils, with hearts touched by the love of Christ, are brought under Christian instruction, to learn how best to minister to others the blessings of which they are first partakers. To prepare for this work at home, is, with slight change, to prepare for the same work in Africa; but they need to learn the great demand for missionary work there. The wants of the home field are daily before them; the wants of the foreign field, like the objects of faith, need to be made known in order to develop in them that rounded Christianity that will everywhere strive to alleviate human suffering, and direct human guilt to the fount of cleansing.

Turning to Africa, we find that of its myriads of people only the smallest number have ever heard the story of the Cross. Yet Africa is to be given to Christ with the other nations of the earth. How, then, is it to be done? In large portions, bordering on either coast, white men can not be depended on for the work. Malaria has drawn a cordon along it that forbids. Her own children are to be made the special agents in her redemption. Upon them, trained first in the school of affliction, then made free by one of the most costly sacrifices recorded in the history of the world; borne upon the hearts of Christians, and educated for the work by their liberality, must fall the missionary mantle. They are to go forth in the spirit of Christ, with all their warm emotive nature, to spread the Gospel over their native land. Africa, despoiled of her children, must again receive them, clothed with the garments of salvation, and bearing in their hands the blessings of a Christian civilization. The white man must aid in the work of preparation, but God's temple will there be built mainly by her own children.

In the providence of God, special facilities for forwarding this work have been placed in the hands of this Association. It holds a permanent fund of $100,000 to be used only in Africa, and it has maintained there a few outposts. In God's good time the millions of slaves in our land were freed, and their education confided to us more than to any other organization. Peculiar responsibilities accompany such peculiar opportunities, and if neglected, they will be followed by peculiar condemnation.

The training in our schools, largely designed to encourage the industries of life, gives special fitness for the work in Africa. Indications are not wanting that the introduction of the Gospel into parts

that for a long period subsisted by the slave-trade, must be accompanied by examples, as well as teachings, of the industries of civilized life. Other things being equal, the first Christian body that shall introduce into Africa a considerable number of missionaries of agriculture and the useful arts, who shall be, at the same time, missionaries of the Gospel of Christ, and be the former because of the latter, will be honored of God as the agency of the Gospel's earliest great triumph there.

The eyes of some of the pupils in our southern schools are being opened to this work, and seeing "men as trees walking," and seeking for clearer light, they are inquiring, "Lord, what wilt thou have me to do?" or, responding to the voice of God, "Here am I; send me." The very best facilities must be afforded them. We confidently hope the time is near when we shall show a completed connection between our work in the South and in Africa, in the actual transfer of laborers.

A native African, a spiritual child of our mission, is now teaching Hebrew in Straight University, New-Orleans, while completing his course preparatory to the ministry in his native land; and we hope he will soon return there in the fullness of the Gospel of Christ, prepared at once to speak to his people, in their own tongue, of the wonderful work of God.

SANDWICH ISLANDS.

Makawao, Hamakua, and Kula.

Missionaries.—Rev. J. S. Green; Mrs. A. C. Green.

This mission, though under the care of the Association, receives very little aid from its treasury, being wholly sustained at the Island. Rev. J. P. Green, who, at the date of our last report, was an assistant of his father, has removed to Oahu, leaving his father, J. S. Green, now past his seventy-fifth year, the only ordained missionary at Makawao. He will have accomplished thirty years of missionary life at Makawao, if spared till February next, at which time he proposes to make out a fuller report of this mission than he now sends. He says:

"The year has been to me one of trial. First, because of the painful decrease of my people. Most of my staid, God-fearing, sin-hating brethren of Makawao have passed away. I can not but hope it is well with them. Others, and some intelligent members, have fallen away from the truth, and are now dishonoring God. Secondly, on account of the state of education—the schools having passed under control of government, which does not of late do any thing for the children of my district. Thirdly, from the decrease of missionary labor," (consequent on the removal of his son.)

Mr. Green reports very earnest efforts, on the part of some men in office, to repeal the law restraining the sale of intoxicating liquors to

the native Hawaiians. If these should be successful, which there is reason to apprehend, the speedy depopulation of the island of the natives is imminent. On the other hand, the friends of temperance in the legislature were active, and a bill had passed one house, making the liquor-dealer pecuniarily responsible to the injured party for losses or damages that could be traced as the result of his sale.

No change is noticed in the condition, or membership, of the church, leaving the record much as last year. The English services continue, with an average attendance of thirty-five; but no church of foreigners has yet been organized, owing first, to the small number whose continuance could be counted on; secondly, because of the variety of denominational views among them; and thirdly, because of Mr. Green's anxiety to unite them in communion with the native Christians.

SIAM MISSION, BANGKOK, SIAM.

Missionaries.—Rev. D. B. Bradley, M.D.; Rev. C. B. Bradley; Mrs. Sarah B. Bradley and Mrs. Mary Bradley.

Mr. Graham resigned his connection with the mission in February. Mr. C. B. Bradley and wife, whose appointment was announced in our last report, reached the mission in January. He enjoyed the rare opportunity of commencing his labors by preaching in the Siamese language the first Sabbath after his arrival, and continued to do so for the six months reported.

The latest advices from Siam do not speak encouragingly of the reforms promised by the king. He seems, indeed, to have no heart for the superstitions of Budhism, and no liking for the support of the multitude of its priests; but he does not carry out the expected reforms in religion and government. Polygamy and slavery still remain with undiminished strength.

The Book of Daniel, translated by Mrs. Bradley from the Hebrew, is being printed on the mission-press. Translations of Jeremiah, and some other parts of the Old Testament, are now under revision, and nearly ready to print.

Of the $4946.79 expended for this mission, $2612 are paid from the earnings of the printing-press.

The committee regret not to be able to report conversions and additions to the little church at this mission. The faith of these missionaries and of God's people is still greatly tried; but the strengthening of the mission, by the addition of one who enters immediately upon the work of preaching the Gospel, without the delay of learning the language, renews our hopes.

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

Ackerman, Herbert N., West-Medford, Mass.
Adams, Miss Agnes C., Westport, Ct.
Adams, Alfred G., Castine, Me.
Adams, Alfred P., Castine, Me.
Adams, Rev. Edwin A., North-Manchester, Ct.
Adams, Miss Mary Parker, Manchester, N. H.
Adair, C. S., Osawatomie, Kansas.
Adair, Mrs. Mary, Madison, Neb.
Aikman, Charles, Brooklyn, E. D., N.Y.
Albertine, Ernest T., Hanover, Ct.
Alcott, Mrs. Jane M., North-Greenwich, Ct.
Alden, Miss Fannie A., Newark, N. J.
Alexander, Mrs. Caroline, Raymond, Wis.
Allen, H. W., Jr., East-Windsor, Ct.
Allen, John B., Leominster, Mass.
Allen, Mrs. Louise E., Leominster, Mass.
Allen, Merril, Hanover, Ct.
Anderson, Alexander, Newark, N. J.
Annis, Mrs. Cordelia, Springfield, Mass.
Atwood, William A., Killingly, Ct.

Bailey, Frank, West-Brookfield, Mass.
Ball, Silas V., Sunderland, Mass.
Bancroft, H. L., Millbury, Ct.
Bangs, Lucia, Ware, Mass.
Barber, Emma E., Plato, Ohio.
Barber, Miss Evagene M., Harwinton, Ct.
Barber, Milton A., Perry Centre, N. Y.
Barnes, Mrs. Anar H.; Sacket's Harbor, N. Y.
Barnes, Mrs. Josephine, Olivet, Mich.
Bartlett, Julia May, Avon, Ct.
Bartlett, Philip Solden, Avon, Ct.
Barstow, Dea. Henry B., Hanover, Mass.
Bates, Rev. S. L., Newbury, Vt.
Bean, Chauncey, Binghamton, N. Y.
Beers, Edwin, Weston, Ct.
Benedict, Frank C., Perry Centre, N. Y.
Benedict, Wm. S., Binghamton, N. Y.
Bennett, Thomas, Green Bay, Wis.
Benton, Dea. R. G., Nunda, Ill.
Benton, Wm. W., Mendon, Ill.
Bement, Frederick Z., Sunderland, Mass.
Billings, Mrs. R. S., Dalton, Mass.
Bingham, Mrs. Mary H., Rockville, Ct.
Bixby, Rev. J. P., Norwood, Mass.
Bixby, Mrs. Rev. J. P., Norwood, Mass.
Blake, Mrs. N. L., Clarendon, Mich.
Blatchford, Edward Williams, Chicago, Ill.
Blinn, C. D., New-Milford, Ct.
Bolcom, James S., East-Douglass, Mass.
Bothwell, Mrs. Eliza, North-Brookfield, Mass.
Bothwell, Sylvander, North-Brookfield, Mass.
Boyce, Mrs. Harrriet H., East-Orange, N. J.
Boynton, Wm. B., Brooklyn, E. D., N. Y.
Bradley, Dea. James M., Orford, Iowa.
Bradley, L., Racine, Wis.
Brandenstein, W. A., Green Bay, Wis.
Branin, Clark D., Philadelphia, Pa.
Bridgman, J. L., East-Cleveland, Ohio.
Brigham, Edwin G., Rockville, Ct.
Bristol, Almon, Fulton, N. Y.
Brodt, Mrs. John Henry, Dansville, N. Y.
Brooks, N. D., Berlin Heights, Ohio.
Brown, Mrs. Mary H., New-York, N. Y.

Buck, Miss L. M. C., Killingly, Ct.
Bull, Rev. Richard B., West-Brookfield, Mass.
Burnap, Eliza M., Townshend, Vt.
Burnap, Samuel, Fitchburg, Mass.
Burnham, Mrs D. S., Milford, N. H.
Burnham, F., Charles City, Iowa.
Burnett. James, Killingly, Ct.
Burr, William H., Westport, Ct.
Burrage, Henry M., Medford, Mass.
Burton, Rev. George, Portland, Oregon.
Bushnell, Miss Sarah E., Johnsonville, Ohio.
Byington, Rev. Swift, Exeter, N. H.

Canfield, Master Robert M., New-Britain, Ct.
Campbell, James, North-Manchester, Ct.
Carpenter, Ebenezer, Attleborough, Mass.
Carpenter, Dea. Jahaziel, West-Andover, Ohio.
Carpenter, Miss Jennie L., Wells River, Vt.
Carter, Mrs. J. I., Tewksbury, Mass.
Carver, Dea. Lyman, Churchville, N. Y.
Catlin, Miss Eliza M., Harwinton, Ct.
Chadbourne, Samuel R., Medford, Mass.
Chapman, J. M., Wheaton, Ill.
Cheever, Ellen Tyler, Worcester, Mass.
Cheney, Mrs. George W., Manchester, Ct.
Church, Henry H., Vershire, Vt.
Clark, Miss Florence W., Illinois Grove, Iowa.
Cline, Mrs. Cornelia M., Avon, Ct.
Cobb, Miss Catherine V., Washington, D. C.
Coley, Dea. David L., Westport, Ct.
Colborn, Dea. Enoch J., Hollis, N. H.
Collins, Miss Abbie, Medway, Mass.
Conant, Edward P., Gurleyville, Ct.
Condit, Mrs. Phebe, Wittenberg, Iowa.
Cone, Miss Mary W., Manchester, Ct.
Conkling, Rev. B. D., Hudson, Mich.
Cook, Mrs. A. B., Tully, N. Y.
Cooke, Samuel Mills, Granby, Mass.
Crosby, Mrs. Abel C., Milford, N. H.
Crossman, Franklin S., Thomaston, Ct.
Cummings, John W., Ware, Mass.
Cummings, Joseph A., Ware, Mass.
Currier, J. Merrill, Lawrence, Mass.
Curtis, Charles H., East-Abington, Tass.
Curtiss, Rev. D. C., Fort Harvard, Wis.
Curtiss, Miss Ellen G., Union, Ct.
Curtiss, Mrs. Frances A., Fort Howard, Wis.
Cutler, Abalino B., Andover, Mass.
Cutler, Mrs. Mary C., Hanover, Ct.

Dada, Arthur H., Lake City, Minn.
Dake, Miss Catherine, Romeo, Mich.
Damon, Rev. Samuel C., Honolulu, S. I.
Darrow, Erastus, Rochester, N. Y.
Davenport, Dea. Ammon F., N. Adams, Mass.
Davis, Miss Lydia, Templeton, Mass.
Davis, Miss Mary E., MacGregor, Iowa.
Day, Mrs. Erastus, Colchester, Ct.
Day, Sophia E., Deansville, N. Y.
De Forest, Rev. Heman P., Westborough, Mass.
De Hart, Mrs. Eliza, Binghamton, N. Y.
Demond, Mrs. Walter L., Ware, Mass.
Denison, Miss Mary E., Newark, N. J.
Dennen, Rev. S. R., Woburn, Mass.

Dewey, Mrs. Alta M., West-Walworth, N. Y.
Dick, Mrs. Sarah, Marshall, Ohio.
Dickinson, C. H., Northampton, Mass.
Dickson, Miss Carrie S., Fitchburg, Mass.
Dimock, Dea. R. R., South-Manchester, Ct.
Dodge, Miss Lydia, North-Brookfield, Mass.
Dowe, Miss Hettie A., West-Killingly, Ct.
Dunning, John, Brooklyn, N. Y.
Dyer, Edward O., South-Abington, Mass.

Eddy, Mrs. Charles E., Westborough, Mass.
Eldredge, J. E., West-Springfield, Mass.
Ellis, Miss Julia F., Springfield, Vt.
Elwell, Miss Ella H., Gloucester, Mass.
Ely, Ethan, Longmeadow, Mass.
Ely, Miss Julia W., Clyde, N. Y.
Emerson, W. N., Rochester, N. Y.

Fales, Mrs. John M., West-Brookfield, Mass.
Fearing, Israel, South-Weymouth, Mass.
Fenn Mrs. Asenith, Watertown, Ct.
Fenn, Mrs. George C., Ware, Mass.
Ferrin, Rev. C. E., Hinesburg, Vt.
Fisher, Frederick L., Medway, Mass.
Fisher, Rev. George W., Peace Dale, R. I.
Fitts, Dea. J. F., East-Windsor, Ct.
Flagg, Mrs. Abbie E., Littleton, Mass.
Folsom, Thomas, Exeter, N. H.
Foote, Elial T., New-Haven, Ct.
Forbush, Mrs. Jonah L., Westborough, Mass.
Foster, Mrs. John E., Milford, N. H.
Foster, Miss Nina M., Bangor, Me.
Foster, Dea. S. F., Crystal Lake, Ill.
French, Rev. S. F., Tewksbury, Mass.
French, Mrs. S. F., Tewksbury, Mass.
Frisbie, C. E., Crystal Lake, Ill.
Frost, Mrs. Owen, Tewksbury, Mass.
Fey, Rev. Henry B., Salem, Ohio.

Gage, Mrs. Huldah, Pawtucket, R. I.
Gamwell, F. B., South-Weymouth, Mass.
Gardner, A. L. R., Dennysville, Me.
Gardner, Ebenezer, Dennysville, Me.
Gates, Charles, Peacham, Vt.
Gates, Miss Mary C., Crystal Lake, Ill.
Gaston, Charles Hervey, Munsville, N. Y.
Gibson, Hezekiah, Plainville, Ct.
Giddings, George C., Sherman, Ct.
Giddings, Miss Mary P., West-Brookfield, Mass.
Gilbert, Curtis, West-Brookfield, Mass.
Gilbert, Mrs. C. W., West Brookfield, Mass.
Gilbert, Lewis N., Ware, Mass.
Gilbert, Miss Olive, Ballston, N. Y.
Gillette, Miss Lizzie B., Colchester, Ct.
Gilman, Arthur E., Bangor, Me.
Gilman, Lenox, Vershire, Vt.
Gilman, Dea. Samuel K., Hallowell, Me.
Gleason, Charles E., Medford, Mass.
Goodacre, James, Suffield, Ct.
Goodell, Mrs. Eliza H., Westborough, Mass.
Goodell, Nathan, Green Bay, Wis.
Goodnow, Mrs. Elizabeth W., Millburn, Ill.
Goodrich, Rev. F. D., East-Thompson, Ct.
Goodrich, Mrs. Ruth H., Bloomington, Minn.
Goodsell, Mrs. Sarah H., Lake City, Minn.
Goodwin, Mrs. John H., Hartford, Ct.
Gould, Edward, Portland, Me.
Gorman, Daniel, Bradford, Mass.
Grant, Rev. S. B., D.D., Fitchburg, Mass,
*Greeley, Horace.
Gridley, Rev. S. H., D.D., Waterloo, N. Y.
Gridley, W. P., Guilford, N. Y.
Griffin, Charles S. D., Portland, Me.

Hadley, Dea. Joseph, Goffstown, N. H.
Hale, La Rue, P., Tontzville, Kansas.
Haley, Mrs. R. J., Milton, N. H.
Hall, Wm. Smith, Amherst, Mast.
Hamilton, John, Racine, Wis.
Hamlin, Mrs. M., Penn Yan. N. Y.
Hammond, Miss Mary Ann, Woburn Centre, Mass.
Hand, Miss Parmelia A., Elkhorn, Wis.
Harlow, Rev. Rufus K., Medway, Mass.
Harlow, Dea. Stephen, East-Bridgewater, Mass.
Harris, Dea. Almon, Fisherville, N. H.
Harris Chauncey, Wethersfield, Ct.
Harris, Lucius M., North-Brookfield, Mass.
Hart, M. E., Durham Centre, Ct.
Hartshorn, Dea. James, Nashua, N. H.
Hathaway, Charles, Medford, Mass.
Hathaway, Miss L. E., N. Middleborough, Mass.
Hayes, Miss E. P., Raleigh, N. C.
Hayes, Miss Susan F., Limerick, Me.
Heald, Mrs. Addison, Milford, N. H.
Hemingway, Willis, Jr., Fair Haven, Ct.
Herrick, Rev. Edward P., Middle Haddom, Ct.
Hetrick, Rev. A. J., Preston City, Ct.
Hibbard, Rev. D. S., Wentworth, N. H.
Hickok P., Crystal Lake, Ill.
Hillyer, Miss Alice L., Hartford, Ct.
Hillyer, Miss Clara E., Hartford, Ct.
Hitchcock, C. C., Ware, Mass.
Hitchcock, Mrs. Elizabeth, Sunderland, Mass.
Hitchcock, Miss Esther F., Ware, Mass.
Hobson, Samuel D., Island Pond, Vt.
Holley, Miss Maria, Dorset, Vt.
Holmes, David Goodale, Montclair, N. J.
Holmes, George Day, Montclair, N. J.
Holmes, Mary Goodale, Montclair, N. J.
Hood, Miss Isabella M., Sparta, Ill.
Hood, Rev. John, Sparta, Ill.
Horton, Elien M., Barrington, R. I.
Hovey, Mrs. O. C., Bricksburg, N. J.
Howard, Miss Angie, Boston, Mass.
Howe, Miss Roxana, Charlestown, Mass.
Howe, Mrs. S. Austin, Westborough, Mass.
Hubbard, Mrs. C. L., Reed's Ferry, N. H.
Hubbard, Joel A., Jr., Champion, N. Y.
Hull, Miss Etta W., Clinton, Ct.
Hunt, Ira J., South-Weymouth, Mass.
Hunter, Dea. James, North-Adams, Mass.
Huntington, Edward B., Norwich, Ct.
Hurd, Homer C., Union City, Mich.
Hyde, Epward, Westport, Ct.

Ilsley, Rev. Horatio, South-Freeport, Me.

Jelliff, Hiram Cornelius, Wilton, Ct.
Jenkins, Thomas Lewis, Radnor, Ohio.
Jewett, Dea. Martin C., North-Adams, Mass.
Johnson, Miss Abbie W., N. Brookfield, Mass.
Jones, Dea. John, Green Mountain, Iowa.
Joyce, Mrs. Mahala, Medford, Mass.
Judd, John, New-Britain, Ct.

Keith, Mary A., East-Douglass, Mass.
Kelley, Hiram E., Sparta, Wis.
Kellogg, Rev. Erastus M., Lyme, N. H.
Kellogg, Mrs. Martha A., Rockville, Ct.
Kelsey, Wm. H., Clinton, Ct
Kendig, Mrs. Abby G., Chicago, Ill.
Kent, Rev. Evarts, Michigan City, Ind.
Ketchum, Rev. Silas, Bristol, N. H.
Killam, Wm., New-Britain, Ct.
Kimball, Walter S., Eatontown, N. J.
King, Miss Hattie E., Malone, N. Y.
Kittredge, Mrs. Belle H., Concord, N. H.
Knight, Mrs. Sarah A., N. Brookfield, Mass.

Ladd, Rev. H. O., Romeo, Mich.
Lampman, Mrs. Mary J., Medina, Ohio.
Lane, Otis, Ware, Mass.
La Pière, Edwin R., Hanover, Ct.
Lawrence, Dea. George C., North-Adams, Mass.
Lee, Samuel, Binghamton, N. Y.
Lee, Wm. H., Tewksbury, Mass.
Lee, Mrs. Wm. H., Tewksbury, Mass.
Lewis, Burdett, Plainville, Ct.
Lindsley, Rev. A. L., D.D., Portland, Oregon.
Littell, John N., Williamsburg, N. Y.
Littlefield, Dea. Rufus A., E. Bridgewater, Mass.
Longstreth, Mary Anna, Philadelphia, Pa.
Longstreth, Wm. C., Philadelphia, Pa.
Lothrop, Rev. Davis, Harwich Port, Mass.
Loud, Watson, Romeo, Mich.
Lovell, Mrs. C. A., West-Boylston, Mass.
Low, Mrs. Nathaniel, Tewksbury, Mass.

Lyford, Gideon, Exeter, N. H.
Lyman, Albert T., Swedes Point, Iowa.
Lyman, Edwin H., New-Britain, Ct.
Lyon, Mrs. Leviah C., Hanover, Ct.

Makepiece, Newton, West-Brookfield, Mass.
Mandeville, Rev. G. H., Harlem, N. Y.
Manning, Artemas, Templeton, Mass.
Manning, Edward, Worcester, Mass.
Marsh, Joseph W., Forest Grove, Oregon.
Marshall, Rev. H. G., Charlemont, Mass.
Marston, Mrs. Mary E., Concord, N. H.
May, Mrs. Lucretia, Burlington, Wis.
McClelland, Miss Harriett Ann, Oberlin, Ohio.
McClure, Mrs. Mary A., Medina, Ohio.
McCollom, Mrs. Louise R., Medford, Mass.
McGookin, Mrs. R. M., Springfield, Ohio.
McLudoe, L. J., Windsor, Vt.
McLawry, Mrs. Mary P., MacGregor, Iowa.
McNear, Samuel A., Newark, N. J.
Melendy, Luther, Amherst, N. H.
Melendy, Mrs. Lucinda K., Amherst, N. H.
Merriam, Rev. James F., Farmington, Ct.
Meserve, George P., Fisherville, N. H.
Miller, Dea. James, North-Brookfield, Mass.
Miller, Mrs. Julia A., North-Brookfield, Mass.
Miller, Mrs. Martha L., West-Walworth, N. Y.
Millet, Mary E., Salem, Mass.
Milliken, Nathaniel, Zumbrota, Minn.
Minor, Mrs. Jerusha, Hotchkissville, Ct.
Moore, Miss Helen K., Romeo, Mich.
Morgan, Dea. Charles H., Atlanta, Geo.
Morgan, Mrs. Mary C., Norwich, Ct.
Morris, Mrs. Israel, Philadelphia, Pa.
Munger, Wallace T., New-Britain, Ct.
Myers, Rev. J. C., Tonica, Ill.
Myers, Mrs. L. C., Cleveland, Ohio.

Nash, S. H., Crystal Lake, Ill.
Nellis, Rev. John V. C., Walton, N. Y.
Nelson, Mrs. Julia B., Columbus, Texas.
Newhall, Mrs. Mila J., West-Walworth, N. Y.
Niles, Benjamin H., Orfordville, N. H.
North, Ceylon, Green Bay, Wis.
Northrup, Byron B., Racine, Wis.
Nourse, Mrs. Benj. A., Westborough, Mass.

Orcutt, Cyrus, North-Abington, Mass.
Osgood, H. H., Norwich, Ct.

Page, Mary E., Westbrook, Ct.
Paige, Mrs. Emily H., Concord, N. H.
Parker, Mrs. George W., Westborough, Mass.
Parker, Dea. P. B., Arcade, N. Y.
Parks, Frederick, Springfield, Vt.
Parsons, Edward Dorr, Grand Blanc, Mich.
Parsons, Mrs. S. W., Ypsilanti, Mich.
Patch, Oscela G., Hollis, N. H.
Patten, Mrs. Elizabeth L., Brunswick, Me.
Peck, Jonathan M., Thomaston, Ct.
Peck, Dea. Wyllys, Michigan City, Ind.
Peloubet, Susie E., Newark, N. J.
Penniman, Mrs. Maroc P., Worcester, Mass.
Perkins, Harley, Warren, Ct.
Perry, Mrs. Sally, Boston, Mass.
Pettibone, Emily Frances, Litchfield, Ct.
Petty, Prof. McKendree, Burlington, Vt.
Phillips, Rev. Daniel, North-Chelmsford, Mass.
Phillips, Mary Frances, Dryden, N. Y.
Pierson, Miss Emma C., East-Orange, N. J.
Pillsbury, Hon. John S., St. Anthony, Minn.
Pitkin, James R., Manchester, Ct.
Pollard, Mrs. Harriet, East-Orange, N. J.
Poole, William W., East-Abington, Mass.
Pope, Mrs. T. B. E., Millbury, Mass.
Porter, Mrs. Eliza C., Brownsville, Texas.
Porter, Rev. Jeremiah, Brownsville, Texas.
Pratt, Rev. Lewellyn, North-Adams, Mass.
Price, Mrs. James E., Romeo, Mich.
Proctor, Henry H., Peabody, Mass.
Prouty, Charles E., Sunderland, Mass.
Pyke, Mrs. Mary E., Prospect, Ct.

Quinion, Angeline, Plainville, Ct.

Rawles, Miss Carrie, Romeo, Mich.
Rea, Rev. John T., Taftville, Ct.
Redding, Maria, Ware, Mass.
Reed, Rev. E. A., Springfield, Mass.
Reed, Mrs. E. A., Springfield, Mass.
Reed, Horace, South-Abington, Mass.
Rich, Charles M., North-Brookfield, Mass.
Richards, Nathan, Medford, Mass.
Risk, Mrs. Angeline Allen, Groveland, Mass.
Robinson, Edward L., Sunderland, Mass.
Robinson, Mrs. James, Westborough, Mass.
Robbins, Daniel Ellsworth, Payson, Ill.
Rockwood, E. B., Fitchburg, Mass.
Rodgers, Rev. Levi., Claremont, N. H.
Rogers, Rev. H. M., Mittineague, Mass.
Root, James McEwen, Peabody, Mass.
Rosecrans, Miss F. A., Oberlin, Ohio.
Rosenburg, Rev. John, Portland, Oregon.
Rowe, Mrs. Henry A., Madison, Ohio.
Rush, Miss Rosette, Rocky Hill, Ct.
Russell, Dea. E. A., Suffield, Ct.

Sabin, Ebenezer, Chester, Vt.
Sage, Roswell, Verona, N. Y.
Salisbury, Dea. J. W., Crystal Lake, Ill.
Sargent, James P., Enosburg, Vt.
Sawyer, Orsamus B., Thomaston, Ct.
Sawyer, Rev. Rollin, Irvington, N. Y.
Sawyer, Mrs. Sarah, Springfield, Vt.
Sayles, Sidney, Starksborough, Vt.
Scott, Rev. John, Dudley, N. C.
Scott, William, Cincinnati, Ohio.
Seely, Joseph O., Kalamazoo, Mich.
Seely, William H., Sag Harbor, N. Y.
Sellew, Malcolm, Fort Howard, Wis.
Seymour, Wm. H., Williamsburg, N. Y.
Shaw, Martin S., Boonton, N. J.
Shedd, Mary E., Ontario, Ill.
Shedd, Milton A., Ontario, Ill.
Shedd, Sarah E., Ontario, Ill.
Sheldon, Mrs. Eliza A., Medina, Ohio.
Shirley, Rev. Arthur, Conway, Mass.
Shirley, Mrs. Mary D., Conway, Mass.
Sill, William F. A., Windsor, Ct.
Skinner, John W., Brooklyn, E. D., N. Y.
Slocum, C. A., Charles City, Iowa.
Smart, Joseph, Springfield, Vt.
Smith, Mrs. N. J., Clarendon, Vt.
Snook, Mary E., Brooklyn, E. D., N. Y.
Southwick, B. F., Peabody, Mass.
Spalding, Mrs. Sarah N., Springfield, Vt.
Spicer, Marvey L., Ware, Mass.
Squares, Curtis A., Well's River, Vt.
Stacey, George M., New-London, Ct.
Stebbins, Miss Laura A., Bangor, Me.
Steele, Dea. Ashbel, Springfield, Vt.
Steele, Jason, Windsor, Vt.
Steele, Walter P., New-Britain, Ct.
Stevens, Dea. Samuel L., Clinton, Ct.
Stickney, Frank H., Rockville, Ct.
Stone, Mrs. Wm. K., Cambridge, Mass.
Storer, Alexander, Fitchburg, Mass.
Stowell, E. T., West-Brookfield, Mass.
Strieby, Mrs. Ellen F., Newark, N. J.
Strong, M. B., Warren, Ct.
Strong, Edward Williams, Northfield, Minn.
Strong, Rev. J. J., Talladega, Ala.
Symonds, Edwin, Rockville, Ct.

Talman, John, Rochester, N. Y.
Tank, Mrs. C. L. A., Fort Howard, Wis.
Tappan, Miss Ida, Gloucester, Mass.
Taylor, Charles Samuel, West-Meriden, Ct.
Tenney, Dea. William, Chester, Vt.
Thayer, Mrs. John A., Westborough, Mass.
Thayer, Royal, Millbury, Mass.
Thresher, Albert N., Dayton, Ohio.
Thresher, Professor A. U., Granville, Ohio.
Thompson, Rev. C. W., Danville, Vt.
Thompson, Rev. John, South-Abington, Mass.
Thompson, Laurence, Cincinnati, Ohio.
Tibbetts, Mrs. Nathaniel, Brewer, Me.
Torrence, Rev. H. W., Ovid, N. Y.
Torrey, F. Sumner, South-Weymouth, Mass.
Torrey, Josiah A., East-Abington, Mass.

*Deceased.

Tousley, De Witt, Thomaston, Ct.
Tower, Mrs. Laura, Springfield, Vt.
Tracy, Miss Jennie R., Jewett City, Ct.
Treadwell, Mrs. Jane A., St. Peter, Minn.
Tuckerman, Professor Jacob, Austinbur'h, Ohio.
Tyler, Mrs. Mary C., Worcester, Mass.

Van Orden, J. A., Boonton, N. J.
Van Orden, Mrs. J. A., Boonton, N. J.
Vining, Allen, South-Weymouth, Mass.
Vining, Dea. Spencer, South-Abington, Mass.

Wadsworth, Dr. E. Clifford, Brooklyn, E. D., N. Y.
Wakeman, Captain Charles, Westport, Ct.
Wallace, Mrs. Martha, South-Salem, Ohio.
Warner, Chester, Sunderland, Mass.
Warren, Mrs. Charles H., Westborough, Mass.
Washburn, George W., Brewer, Me.
Washburn, Mrs. George W., Brewer, Me.
Waters, O. H., Millbury, Mass.
Watkins, Mrs. F. L., Trenton, N. Y.
Wells, H. W., Peoria, Ill.
Wells, James, Albion, N. Y.
Wells, William Williams, New-Hartford, N. Y.
Wetmore, Mrs. L. H., Lawn Ridge, Ill.
Wheeler, Dea. David M., Southford, Ct.
Wheeler, Dea. Elnathan, Westport, Ct.
Wheelock, Mrs. Christiana, Leominster, Mass.
Wheelock, George H., Leominster, Mass.
Wheldon, Daniel, Ware, Mass.
Whipple, James B., Springfield, Vt.
White, Miss Francena, Medway, Mass.
White, James D., West-Eaton, N. Y.
White, Samuel, Chevoit, Ohio.
Whitford, P. H., Galesburgh, Mich.
Whitman, Henry B., Hanover, Mass.
Wiggin, Caleb, Stratham, N. H.
Williams, Arthur, Cincinnati, Ohio.
Williams, Rev. Moseley H., Portland, Me.
Winchell, Rev. Rensselaer, Boston, Mass.
Wing, Luther, East-Douglass, Mass.
Wingate, Mrs. Laura A., Hallowell, Me.
Withington, Henry H., Jamaica Plain, Mass.
Wood, Mrs. Caroline A., Brasher Falls, N. Y.
Wood, Mrs. Isaac W., Seneca, Kansas.
Woodman, Henry S., Brooklyn, E. D., N. Y.
Woodbury, George, Springfield, Vt.
Woodworth, Giles, Springfield, Mass.
Woodworth, Rev. H. L., Charles City, Iowa.
Wright, Rev. John E. M., Upton, Mass.

SERMON.

THE CHURCH TAUGHT BY THE WORLD.

By REV. E. P. GOODWIN, OF CHICAGO, ILL.

"For the children of this world are in their generation wiser than the children of light."—Luke 16:8.

This story does not read as if it were two thousand years old; rather like the last telegraphic paragraph from New-York, or the last city item of a Chicago morning paper.

This steward was a marvel of shrewdness. He would have made a first-class confidential clerk or cashier of our time. A large property to handle, evidently, and doubtless a fat salary with it. Then, as so often now, speculations, fast living, embezzlements; and, to hide the waste, falsifying of accounts, lying balance-sheets, and all that. And, in the end—apparently just when he fancied himself secure, his tracks all covered up—a thunderbolt of discovery and disgrace and impending ruin! But, being caught, he was not such a simpleton as to blow his brains out, or tap an artery, or take poison, after the fashion of the Orient. He was shrewder than that. His peril no sooner flashes on him than the way of escape flashes too. He is not going to be driven to work, nor to beg, after his wines and luxuries and idleness; not he. And so forthwith he summons his employer's debtors, puts their bonds into their hands, tells this one to alter his and make it half, that one to cut his down a fifth, and so on through all. And that done, he is ready to be put out of office, as well he may, with a score of houses holding their doors wide open for his welcome.

In this steward's sagacity lies the point of the parable. Our Lord does not at all commend the conduct of the man; it is *his* lord who does that. What Christ aims to emphasize is the text-fact, that the children of this world are wiser in their generation than the children of light; that they are more far-seeing and inventive, bolder in conception, more absorbed in devotion, more persistent in endeavor, as

respects things temporal, than Christian people are, as respects things spiritual. And the pith of the application I understand to be this: that, while Christian men are to condemn the motives and spirit of men of the world, and stand aloof from all their questionable undertakings and policies, they are bound, nevertheless, to so far imitate them as to project their gospel plans with as much clear-sightedness and grasp, and bring to their prosecution as much tact and persistence and energy as mark men's worldly schemes.

I call you to note, therefore, two or three points as to which this worldly wisdom challenges our imitation; *and, first, as to the breadth and largeness of the conception of what is attainable with which it inspires men.* The fact is manifest to all observation. So prodigious is the self-estimate that men raise under this worldly inspiration, that on every side it breaks out in glaring conceits, egotism, presumption. And not seldom we find here the reasons for the unsuccess and wretched failures in which many men's schemes issue. They overrated their ability, grasped after things beyond their reach.

Nevertheless, it holds true that these high self-estimates, these glowing conceptions of results deemed realizable, have to do powerfully in developing men; and do, in fact, give a scope and grandeur to their enterprises they would otherwise never have. It is mainly a man's belief in the possibles that kindles his ambition, brings out the full measure of his energies, and holds him unflinchingly to the task of realizing his thought. And the noticeable thing is, that this worldly spirit rarely starts a man with a low ideal of what he can achieve. No matter what his calling, the feeling raised in him is, that with a fair chance, he can stand, in due time, abreast of the foremost. Find me the man who will confess that he never expects to be more than a second-rate farmer or carpenter or mason! Why, you can not insult one of these innumerable hosts that fill all the places of toil, even the man that carries a hod, or drives shoe-pegs, quicker than to call him a second or third-rate workman. Even a boot-black will take fire at such an imputation. And that servant-girl who should frankly admit that she could not cook and wash and iron worthy of a place at the head of the whole sisterhood of domestics, would be a curiosity, to say the least.

And so through all the vocations. Did any one ever know, on his own acknowledgment, of a second or third-rate doctor or lawyer or business man, of whatever branch? And where shall we go to find that citizen of the great republic who has not some time felt that, if the opportunity were given, he could do good service in making or mending tariffs, shaping the legislation of Congress, clearing up these muddles of finance and reconstruction; and could, on occasion, give the President wise counsel, and even take a turn to profit in holding the national helm itself? And there is no harm in men's thinking thus, provided they are doing their utmost to make good their purposes. The truth is, that there are multitudes of men scattered through all the callings and professions, who are, in all but the name, the peers of those in highest repute. And they have the best of rights to claim their place, and press their way to it; while, politically, it needs no arguing to make clear that there are thousands of citizens—and not all of one complexion either—who are just as competent to be representatives, senators, cabinet officers, presidents, as the most of those who, in our day, have filled such places, or are likely to. And they have the right to so think, and to persuade others with ballots in their hands to think likewise, if they can.

Doubtless there are mischiefs outgrowing from such a spirit, when not wisely limited and controlled. But, whatever these, it remains, that out of this spirit comes that determination, that devotion, that energy, which carry men on and up far beyond what they would else attain. It is this that makes master-workmen out of apprentices, bank presidents, railway superintendents, managers of great corporations, millionaires, out of boot-blacks, plow-boys, clerks, underlings of every grade.

But this spirit of profound conviction that grand things are within reach, universal as it is among men of the world, is one that rarely characterizes Christian people. Their prevailing witness about themselves is, with rare exceptions, one of disparagement. They have so few gifts, their early life was so unfortunate, they are so hedged about with obstacles, that there seems to be nothing attainable worth mention. They do not want the world to look at them, their growth, their consistency, their graces, their joys, for its illustrations of discipleship. They shall esteem it, in fact, a kind of marvel if they—such wretched worms of the dust, such halt and blind and fruitless believers—are at last let in at the portals of the city. Such testifyings are so common that they constitute a kind of unwritten prayer-meeting liturgy, whose wailings are in all the churches. Indeed, Christian people, when they talk of their hopes and prospects, not seldom run themselves so far down, down, down, as spiritual nobodies, that a telescope would not find them.

Hence it comes that men, who would take it as an insult to have the suspicion raised that they were any thing less than first-class mechanics or traders or bankers or business men generally, have no scruples whatever about confessing that they are disciples of a very low grade. They are always seeing visions of the grandest possibilities on the world-side, and being fired with ambition to realize

them; while, on the Christ-side, the films grow thicker over their eyes, or nothing more offers than the old, narrow, scant, forbidding outlook, which it makes their hearts ache to think about. And so they continually compact growth and mightiness on this side, and dry up and wither on that. The result is—and this is the saddest thing pertaining to the matter—that their confessions of spiritual littleness and barrenness are largely true. While they stand, multitudes of them, at the head of their callings and professions, unsurpassed for the clearness of their understanding, the scope of their purposes, the foresight, tact, sagacity, energy with which they project and consummate their schemes; they are, nevertheless, little more than spiritual dwarfs. And this not at all, observe, in the sense of being untruthful, dishonest, or in any wise unprincipled; but simply as being undeveloped. They have never made enough of their spiritual calling to get out of the swaddling-bands and cradles; and, of necessity, they are puny in thought, experience, activity, every thing.

Of course, every true disciple is to measure his possibilities by the gospel standard, and not to think of himself more highly than he ought to think. But that does not hold him back to an inferior development. On the contrary, it sets before him an ideal that dwarfs into insignificance all human conceptions; for it is nothing less than the measure of the stature of the fulness of Christ. And in order to his realization of such an end, this gospel calling supplies to him the indwelling and tuitions and helps of the Spirit of God. Surely, with such an ideal, and such conditions, it is not too much to ask or to expect that every disciple shall achieve as much for Christ, in development and efficiency, as he would for himself without God's calling and help.

I observe, further, that the same fact, as to the superiority of worldly wisdom, obtains *as respects the enterprises in which men are associated.* Here, as with the individual, the world's schemes infinitely outmeasure those of the church. The world-spirit makes nothing of submarine telegraphs, tunnels through mountain ranges, transcontinental railways, ship-canals, rebuilding a burnt city in a year, and the like. The greater the obstacles, the bolder its plans, the more fruitful its ingenuity, the more lavish its expenditures, the more determined and persistent its efforts, and, I may safely add, the grander its success.

Where, now, are our great Christian enterprises with which to match these which the world shows on every side? The best we can show are our mission-boards, with incomes that, all told, would hardly build one of a dozen lines of railroad, or bore a respectable gimlet-hole into the Sierras. Hardly one of them has received so

much this last year as, in the same time, well-nigh a score of men in Chicago have each put into stone and brick and mortar. And most of these church treasuries, in spite of all the singing of "Coronation," and praying for the millennium, on the part of the people—some hundreds of thousands of them—keep up a dolorous cry about bankruptcy. So we have a few colleges and theological seminaries that are supposed to represent Christian convictions as to the importance of giving men a thorough training for the Master's service. But, this side the Alleghanies, there is hardly one in a single denomination that is not to-day a sort of starveling: its professors living on salaries that a second-rate book-keeper or mechanic would scorn; its book-shelves empty, its cabinet empty, its dormitories scant and cheerless; its whole career very like a beggar's struggle for crusts enough to keep body and soul together. And this, sometimes, with Christian men under their shadow, or within sound of their chapel-bells, who measure the prairie they own by the mile, and reckon their ten per cents on bonds and mortgages by the thousand.

Facing the facts, friends, our modern Christianity may well hide its head. In all that makes up largeness in conception and plan, in devotion to the end sought, and in surrenders, costs, and struggles to secure it, the men of the world are far beyond us. While we are groaning over our dime collections, to furnish home missionaries, or churches, or Bibles for a new territory, they pour out their capital like water, build a railroad into the heart of the domain, and are scattering infidel books and tracts on the wings of the wind, stocking mining-gulch and lumber-camp with cards and dice and whisky, and have a devil's harvest of skepticism and lust and crime ready for our coming. We get the fathers and brethren together, after cautious canvassings over the expediency of the thing; get out the statistics of the givings of the churches, and debate whether it be feasible to plant the gospel banner in another heathen empire. Meantime they of the world see a line of steamships plying to its ports; and, before the first Bible starts, have whole shiploads of idols—manufactured, perhaps, under the eaves of our sanctuaries—on the ground, and have their fortunes half-made out of coolies and opium.

I tell you, brethren, we must plan and do larger things, must get more nearly abreast of the world in its march, or all our repeating of the Lord's Prayer will not signify. I know that selfishness is a mighty motive. But surely it is not for us to allow that it is a mightier force of inspiration and achievement than the love of Christ. No! Standing under the cross of Calvary, wedding to our lips the prayer taught us of Him who hangs thereon, and that takes all the world into its sweep, consecrated by the very blood that drips on us, in gifts, possessions, and possibilities to the end he

sought, and with destinies of souls hanging on the measure of our plan and our devotion, it is not for us to yield to men of the world the palm of leadership. It is ours, instead, to demonstrate mastery. When the love of Christ truly inflames us, and his thought and life shape, as they ought, our thoughts and lives, we shall. And, as compared with what we plan and do, the world's projects and endeavors will be as the plans and doings of Alexander and Cæsar and Napoleon to those of Christ.

But I note, further, that the men of this world are wiser than the children of light as respects *the management and use of capital.* How to make little become much, and that at the fastest rate; how to stop leaks and wastes; how to invest to most advantage; how, in short, to turn and multiply capital, is the great study everywhere. And men have pretty nearly reduced the matter to an exact science. They can figure up, almost to a farthing, the probabilities of profit in any of a dozen different lines of investment. Bank stock, railway stock, insurance stock, merchandise, coal, lumber, real-estate, all have their precise market value, as openings for making money. And every capitalist, every business man of any considerable means or ambition, has his own clearly-defined policy and method of business, running through every thing, from purchases or sales down to advertisements and postage. And he works it with the utmost vigilance, with his eye upon every part and every movement, to make sure that nothing miscarries, that no opportunity is lost. And to make surer of this, prices-current lie on his table, and are renewed every day; confidential directories, interest-tables, bank-returns, real-estate plats fill his drawers; and, not unlikely, a nest of clock-work hangs against the wall, to tell off hourly or half-hourly how stocks go in New-York, or the markets rule in Liverpool. And by such exhaustively wise management, and the zeal that is yoked to it, success comes, and comes often on a grand scale.

But how little of this in things spiritual! Take the whole round of church expenditures: the building of houses of worship, and the paying for them and keeping of them in repair; the securing of ministers, and the paying of their salaries; the payment of church debts; and, over all, the development of the benevolences and activities of church members, and what is more notorious than the utter lack of any thing like the wisdom or sagacity or good sense with which men of the world manage their business? We read the parables of the pound and talents and of the sower, and have no lack of exhortations for each other to bring forth thirty, sixty, an hundred fold. But to actually grapple the problem in a business way, and bring to its solution the same intenseness of thought and clearness of penetration and force of judgment that we do to the

management of a farm or an insurance company or a bank, and thus work up and compel a rich harvest, is how seldom done.

Not to speak of the so-prevalent unwisdom among Christian people, of locking up capital in wills for ten, twenty, or more years, so that the beggars pinched for all that time on crusts may have a great feast in the end—provided they do not starve to death meanwhile—not to speak of this, compare, for example, the way in which our chief enterprises are carried on with the way in which men manage theirs. They find, often, that the cost of doing business on a small scale is proportionately larger than it would be if the business were increased. A man can farm a hundred acres relatively cheaper than he can fifty. A competent superintendent can as well and as cheaply look after a hundred employees as fifty. A trifle more coal or wood under the boiler will drive double the number of looms. It is cheaper to buy in New-York or Boston $100,000 worth of goods than $20,000. Not only are the traveling expenses less in one trip than in five, but special discounts and freight-rates can be had which it is a great object to secure. And, because of such facts, men are constantly buying more land, building new factories, and advertising for partners who can put in capital enough to realize the success which is plainly within their reach. And this is often the truest economy.

But how little of such a policy on the side of those charged with urging on the kingdom! Where is the publishing society that could not issue twice or thrice its present amount of books and tracts, with a very slight comparative increase of expenses, and with a very decided reduction in the cost of the individual volumes or pages? And where is a disbursing agency of Christian givings that could not handle quadruple the moneys it now receives without enough additional cost to be worth taking into account? The truth is, as to not a few of these organizations, that the expense of their administration, compared to the amounts they receive, is so great as to raise serious doubts among their best friends whether they ought not to be either consolidated or given up. No business enterprise, certainly, would dare to make their exhibits and then go before the community soliciting investments.

But the policy seen here appears generally in the conduct of Christian schemes. There is hardly a college or a theological seminary in the land—certainly not in the West—that could not educate double or treble the number of students it now has with the equipments already possessed; and do it, too, at cheaper rates, not to say with increased efficiency. It would take no more professors, cost no more expenditure of brain-power, to graduate fifty ministers of the Gospel every year at Oberlin and Chicago than to graduate ten.

And our Home Missionary Society, with its present board of secretaries and other subordinate officers, could as well occupy every available point in all this mighty West, and stock these new States and Territories with gospel workers, as to send a missionary here, another there, a hundred miles away, and wait till it gets more means to fill up the gaps.

So the American Board would not have to add a single employee, further than a clerk or two, to its working-force, to send out ten missionaries for every one that goes, and to occupy fifty or a hundred new fields for every one now taken up. Indeed, when Bibles and missionaries go as by the cargo, and we get far enough toward the millennium to plant colleges and theological seminaries on heathen soil oftener than once in a century, we shall find the costs relatively coming down instead of going up.

To go a step further in this showing: In every business there come times and seasons when it is felt that special energy must be exercised, special efforts made. There are golden opportunities when new fields of traffic or speculation open, and new demands are hence raised, new necessities developed. And men say, "It is now or never. If I can only get the start, get my goods into the market, I can distance all competition. Or, if I can raise the money for this investment, make this purchase, my fortune is made."

Sometimes the matter shapes itself thus: "If I do not make a bold push now, increase my capital, get through this pinch, it is all up, and what I have risked is gone, to the last dollar." And, acting on such foresights, men pour out their money like water; and when they have not got it, resort to every conceivable expedient to borrow it; and pay, often, their two, three, even five per cent a month, and, not unlikely, a snug bonus besides. And, in many cases, a grand success demonstrates the wisdom of the reasoning.

But how slow we are to use such a philosophy in spiritual things! It takes five years, at least, of careful scrutiny to settle it whether a Christian college, proposed in the heart of a great State filling fast with infidels and free-thinkers and papists, is a wise undertaking. And it takes ten years more to so persuade Christian people of its usefulness that they will give it crumbs enough from their tables to insure its life. And when one of the great societies sees a new opening, and wants fifty or a hundred thousand dollars more than usual to improve it, a good many more disciples have grave doubts than rejoice, and begin to draw their purses. We have, it is true, within a few years, built a fleet of two Morning Stars to make use of our missionary opportunities among the South-Pacific islands. And, not impossibly, the child is born who will see three quarters of a million of dollars expended yearly, by the American Board, toward the conversion of nearly a thousand millions of pagans and rejecters of the true Gospel. But money poured out to make the most of gospel openings, as it is to buy shares in diamond fields, or stocks on Wall street—Christian men *borrowing* it, in order to let no opportunity slip—who has faith enough to look for such things?

Yet, to some such devotion in Christ's behalf does the text-thought hold us. Phrase it as we may, the prime question of our stewardship must always be, in substance, How shall we make the most of our capital? How plan and give and pray and labor as to realize the largest possible results? Any adequate answer, whatever else it may involve, must emphasize indispensable conditions: the use of the same forethought and enthusiasm, the same quickness to see opportunities, and the same energy in turning them to account, by which the wisdom of the world is stamped and its successes achieved.

If any object that this is miscalculating the forces of the kingdom, making too much of the human factors and too little of the divine in gospel work, I answer that both the Master and the Word are responsible for such a putting of the case. Men of the world, with their wisdom singly, are not to surpass us with God's added to our own. The one pound becomes ten, not by God's use of it, but by ours. He gives the increase, but Paul must plant and Apollos water, and they must do the best that lies in them. God gives no hundredfolds where the plow stops in the furrow, or is left of the husbandman to run after its own fashion. Noah's ark, though God is to sail it, must be carefully "pitched within and without." Neither Noah nor his carpenters must so magnify God as to slight their work, and leave uncaulked seams in the roof or below the water-line. And, though God fights for his people, Moses and Joshua must use their utmost skill to set the battle in array; and the warriors must bring to the conflict all their strength and courage, and keep up the struggle, sometimes, till day passes into night, before the victory comes. God neither pledges nor gives any triumphs to blunders, any successes to negligence. His children must think and love and do with all their might, in order to his largest acceptance and use of them and their service. They are to be as *wise* as serpents, as well as harmless as doves.

Passing now from the argument, I desire to make special application of it to the work of this Association. I wish to press this single point, that, judged by the standards of a worldly wisdom, the present is preëminently the golden hour of opportunity for the prosecution of the work; and that hence there are the most convincing reasons why this Association should be at once so endowed with resources as to be able, in the next twelve months, to double and even quadruple the agencies it employs.

There are times in Christian warfare when what is needed above all else is a battle-cry rung in our ears like that famous telegram from Grant to Sheridan—"Push things!" And we want it here and now, alike because of the victory within reach, and the defeat or loss else sure to follow.

The first reason which I give for the enlargement of the Society's work is furnished by the needs and opportunities of its Indian department. Probably others have not shared my lack of acquaintance with the facts pertaining to this field, and my consequent lack of interest in what has been attempted therein. I confess that the Indian work had, until recently, seemed to me comparatively insignificant, and had pretty nearly dropped out of thought in connection with the Association. I knew the government had signified its desire to inaugurate a new Indian policy—had nominally turned over to various religious bodies the appointment of the Indian agents and their subordinates. But I had little faith in the carrying out of the scheme. The Indian Bureau had been so long and so notoriously the worst kind of a political ring, and the amount of patronage connected with it was so vast, and the whole management, while it was so rotten, was so mixed up with party interests, that it did not seem possible that the government would dare attempt a radical reform. The new policy looked, hence, more like a sop thrown to the lovers of humanity and religion, to stop their outcries, than any thing else; a flourish of trumpets to quiet their apprehensions, while the old work of plunder went on. It would not have surprised me at any time to read that this Association and its co-working agencies had withdrawn their missionaries and abandoned the field.

But, instead of that, the government has kept full faith with its pledges. The ax has gone to the root of the tree, and the policy of reform has been begun in earnest. The denominations charged with the work have had every facility offered them, their suggestions have been promptly followed up, and now the way is clear, as it has never been before, to attempt the evangelization of the Indian. And this is why I urge the equipping of the Association to do a greatly enlarged work.

I have said that, for the first time, the Indian field is fairly open to the Gospel. I do not mean by this that the government ever opposed the sending of missionaries among the Indians; it never has. Nor that it ever put restrictions on the establishment of schools or churches, or the selling or giving away of Bibles, or the doing of any kind of religious work; not at all. But I mean this: that, while the door was open to Christian effort, the government employed such a policy, and such agents, as not only neutralized the whole missionary work, but almost everywhere brought it into

positive contempt, planted the worst obstacles in the way of its success, and, in manifold instances, led to the brutal murder of the missionaries themselves.

No man who knows any thing of the constitution of the old Indian Bureau, and the history of its administration, needs to be told what a gigantic system of greed, lying, robbery, lust, crime, and every other abominable thing it became in the hands of the demagogues. It was one huge scheme of plundering the government on one hand, and the Indian on the other. What did it signify to the Indian to have a pale-face preach to him one day about honesty and truthfulness and loving his neighbors, and, on the next, to have another lie to him by the hour, and cheat him out of half or two thirds the value of his furs? What did it avail toward Christianizing this child of nature to hear the missionary urge the duty of being virtuous, and then have to do with an agent or a trader living in shameless adultery, and, not unlikely, with the Indian's own wife? to be called on, on the one hand, to put away angry passions and bury the tomahawk, and to have, on the other, a representative of the same Christianity madden him with fire-water, strip off his blankets for pay, and, when his means and his wits were alike gone, kick him out of doors like a dog, or lock him up in a guard-house, with a bayonet, backed by a bullet, to keep him quiet?

Ah! friends, little wonder that, after being deceived and cheated and wronged and infuriated, by a deliberate villany that no language can overdraw, the Indian became a convert to the gospel of the agent and the trader, rather than that of the missionary; to that which he saw practiced, rather than that he heard preached. And little wonder that, when with torch and scalping-knife he set himself about revenge, he was blinded to any difference among the pale-faces through whom the curses came. The result was that, after years of wars and patched-up treaties and fresh outbreaks and barbarities, Christianity was virtually banished from the Indian territory; and the whole Indian problem was fast coming to be a mere question of the time it would take to exterminate the tribes. But, with a spirit and a determination that did him credit, second to nothing in his administration, President Grant took the matter into his own hands, broke up the ring, and opened the door to a new and better era for the red-men on our frontiers.

The point of significance now is, that the whole Indian question is practically committed to Christian hands. For example, this Association has in charge some twelve or fifteen thousand Indians, mainly in Wisconsin and Minnesota. With respect to these, it has the selection of all the agents, the appointment of the government farmers, blacksmiths, carpenters, physicians, and teachers. All the

dealings of the government with the tribes are thus carried on through the medium of the Association. And the same thing is true of the Indians on other reservations, and of the denominations having them in charge.

It is easy to see what a vast improvement this is over the old system; and it needs no prophet to read the signs of the times, and to make clear that the policy of the past four years is to be that for the four to come; that on next fourth of March there will be in the chair of the vice-president a Christian patriot and statesman, who is a vice-president of this Association, as well as of the United States; assured, I repeat, of all this, we may safely declare all these outrages and shams done away, never to return.

And, best of all, now the Gospel may do its work unhindered, and with all the helps it desires to urge on its efforts. With agents everywhere in full sympathy with its spirit, and many of them zealous Christian men; with Christian clerks, farmers, artisans, employees of every grade to make common cause of truth, honesty, benevolence with missionaries and missionary teachers, the work of evangelization can not fail of making a progress hitherto impossible.

Already the proofs are ample that the work is begun. It stands proved that the Indian *will* work. Not, to be sure, where a white man would starve; not among sand-hills, or swamps, or mountain-crags, or on alkali plains that would frighten the growth out of white beans. Put an Illinois or even a New-England farmer in such condition as some of the Indians have had to face on their reservations, promise him an annuity of $20 or $30 a year, and then tell him out of that and the proceeds of his farming to build his house, buy his mules or oxen, and stock his farm and educate his family, and he would strike for Mormondom, or the gold-mines, in less than twenty-four hours, out of sheer despair.

It is idle to expect progress among Indians without all possible helps. You can not work civilization or Gospel into a red-man, nor into his family, while he and they live in a bark-hut or a teepee. Such a place is a citadel of barbarism. And while the man and his family stay there, and sleep huddled together on rabbit-skins steeped in filth and alive with vermin, and eat raw fish-entrails upon occasion, as I have seen them, the barbarism will pull down harder than the Gospel will lift up. But unanchor the man, and give him a start upward; give him something worth calling a home, and a few of its appliances; give him a patch of land with the possibilities of harvest in it; give him an ax and a plow; help him to a yoke of oxen, or a pair of mules; and then let there be a government farmer and a blacksmith and other helpers to advise and cheer and superintend his work, and in and through all let the true gospel spirit show itself as

the grand, inspiring, uplifting power, and there is no more question as to what can be done with an Indian, than with a Chinaman or a Sandwich Islander. Of course, the work will not be done in a day nor a year. The reaper does not follow the plow the same day the sod is ripped up and the seed put in. Even our Anglo-Saxon blood made a long, hard fight before it accepted Christianity. These tribes are savages and pagans. There will be outbreaks, troubles, great need of patience, courage, faith. But we find such foes, such needs in New-York and Chicago. The same devil and the same Christ meet the world over, through all the ages; but the Christ now and always is sure to conquer.

These people want schools, are ready now to make sacrifices to obtain them. They are ready to welcome the missionary; and now that they have found out what genuine friends of their race they are, they desire their coming more and more. No such golden hour has ever offered. The doors are all wide open, and for the next four years, at least, the Gospel can have unlimited access to all the tribes. By every consideration, therefore, of humanity and of civilization; by the interests of the borders, subject still to these fearful scourges of fire and murder; by the steady decline and sure extinction of these peoples without Christianity; over all, by the movement of that Gospel which unto the end of the earth is the wisdom and the power of God, are we called to use our opportunity, and seek the salvation of the Indian. We may not get this generation: possibly their hands are too red and their spirits too wild. But we may get the next. And thenceforth, past debate, the hunting-grounds would wave with corn and wheat; school-houses and churches dot the landscapes everywhere; Sabbath bells chime the Gospel of peace from one end of the reservations to the other, and the red-man be as intelligent and upright and thrifty and peaceful a citizen as the Celt, or the Swede, or the German. And surely, if, as Wendell Phillips affirms, it costs a million of dollars to shoot an Indian, it will be good economy to make trial for a few years of Bibles instead of bayonets to see what can be done for this civilization.

Of one thing let us be certain. If we fail to use this Association and its kindred organizations in the way now open, the Indian's fate is sealed past hope. The politicians will not leave us in the possession of this coveted prize, unless we demonstrate our right to hold it by the work we do and the results we show. They have tried hard to get the control again, and set up the old policy. And if, by any failure on our part to be equal to the emergency, they should succeed, troubles, hate, war, extinction are inevitable. And the blood of nearly half a million of red-men will be required at our hands.

The second reason which I give for urging now the work of this Asso-

ciation with enlarged scope and added resources, comes from the condition of things among the Freedmen. In whatever way viewed, this is an hour of the most critical importance as respects the future character and destiny of the colored people. They will not always continue to be as docile and impressible and tractable as now. They are but just out of bondage, not past the amusement and joy of finding the lash gone, the shackles struck off, and they their own masters. They are as yet overflowingly grateful, recognize us of the North as their deliverers, give us their supremest confidence, and are eager to have us become their teachers and counselors in their new estate of freedom. We can hence do almost any thing with them that we wish. They are eager, likewise, to learn; and ten thousand schools opened among them to-morrow would be thronged.

But these possibilities, if unused, will not be always within our reach. The very drift of this people's ignorance and superstition, and of the depraving influences constantly at work among them, will, if unchecked, soon carry them beyond our control. Those who know them best tell us that the perils to which they are exposed, from their low standard of morals, are fearful. And it could not well be otherwise. Living always in contact with a so-called Christianity that recognized among them no marriage bonds, no sanctity of home, no principles of truth and honor; and that paid for its Bibles and its preaching by the sweat and blood of those on whose necks it riveted the yokes which Christ came to break—what wonder that, after two hundred years of such tuition, these freedmen showed themselves no better Christians than their masters? And there is where we must take them, and bring speedy helps to bear, or they are lost.

Naturally enough, drunkenness is no vice, no disqualification for church standing: it never was with their owners. And so Professor Langston says, in his official report upon their condition, that it everywhere prevails, and is largely due to the example of the colored preachers. And he states that at one meeting he "counted no less than twelve colored ministers very drunk."

So licentiousness is common. Many of the marriage compacts are dissolved by the simple consent of the parties, and not a few of the people's houses are hardly better than brothels. And, of course, with such vices, idleness, falsehood, theft abound, and the whole category of things sensual and devilish is filled out. And one reason for this lies in the utter lack of any Scripture teaching that is worthy of the name. As has been intimated, the colored preachers are quite as ignorant and quite as depraved as the people. Nothing could hence be expected of their influence, except to make matters worse. When men exhort their fellows through texts taken from the "book of Lot," they will naturally have hearers who will pray that they may

be made "like unto de roarin' lion goin' about and seekin' whom he may devour." The religion that comes of such teaching and praying will be little better than downright heathenism.

All this is, of course, helped on by the hatred of the negro still existing in the South—especially among the poor whites—and by the political demagogues who seek to control the colored vote, and scruple at nothing to secure their ends. The one class, holding still that the black man was made to be a slave, and has no business to try to be any thing else, is unwilling to see him rise, and puts all possible hinderances in his way; the other, eager only for votes, cajoles the freedmen, buys them with bribes, and panders to their passions and lusts, and, when it can not so succeed, plays upon their fears to keep them from the polls, provides free barbecues and whisky to entice them away, and, in desperate pinches, uses all knavery, and does not hesitate to call Ku-klux gangs to its aid. The great struggle in the Southern States, ever since the war, has been, over all else, a struggle to see which of the two parties should have the colored vote. And there is nothing under the sun in the shape of flattery, lying, trickery, coercion, villainy, that has not been used in the contest, neither party being guiltless.

The result is a state of demoralization fearful to contemplate, and such as, if we do not mightily push the work which this Association has in hand, will land the freed people in a state worse than that before the war. One such political canvass as this now closing puts the work back, I venture to say, fully five years.

Then, added to this is the certainty that if we do not use our opportunity, and use it with all diligence, the freed people will largely become Roman Catholics. The papacy sees a grand opportunity, whether we do or not, and is doing with its might to draw this people into its fold. As long ago as 1866, the Propaganda voted $600,000 in gold to carry the work on for that single year, and sent across the ocean sixty-six priests to inaugurate the mission. Since that time Roman Catholic emissaries and laborers, specially trained for this work, have been constantly coming into the country, and their number has been steadily renewed by missionaries raised up in the Romish Church in our own land.

The danger is a grave one, and appeals with force to every Christian. In the nature of the case, the Papal Church with its pictures and dresses and music and gaudy trappings and showy ceremonies must have peculiar attractions for a people so fond of display, so ruled through the senses, so superstitious as the colored race. And facts show that these endeavors of the Papists bear fruit. Nine tenths of the colored children in the schools of New-Orleans to-day

are the children of professed Roman Catholics. Their tracts and publications are everywhere to be met with in the South, and they claim to have a hundred colored lads now in training for this Southern mission at the headquarters of the Propaganda.

Depend upon it, friends, we shall need to be in earnest if we save these people to a pure Christianity. Their sympathies are with us now, and we can mould them as we will. They have no inborn affiliations with Rome. They know—some of them, at least—that the Pope was the first foreign potentate to express sympathy with the Confederacy, and that he gave its President his apostolic benediction. They have not forgotten the bloody days of July, 1863, when, in the city of New-York, Irish papists fired the asylums of the colored people, and with a fiendish delight murdered in their tracks, or hung to the nearest lamp-post, every colored man or woman upon whom they could lay their hands.

The freedmen may be credulous, may be simple, but they know their friends, and trust them to the last. We of the Northern churches, the representatives of this Gospel of Jesus and of freedom, still hold the first place in their esteem, and still have it within our power to anchor them in the true faith. But we must do it while the hour serves; we must do it *now* or never.

And the relation of the freedmen to this whole problem of reconstruction, with which the government is so vexed, gives great emphasis to this plea for enlarging now the work of the Association. Say what the politicians may, it is not a question to be settled by legislation nor by arms. I do not doubt that hatred of Northern ideas and institutions, bitter animosities toward the government, rankle in many a Southern heart. Witness speeches of Jefferson Davis within the year, and witness the proposition made on the floor of Congress, by a Southern member, to dig up the bones of our heroic dead sleeping on Arlington Heights, and bury them elsewhere, that the widow of General Lee might not be offended by the sight of their graves on her return to her former home! There are live coals enough left of the old rebellion to kindle up a new war any day, if it could be shown to be of any avail in behalf of the lost cause.

So I do not doubt the utterly unprincipled character of many of the carpet-baggers. But the cure of the trouble does not lie in getting rid of Ku-klux clans and carpet-bagger renegades, nor in posting a squad of soldiers at every man's door to enfore order and protect life, nor in proclaiming general amnesty. Harmony can only come when the two races out of whose antagonism the conflict grew come to have a mutual respect for each other. The colored man must demonstrate by his intelligence, his character, his achievements, that

he is competent to take care of himself, and capable of being a white man's equal. More; he must demonstrate by what he is and what he does that the interests of the two races are identical; that, as a matter of fact, as respects muscle, brain, government, religion, every thing, his old master can not spare him out of the social compact. The real Southron, of course, never believed in any such capacity, any such worth, and he does not believe it to-day, and never will till it is proved before his eyes. And hence it is that he fumes so over negro emancipation and negro suffrage. But he can be convinced. And one such demonstration as that given by the school at Atlanta to Governor Brown and his associates in June, 1871, will do more to help on the real work of reconstruction than a dozen army corps distributed through the South, or a whole winter's legislation of Congress. The report of this afternoon well said, "You can not pin hostile peoples together by bayonets." And as little can you tie them together by resolves and enactments. But give the freedmen schools and a pure gospel, educate, train, discipline them, as this Association is doing, in the qualifications and functions of citizenship, and no people will sooner recognize their real quality and their real value than their old masters. Give this Association all the means of pressing its work which it can use to advantage, and in five years such a footing of mutual respect and good-will would be established as would guarantee the complete restoration of peace and prosperity to the South, and would settle the republic on foundations that could never be moved.

The importance of pressing now this educational and Christianizing work appears still more from the possible relations of the freed people to great national questions which are yet to come up and be passed upon. I am no alarmist. I do not lie awake nights burdened with fears, conjuring up prophecies of disaster to the republic. But I confess to convictions that the day is not far off when we shall have sides to take and battles to fight on whose issues will turn the weal of the nation. These incoming millions of Irish and Germans and Swedes and French and what not else, to say nothing of the millions of pagans swarming to our western shores, have a meaning. They bring ideas, preferences, culture, habits, religions, which, consciously or unconsciously on their part, must necessitate great discussions, must issue in great conclusions. Knowing, many of them, no Sabbath, or one every way hostile to ours; knowing no Bible, no moral restraints as connected with government; red-republicans or communists not a few; infidels, pantheists, rationalists, skeptics, papists, more—the problem of their assimilation with us, and of the purity and safety of our institutions, assumes a significance which it is hard to overrate.

As I have said, the battle-cry has already begun to sound; and when the conflict comes, if I do not greatly mistake, the voice of these freed people will bear a significant part. If they should join the papists or communists or infidels, farewell to the republic. The day that witnessed that compact would see the Mene Tekel written on its walls, and its glory forever departed.

It lies with us to determine whether they shall so decide. This Association is doing among these freed people a distinctively Christian work, and proposes to do no other. Its schools are all Christian schools. It knows absolutely nothing of education which does not magnify the Bible and keep it foremost. And this is exactly what the colored people want. So far are they from having scruples about the right of the Bible to a place in the public school, that they would hardly tolerate a school without it. Their liberty, as they view it, is Bible liberty, their hopes Bible hopes. They pray as they study, and they study as they pray; and from child to grandsire they covet knowledge above all else, that they may be able to spell out for themselves the blessed tidings of salvation which this book of God was given to reveal.

If, now, we can provide Christian schools for all this people, and Gospel as well, how sure and glorious the results! Give us a decade only of such tuition and of such power, and let the battle of rationalism and infidelity and papacy come. With five or six, possibly eight, millions of such a people, loyal to freedom to the core, loyal to Christianity in every drop of blood, to stand by us, we can face all the hordes the devil can bring into the field, and be certain of victory.

The power for good as to the future of our country which we shall secure if we make the colored people our gospel allies goes further than this. Our peril lies, as has been said, in our possible unfaithfulness to the principles of a pure Christianity, and it is far from being wholly or chiefly due to the ideas which come in from abroad. For the last twenty-five years, the drift of our politicians toward demoralization, irreligion, infidelity, has been undeniable; and, as a result, there never was a time in the history of the republic when judges were so bribed and public journals so prostituted and the popular conscience so debauched as is the fact to-day. Witness this campaign—now, thank Heaven! almost at its close; a campaign so utterly disregardful of truth and decency, so malignant in its personalities, so vituperative and libelous and shameless in its assaults, that it makes one blush to own himself an American citizen. We must have a purer patriotism, a more Christian citizenship, or our experiment of self-government will shipwreck itself by its own rottenness. And, little as we think it, the freed people offer us a

mighty moral reënforcement. I give you a single illustration. On the night before the municipal election in the city of Washington, in the spring of 1871, the colored voters went to their places of worship. All night long they prayed, and with the first gray glimmerings of the dawn they went to the polls, and stood for hours in the drizzling rain, waiting in long lines for the time to deposit their ballots. It is no figure of speech to say that every ballot went in with a prayer. I agree with Senator Patterson that Cromwell's Ironsides kneeling before the battle, and then rushing into the thickest of the fight, offered no sublimer spectacle than these freedmen giving the night to prayer and the first hour of the day to freedom. For these men were fighting a battle, not against a single king and a petty despotism of oppressions measured by his reign, but a battle against the wrongs and tyrannies and shames of hoary centuries—the grand battle of truth and justice and humanity, and with the destinies of their race hanging on the issue.

We have been wont to say that when bayonets think, they are irresistible. But when ballots pray, there will be no work left for bayonets. And, friends, this is what we need—a republicanism that wins its victories on its knees. When, as a people, we pray before we vote, and vote as we pray and for what we pray, our liberties will be guarded of God and will abide. And the question of the hour is, whether we will furnish the Bibles and the schools to these freed people, that they may help us make sure of such a future.

The argument has a wider scope. A vast continent lies in the gloom of an almost unbroken night and lifts its cry for help. Who shall answer it? Apparently the white race can not, in any considerable measure. English and American missionaries have sought earnestly to set up the kingdom there, but, apart from a single field in the extreme south, have done little more than strew the coast with their graves. The malaria circles the immense plateaus—swarming with millions of cannibals and heathen of every stamp—as with a wall of death. But the colored man can brave the perils and be safe. And it is a striking fact that, as the freed people come under the power of the Gospel, they seem to have an instinctive longing to carry the blessed tidings to their fatherland. It is as if God had purposely held back the work of evangelizing Africa, that her own children might be the apostles of her redemption.

And, friends, is there not a cry for restitution which we ought to heed? Having wronged the negro by two hundred years of unrequited toil and cruelty, do we owe him nothing now? Having cursed Africa by the contact of our civilization, cursed her by the robberies which the misnamed Christianity of half our land once justified and practiced, has she no just claims for recompense?

Surely, with the gyves and the whipping-post and the horrors of the middle passage fresh in our memories, and the retributions of a judgment to come clear in our faith—surely we can not do less than give the Gospel of freedom to the children of those we kidnapped, and bid them God-speed as, crossing the seas in the very tracks of the slave-ships, they bear to their countrymen the messages of peace and hope and joy.

And God's providence seems not only to make our responsibility plain, but to hold out the promise of double harvest to all our givings and our prayers. Saving the thousands here, we shall save the millions there; and thus, even in our own day, the desert may come to bud and blossom as the rose, and Ethiopia stretch out her hands unto God.

Something such, as I see it, is the opportunity of the hour. If we seize and use it, as the world would, we shall not be content with fifty or a hundred schools a year, and a half-million of dollars. No! A thousand schools and a million and a half of money are the least we ought to think of. We have been long enough put to shame by every cotton-factory and iron-mill of the land. Let us begin to plan as befits the things of the kingdom. And let us make our faith and our progress commensurate with our plans, and trust God's pledge for the issue.

1873

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OF THE

American Missionary Association,

AND THE

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NEWARK, N. J.,

NOVEMBER 5TH AND 6TH, 1873.

TOGETHER WITH A

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relating to the business of the Association may be addressed to either of the [Secre]taries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New-York, or when more conv[enient] to either of the branch offices as indicated on the fourth page of the cover. D[rafts] checks sent to Mr. Whiting should be made payable to his order as *Assistant Tre[asurer]*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the [name] of their Post Office, and the County and State in which it is located.

THE AMERICAN MISSIONARY ASSOCIATION.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In District of Columbia, 1; Virginia, 1; North Carolina, 6; South Carolina, 2; Georgia, 13; Kentucky, 7; Tennessee, 4; Alabama, 14; Kansas, 1; Arkansas, 1; Louisiana, 18; Mississippi, 4; Texas, 6; *Africa*, 3. *Among the Indians*, 1. Total, 82.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La., and Austin, Tex.—8. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn.—11. *Other Schools*, 35. Total, 54.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 319; among the Chinese, 28; among the Indians, 9; in Africa, 13. Total, 369. STUDENTS.—In theology, 104; law, 30; in college course, 91; in other studies, 8,884. Total, 9,108. Scholars taught by former pupils of our schools, estimated at 150,000. Indians under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here, and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., Treasurer, 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Dis't Sec., Room 21, Congregational House.
CHICAGO.....Rev. James Powell, Dis't Sec., 112 West Washington St.

AMERICAN MISSIONARY.

This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all Clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

American Missionary Association,

No. 56 READE STREET, NEW YORK.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to Rev. M. E. Strieby, D.D., Corresponding Secretary, 56 Reade Street, New York City; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D.D., at the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York; Rev. C. L. Woodworth, Dis't Sec., 21 Congregational House, Boston, Mass.; Rev. James Powell, Dis't Sec., 112 West Washington Street, Chicago, Ill.

MEMBERSHIP.

A payment of Thirty Dollars at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See Article III. of Constitution).

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by co-operation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "The American Missionary Association." The following form of bequest may be used:

I bequeath to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.) as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

Is published monthly at 56 Reade Street. Terms, Fifty Cents per year, payable in advance.

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ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

THE TWENTY-SEVENTH ANNUAL MEETING of the AMERICAN MISSIONARY ASSOCIATION was held at Newark, N. J., in the First Congregational Church, commencing Wednesday, November 5th, at three o'clock P.M.

The President of the Association, Rev. E. N. Kirk, D.D., of Boston, Mass., took the chair.

The Scriptures were read by Rev. Dr. Brinsmade, from the 62d chapter of Isaiah.

Prayer was offered by Rev. N. E. Smith, D.D.

An address by the President, Rev. Dr. Kirk, was read by Rev. C. L. Woodworth, District Secretary for New-England, as follows:

BELOVED BRETHREN: I congratulate you on the signs of the times. God be praised for

I. *The wonderful upward tendency of the African race in our land.* When the spelling-book was first put into the hands of this people, their reception of it awakened contrasted emotions in the white race. The wonderful eagerness of old and young to learn the art of reading was regarded by one class as "merely another proof of unchangeable childishness. A book was a toy they never could own before; and now they wished to grasp it, and play with it, and be like the white race. But the novelty would soon pass away, and all would perceive that the Creator had never designed the black pigment to cover a cultivated mind. They are, and ever must be, a lazy, unaspiring people. Our beneficent Creator had designed them for unrequited toil and merely physical development. Their present eagerness to read has no other origin than superficial curiosity and a desire to read for themselves the mysterious book."

Probably this might be called the conviction of half our neighbors North and South. With a cynical and skeptical eye they saw this zeal for books and papers.

But another class of us saw the whole matter in another light. We reverence the soul made in the image of our Creator. We regarded color and other physical peculiarities as in no way excluding this race from a full participation in the rights and privileges of humanity.

Some interpreted the war as merely changing the external relations of this inferior race. We saw in it the hand of God revealing to us our spiritual relations to them, our solemn responsibilities and our new privileges produced by their external change. We

interpreted this love of the spelling-book as a pulsation of the human heart. We recognized in it the badge of brotherhood, for we saw in them just the feelings we should have had in their circumstances. The soul, long imprisoned in the darkness of a dungeon, was struggling upward to greet the light just glimmering into that darkness. The cold tents around the Hampton Institute, the tearful eye and downcast visage of hundreds knocking in vain at the doors of the schools in Tougaloo, Atlanta, and Selma, are perfectly natural. They do not surprise us. We behold in these scenes the hand of Africa's God and America's God pointing to us the work that we are to do. It is our fathers' God interpreting to us a part of his mysterious design in our national history.

Brethren, it is an amazing spectacle: upward of 15,000 souls enrolled on our school-lists, eagerly awaiting our guidance into the great world of literature, to make them sharers of its glorious treasures!

What an appeal they make to our noblest sympathies! What an encouragement to us who hope to see that race emancipated from ignorance, as they have been from the chattel-state! What mission-field in the world inspires such hope? Where do the heathen so rush to the missionaries, supplicating admission to their schools?

Must not the good sense, the humane feeling, of our white brethren soon perceive that the negro is a man—a man entitled to all the rights and privileges of manhood? Will they not soon share our conviction that the well-being of our common country demands the expulsion of ignorance from every class of the land?

Yes, brethren, I see

II. A change rapidly advancing in the Southern States. Men of observation and reflection are accepting as facts: that the negro can be educated; that he ought to be educated; that our motive in sending teachers and books, in planting schools and colleges in their States, is purely Christian patriotism; that their local interests and our common interests are promoted by our action.

I congratulate you, above all, on the fact that,

III. *The seal of the Holy Spirit rests on our labors and our laborers.*

We devoutly acknowledge his presence and power in the numerous revivals of religion in our churches and schools during the past year. And we especially thank him that these blessed manifestations have conveyed to this neglected and misguided people new ideas of the mode of conducting revivals; and, especially, that physical excitement is not the end to be sought in them; that the essential element in them is a radical change of heart, manifested in a new life of conformity to the will of God.

Rev. M. E. Strieby, Secretary, read a letter from Vice-President Hon. Henry Wilson, regretting that his physician forbade his attendance at the meeting, and expressing his deep interest in the work of the Association.

Rev. H. M. Parsons, of Boston, was appointed to assist Dr. Kirk in presiding over the meetings.

The following were appointed a Committee on Nominations, namely:

Revs. R. G. Hutchins, C. L. Woodworth, Allen McLean, Morton Eddy, Esq., and General C. H. Howard.

The Report of the Treasurer for the fiscal year was then read by Rev. George Whipple, Secretary, and referred to the Committee on Finance.

Rev. G. B. Boynton was appointed Scribe, and Rev. C. A. Harvey Assistant Scribe.

The Report of the Executive Committee was read by Rev. M. E. Strieby, Corresponding Secretary, and was referred to the appropriate committees.

Rev. R. G. Hutchins, from the Committee on Nominations, reported the following:

Committee of Arrangements.—Revs. W. B. Brown, G. B. Boynton, G. B. Willcox, George Brown, A. H. Bradford.

Business Committee.—Revs. George E. Adams, D.D., Charles Scott, and J. B. Beadle, Esq.

Committee on Finance.—James F. Claflin, Esq., Sandford Snow, Esq., Deacon W. Cowles, Rev. E. M. Cravath.

Committee on Education in the South.—Revs. D. K. Bartlett, J. A. Daly, C. A. Harvey, J. Butler.

Committee on Church Work in the South.—Revs. R. G. Hutchins, F. Munson, M. H. Williams.

Committee on the Indians.—Revs. S. F. Porter, M. B. Angier, Allen McLean, B. C. Hardwick, Esq., Hon. E. P. Smith.

Committee on the Chinese in America.—Revs. Washington Gladden, W. C. Pond, F. Dyer, John Kimball, Franklin Whipple, Esq.

Committee on Foreign Missions with the Recommendation of Consolidation.—Revs. W. H. Ward, D.D., H. M. Parsons, J. H. Lockwood, General C. H. Howard.

Rev. George Whipple, Corresponding Secretary, read the Report on Foreign Missions, and on the Indians, which was referred to the appropriate committees.

Evening Session.—The Association met at half-past seven o'clock P.M. After singing by the choir, Rev. D. K. Bartlett read the Scriptures from the 10th chapter of Luke, and offered prayer. The hymn was then sung, "When shall the voice of singing flow joyfully along?"

Rev. Dr. Taylor, of the Broadway Tabernacle, New-York, preached from Luke 10: 37, "Go and do thou likewise." Dr. Taylor followed his discourse by prayer. The evening service concluded by singing the hymn, "Soon may the last glad song arise."

Thursday Morning.—The Association convened at eight o'clock. A devotional meeting was held for one hour, led by Rev. G. B. Willcox. Earnest prayers and addresses were made by Revs. G. B. Willcox, R. B. Johns, J. G. Hale, General C. H. Howard, Revs. H. M. Parsons, James Powell. The meeting was concluded by an address and prayer by Rev. Dr. Kirk.

At nine o'clock the President, Rev. Dr. Kirk, took the chair, supported by Rev. H. M. Parsons. Prayer was offered by Rev. S. S. Jocelyn.

On invitation it was voted that the next annual meeting of the Association be held at Clinton, Iowa, on the fourth Wednesday of October, 1874.

Secretary Strieby read a letter respecting a quilt made and donated to the Association by a lady in her eighty-fourth year. Donations on the spot made the quilt worth $40 to the Association.

Report of Committee on Nomination of Officers for the coming year was made and adopted, and is as follows:

PRESIDENT.

REV. E. N. KIRK, D.D., Mass.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. H. W. BEECHER, N. Y.
Rev. JONATHAN BLANCHARD, Ill.	Rev. EDWARD L. CLARK, N. Y.
Hon. E. D. HOLTON, Wis.	Rev. G. F. MAGOUN, D.D., Iowa.
Hon. WILLIAM CLAFLIN, Mass.	Col. C. G. HAMMOND, Ill.
Rev. STEPHEN THURSTON, D.D., Me.	EDWARD SPAULDING, M.D., N. H.
Rev. SAMUEL HARRIS, D.D., Ct.	Rev. GEORGE B. BACON, D.D., N. J.
Rev. SILAS McKEEN, D.D., Vt.	DAVID RIPLEY, Esq., N. J.
WILLIAM C. CHAPIN, Esq., R. I.	Rev. WM. M. BARBOUR, D.D., Me.
Rev. W. T. EUSTIS, Mass.	Hon. HENRY WILSON, Mass.
Hon. A. C. BARSTOW, R. I.	Rev. W. L. GAGE, Ct.
Rev. THATCHER THAYER, D.D., R. I.	A. S. HATCH, Esq., N. Y.
Rev. RAY PALMER, D.D., N. Y.	Rev. J. H. FAIRCHILD, D.D., Ohio.
Rev. J. M. STURTEVANT, D.D., Ill.	Rev. H. A. STIMSON, Minn.
Rev. W. W. PATTON, D.D., Ill.	Rev. J. W. STRONG, D.D., Minn.
SEYMOUR STRAIGHT, Esq., La.	Hon. W. A. BUCKINGHAM, Ct.
Rev. D. M. GRAHAM, D.D., Mich.	Rev. GEO. THATCHER, LL.D., Iowa.
HORACE HALLOCK, Esq., Mich.	Rev. A. L. STONE, D.D., Cal.
Gen. C. B. FISK, Mo.	Rev. G. H. ATKINSON, D.D., Oregon.
Rev. CYRUS W. WALLACE, D.D., N. H.	Rev. J. C. RANKIN, D.D., D. C.
Rev. EDWARD HAWES, Ct.	Rev. A. L. CHAPIN, D.D., Wis.
DOUGLAS PUTNAM, Esq., Ohio.	S. D. SMITH, Esq., Mass.
Hon. THADDEUS FAIRBANKS, Vt.	Hon. E. P. SMITH, D. C.
Hon. E. S. TOBEY, Mass.	Rev. H. M. PARSONS, Mass.
SAMUEL D. PORTER, Esq., N. Y.	PETER SMITH, Esq., Mass.
Rev. M. M. G. DANA, Ct.	Deacon JOHN WHITING, Mass.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE, }
Rev. M. E. STRIEBY, } 56 *Reade street, New-York.*

FIELD SECRETARY.

Rev. E. M. CRAVATH, 56 *Reade street, New-York.*

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*

——— ———*

Rev. G. D. PIKE, *New-York.*

* The Executive Committee is authorized to fill the vacancy by the appointment of a secretary or district secretary in the place of General C. H. Howard, resigned.

EDGAR KETCHUM, Esq., *Treasurer New-York.*
WILLIAM E. WHITING, *Assistant Treasurer.*
Rev. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WASHINGTON GLADDEN,	DWIGHT JOHNSON,
A. S. BARNES,	S. B. HALLIDAY,	ANDREW LESTER,
J. B. BEADLE,	SAMUEL HOLMES,	THOMAS RITTER,
EDWARD BEECHER,	O. O. HOWARD,	H. M STORRS,
HENRY BELDEN,	J. O. BENNETT,	G. B. WILLCOX.
WILLIAM B. BROWN,	S. S. JOCELYN,	

Report of Committee on the Chinese in America was made by Rev. William Pond, of San Francisco, and, after being supported by addresses from Rev. Messrs. Pond and Kimball, of California, Major D. H. Whittle, of Chicago, and Rev. H. M. Parsons, was adopted as follows:

REPORT OF THE COMMITTEE ON CHINESE WORK.

Your Committee, to whom was referred so much of the Annual Report of the Executive Committee as relates to the Chinese in America, have not only reflected upon the brief paragraph thus submitted to them, but have examined the very interesting detailed report submitted to the Executive Committee by the District Secretary who has this portion of our work under his special charge, General C. H. Howard. They find that twelve teachers have been employed, seven of whom are still at work. The statistics of the attendance at the schools are not given, nor any full statement of results; but enough appears to make us count the language of the report too guarded, when, confessing the work to be small, it claims only that it be "*kept up.*" We feel that it should be enlarged, should be viewed with a deeper interest, and prosecuted with increasing vigor. The souls already reached and saved are in themselves as precious as any other souls; and the number of hopeful conversions is, we suppose, as great already, in proportion to the work expended, as in any other department of our missionary work. But they must be viewed as the first fruits of harvests coming; they must be seen in the promise they give us for the future, in the possibilities which they open, in order to get at their full significance. What do they mean—what may they be *made* to mean—for China? What problem in the future of our own country may they also help to solve?

In view of the great inducements to immigration which our unoccupied territory, our undeveloped resources, our large rewards of labor, and our free institutions must present to the crowded populations of China and Japan; and in view of the steadily increasing commerce between these empires and our port of San Francisco, and the increasing facilities for immigration thus afforded, it is apparent that the movement of these peoples toward our country is one *not to be arrested.* We can not exclude them without contradicting the vital principles of our own nation, nor without kicking at the laws of political economy and the manifest purpose of God. It can not be denied, however, that such an inroad of heathenism involves great peril for us. On the other hand, as *little* can it be denied that it affords a grand opportunity to benefit them; and the true and only escape for us from the peril is in the prompt and vigorous use of the great opportunity. It is not the first time—it may not be the last time—that God has linked our own national safety with our care for men oppressed, outcast, and darkened; and it is one of the best omens for us, as a people, that God *is doing* just that, setting great tasks before us, the very arduousness and burden of which may be taken as a measure of the growth and greatness he means to bestow.

The method which this Association has adopted of reaching the Chinese is, to some extent, peculiar, and seems to us both right and wise. It provides no central mission.

It organizes no distinctively Chinese Church. It seeks to bring its work into the closest possible relationship to the local churches; invites and calls out their coöperation; places the schools, and the Chinese gathered in them, as far as possible, under their watch and care; and thus prepares the way to leave the work in their hands as soon as it becomes clear that it *can* be, and *will* be, carried on by them with vigor and success. It is a method which combines the utmost economy with the widest efficiency; which makes it possible to have a Chinese mission in every place where a church can be found to foster it, or where a Christian woman can be sent to carry it on. It is a method to which God has graciously borne witness in results so large and so speedy as to rebuke by them our unbelief. Before we called He answered, and while we were yet speaking He heard.

We earnestly hope that no backward step in this work will be allowed; but that rather it may be enlarged and intensified till it answers fully to the call of God, as heard in this rush of heathen to our Christian shore. All which is respectfully submitted.

Report of the Committee on Indians was read by Rev. S. F. Porter. Addresses were made by Hon. E. P. Smith, United States Commissioner of Indian Affairs, and General C. H. Howard. Rev. George Whipple, Corresponding Secretary, exhibited some beautiful specimens of weaving by Indian women. The report was adopted.

REPORT OF THE COMMITTEE ON THE INDIANS.

The Committee to whom was assigned the Report on the Indians find much encouragement in the interesting facts reported of their advancement in Christian culture and the arts of civilized life. These facts indicate unmistakably the duty of this Association to go forward in its labors among them. The adverse elements are many and strong; powerful barriers are thrown in the way of their redemption, by designing men. It is still a question whether the Indian tribes can be delivered from border ruffians, whisky, and violence, and brought thoroughly under the influence of Christian agents and Christian missionaries, and thus be saved from final extinction. The rich harvests gathered by Eliot, David Brainerd, Count Zinzendorf, and others, demonstrate that the Gospel is the power of God unto salvation for the red men, as for the rest of mankind, just so far as it can be made to reach them. The Committee feel that a great responsibility rests upon the patriotic men and Christian communities of this country at this hour, with regard to the remaining aboriginal inhabitants of America.

The humane feeling of the Government and the honor of our country must be vindicated; and the power of Christ to lift up the lowest and to enlighten the darkest must be established, in the eyes of all men, by the steadfast faith and undying zeal in which this work is carried on among them.

Rev. W. B. Brown read an invitation from the Trustees of the Newark Industrial Exhibition, now open, which, on motion of Secretary Strieby, was accepted with thanks. The audience then united in singing the third stanza of the missionary hymn, "Shall we whose souls are lighted?"

The Report of the Committee on Educational Work in the South was read by Rev. D. K. Bartlett, of Rochester, N. Y., and was most eloquently and forcibly supported by Rev. H. W. Beecher. The Report was accepted and adopted.

The Committee to whom was referred the paper entitled a "Detailed Survey of the Field South," desire to submit the following. The numerous and varied facts presented, setting forth the contrast in the condition of the South at the time the American Missionary Association began to work, with what already has been achieved, are such as to warrant the greatest encouragement for the future. They can not refrain from expressing the opinion that those who have blessed the American Missionary Association by their prayers, and supported it with contributions from their purses, have reason to congratulate themselves on both the devotion of spirit and breadth of grasp which have characterized those to whom has been intrusted the task of systematizing and directing the means of elevating into intelligent and Christian citizenship the colored people of the South. We do not believe that the records of philanthropic effort will show anywhere so vast an enterprise within so brief a period, put under so efficient and economic organization. No one except such as have followed with closeness the course of the American Missionary Association can appreciate the well-nigh insurmountable difficulties which had to be encountered. But thanks to the Giver of all good, who never allows an honest effort to go unrewarded, the way is now brightening, and the long-desired progress and consummation are assured facts.

This seems to be specially evident in the decline of that once apparently hopeless bitterness, intensified in the Southern whites by the rebellion, which seemed to threaten that though the slave had been given his freedom, every thing should be done to keep him from rising above his former degradation. At the close of the war, he surely would have been deemed a rash prophet, who should have declared that within the present generation, any State south of Mason and Dixon's line would, in its official action, make appropriation for the support of institutions in which the colored race and former slaves would be instructed in knowledge. Yet such is the welcome fact, and we can not doubt that the example of Virginia and Georgia will erelong be followed by the whole South.

We are satisfied, too, that the policy which the American Missionary Association is now pursuing will prove itself the true solvent of that antagonism of race which, in its possible results of conflict, so many of us have looked forward to with alarm and consternation. This is no idle assertion, for already we see blacks and whites, sitting side by side in the same school and receiving instruction from the same teachers. Such facts, also, as that the Virginia county school superintendents have come to accept candidates as teachers, without question, on the strength of a diploma from Hampton, can not but stand connected with the most telling consequences.

It is not possible for your Committee to give even a brief summary of the many thrilling and most interesting facts which the Report contains. Much has been done, yet much, even more, remains undone. To arrest, or even slacken, our hands in the great work of creating an intelligent, loyal, and Christian population among the freedmen would be fatal. As yet, we have hardly more than inserted a few wedges under the weight of ignorance and vice lying upon our emancipated brethren, and have by no means raised it to such a height that it can be left to fall off of itself. To stop now would hardly fail to let the weight slide back to its original position.

We hold that the success of the American Missionary Association, so far, has conclusively demonstrated the black man to be capable of such mental and moral growth as will make him a most valuable member of the Republic, and that our true policy, instead of trying to expatriate him to the land from which he was so wickedly brought, is to train him in those material industries and mental acquisitions by which he can dwell amongst us in peace and prosperity.

Your Committee can not close their report without calling, in the most imperative manner, upon all who believe the founders of this republic to have laid its basis in the principles of true nationality, and especially upon such as claim a living faith in the Lord Jesus Christ, whose teaching placed helpfulness to the poor, the outcast, and degraded as a cardinal element of religion, to give to the American Missionary Association a generous sympathy and broad-hearted coöperation.

A recess was taken till two o'clock.

THURSDAY AFTERNOON—TWO O'CLOCK.—The Association assembled

and united in celebrating the Communion of the Lord's Supper, Rev. E. P. Terhune, D.D., and Rev. W. T. Findley, D.D., officiating at the table.

After Communion, business was again taken up. The President in the chair, assisted by Rev. Dr. Adams.

The report of a special committee was read by its chairman, Samuel Holmes, Esq., of New-York, and was referred to the Committee on Finance.

The undersigned Committee, appointed by the Executive Committee of the A. M. A. found their appointment made under the following correspondence presented at the meeting of said Executive Committee, held December 2d, 1872.

"To the Executive Committee of the A. M. A.

"The action of the late Annual Meeting calls special attention to the financial administration of the Association. According to our Constitution, the Annual Meeting is the ultimate authority: the Executive Committee wields the administrative power, responsible to the Association and the public: the Secretaries are the agents of the Executive Committee, and responsible to it.

"We beg, therefore, to be permitted to present to you officially the report of the Finance Committee, adopted at the recent Annual Meeting, and to ask that you will appoint a committee of your number, who shall examine the papers, documents, and books in our hands, together with such oral information as we can give, and that on the basis of the knowledge thus obtained, the committee report to you a complete business exhibit of the affairs of the Association, with special reference to the points made by the Annual Meeting.

"We ask that particular attention be given to the percentage of running expenses in comparison with business firms and with other benevolent societies. We request that the report of this sub-committee be laid before you, to be used for your own satisfaction, and for record in your own proceedings, or for publication, at your own discretion. Signed, GEORGE WHIPPLE, M. E. STRIEBY, } *Secretaries.*

"You were named as this committee."

In consenting thus to act, the Committee beg to say that, while they would have preferred that others outside of the Executive Committee should have been appointed, as urged by them, they yielded to the seeming necessity, on account of the difficulty of finding those who are willing so to act, and have endeavored to lose sight entirely of any official connection with the Association, at the same time using what knowledge and acquaintance they may have had through such connection, to further the desired investigation.

They are happy in saying that they have been met with the most cordial frankness on the part of the officers of the Association, who have given them all desired information, and every facility in their power.

The Committee were soon overwhelmed with the extent of the work which they had undertaken, and which has necessarily called for much labor on the part of the officers in answering summarily the inquiries involved.

It was found that the method of keeping accounts was the same as pursued in the earlier history of the Association, when the work was small and with few details; but with the enlarged operations of the present time, your Committee can not too strongly recommend an entire change in method and manner commensurate with the magnitude and importance of the work of the Association and the trusts committed to it. At the same time, they wish to bear witness to the fidelity of those to whom this part of the official duty has been intrusted.

So far as we know, not a dollar has been lost to the Association, and our investigations have led us the more to appreciate the labor, as well as the wisdom and economy of the management.

The Committee, at the outset, considered the suggestions of the Committee on the Financial Report adopted last year. To this end they have used their best endeavors, to see if there was any chance for retrenchment in administration.

Remembering the traditions of the past history of the Association, the struggles and self-denying labors of its founders, we have failed to discover any essential departure from those early and consistent principles. True, the Association has large expenses, but its work is many times enlarged, and in much greater proportion relatively than its expenses, while the original sphere of labor in foreign lands has been overshadowed by the home work which God in his providence opened as it were in a day, and which it of all others was so peculiarly fitted *for*, and willing to enter *upon*.

Commencing in the Southern field with the most simple rudimentary instruction, and among a people to whom every thing educational had been systematically denied, we find them leading along this race up to extended and general public school instruction, flourishing churches, and large institutions with full college classes.

Much of the work of the officers of the Association is necessarily not specific but general, in the efforts for the race in all its various wants. Their duties are peculiar to this Association, and can not be classed with those of any other society, embracing in their own particular way the work of the Home and Foreign Missionary societies, church building, Sunday-school and public school instruction, and in short the cause of education from its earliest forms to the college and theological seminary, and all combined among a people hardly able to walk alone, and who must be carefully nursed and watched over by frequent visitations, and much kind and thoughtful attention. So that it is impossible for us to make comparisons in *labor*, RESULTS, or COST with those of any other one society, this embracing the duties and responsibilities of all the others to a greater or less extent.

Should a comparison be attempted, it must be borne in mind that the A. M. A. has no "Permanent Fund" with which to pay its officers, and no auxiliaries to share the expenses of their District Secretaries wherever located; but the entire cost of administration, including collecting agencies, is brought into the expense account.

While we are glad to record the percentage of expenses to receipts as a little less than last year, we are not able to see how any great reduction can be made, consistent with a *wise* economy and prudent management. "There is that withholdeth more than is meet, but it tendeth to poverty."

We find the present indebtedness of the Association, as per Treasurer's Report, $55,481.36, being a reduction of $4439.32 from last year.

During the last year, the Society has purchased, for its New-York office, the building known as 56 Reade street, at a cost of $42,000, on which they have paid $12,416.98, leaving an indebtedness of $30,000, which will be eventually paid for from the endowment funds. This lessens very considerably their rent, and at the same time gives increased accommodations.

There have been from time to time sundry donations of land (unimproved) amounting, on a moderate valuation, after deducting payments for taxes, to $35,000. Some of these lands can not be sold on account of certain restrictions, but the Committee would recommend the sale of all that can be, at an early day, and that the proceeds be applied toward the extinguishment of the debt.

In addition to this, the Association has property in lands and buildings, at what may be called a fair valuation, and for which it has clear and good titles, to the amount of $408,000, and on which there are encumbrances to the amount of $3100. All the buildings are kept insured and are exempt from taxation, as are also lands used for educational purposes.

The endowment funds from the Avery, Le Moyne, and other estates, and donations made specifically, amount to $123,815, as per schedule herewith, which will also show the manner of investment.

In summing up, we find that the balance against the Association on general account

is $55,481.26; that it has property not required in its work and which has been given for its uses, remaining unsold, worth $35,000; that it has real estate in the South, owned and held by deed and essential to its Southern work, which at a fair valuation is worth $408,000, on which there is due to outside parties $3100, and that there has been invested in securing this large capital for future work but $43,893.40 of the endowment funds; that this is so invested that the Association receives great advantages to its work above the actual saving of more money in current expenses yearly than the interest required for the money invested. We find that the balance of the endowment fund, amounting to $79,921.60, is securely invested in bonds and mortgages, the building, 56 Reade street, and other securities, all of which is drawing interest, and which accrues to the objects named by the donors, except $13,152.56 which is in the treasury of the Association uninvested.

Besides this, it must be remembered that the Association has surrendered [and helped to increase in value] to sundry institutions under its fostering care, property worth from $150,000 to $200,000.

The Committee are glad to note a further indication of the blessing of God upon the work of the Association, in that nearly one fourth of its receipts the past year have been from the South, in tuition, collections, and public school funds, so that, while cut off from the large source of revenue from the U. S. Government, they can now report as received from the South, in the sources indicated, $62,714.99.

In view of all these facts, the Committee can but cordially commend the Association to your continued confidence and earnest support.

Never was there more need of means for its treasury than now, that it may "lengthen its cords and strengthen its stakes."

As complete success is given to it in one locality and the institutions planted *there* are able to stand alone, the Association would then go forth to "fresh fields and pastures new," and where the cry is continually heard, "Come over and help us."

After finding so much to approve and but little to criticise, the Committee would urge this Association to more earnest prayer and increased liberality and effort, feeling assured that He who led the children of Israel with "a pillar of cloud by day and of fire by night," is also signally leading the Association in the blessed privilege and responsibility committed to it, and that, if it is awake and alive to duty, the God of Jacob will be its Refuge.

Respectfully submitted,

SAMUEL HOLMES,
J. B. BEADLE,
J. O. BENNETT.

The report of the Committee on Foreign Missions, with a recommendation to Consolidation, was made by Rev. W. H. Ward, D.D., of New-York, which, after remarks by Dr. Ward, Rev. H. M. Parsons, and Secretary Whipple, was adopted.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS AND CONSOLIDATION.

The first work of the American Missionary Association was foreign. Providence as unmistakably directed its labors in 1846 to the culture of the colored race in Africa and Jamaica as it has of late years directed it to a concentration of effort in behalf of the same race in those portions of our own country from which we were excluded. Among the reasons for gratitude to God connected with the happy settlement of the slavery question, may be mentioned the removal of differences between this and other missionary organizations. If the fathers of the American Missionary Association from conscientious reasons felt compelled to assume the care of some missions abroad, that exigency has now ceased. Meanwhile, a most solemn responsibility rests upon this Association at home, a responsibility peculiarly its own, as it is by far the most influential society engaged in educating millions of men suddenly liberated from physical bondage, but not so suddenly to be liberated from the bondage of ignorance, superstition, and, we might almost say, heathenism. Your Committee deeply feel the importance of emphasizing to the utmost this great work so peculiarly committed to our Association. They therefore heartily indorse the suggestion of the Executive Committee that, as soon as the preliminary steps can be satisfactorily taken, the foreign missions of the Association be transferred to other organizations. This will give to its work that unity which ought to suffer as little as possible from needless distraction of its efforts and resources.

The Sandwich Island Mission will present no difficulty, as the Association's connection with it is little more than nominal. The Siam Mission is rich in a valuable printing establishment, and in a family of missionaries, whose labors in translating the Scriptures deserve our hearty appreciation. But another honored American Society occupies Bangkok, and it seems to us that, if this our mission could be satisfactorily transferred, it will subserve the cause of a unity abroad as well as at home. Our Jamaica Mission is doing a needed work; but the island properly appeals to English Christians, who are not remiss in the labor, and our missions there are surrounded by those of Wesleyan and Baptist societies.

The reasons for withdrawing from the foreign work would apply also to our Mendi Mission on the coast of Africa, were it not so closely connected with the best interests of those for whom we labor at home. The Mendi Mission has not been a very successful one, when compared with the progress of Christian effort in the neighboring territory of Sierra Leone. But it may become such, and it is essential to us, for if we are to educate the right Christian spirit in our schools, colleges, and churches in the South, it will be necessary to develop an enthusiastic missionary spirit within them, which will express itself all the more emphatically in home evangelization, if also directed to the continent of their forefathers. We would, therefore, recommend not merely the retention of the Mendi Mission, but the strengthening of it by sending to it, as speedily as possible, teachers and ordained preachers from among the graduates of our Southern institutions. And we would also suggest the careful study of the problem, what missionary efforts can be devised, to produce, with the assistance of that Spirit which works through human instrumentalities, a better measure of success in that field, so historically dear to this Association.

The report of Church Work at the South was presented [by Rev. R. G. Hutchins, of Columbus, Ohio. Pending its adoption,

Rev. R. B. Johns, pastor of a colored Presbyterian church in Philadelphia, and Thomas Ritter, M.D., made some remarks in its support.

Rev. James Powell, who had been with the Jubilee Singers in England, gave some account of the reception of that company by the English people, relating many incidents of thrilling interest. The report was then accepted and adopted.

REPORT OF THE COMMITTEE ON CHURCH WORK.

The Committee on Church Work respectfully beg leave to report:

The special exigencies, which, in the earlier years of our work among the freed people, exhausted the pecuniary means and working force of our Association in the relief of physical suffering and the giving of rudimentary instruction, have, in great measure, been met and provided for.

The problem now presented to us is, How shall we embody and render self-perpetuating the results of present, past, and prospective labors? The true solution of this problem seems to be found in the organization, equipment, and training of Christian churches, after the pattern of those in the North, which have conceived, inspired, directed, and supported the enterprises of this Association. In this direction your Com-

mittee believe as much has been accomplished during the past year in the South as could reasonably have been expected.

In estimating our progress, we must never forget the immense distance between the civilized, intelligent church we are aiming to build, and the dense ignorance and degraded superstition of our materials. Our reports exhibit a substantial development in all our churches, and several special religious revivals. Two new churches have been organized, two church edifices erected, and three ministers from the North added to our number of laborers. But perhaps the most hopeful feature in connection with our church work is the advancing preparation of so many promising young men for the ministry, in the theological classes of Atlanta, Fisk, Straight, and Tougaloo Universities, Talladega College, and the theological department of Howard University. Many of these young men are preaching the Gospel during their educational course. These are to be the founders and pastors of the colored churches of the future. In this connection, we may remember how much less expensive it is to educate them in our own institutions than to secure ministers from the North, and how much more satisfactory and helpful to the freed people a native ministry is likely to be.

It seems to your Committee that the Association, considering its resources, has done wisely in planting a limited number of churches, giving them suitable sanctuaries and ministers—churches that shall be model organizations in their respective communities, while it has pushed forward those institutions which are preparing an intelligent ministry to multiply such churches.

If, with our revenues, we greatly multiply our churches, we must either furnish many of them with ignorant pastors, who would make them very like the churches of slavery times, or we must cripple our institutions by the diversion of funds for securing ministers from the North.

To supply the present pressing needs of the people, we recommend as economical and effective the employment of Evangelists. The catholicity of our theological institutions, to which students of all denominations are equally welcomed, can not be too highly commended. The importance of sagacity and earnestness in our endeavors to extend an intelligent Christianity among the freed people is enhanced by the fact that, in the providence of God, this work is so largely and naturally devolved upon us.

The Committee on Finance made their report, which, after remarks by Mr. James F. Claflin, was accepted and adopted:

REPORT OF THE COMMITTEE ON FINANCE.

Your Committee on Finance beg leave to report:

That they are relieved of much of the labor and responsibility which would otherwise rest upon them, by the fact that a special committee, which has had ample time and ready access to the books and papers of the office in New-York, has made a full and detailed statement of the financial condition of the Association to this Annual Meeting.

This Committee has done that which, in the nature of the case, it is impossible for a committee to do which is limited in time and opportunity, as is always the case where the committee is appointed and the report required at the same Annual Meeting.

Your Committee would, therefore, adopt as part of their report, and recommend for publication and careful consideration, the report of the special committee, presented by Samuel Holmes, Esq., to this meeting. The Committee would further report that they have examined the financial statement of the Treasurer, and find it correct and properly audited.

We believe, with the report of the special committee, that the closest economy in administration should be sought which is consistent with the highest usefulness and permanent success of the Association in its great work. We believe also, with the report, that the question of economy should be settled by a careful, patient, and thorough examination of all the facts, conditions, and circumstances bearing upon the organization and work of the Association, both in its collecting and disbursing fields, and not by a comparison of percentage of the cost of administration with that of other societies, without careful comparison of the basis upon which the percentage is calculated.

Your Committee would further report that the experience of the year and the needs of the field demand that every effort should be made by the friends of the Association to bring up the income of the society to the amount recommended by the last Annual Meeting, and we therefore renew the recommendation, that the churches be asked the coming year for five hundred thousand dollars, and the officers of the Association be requested to repeatedly lay this want before them.

In closing, your Committee would suggest, in view of the difficulties of a careful examination of the affairs of the Association by the committee thereon, appointed at the same meeting, that a committee of three be appointed at this meeting, who shall examine the Treasurer's Report and financial condition of the Association previous to the next Annual Meeting, and report thereon.

All of which is respectfully submitted.

The Committee on Finance was requested to nominate, at the meeting in the evening, a committee of three, as suggested in their report.*

After the doxology and benediction, the Association took a recess till half-past seven o'clock.

THURSDAY EVENING.—The meeting began at half-past seven. The President, accompanied by Rev. H. M. Parsons, in the chair.

The services of the evening were commenced by the congregation singing the hymn, "I love thy kingdom, Lord."

Prayer was offered by Rev. Dr. Kirk. Mr. Claflin addressed the audience with reference to the freedmen. He was followed by Hon. E. P. Smith and Rev. H. M. Storrs, D.D.

A resolution was passed, thanking Dr. Taylor for his sermon, with the request that it be furnished for publication with the minutes of the Annual Meeting.†

Rev. C. L. Woodworth, District Secretary for New-England, offered the following, which was adopted:

Resolved, That the thanks of the Association are hereby presented to the First Congregational Church of Newark, for the use of their house of worship for our meetings; to their pastor, for his labor of love in providing for our coming; to the families of the First Congregational Church and the Belleville Avenue Church, for opening their homes to the friends and members of the Association; and to all the good people of Newark who have exercised a generous and genial hospitality to those who have attended on the sessions.

It was voted that the minutes of the meeting be referred to the Recording and Corresponding Secretaries for correction and publication.

After singing and the benediction by the President, Rev. Dr. Kirk, the Association adjourned.

* This nomination was not made. The Committee will be requested by correspondence to make it as soon as practicable.

† It will be published by the author in a volume of sermons.

TREASURER'S REPORT, AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30TH, 1873.

EXPENDITURES.

The South.

Through the Treasurer of the American Missionary Association,	$197,843 12	
Hampton Normal and Agricultural Institute; received directly,	47,340 55	
Berea College; received directly,	22,835 00	
Carried to Investment account,	5,000 00	$273,018 67

The Chinese.

Support of Teachers, Pacific Coast,	4,986 20	
Three Students, Howard University,	627 56	5,613 76

Indian Missions.

Salaries of Teachers,		2,999 72

Foreign Missions.

Mendi Mission, Africa,	10,993 86	
Jamaica Mission, West-Indies,	3,869 86	
Sandwich Islands Mission,	6 00	
Siam Mission,	379 24	
Special Contribution sent to Italy,	500 00	15,748 96

New-York Offices.

Rev. George Whipple, Corresponding Secretary,	3,500 00	
Rev. M. E. Strieby, Corresponding Secretary,	3,500 00	
Clerk of Corresponding Secretary,	720 00	
Rev. E. M. Cravath, Field-Secretary,*	3,000 00	
Clerk of Field Secretary,	720 00	
W. E. Whiting, Assistant Treasurer,	2,000 00	
Clerk of Treasurer and Publications,	720 00	
Purchasing and Shipping Clerk,*	1,116 74	
Porter,	480 00	
Expenses on Wills and Estates,	14 00	
Traveling Expenses for general objects,	190 85	
Office Expenses, Rent, Stationery, Moving, etc.,	2,460 58	
Postage,	935 15	
United States Taxes, Stamps, etc.,	13 25	
Annual and Anniversary Meetings,	679 60	20,050 26

Boston Office.

Rev. C. L. Woodworth, District Secretary,	2,500 00	
Rev. Lewis Grout, Agent, Maine and Vermont,	1,200 00	
Clerk in Boston Office,	480 00	
Traveling Expenses, Secretary and Agent,	1,070 20	
Office Rent, Postage, Stationery, etc.,	1,277 48	6,527 68

Chicago Office.

C. H. Howard, Secretary,	3,000 00	
S. W. Phelps, Assistant Treasurer,	1,255 00	
Office Clerk, Chicago,	424 85	
Traveling Expenses, Secretary,	210 78	
Rent, Postage, Office Expenses, etc.,	1,414 17	6,304 80

* See note on page 17.

Publications.

American Missionary Paper, Annual Report, and Mailing, (of this $5044.90 is paid for,)*	$8,764 19

Special Collecting Agencies.

Levi Coffin, Cincinnati,	679 05	
Rev. James Powell,	275 00	
Rev. Theodore Bourne,	500 00	
Traveling Expenses, etc.,	355 76	1,809 81
Total payments,		$340,837 71
Balance against the Association, October 1st, 1872,		59,920 58
		$400,758 29

RECEIPTS.

Acknowledged in the American Missionary paper,	$267,336 24	
Receipts not acknowledged in paper,	8,000 00	
Total,	$275,336 24	
Less returned to donors,	234 76	$275,101 48
($5044.90 of this amount was received for the American Missionary paper.)		
Amount received by Hampton Normal and Agricultural Institute,	47,340 55	
Amount received by Berea College,	22,835 00	70,175 55
		$345,277 03
Balance against the Association, September 30th, 1873,		55,481 26
		$400,758 29

We hereby certify that we have examined the accounts of Edgar Ketchum, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1873, with the vouchers, and find the same correct, as stated in the above account.

JAMES O. BENNETT,
ANTHONY LANE, } *Auditors.*

* According to the usage of other similar societies, the salaries of the Field-Secretary and the Shipping Clerk, and a portion of the expenses of the Chicago Office, should be charged to the missions. The subscriptions received for the *American Missionary* should not be estimated in the cost of administration.

REPORT

OF THE

EXECUTIVE COMMITTEE.

THIS TWENTY-SEVENTH ANNIVERSARY of the AMERICAN MISSIONARY ASSOCIATION brings with it an unusual death record. Some of the friends from whom we have been called to separate are among the earliest and most valued.

LEWIS TAPPAN died June 21st. To him, more than to any other man, does the Association owe its existence. He was deeply interested in the anti-slavery missions that preceded it, and that were united in its formation; and he was prominent in the movement which rescued the AMISTAD CAPTIVES from the grasp of slavery, and which served so largely to arouse the nation to the arrogance and potency of the slave-power. His pecuniary benefactions to the Association, though large, were the smallest of his contributions to it. For years he gave his unrequited services as treasurer; and the best efforts of his hand, head, and heart, were devoted to the furtherance of its objects.

Mr. Tappan was an Abolitionist, and his zeal in this cause has identified his name so largely with it that, to some persons, he is known in no other relations. But he was not a man of one idea. Few persons had broader sympathies and activities; he was interested in all reformatory measures, especially those against the social vice and intemperance, as well as slavery; he was the efficient friend of the Tract, Bible, and Missionary Societies; he aided in the education of young men, and in the endowment of colleges; being thoroughly evangelical in his belief and practical in his piety, he was active in revivals of religion and in personal labors for the conversion of souls. His pen was always busy, and his tracts, entitled "Be your own Executor," and "Is it Right to be Rich?" as well as those written at an earlier period against Unitarianism, have not fallen idly to the

ground. Mr. Tappan was a man of positive opinions, and fearless in their advocacy, having far more reverence for truth than for men; he was undaunted by opposition—nay, seemed rather to gain fresh courage as the opposition grew stronger; he instinctively championed the weak and the unpopular; with untiring energy and great executive ability he pushed toward his object, outstripping often the caution of his friends, and seeming, occasionally, to his opponents, severe. We judge not in this; but his leading positions have been vindicated in the admissions of some who once most strenuously opposed them, and he was permitted to live to see the realization of some of the most cherished aims of his energetic and zealous life.

Two days after the death of Mr. Tappan, died Rev. D. B. BRADLEY, M.D., in his distant mission home in Bangkok, Siam. In 1849, Dr. Bradley separated from the American Board, and attached himself to the American Missionary Association. By the use of the printing-press he has made the mission almost wholly self-supporting; and, by his labors as a translator, he has added largely to the literary and religious treasures of Siam, by giving to them portions of the sacred Scriptures. He leaves a widow and a son, Rev. C. B. Bradley, to carry forward the labors in which he was engaged.

MRS. FRANCIS, the highly esteemed wife of Rev. C. W. Francis, our Missionary in Atlanta, Ga., died, after a lingering illness. Death overtook her in San Rafael, Cal., whither her husband had taken her, in the faint hope that the climate might benefit her health. During the later years of her missionary life, the shadows of death, gathering around her path, impeded her activities; but her memory will long and affectionately be cherished by the church in Storrs Chapel, in Atlanta. MISS ALMIRA BOWRON, for five years a teacher of colored schools in North-Carolina, was called to her rest, April 29th, in Ridgewood, N. J., where she had gone in impaired health, being taken from her loved work while she was meditating enlarged plans for usefulness. Rev. WILLIAM A. JACKSON died July 22d, in Savannah, Ga., whither he had recently gone as a missionary of the American Missionary Association. He was born a slave, and was held for a time as the property of Jefferson Davis. After receiving his liberty, and a competent English education at the North, he became a successful minister at Berryville, Va., under the auspices of the Free-Will Baptist Missionary Society. A wider field seemed to open to him at Savannah, under the care of the Association; but the Master soon indicated that his work on earth was done.

Thirty Life-Members are reported to have died during the year.

Passing from these mementoes of the dead to the labors of the living, we find, throughout the work of the Association, a prosperity

calling for gratitude to the God of missions and of the poor. We see, however, that a concentration, foreshadowed in the past, has become more distinctly advisable—a concentration of our work among the colored people of America and Africa, and among those nearest us and most needing help—the Indians and Chinese in America.

In surveying the principal field of our labors—that among the FREEDMEN—we see two main aspects inviting attention—the evidence of success, and the call for more means.

1. Of the evidences of success, we name:

(1.) The sustained enthusiasm of teachers, preachers, and people. In the earlier years of this work, hundreds of persons were eager to enter it as ministers and teachers. That enthusiasm has in some measure subsided, from our lack of means to send out more than a fraction of those making application; but we believe that the same zeal would again be manifested, if we could give the hope of employment with even the most meagre salaries.

The work, at that time, was new and peculiar; and occasional unfitness in the worker and in the methods of work were discoverable; but careful supervision, under the guidance of an essentially correct plan, has gradually brought forward the trained talent and the successful methods, till every succeeding year shows only more and more gratifying results. No year has been more fruitful in such returns than the past. Thus four of our institutions with COLLEGE charters have now some, and one of them all, of the regular college classes, which, considering the recency of emancipation and the illiteracy of the people, must be admitted to be remarkable. In these classes are the future cultured and conscientious leaders and professional men of this race.

In the NORMAL SCHOOL work, the progress is even more gratifying, owing, in large measure, to the new interest felt in popular education in some of the Southern States. School taxes are laid, and an active coöperation is shown by the State officials and the people in furnishing common schools for the blacks as well as the whites. This gives a pressing call for colored teachers, and renders apparent the wisdom of the Association in early organizing its normal schools, and in the response they now give—though still inadequate—to meet this demand.

The colored people show their continued and steady enthusiasm in the school work, by the efforts they make to spare their children from work to attend school, and by paying the tuition charged.

In estimating the progress of our CHURCH work, we should ever bear in mind the difference between the Freedmen and the populations in the Western States—the latter containing an intelligent body of Christians; the former being an ignorant and impoverished company of ex-slaves. These can aid but little, those much. Yet two new churches have been formed, two church edifices erected, and three educated and able ministers from the North added to the number, and generally a healthy growth in all the churches marks and crowns our past year's efforts. We can not omit the mention, in this connection, of the efforts of the Rev. H. E. Brown, of Talladega College, to supply the spiritual destitutions around that place. The region is populous, but the colored people are destitute of schoolhouses, suitable places of worship, or competent religious teachers. During vacation, Mr. Brown took with him some of his theological students, and a large tent procured in New-York for the purpose. Selecting a favorable location, the tent was pitched, meetings were held, the families visited, and the people, aroused from their old superstitions, were asked to aid in the erection of a permanent building that will serve for day, Sabbath-school, and church purposes. Two such points have been reached, with the most gratifying results. The people were exhorted to a true Christian life, and day after day the men work, making shingles and hewing timber, and night after night all come to meeting in the tent. This movement is in its incipiency, but we hope much from it, in the training of the theological students, in the enlightenment of the people, and in the erection of permanent school and church buildings.

Thus along the whole line of our Southern work are there the evidences of steady activity and sustained enthusiasm among both workers and people.

(2.) Another evidence of success is in the providential helps afforded us.

In no other light than that of a providential help can we regard the raising up of the Jubilee Singers, and their wonderful career, awakening so much popular attention, and securing so much aid in erecting a Hall for Fisk University. Only less marked is the career of the Hampton Singers in the same directions.

Then, too, the grant of nearly one hundred thousand dollars in land-scrip, by the Legislature of Virginia, to the Hampton Normal and Agricultural Institute is a cheering evidence that God raises up helpers. The gift of eight thousand dollars to Atlanta University by the Legislature of Georgia (probably because the agricultural scrip of that State had all been appropriated to white institutions) is to be reckoned in the same category of providential benefits.

We add to these, the marked success of Rev. T. K. Fessenden in securing special contributions for the Hampton Institute; of Rev.

C. G. Fairchild in gathering nearly $30,000 to complete the Ladies' Hall in Berea; and of Rev. Dr. Healy in collecting handsome sums of money in Great Britain for our work of Christian education, and especially for the preparation of missionaries for Africa.

One more indication of the hold this work has upon the most gifted of God's people is the array of clergymen and laymen that was attracted to the laying of the corner-stone of the new Hall at Hampton. No ordinary impulse could gather such men as Drs. Hitchcock, Taylor, Budington, Robinson, Bellows, Messrs. Holmes, Ketchum, and others, at so remote a place, and inspire them with such enthusiasm.

We feel that a hand divine is leading us on, and we pray for grace to follow!

2. These evidences of success prepare us to hear the call for more means to carry forward the work.

(1.) The inspiration of success is an impulse to greater zeal. What God doth bless and good men favor should be pushed forward to finished results.

(2.) But it may be said that little more can be needed in so favored an enterprise. To this we reply: The very success thus far is a call for greater means and efforts. The progress and increased numbers of the pupils make requisition for more teachers, schools, apparatus, and buildings; the favorable action of the States for colored schools, and the fitness of so many of our pupils for the work, call for more means to raise up more teachers, for we can supply annually but hundreds, while the growing demand will be for thousands; the growth of the few intelligent and pure churches only shows the need of more; the land-scrip to Hampton Institute will be recalled if we do not furnish the facilities to make it available; Jubilee Hall and the Ladies' Hall at Berea will be empty monuments if we do not furnish the teachers; Dr. Healy's collections will lie idle if we have no suitable schools to educate missionaries to Africa—in short, every success, every help, every additional consecrated worker, every new college hall, church organization, and church edifice is only a new and importunate plea for further aid, until all these wants are in some adequate measure supplied.

This people—a nation born in a day—have a growth that needs fitting nourishment. The spoonfuls that met its infant wants are changing daily to the demand for strong meat. The very growth creates the enlarged demand. There is hope in the demand; for their growth will insure strength and independence, and at length the reward will come in a stalwart and intelligent people, adding to the

wealth and stability of the nation, and to the power and glory of the Church.

In view of these facts—the success and the need in the special work among the colored people—the Committee recommend a concentration of labor, an effort for the increase of funds and for a revival of the missionary spirit.

1. As a concentration of labor, the Committee recommend:

(1.) The transfer of the Siam and Sandwich Island missions. These, it is true, require but little money or supervision, but what they do require of either, the Committee believes, might be concentrated to better advantage on portions of our field where our main work lies. These missions have no other relations to our special labors than are to be found in any general evangelical efforts.

(2.) The transfer of the West-India Missions.

These missions are connected in their origin and in the race they reach with the great aims of the Association, but not in the unity of work.

The Committee submit to the wisdom of the Annual Meeting these recommendations of transfer. If they are sanctioned, we suggest that the Secretaries be directed to enter into correspondence with the missionaries and others interested, and that the utmost care be taken to consult their wishes and interests in the changes that may be made.

(3.) The African Missions should be greatly strengthened. They constitute one ultimate object for which the Association exists. The Avery Endowment Fund binds us to them, and the gifts in Great Britain show the vital interest felt in the combination of our Freedmen's work with these missions.

(4.) The work among the Freedmen, for the present, should be our great endeavor. This is plain from the call of Providence, as seen in our past history and in the decided convictions of our main constituency, as well as in the success of our labors. Funds and supervision should be specially given here.

(5.) The Indian work should be continued. This is confessedly an experiment, but one that every consideration of humanity and piety impels us to try most thoroughly. Good *can* be done among these people, as is abundantly shown in the physical and spiritual improvement made by agents and missionaries at White Earth Reservation, in Minnesota, and elsewhere.

(6.) The efforts among the Chinese in America should also be kept up. It is a small work—experimental, but the people dwell among us, and the missions are not expensive. The effort is related to the life work of the Association, because these Chinese are feeble, perse-

cuted, and in America. If the churches in California and elsewhere will do the work, we can cease.

The Committee further suggest an inquiry into the practicability of extending our labors among the Indians in the direction of distinctively church work. All our efforts, there as elsewhere, are meant to be Christian, in the character of the workers and in the influence they exert, whether their duties be on the farm, in the shop, or in the school, but the Association has, with two exceptions, no laborers among the Indians that are doing direct missionary work by preaching and organizing churches. An extension in this direction seems almost essential to the unity and efficiency of our Indian work.

2. The efforts to increase funds for our great work should be made:

(1.) By the saving of expense in the changes above suggested. This we estimate at $5283.

(2.) But mainly by an increase of effort, and if need be, of cost, in raising money. The aim of a missionary society is neither that of a savings-bank nor of a miser: it is not to hoard or save money, but to do earnestly and faithfully the Master's work as economically as possible, consistent with efficiency; but the efficiency should be regarded as more important than the saving. Souls are worth more than money. We should increase our means even at an increase of cost. If a given church or district should contribute annually $1000 at a cost of one per cent, it would be better for that people as well as the cause of Christ if they could be induced to give $10,000 at a cost of ten per cent. Hence the Committee recommend no diminution of effort to reach the churches with appeals, believing that in Paul's zeal in collecting money we have an example and a warrant for urgency, and believing also that the benevolent and Christian people who sustain our work will be better pleased with a successful pressing forward of our great work among these needy races than with a cautious timidity that will leave them to perish, to the irretrievable detriment of the nation and to the vast hinderance of the cause of Christ.

(3.) Funds may be increased by the aid of Woman's Societies. The efficiency of these organizations, both in raising money and in the development of interest in the cause of missions, has been so abundantly tested as to leave no longer any reason for doubt. The only objection that can be raised is on the score of the multiplication of organizations; but we think this problem is being solved by the earnestness and sagacity of the "honorable women, not a few," whose hearts are in the work, for warm hearts will find wise ways. As an illustration of our meaning, we subjoin the following letter:

McGregor, Iowa, Aug. 4, 1873.

Inclosed you will find a draft for twenty-five dollars, the quarterly contributions of the Woman's Missionary Society to the American Missionary Association.

We have received the address "Woman's Work for the Lowly," and plan of constitution for auxiliaries to the A. M. A. Our hearts were greatly rejoiced at this new movement, and we sincerely hope that the plan will be speedily carried into effect. The auxiliaries to the Woman's Board ought not surely to stand in the way, for *we positively know* by a three years' experience that our society is *more prosperous* and our meetings are *more interesting* by combining the two objects, and I think our contribution to each is larger than it would be to either alone. We reach more, interest more, and it gives us more variety of thought to bring into our meetings. We feel our views broadened and our hearts quickened in both branches of the work of our dear Lord by combining them into one organization.

We have often spoken and wished for this plan to add to the treasury of the A. M. A.

Yours, (Signed) Mrs. R. GRANT.

3. We feel deeply the need of an increase of the missionary spirit. Our work can not be carried on by man alone. The help of arms, laws, and political power is not our want. We and the people we seek to bless must have the guiding and sustaining presence and power of the Holy Spirit; and to this end we seek the benefit of the prayers of God's people. We ask a renewal of the prayers of the old anti-slavery days; the prayers of Moses were as much needed at Mount Sinai and in the long wilderness journey as in the deliverance from Egypt. We ask for us and this people a place in the *monthly concert*, in the supplications of the pulpit, the family altar, and the closet. The work is worthy, the people are needy, and the God of the poor will hear.

DETAILED SURVEY OF THE FIELD.

THE SOUTH.

EASTERN DEPARTMENT.

REV. E. M. CRAVATH, *Field-Secretary.*

I. CHURCHES AND THEOLOGICAL CLASSES.

LESS has been done in the line of occupying new places and forming churches than our plans at the opening of the year contemplated. This is due mainly to our inability to support additional ministers from the North without crippling the permanent educational work, by which we are preparing a native and intelligent ministry, which is, under God, the hope of this people. Already a few such have been sent forth from our schools, and a large number are moving steadily forward in preparation for the ministry. Theological classes have been under instruction at Atlanta, Fisk, Straight, and Tougaloo Universities, and Talladega College; and a regular theological department is in operation at Howard University, which the Association helps to support.

Washington, D. C.

Professor Reeve, of Howard University, writes:

"We have given instruction during the year to twenty-seven (27) students. We close the year with twenty-three (23) in actual attendance. Our students differ more in the amount of their previous preparation than in native capacity. It was with some difficulty that they were classified. We have, however, what may properly be called a Middle and a Junior Class. There are some enrolled as members of each class who take the English Course.

INSTRUCTORS AND INSTRUCTION.

"To these classes, the following gentlemen have given instruction two hours weekly in the studies named: Rev. Dr. Rankin, Homiletics; Rev. D. B. Nichols, Biblical Geography, etc.; Rev. Prof. Whittlesey, Evidences, etc. Rev. Prof. Westcott gives three hours' instruction weekly, in Church History; Rev. Dr. Butler, one hour in Sacred History; Messrs. Darwin and Goldberg, each part of the year, five hours weekly in Hebrew. Mr. Goldberg has also taught Vocal Music.

"I have taught three and four hours daily, giving instruction in Greek Grammar and Testament, Biblical Theology, Theological Encyclopedia, English Rhetoric and Etymology and English Bible, etc.

"Prof. Whittlesey has heard the Middle Class in Mental and Moral Science, with his Senior College Class. He has also held weekly Rhetorical Exercises.

REMARKS.

"1st. Some of our students needed instruction in preparatory studies. It has been given them, at other than the regular hours for recitation, by myself, or by a member of the Middle Class. Men of this order have been received because they seemed to be *good* men, had little time by reason of age, and less money to spend in preparation for the work *they* were *very confident* the Lord had called them to do. The dilemma was, 'receive them as they are, or let them preach as they are.'

"2d. Our students have nearly all of them been actively engaged in Christian work during the year. Two of them (Methodists) have little Mission churches committed to their care. Two others (Congregationalists) have worked in connection with Lincoln Mission Sunday-school.

"3d. The distinctive feature of the department is its undenominational character. Students here learn to go behind the men whose names have been battle-cries for centuries, and rest on the sure word of God. A young Methodist brother (white) who had strong skeptical tendencies one year ago, said in our prayer-meeting, the other night, that his feet had well-nigh slipped; but the study of that book had saved him.

"Our department prayer-meetings are often pentecostal seasons where every man seems to hear all others speaking in his own language, namely, that of the Spirit. If our students do not become learned in those technicalities which too often minister strife and debate, there is a visible gain on their part in that charity which hopeth all things; endureth all things; is patient, kind, and never faileth."

Talladega, Ala.

To show the spirit that prevails among the theological students at Talladega, and their method of Christian labor, we publish the following extracts from the correspondence of Rev. H. E. Brown, pastor of the church, and Theological Instructor at that place.

"TALLADEGA, ALA., Sept. 16, 1873.

"About the first of August, taking the tent just received from New-York, and four of my first theological class, formed a year ago, I went among the mountains near us, to begin our new labors.

"We gathered the people in our tent and told them our mission. We wanted to help them build a house for day and Sabbath-school and church purposes, and have them turn from the superstitions that had led them into strange ways, to walk in the path of holiness. They said they were ready to help build the house, and would attend the meetings to hear what we had to say. So day after day the men worked, making shingles and hewing timber, and night after night all came to meeting in the tent. We visited them at their homes, and in the meetings we separated them into several bands each night before preaching, and talked familiarly with them.

"In a little hut near the spot where we first pitched our tent had been a day-school and Sabbath-school, taught by one of our faithful students, but he had not yet found a better home for his converts than the old church, where the 'boards' on the roof were not yet safe from the heads of the shouting sisters. We found, however, ere long, that good seed had been sown. Nearly every family in the neighborhood that had any good prospect of ever owning a home, there or elsewhere, seemed ready to give up

superstition for the Bible. Middle-aged and old people, who had failed to 'come through' in the regular way, were among the first to ask us to pray for them.

"We are now building, and holding meetings at the second point, under similar circumstances and with similar results. No undue excitement has at any time appeared, but the people, in every meeting, have been serious and thoughtful. Again and again they have thanked us and thanked God for sending them light in their darkness. Some have labored all they could to help in the building and in the meetings. Some of them seem just as intelligent and earnest in their Christian life as the best of our Talladega church did in the beginning. They are anxious to form a church among them like ours. The minister, who is reported to be the best but one in the Conference, expects to enter our theological department and join our church 'after Christmas.' One teacher from each place expects to enter our next class, to study for the ministry.

"The warning of the brother who visited the old churches ahead of us, telling them that we would get all their best members, begins to look like a prophecy. And yet we have no desire that these old churches should go down, at least in this generation. We believe, however, that it is best that new churches be formed, here and there, among them, that can present the Gospel as it can not be presented by churches and ministers that were cast in a mould adapted to slavery times.

"I am now satisfied that there is a little good material in almost every community in Alabama, from which a Congregational church could be formed. Such churches, in the hands of these young and middle-aged men of their own color, who are now studying theology, would receive additions from the Sabbath and day-school, and, now and then, one from other churches; but would seldom or never lose a valuable member by letter, till the old churches make many important changes.

"This work was not fully ready till teachers were prepared and sent out to wake up the people. When we had no theological class, we had no efficient helpers, and so the work could not be done. And when we had no tent, we could not go and stay among them, to build a house and form a church; and hence the work had still to wait.

"Now, common-school teachers are prepared, and have been sowing seed all over the State. A good class preparing for the ministry is ready to visit all churches within fifteen miles of Talladega every Sabbath, and yet go on with their studies. Another class will be formed next month, which will be able to do Sabbath-school work at once, and go out with their teacher on a mission tour next year.

"It is now safe to form little churches. We are ready to do this kind of work, and this is the work for which we have been preparing for the past six years.

"Shall we go forward to do it? If so, we must continue to receive money to use, with the labor and money of the people, in building these houses, (always on A. M. A. land,) and I must have an efficient co-laborer. During the nine months of the last school year, I was able to leave the home school-church but twice. The outside church, and Sabbath-school work, the teaching in the theological department and the school church, are more than I can do. Can I have permanent help?"

In writing to the Sunday-school of Milford, Mass., which purchased the tent, he says,

"When we came to our present site in Kingston, several days ago, it was all pine woods, except that old deserted field over yonder. Our nearest house was about a mile away. Our first work after unloading the seats was to put up the tent. Before we had finished driving the stakes, the people began to gather for meeting, and so they helped clear away the stones and logs, and bring in the seats. It was getting dark, and some one said as we lifted a log, 'Be careful, there might be a snake under this.' I stopped to look carefully, and thought I saw something move. They brought a light, and we killed a snake all coiled for battle, right under our tent. How I wish we could conquer the 'Old Serpent' as quickly as we killed that snake!

"While we were putting up our tent, a woman, who had learned to cook for her master before the war, came from her home two miles away and boiled some corn and made some biscuit for our supper. She spread our table (which was simply one of the seats we had brought) in one end of the tent, while the people continued to gather in the other end. After supper, it was time for meeting. We sang and prayed, and I told them that we had come among them to do them good, and to teach them a different kind of religion from mere shouting and confusion. Some of them said they had got tired of their ignorant noisy meetings and wanted to find a better way. All but two or three seemed glad that we had come among them, and said they would come to our meetings, and would help us build a good school-house chapel.

"After meeting, they lit their 'fat pine' torches and went in all directions down the hill through the pine woods toward their little cabins, one, two, or three miles away. Then we prepared our beds by turning one seat around so as to face another, and spreading our blankets on the two together.

"The next day, others hunted shingle-trees and made shingles, while I went to find lumber. At night we all gathered again in our tent for meeting, and so we continued working during the day and holding meetings at night.

"Our meetings were very interesting and quiet. The first that pledged themselves for Jesus were middle-aged men, who were helping make shingles, and the woman who came to cook for us. My helpers go out one at a time during the day to talk and pray with the people at their homes. Early in the evening we have inquiry and prayer-meetings, and then preaching by myself or one of my helpers.

"A good work is begun. Several leading persons from other churches and from no church are anxious to form a new church, and try by Sabbath and day-schools and intelligent preaching to help themselves and others to a higher and nobler life.

"The school-house chapel, 26 x 38 feet, is nearly done, and already one of my helpers has gone to another field called the 'Cove,' to help get out the shingles for another building. He will have to stay around among the cabins as best he can till we go to him with our tent. We expect to be at work at the Cove before you receive this. Pray for us that God may continue to bless us."

We present no details of the church work in the South, giving only some facts respecting the newer churches, or those which have erected new buildings.

Byron Station, Ga.

Rev. E. E. Rogers, who, as pastor of the church at Macon, established this outpost, sends the following statement:

"A Congregational church with seven adult members was organized at Byron Station, Ga., on Sunday, the 30th of March. The Congregational churches of Atlanta, Macon, and Andersonville were represented in the Council. Rev. George Walker, of Atlanta University, preached the sermon.

"The new church building was crowded, at least 175 persons being present. Seldom have I looked upon a more interested and attentive audience than the one gathered on this occasion.

"A brief history of the preliminary work done upon this field may be interesting to the readers of the "Missionary."

"Byron is seventeen miles from Macon, on the railroad leading from Macon into South-western Georgia. In itself, it is but a small collection of stores and dwelling-houses. On every side are large cotton plantations, living upon which are the usual number of families and hands employed on such plantations.

"Your correspondent visited Byron nearly a year ago, and found it a place of great destitution as far as religious privileges were concerned. The people were accustomed to meet for worship on the Sabbath in a rude *brush arbor* in the woods near the station.

My first experience in preaching there was a very novel one: my hearers had only pine logs for their seats, my pulpit was the solid ground.

"My proposition to try to raise money for a building to be used for a school as well as for a church was hailed with delight. Even the white people encouraged the undertaking, with money subscriptions as well as with kind words.

"I can not take the time or the space to trace the progress of the work of building. There was weary waiting for the colored people, pressed by the summer labors of the plantation, to fulfill their pledges to give labor upon the building. In this connection, two names deserve honorable mention. Harrison Watkins, without expectation of reward, rived and shaved the largest part of the shingles used upon the roof. Stephen Low planed nearly all the lumber used upon the outside of the building.

"At last, the building was completed and dedicated about the 1st of November. Services have been held in the church every Sabbath during the winter.

"The work in the Byron field has been put under the pastoral charge of Rev. Floyd Snelson, of the Andersonville church. Brother Harrison Watkins, one of the members of the church, has been licensed to preach, and will supply the pulpit in the absence of Brother Snelson.

"The church building is a neat, substantial edifice, 28 by 40 feet. It will seat comfortably 175 persons. The cash outlay upon the building has been $541.44, of which sum $374.90 has already been raised. Your correspondent will always be grateful to the individuals and to the Sunday-schools who so promptly responded to his appeal for aid in erecting this building.

"The prospect for this little church is more than ordinarily bright. The church has the whole field for miles in every direction. There is a growing religious interest in the community, and some are seeking the Saviour. Will the readers of this remember prayerfully this and other infant churches like it, which greatly need the blessings that will surely come in answer to prayer?"

Athens, Ala.

Early in the year, Miss W., the Superintendent, wrote as follows:

"No words can give you any idea of the work of the Lord among us. Our meeting commenced with the week of prayer, and is still in progress. We have had no preaching except on the Sabbath, no minister except Bro. Roberts, very little exhortation or talking in public, save the quiet, simple, yet thrilling testimony of new-born souls. Among these new witnesses for Jesus are the most promising and influential of our students; in the great and solemn joy of their new life, they are uniting their earnest labors to ours, to win souls.

"Nightly our chapel is filled with those who seem almost breathless with solemn interest. At times, the whole congregation seem broken down, and silent tears and suppressed sobs tell of the intense interest. So manifest is the presence of the Holy Spirit, that even the most thoughtless and giddy have seemed awed while the still small voice has spoken peace to some troubled soul. Besides the general prayer-meeting at night, we have a noon-day prayer-meeting in the reading-room, and short seasons of prayer, as occasion seems to demand, in the different school-rooms.

"'One by one they come to Jesus,' and oh! how earnestly their prayers go up in behalf of those who are still out of Christ! To-night, more than twenty arose for prayers.

"What has seemed remarkable in all these meetings is their entire freedom from noisy demonstration. Even those who are always noisy in their own churches seem to walk softly before the Lord, and to engage in prayer with us, in a manner so subdued, yet so deeply in earnest, that they seem overshadowed by the Divine Presence.

"Pray for us, that even greater blessings may come to us."

At the close of the year she writes:

"This little church is eminently a working, praying church. Every member, when present, takes active part in our meetings for prayer and conference, and they are seasons of great refreshing.

"We have in connection with our church a Missionary Society, which meets once a month. The exercises of these meetings are deeply interesting, and always draw a full house. So that many who have not been in the habit of coming to church are learning in these meetings something of church work, and the great need of Christian effort to evangelize the world.

"Little children give their 'nickel' and their bright smiles of joy that they can thus do something for Jesus. Old men give theirs, and say they're mighty *poor*, but reckon they ought to give that much for the cause. Young men give theirs, accompanied with eloquent appeals to the people who have so long enjoyed the benefits of missionary labor, acknowledge their own obligation to the mission cause, and express a zeal to work for Jesus, and a spirit of consecration that is most cheering to every Christian soul."

McLeansville, N. C.

In selecting the site for the building erected this year for the use of the church and school, previously reported at Allemance, N. C., it seemed best to locate nearer the railroad, and so ten acres were purchased a few miles from McLeansville station, which accounts for the change of name. Miss E. W. Douglass, who began the work, has continued in charge of the school, and Rev. John Scott, of Dudley, has built the chapel, and supplied the church a part of the time. The new house, built at a cost of about $1500, will furnish a good home for Miss Douglass, as well as accommodations for the church and school.

To J. G. Stimson, Esq., of Norwich, Vt., who has supported Miss Douglass, and to the First Congregational Church of Springfield, Mass., who have contributed largely to the erection and furnishing of the chapel, is due a large measure of the prosperity of this mission. The following extracts from the correspondence of the year give a glimpse of the good work that is being done:

May 23.

"The meetings of yesterday were large, and the interest deep and genuine. My assembly room was novel and seemed to add to the impression. It was a 'large upper room' in the old factory where were made guns and army wagons. I stood by a window, or where one once was, though dashed out by Gen. Sherman's men. The tops of tall beech-trees without, spread their cooling boughs about the opening; the creek far below, that once turned the machinery, sent up its soft ripp[illegible]ng song to blend with our exercises, and an invisible vapor to refresh us; while the waving wheat-fields nodded the amen from all the green hill-sides.

"After Sabbath-school, came the sermon; after preaching, the practice of new hymns; after that, a prayer-meeting, when the heart of the congregation moved 'as one man.' At intervals, from among the oaks, came stealing up the sweet voice of song, while some walked back to the deeper forest to pray. Such days are enough to foreshadow the future and millennial earth when the kingdoms have become the kingdoms of our Lord, and redemption has restored the pristine glory.

"But when the night meeting came, the blessed influences of the day reached their climax. Good resolutions were planted and took deep root. Two or three persons were on their feet at a time; then respectfully standing to wait for each other; children

begging prayers and making vows; Peters, stung with the sense of their denial, coming with broken hearts and tearful eyes back to their neglected Lord, and the devils of earth and the flesh sent back to their 'own place.' God knows I never enjoyed any scenes so in my life as I am enjoying these meetings.

"There is a strong flood-tide in them toward the Shining Shore."

"SWORDS INTO PLOWSHARES." June 24.

"Not exactly; but finding the best place to 'house' our seat lumber was in the old factory where they once made muskets to shoot Yankees, we took it down there, and the very man who was proprietor of the shop and had charge of the work in those terrible times, (a white man, of course,) is now making our church seats, at a low price, and gives every evidence of enjoying the labor. He has been the friend of the school from the first.

"Several thousand good black-walnut gun-stocks were on hand at the 'surrender,' and several of them have been cut up for dowels to hold the seats together."

Montgomery, Ala.

Rev. G. W. Andrews writes:

"Our beautiful chapel was dedicated October 6th, my first Sabbath in Montgomery. Its location is suburban, near the capitol, and in a portion of the city but sparsely settled before the erection of the chapel and the Swayne school-building.

"These two new attractions for the colored people, and the delightful region of their location, have drawn the better class of our citizens from all parts of the city to find permanent homes near the school and the church.

"The result is, that now we have a thriving settlement around us, partly within the city limits, and partly without, known as New-Montgomery. We have every advantage of location that could be desired, with multitudes of people at hand. It would be difficult to find a field that promises a more healthful growth in population, and that in the near future seems likely to take a deeper interest in our work.

"During the first two months of my labor here, the people manifested considerable reserve, apparently for the purpose of watching the new minister, and the new enterprise. This caution was commendable rather than otherwise; however, it gradually yielded, and December 9th we organized a church of sixteen members; several others united on profession during the year, and all were consistent, beneficent, and helpful. The endeavor was, to make haste slowly; so that whatever was done might stand, as a good foundation upon which to build a noble spiritual superstructure in the years to come. Such a foundation we now have, and the spiritual temple has begun to rise.

"We had but few extra meetings during the year, yet the attendance upon the regular services, and the interest in them, increased from first to last. The people seemed to hunger for instruction from the pulpit and in the Bible-class. About twenty members of the Legislature were in constant attendance, and we were comforted with the thought that they would bear, to all parts of the State, their new ideas of Christian life and work; the seed that flew from the hand of the Gospel sower went far and wide, and can not but fructify, according to the divine law of growth.

"There is a manifest desire on the part of the colored people of the city for an educated ministry. During the winter, there were some warm debates on this subject in the old churches, lasting for weeks in one instance, and accompanied with a high tide of feeling. The inquiry everywhere is for educated teachers in the Sunday-school. This state of things can not but result in a general awakening of the people, to inquire what is their real condition, and what are their wants, and how shall they meet them? It is not too much to expect that when the people ask for the sincere milk of the word, they will receive it, and grow thereby. Your workers in Montgomery can not but look for the best results, if they continue faithful and wise.

"During the summer vacation, my pulpit was occupied by Rev. Barnabas Root, a native African, but a graduate of Knox College and Chicago Theological Seminary. The

people flocked to hear him and understand now as never before their capacity for a high type of culture and Christian manhood. God by his providence is opening their eyes, and at the same time sending them what they need, and one day they shall be fully redeemed.

Selma, Ala.

Of the building and dedication of the chapel, and progress of the church work, we have the following report from the pastor.

SELMA, ALA., Oct. 6, 1873.

"You have noticed from the report already sent that our church has increased numerically over 100 per cent. This includes five teachers in Burrell school. Of the others, ten are pupils in our Sunday-school and seven are heads of families. We rejoice in this growth in numbers, but our hearts are more rejoiced at the growth in Christian character among our members.

"Bro. Carter and his associate teachers entered very heartily into the church work from the time of my arrival here; and much of our success in the liquor and tobacco reform is the result of their wisdom and zeal. The church has adopted a strong temperance resolution, and it is pretty thoroughly understood through the city that if any one unites with the Congregational Church, he must be a temperance man.

"Our congregations have been larger toward the close of the year than they had been previously. There has been continued religious activity among the members of the church and occasional conversions among our friends, all through the year. We have had additions at every communion season but one, since I came, last November. At our last, four Sunday-school children united with us. Quite recently a man about fifty years of age, the husband of one of our most intelligent female members, has taken the Lord for his portion. He had been quite dissipated.

"The building of our chapel has been a matter of great interest to the people, and not a little care to me. We commenced the work without knowing where the funds were coming from, except what was pledged by the A. M. A.—the ground and $1000. We are very grateful to you for the $310 in addition to this amount. Several times I have been without any thing to pay my hands, but have gone forward with the work, trusting God to send the money as needed, and it has come at just the time that I must have it.

"Last Sabbath, our hearts were full of joy to overflowing as we consecrated the building to the service of God. The sermon was preached by Bro. Silsby, which seemed very appropriate, as he was the one who commenced the A. M. A. work in this place. Our praise service at night was also one of great interest.

"Our house is pronounced by all a gem of beauty, and perfect in its construction. It is completed at a cost of $3151.30. I have received from all sources $2917.61, leaving a balance of $233.69, which I have advanced. The house is two feet longer than the churches at Marion and Montgomery, is finished with a very tasteful tower, blinds, and gas.

"We adopted December 1st the weekly offering system of giving, which has worked admirably. Nearly every member of the congregation who worships regularly with us has contributed. The little children go to the Treasurer asking for envelopes for their nickels. During this time, with our small number of regular worshipers we have raised $197.50, from which we have paid our running expenses, sent ten dollars to the Mendi Mission, ten dollars to Talladega College, and furnished our church with chairs and carpet for pulpit, hymn-books and gas reflectors.

"I have never labored in any place where there was so much interest manifested by the citizens in our work. Several Southern men have aided us in erecting our church, and there is a Christian cordiality existing between them and the A. M. A. workers.

"Our Sunday-school numbers 100. Several of our colored members are teachers in it. The Lord has blessed us wonderfully. Yours truly, G. S. PORR."

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches. Place and Name.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1873.				Additions, 1872–73.			Removals, 1872–73.				Baptized, 1872–73.		In Sabbath-school.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va.	1869	Richard Tolman	1845	1870	33	25	58	0	15	8	23	0	2	1	3	15	0	215
Beaufort, N. C.	1870	John Scott	1870	1871	8	7	15	13	0	0	0	0	0	0	0	0	0	130
Dudley, N. C.	1870	W. A. L. Campbell	....	1873	29	22	51	0	1	0	1	1	0	1	2	1	0	65
McLeansville, N. C.	1871	John Scott	1870	1871	29	40	69	1	21	5	26	0	0	0	0	17	0	100
Wilmington, N. C.	1870	Henry B. Blake	1845	1869	....	....	....	....	....	....	....	....	....	....	....	....	....	300
Woodbridge, N. C.	1871	Edward Bull	1869	1869	2	4	6	0	0	0	0	0	0	0	0	0	0	50
Charleston, S. C.	1867	James T. Ford	1857	1869	68	172	240	23	29	6	35	8	2	3	13	3	14	325
Andersonville, Ga.	1868	Floyd Snelson	1871	1871	16	18	34	2	3	0	3	1	0	2	3	2	0	50
Atlanta, "	1867	E. E. Rogers	1869	1873	62	67	129	14	6	5	11	2	1	1	4	4	0	200
Belmont, "	1873	Robert Carter	1866	1873	8	10	18	0	18	0	18	0	0	0	0	0	0	25
Byron Station, "	1873	Floyd Snelson	1871	1872	7	7	14	0	12	2	14	0	0	0	0	6	1	45
Canal, "	1871	Robert Carter	1866	1871	4	10	14	0	1	0	1	0	6	0	6	0	0	20
Macon, "	1868	....	....	....	45	44	89	25	3	0	3	0	2	3	5	3	0	125
Ogeechee, "	1872	Robert Carter	1866	1872	13	21	34	1	4	0	4	1	0	0	1	1	4	40
Savannah, "	1868	William Jackson*	....	1873	34	63	97	15	6	20	26	2	1	2	5	3	10	150
Berea, Ky. [Ky.	1853	John G. Fee	1844	1854	85	79	164	77	12	4	16	3	4	0	7	9	3	200
Walnut Chapel, Jackson Co.,	1871	John Drew	1868	1871	5	16	21	2	0	1	1	0	0	0	0	0	0	....
Bethesda, Bracken Co., Ky.	1850	Jacob Emmerick	1838	1870	....	....	....	....	....	....	....	....	....	....	....	....	....	....

Cabin Creek, Lewis Co., Ky.	1850	R. Howard	....	1873	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ariel, Ky.	1864	Gabriel Burdett	1864	1867	60	106	166	33	17	2	19	2	2	2	6	15	2	80
Chattanooga, Tenn.	1867	Ewing C. Tade	1861	1866	27	34	61	14	8	1	9	1	0	0	1	8	4	130
Nashville, "	1868	H. S. Bennett	1863	1868	53	37	90	12	22	0	22	1	5	0	6	18	0	150
McMinnville, "	1872	H. S. Bennett	1863	1872	4	6	10	0	0	0	0	0	0	0	0	0	0	30
Memphis, "	1868	W. W. Mallery	1864	1867	24	58	82	7	1	3	4	0	2	6	8	0	0	65
Athens, Ala.	1871	L. A. Roberts	1872	1872	9	19	28	5	16	1	17	1	0	0	1	14	1	100
Marion, "	1870	Nathan E. Willis	1873	1872	39	42	81	5	15	3	18	0	5	0	5	12	0	110
Montgomery, "	1872	G. W. Andrews	1867	1872	8	13	21	1	6	0	6	0	1	0	1	4	0	125
Selma, "	1872	G. Stanley Pope	1873	1873	15	30	45	6	14	11	25	0	4	1	5	8	1	95
Talladega, "	1868	H. E. Brown	1866	1867	49	33	82	5	8	7	15	0	1	1	2	4	0	127
Gretna, La.	1869	W. Putney Ward	1869	1869	120	80	200	25	5	2	7	4	10	0	14	5	50	75
Lockport, "	1869	Nelson Taylor	1870	1870	55	75	130	1	21	0	21	2	1	0	3	21	25	75
New-Iberia, "	1871	Hardy Mobley	1865	1873	45	102	147	18	88	1	89	0	6	1	7	17	10	86
Terrebonne, "	1870	Daniel Clay	1870	....	52	116	168	6	12	1	13	2	1	4	7	10	21	....
Terrebonne Station, La.	1872	Benjamin Fields	....	....	10	29	39	1	10	0	10	2	0	15	17	10	7	....
New-Orleans, La., Central	1872	C. H. Thompson	1860	1871	9	28	37	0	8	1	9	3	0	2	5	0	11	117
" " " Greenville.	1869	Thomas E. Hillson	....	1873	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" " " Howard.	1869	N. B. James	1869	1873	8	15	23	0	3	0	3	3	1	0	4	1	16	9
" " " M. Brown.	....	S. S. Ashley	1849	1873	11	33	44	....	....	....	....	....	....	....	....	....	....	....
Hamilton, Miss.	1870	Joseph Galloway	1871	1870	10	16	26	5	1	1	2	1	1	0	2	1	1	22
Tougaloo, "	1870	J. K. Deering	1851	1873	35	25	60	6	0	3	3	2	0	0	2	0	0	150
Westport, Mo.	1869	—— Mitchell	....	1873	6	7	13	0	6	0	6	2	0	4	6	2	0	20
Lawrence, Kan.	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Leavenworth, "	1869	J. E. Weir	1854	1869	10	22	32	4	3	0	3	0	2	0	2	0	2	31
Topeka, "	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Corpus Christi, Tex.	1866	W. B. Lacy	1850	1873	13	22	35	0	3	10	13	1	4	2	7	3	5	60
Goliad, "	1872	Mitchell Thompson	1870	1873	10	11	21	2	0	2	2	0	0	0	0	0	1	25
Paris, "	1868	Albert Gray	1868	1868	52	122	174	7	37	1	38	6	15	11	32	36	0	110
		Totals	....	....	1195	1703	2898	339	438	101	539	56	81	62	199	255	189	877

No. of churches, 47; ministers, 39.
The churches of the Western Department are included in this tabular statement for the sake of convenience.

* Deceased.

II. CHARTERED INSTITUTIONS, ETC.

LOCATION OF INSTITUTIONS.

The right position of a college is sometimes, like that of an army corps, an assurance of victory. The institutions of the A. M. A. in the South are finely placed, for although the locations were sometimes decided by apparently accidental circumstances, they are now seen to have been providential.

HAMPTON INSTITUTE is in a very accessible, healthy, and pleasant spot on the eastern shore of Virginia, once the summer resort of the aristocracy of the Mother State. Proposed railroad facilities promise to add to the accessibility and commercial importance of Hampton.

BEREA COLLEGE is situated on the border-line between the blue grass and mountain regions of Kentucky; the former having a dense population of blacks, the latter of sturdy, loyal whites who never were slaveholders. No railroad as yet reaches Berea, but this isolation is counterbalanced by the healthful Christian influence it is enabled to exert over these two contiguous sections, and especially in breaking down the spirit of *caste*—a third of its students being white.

FISK UNIVERSITY, Nashville, Tenn., has the advantage of a central and conspicuous location which many favoring circumstances have enabled it to improve. Its new Jubilee Hall will be a perpetual inspiration to the colored people of Tennessee.

ATLANTA UNIVERSITY is on a commanding position in one of the most beautiful cities of Georgia. Converging railroads and a large surrounding population are among its advantages. The clouds are dark over the colored people of Georgia just now, but Atlanta University is a beacon light of hope and courage.

TALLADEGA COLLEGE, Alabama, is in a healthy spot, being above the malaria that hangs over the lower portions of the State. The influence of the college over the colored people is becoming more and more extensive as it has always been salutary, and it is winning its way to the respect of the white inhabitants.

TOUGALOO UNIVERSITY, Mississippi, eight miles north of Jackson, the capital of the State, is secluded enough for a monastery, but with its fine domain of 500 acres of land, and its rooms overcrowded with students, it contrives to keep quite active in work and study, as well as in prayer and praise.

STRAIGHT UNIVERSITY, New-Orleans, is located in the city that sits as queen of the great South-west. In population, facilities for travel, and the opportunity for widespread influence, it is surpassed by none of the schools founded by the Association.

A glance at the map will show how well these institutions are distributed over the seven great States of the South, on this side of the Mississippi. To plant others like them across the river is only a question of means. That extension, together with great enlargement in those on this side of the river, is importunately called for by the progress of the colored people; but we are compelled to move as we can and not as we would, and hence we think it "is good for the present distress" to "strengthen the things that remain."

1. *Hampton Normal and Agricultural Institute, Hampton, Va. Chartered in* 1870.

Trustees.—President: George Whipple, New-York City; Vice-Presidents: R. W. Hughes, Abingdon, Va.; Alexander Hyde, Lee, Mass.; Secretary: S. C. Armstrong, Hampton, Va.; Financial Secretary: Thomas K. Fessenden, Farmington, Ct.; Treasurer: J. F. B. Marshall, Boston, Mass.; O. O. Howard, Washington, D. C.; M. E. Strieby, New-York City; James A. Garfield, Hiram, Ohio; E. P. Smith, Washington, D. C.; John F. Lewis, Port Republic, Va.; B. G. Northrop, New-Haven, Ct.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New-York City; E. M. Cravath, Brooklyn, N. Y.; H. C. Percy, Norfolk, Va.

Instructors.—S. C. Armstrong, Principal, Moral Science and Civil Government; J. F. B. Marshall, Treasurer and Acting Assistant Principal, Book-keeping; Academic Department—John H. Larry, in charge, Chemistry and Elocution; Mary F. Mackie, Mathematics; Amelia Tyler, Grammar and Composition; Lucy Washburn, Natural Philosophy and Physical Geography; Mary Hungerford, Reading and Geography; Helen W. Ludlow, English Literature and History; Martha M. Waldron, Spelling and Geography; Emily Tolman, Writing and Geography; M. C. Kimber, Writing and Physiology: Musical Department—Thomas P. Fenner in charge; Ethie K. Fenner, Assistant; Girls' Industrial Department—S. H. Fenner in charge; Housework and Boarding Departments—Susan P. Harrold, Matron; C. L. Mackie, Steward; Agricultural Department—Albert Howe in charge; Mechanical Department—John H. Larry in charge; Printing Office—W. J. Butterfield in charge.

Summary of Students.—Senior Class, 25; Middle, 41; Junior, 145; total, 211.

The following report of the commencement exercises gives some idea of the growth and prosperity of this institution:

"The wonderful progress our country has made in civilization since the American Missionary Association sent its pioneers South to meet the contrabands at Fortress Monroe, has never been more strikingly illustrated than it was on Thursday, the 12th of June, at the Normal and Agricultural Institute, of Hampton, Va.

"The regular commencement exercises of this school, which opened in 1868 with 20 scholars, and closes this summer with 213, were made coincident with the laying of the corner-stone of the new hall, which its increasing needs demand, and for which the 'Hampton Students' band is still singing at the North. The interest of the occasion brought to Hampton a party of guests, many of whose names are known through many lands. Among them were—

"Rev. Dr. R. D. Hitchcock, President of the Union Theological Seminary, New-York; Rev. Dr. Taylor, of the Broadway Tabernacle; Rev. Dr. Budington, Brooklyn; Rev. Dr. Bellows, New-York; Rev. Dr. C. S. Robinson, New-York; Rev. T. K. Fessenden, Connecticut; Hon. Alexander Hyde, Massachusetts; Hon. H. N. Daggett, Massachusetts; Dr. Coan, of the *Independent;* Prof. B. J. Northrop, Secretary of the Board of Education of Connecticut; Rev. George Whipple, New-York; Rev. E. M. Cravath, Brooklyn; Edgar Ketchum, Esq., New-York; Mr. Samuel Holmes, New-Jersey; Mr. Robert C.

Ogden, New-York; Mr. Roswell Smith, New-York; Mr. Anthony Kimber, Philadelphia; Gen. Eaton, head of the Educational Bureau at Washington; Rev. Dr. Ruffner, President of the Virginia Board of Education, Richmond; Rev. George F. Adams, of Hampton; Mr. C. Perkins, Virginia; Mr. and Mrs. George Dixon, lately from England; Miss Mary Carpenter, the distinguished English lady whose philanthropic work and writing in the cause of prison discipline has made her name honorable, and her visit to America welcome; Mrs. Prof. Youmans, of New-York, and many other ladies and gentlemen, the friends and patrons of the school.

"THE COMMUNION SERVICE.

"Most of the party fortunately arrived in time to enjoy the unexpected pleasure of attending the sacramental service at the institute chapel, on Wednesday evening, when sixteen of the students made public confession of their faith in Christ. The services were simple and touching. The little band, among whom was one of the graduating class, almost all of whom were already communicants, were received into the fellowship of the church by its pastor, Rev. Richard Tolman, whose untiring and loving work among the students has been rewarded by many such fruits as this during his three years' pastorate. The institute church now numbers 58. Several more are waiting for admission to it next fall.

"Rev. Drs. Budington and Robinson were invited to officiate in the services, and made short addresses, full of the emotion which swelled their hearts. The little chapel stands in the national cemetery which the school farm incloses, and is surrounded by six thousand Union soldiers' graves. The tender interest of the place and the scene was felt by many present to be the most fitting preparation possible for the next day's exercises.

"THE EXAMINATION.

"Thursday morning was occupied with the examination of classes. The ably conducted and wide-awake recitations compared favorably with those of Northern schools for white pupils; but a better testimony than a brief examination can give to the standard of scholarship in this school is the fact, that the Virginia county school superintendents have learned to accept candidates as teachers, without question, on the strength of a diploma from Hampton; and that a Hampton graduate of last year, who has been teaching since his graduation, has just passed a competitive examination in his district, and has been creditably admitted to West Point.

"The industrial departments of the school engaged the very special attention of the visitors; the farm worked by the students, with its thrifty fields and orchards loaded with the coming harvest for northern markets; the girls' industrial room, where over one thousand three hundred garments have been made during the year; the printing office with its fine cylinder press, the gift of Hoe & Co., in full operation, and its compositors at work upon the *Southern Workman*, an illustrated paper for the industrial classes of the South, published monthly at the school—these and the various workshops were inspected with interest, as well as the little camp in which the boys had braved the winter in tents for the sake of an education.

"At noon a lunch was served, and the school choir entertained the guests with some of their characteristic melodies.

"THE CLOSING EXERCISES OF THE SCHOOL

occupied most of the afternoon, in the assembly room of the Academic Hall. An address of welcome was gracefully spoken by one of the girls of the graduating class. It was like all the students' addresses, entirely original.

"Orations, essays, and recitations followed, and a valedictory by one of the boys. Songs were interspersed, of course, by voices that proved a strong reserve of musical talent in the Hampton students. Some of the recitations showed remarkable ability, and the general tone of the speeches was excellent. Dr. Hitchcock expressed the general impression of the audience when he said, 'I never heard more sense and less nonsense in so short a time.'

"Diplomas were presented by General Armstrong, the principal of the institute, to eighteen graduates. Rev. George Whipple, President of its Board of Trustees, made a short address to the class:

"'Your friends will watch you and follow you with their prayers. It was said of our Lord, "He shall see of the travail of his soul and be satisfied," and I deem it no sacrilege to say that the friends who have labored to elevate you will be satisfied with the success of their labors, if you are found faithfully endeavoring to impart to others the advantages you have here enjoyed.' Then followed,

"ADDRESSES BY VISITORS.

"Rev. Dr. TAYLOR, of the Broadway Tabernacle, New-York, said: He was glad to see the lofty idea the students had of their duty to their country, and wished them to know that what they can do must depend upon what they are, upon their *character*. There are many circumstances in our lives we can not select—our birth-place, or our color—but we can choose to be good. The backbone of character is conscience.

"Col. TABB, of Hampton: 'To say that I am pleased with what I have seen to-day would faintly express my feelings. There is no question of more importance to the South than the elevation of the colored race. Virginia is ready to give every help in her power to this work.'

"Rev. Dr. BELLOWS said: 'The color of a man's skin has very little power over his heart. I sometimes think the most beautiful sight we shall ever see in the universe will be that great rainbow of races around the throne of God. I would rather be a crude black man beginning to grow than an effete white man, who has outgrown all growth.'

"'This is my first visit here, and the things my eyes have witnessed and my ears have taken in, have filled my heart with thanksgiving.'

"Dr. RUFFNER: 'I am proud to say that this is a school I thoroughly approve. It has been honest and true to its aims, and I can testify that no act of the Virginia legislature is more universally approved than that which gave this school a third of the Agricultural College Fund. Our State has entered honestly upon the work of educating all her children, but we need help, it is beyond our abilities. I believe that this school only needs the support it deserves to make it the leader of all schools on this continent in the great work of elevating the colored race.'

"Dr. BUDINGTON: 'I never rose to speak more thoroughly impressed with the solemnity of the occasion. I am profoundly affected by the proposal of these sons of Virginia to join hands with us in lifting up this race and making it worthy of God and man. We will not be behind them in cordiality, and agree to coöperate in sending forth streams of benevolence to make glad this young city of our God.'

"Rev. G. F. ADAMS: 'You are solving a problem that philosophers for ages have stumbled at—the question of the qualification of the negro race for intellectual development. Till the last four years this question has never been fairly tried. As one of your graduates has well put it in his speech to-day—the black race can not be expected to do the work in two or three years that has taken the white race two or three hundred to accomplish.'

"'I remember the reply made by a poor black man who was rudely asked, "Do you think you negroes can ever gain any thing like social equality with white people"? He simply replied, "I think that water will find its level."'

"Gen. EATON: 'I am very often asked, 'Can education be made universal at the South?' I answer yes, here's Hampton. And not only Hampton—almost every State has institutions for the higher education in which people of your own color are keeping step with you.'

"Miss CARPENTER: 'I can hardly trust myself to utter any words to-day, because I feel so overwhelmed by my emotions of gratitude to God for all that he has done for you. You do not know how deep a sympathy has been felt for you in our little island for ages—a sympathy which compelled our government to pay £25,000,000 for the emancipation of all its slaves. Since then we have felt still more strongly for you.'

"After all present had joined in the soul-stirring strains of 'America,' which brought from Miss Carpenter the pleased whisper, 'Why, that is "God save the Queen!"' the graduates led the way to the foundations on which will stand a year from now, we hope,

"VIRGINIA HALL.

"It will be a handsome brick building, of 104 feet front toward the water, accommodating 120 girls, and containing the chapel and common dining-room.

"General Armstrong in a few words announced the design of the new hall, and the state of its prospects, saying that the security for its completion is our faith in earnest effort, in the country, and in God.

"An oration was delivered by a member of the next senior class—a fine, manly speech, full of spirit, and well spoken.

"After prayer by the Rev. George Whipple, the corner-stone, containing school reports, a file of the *Southern Workman*, national currency, and other objects of interest, was laid by Rev. Dr. Hitchcock, with an eloquent address, of which we give but a few sentences.

"ADDRESS OF REV. R. D. HITCHCOCK, D.D.

"In all my life I have never been so deeply and so variously moved as I have been to-day. The sub-soil plow has gone too deep through my feelings for me to express them easily. The interest of this occasion is not merely in the historic associations which surround us, though that were enough, but in the signs of the future for the interesting race whose history is so nearly all in the future—and to me it seems that there are many omens of a good future. . . .

"Gen. Armstrong tells us that this building will require $75,000, and that only about $9000 are as yet contributed. The balance is surer than the General can believe, even with his ardent courage and faith. Providence knows how to move the hearts of good people. While I do not make promises, I am sure that if he will come to New-York next autumn, when our people return from the country, we will give him such a meeting as will put him far on toward the great end of his desires, and send this building up as fast as trowels can work.

"The beautiful hymn, 'Angel of Peace,' was then sung by the school choir; prayer was offered by Dr. C. S. Robinson; and the invocation of the divine blessing by Rev. George F. Adams closed the exercises of this deeply interesting day—a day to renew our faith in humanity and our gratitude to God."

2. *Berea College, Berea, Ky.*

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, William N. Embree, Arthur J. Hanson, S. J. Marshall, M.D., Rev. E. M. Cravath, Rev. George Candee, Rev. Almon B. Pratt.

Prudential Committee.—Rev. E. H. Fairchild, Chairman; Rev. J. A. R. Rogers, Secretary; Rev. John G. Fee, John G. Hanson, William Hart, *ex-officio*; William Hart, Treasurer and Steward; Mrs. S. W. Hart, Matron.

Ladies' Board of Care.—Mrs. Matilda H. Fee, President; Mrs. L. L. E. Rogers, Secretary; Mrs. E. P. T. Wheeler, Mrs. Laura F. Embree, Mrs. Martha A. Gwynne, Mrs. A. B. Pratt, Mrs. Maria B. Fairchild.

Faculty and Instructors.—Rev. E. H. Fairchild, President and Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of Greek Language and Literature; Henry F. Clark, A.M., Professor of Latin Language and Literature; Albert A. Wright, A.M., Professor of Chemistry and Natural Science; Henry R. Chittenden, A.B., Principal of the Preparatory Department; Mrs. Juliet C. Clark, Principal of the Ladies' Department; Miss Charlotte M. White, Assistant Principal of the Ladies' Department;

Miss Kate Gilbert, Teacher of the Grammar Department; Miss C. Elizabeth Hulsart, Teacher of the Intermediate Department; Miss Ellen J. Hall, Teacher of the Primary Department; Miss Anna M. Clark, Teacher of Instrumental Music.

SUMMARY OF STUDENTS.

	Males.	Females.	Total.
College Department	17	1	18
Ladies' Course		7	7
Normal Course	13	3	16
Preparatory Department	29	14	43
Grammar	19	11	30
Intermediate	33	22	55
Primary	44	34	78
Totals	155	92	247

In the four higher departments, the numbers of white and colored students are nearly equal, (41 and 43;) of the total number, nearly two thirds are colored.

Thirty-eight cities and towns of Kentucky, besides Berea, are represented by 93 students; eleven other States, by 30 students—namely, Ohio, 11; Indiana, 6; Illinois, 1; Michigan, 2; Minnesota, 1; Iowa, 1; Kansas, 1; Tennessee, 3; Mississippi, 1; Louisiana, 2; Connecticut, 1.

The leading cities of the State are represented as follows:

Louisville, 25; Lexington, 7; Paris, 5; Danville, 4; Barboursville, 3; Richmond, 4.

The great gain of the year has been in the completion of the Ladies' Hall, an admirable brick building, costing over $50,000. This nearly doubles the usefulness of the institution. To the large-hearted liberality of R. R. Graves, Esq., of Morristown, N. J., this early completion of the building is largely due. Another building for chapel and school-rooms is pressingly needed.

The following extracts are from different reports of the commencement exercises in Berea.

"Fifteen years ago, Berea was a wilderness, and now, though but a small village, it is the seat of an educational institution or college, which is exerting a deep and widespread influence.

"The scene presented there on commencement day, July 2d, was as impressive as it was novel. The exercises were in an arbor constructed in the oak grove; for the institution has no room large enough to receive the visitors. In the forenoon, eighteen essays and orations and one poem were given by the pupils, and all were creditable. The graduating class consisted of four—a young lady who had gone through the ladies' department, and by whom the sweet and pure poem was written, and three young men who had passed through the regular college course. Their addresses were able and vigorous, and delivered with directness and power.

"Of the nineteen who took part in these exercises, five were colored; thirteen were male and six female. The audience, seated to the number of twelve or fifteen hundred, was about two thirds white and one third colored. Here were congregated together the white men of the mountains, some of whom had ridden on horseback eighty miles to attend the exercises; the colored people of the blue grass region, and the wealth and aristocracy of Richmond and Lexington. The number of people in and about the college grounds and buildings was variously estimated at from three to five thousand. The company was chiefly noticeable for the large preponderance of the white element, and for the general improvement in dress and regard for personal appearance shown by

the mass. Four years ago, a spectator would have observed scarcely a bonnet or shawl among all the ladies of the congregation, or a cloth coat, or polished boots or shoes, among the men.

"If one could have observed these audiences alone for the last four or five years, he would become satisfied that there was some marked and powerful civilizing influence at work among these people, and he could not long be at a loss to know what that influence was.

"In the afternoon, the audience again assembled to listen to eloquent and feeling addresses—The Value of Christian Education, by Professor J. M. Ellis, of Oberlin College, Ohio; and the Recognition of Humanity, by the Rev. J. H. Heywood, of Louisville, Ky. Some brief remarks were made by C. W. Burnam, of Richmond, expressing his sympathy with the college, and his earnest desire for its success. President E. H. Fairchild then gave some facts concerning the condition and progress of the school, which were exceedingly interesting.

"In the lower departments, there are, altogether, one hundred and sixty-five students, of whom only fifty-one are white, and one hundred and fourteen colored. The preponderance of the colored element in these lower departments is accounted for by the fact that at the District Schools colored children are not admitted, and absolutely no provision is made by the State for the education of the blacks, so that they are compelled to come to the College for the very foundations of learning.

"On Monday evening of commencement week, Hon. William Brown, a member of the Kentucky Legislature from Jessamine County, addressed a large audience by invitation of the college societies.

"It will be remembered that Mr. Brown became prominent in the last Legislature by his opposition to the African School Law. The object of the bill, which was favored by the majority, and which Mr. Brown succeeded in defeating, was to provide for the education of the blacks by a special tax levied on the property of the blacks alone. Never was there a more unjust or oppressive measure in the history of class legislation, to say nothing of its unconstitutionality. The property of the blacks is already made to bear its full share of the burdens of taxation for State purposes, including the common school education of the whites, and now, when the blacks desire an education, they are coolly told, 'Oh! certainly—if you pay for it yourselves! We will tax your property to educate white children, but we shall not tax white property to educate yours. We will permit you to tax yourselves a little further for that end.' As Mr. Brown well says, even if the bill were permitted to become a law, with all its injustice and wrong, it would be wholly inadequate, and schools could not be maintained more than six weeks in the year in any part of the State, and in some a school could not be supported two days in the year.

"Mr. Brown gave the people a most eloquent and stirring address on the subject of education in general—the needs of Kentucky in this respect; her shameful neglect of the education of the masses; the necessity to the well-being of the State that all, both black and white, should be educated; and the duty of the State to provide such education, regardless of race or color."

The *Illustrated Christian Weekly*, of New-York, recently furnished its readers with both a pen and picture sketch of Berea College, which we are permitted to use, and which represents most distinctly the advancing footsteps of progress: the "Old Glade Meeting-house," the first "College Building," the first "Ladies' Hall," the present "Chapel," culminating in the "New Hall."

"BEREA COLLEGE, KENTUCKY.

"In the year 1854, a young man, disinherited by his parents, and disowned by his friends, took up his abode upon a small tract of uncultivated land given him by Cassius

than six years ago, half the whites left the school because black men were admitted to its privileges. But the white students came back in time, and some of those who participated in mobs are not ashamed now to be recognized as friends.

"The location of the college is not only very healthful, catching as it does the fresh breezes from the mountains, but now that the underbrush of Mr. Fee's first days is cleared away, it is seen to be very beautiful. It is on a level ridge or plateau, overlooked by the mountains on the south, whence come the white students, and overlooking on the north the glade and blue grass region, whence come the blacks.

"Dr. Heywood, of Louisville, who visited the place this summer, writes, 'The situation of the village is picturesque and beautiful. The college grounds, we venture to say, are surpassed in natural beauty by none in the country, and the noble spirit manifested by the men and women who are devoting time, talent, energy, and fine scholarship to the institution is in accord with the grand surrounding scenery.'

"As the college has no room large enough to accommodate the audience on commencement occasions, these exercises are held under a bower in the beautiful oak grove which forms a part of the college grounds. Here are gathered from twelve to fifteen hundred people 'from the mountains and from the blue grass country, literate and illiterate, rich and poor, white and colored, farmers, mechanics, and professional men; a very mingled crowd, but a very attentive and orderly audience. It is an interesting sight—that large number under the green roof, listening eagerly through the morning and evening.'

"But the fact that Southern-born whites and blacks in nearly equal proportion and in large numbers have, for the past six years, recited together and in perfect harmony, makes this institution typical of what may be accomplished throughout the nation, and makes it of more than local importance. It requires no argument to show how much the colored people will be benefited by such an education. There is nothing like just such a school as this to teach mutual respect and forbearance, to dignify labor, to enforce a regard for the person and property of all classes, and to take away some of the arrogant superciliousness of caste and race. The Old Glade Meeting-house, in which Mr. Fee formerly preached, is in ruins. But the ideas nurtured there will soon plant a hundred better throughout Eastern Kentucky. He and those with him have lived to see the cloud of persecution roll away. We can ask no brighter future for them than that they may see the clouds of illiteracy lifted which now rest so heavily upon the people with whom their lot is cast, and who merit a nation's gratitude for a constant loyalty during the war."

3. *Fisk University, Nashville, Tenn. Chartered in* 1867.

Board of Trustees.—Gen. Clinton B. Fisk, St. Louis, Mo., President; Rev. H. S. Bennett, Nashville, Tenn., Secretary; George L. White, Esq., Nashville, Tenn., Treasurer; Rev. E. M. Cravath, New-York City; Rev. M. E. Strieby, New-York City; Hon. John Eaton, Jr., Washington, D. C.; Hon. John Lawrence, Nashville, Tenn.; John J. Cary, Esq., Nashville, Tenn.; Enos Hopkins, Esq., Nashville, Tenn.

Executive Committee.—Prof. A. K. Spence, Chairman; George L. White, Esq.; Enos Hopkins, Esq.

Advisory Committee.—Abram Smith, Esq., Nashville, Tenn.; Rev. Page Tyler, Memphis, Tenn.; Richard Harris, Esq., Pulaski, Tenn.; Rev. W. W. Mallery, Memphis, Tenn.; Prof. J. H. Barnum, Memphis, Tenn.; Rev. E. O. Tade, Chattanooga, Tenn.; Rev. William Howell, Knoxville, Tenn.

Instructors and Managers.—Prof. A. K. Spence, Mr. George L. White, Rev. Henry S. Bennett, Mr. H. W. Hubbard, Rev. F. A. Chase, Mr. T. C. Steward, Mrs. T. C. Steward, Miss Helen C. Morgan, Miss Henrietta Matson, Mrs. Julia A. Chase, Mrs. Catharine T. Spence, Miss Emma L. Fairfield, Miss Amelia Stuckey, Miss Sarah M. Wells, Miss Dell E. Santley, Miss Louise J. Clark, Miss Mary L. Santley.

Summary of Students.—Theological, 3; Sophomore Class, 4; Freshman Class, 4; College Preparatory, 40; Normal, 75; Intermediate, 143; Primary, 146; Total, 415.

We quote from the report of the commencement exercises published in the *Nashville Bulletin*.

"On Sunday, May 25th, the Annual Sermon was preached by Rev. H. S. BENNETT, at the Howard Chapel. Monday, the 26th, the examination of classes in model schools took place, which was very satisfactory and interesting. Tuesday, the 27th, the classes in the normal course were examined. This course is especially adapted to the preparation of teachers of common schools.

"There were seventeen graduates in this class, all of whom acquitted themselves handsomely, and showed a commendable preparation for their noble calling. In the evening, the normal exhibition took place, and the exercises were exceedingly practical and confined strictly to subjects connected with teaching. The essays and orations were all good, and some of them excellent.

"On Wednesday, examinations were continued in studies pursued by the college preparatory classes as follows: Primary Preparatory, through Harkness' Introductory Book. This was composed of exercises on the Latin verb, and the forming of Latin sentences; the result of one year's study. Middle Preparatory in Latin, Cæsar, translations. Greek, Boise's Lessons, consisting of exercises on declension, conjugation, pronouncing, and writing Greek sentences. Algebra to radical quantities, involving the interpretation of negative quantities, the general theory of equations, interest, complex fractions, mixed numbers, and problems containing as many as seven unknown quantities. The members of this class have pursued Latin two years, and Algebra and Greek one. They will spend one year more in the preparatory, before admission to college. This is a splendid class.

"On Wednesday evening, the fourth anniversary of the Union Literary Society was held. The whole exercises were so good that we deem it invidious to discriminate. We hazard nothing in saying that it equaled, in every respect, any exhibition of the whites, of equal age and opportunities, held in this city or elsewhere, and excelled in some particulars.

"On Thursday, the freshman class in college was examined in Virgil's Æneid, Geometry, and Botany, the latter with the sophomores. The sophomore class was examined in the De Amicitia and De Senectute of Cicero, and Livy, in Latin; in Homer's Iliad, in Greek, and Botany, in all of which the members of this class acquitted themselves with marked ability, showing conclusively that the people of the colored race are capable of acquiring and mastering the most difficult studies, and attaining the highest culture given by our best colleges. The promptness and beauty of their translations, together with their accuracy, showing a knowledge of the structure of the language as well as the thought of the classics they translated, was most gratifying to the friends of education, as well as to their instructors. So, too, in botany, pursued but a single term, the examination was most satisfactory in the knowledge of the terminology of the science, the principles of classification, and the ability to analyze plants, explain their structure, determine their order and species in the vegetable world.

"The success of this University is secured, and its future usefulness assured. It has an excellent corps of teachers, who are devoted to their work, and have unbounded faith in the capabilities of the colored race for the highest mental and moral cultivation. Fisk University is bound to be a power in the land."

Prof. Spence writes:

"The examination of a class of seventeen, who graduated from the common school normal course, was an interesting feature of the exercises. A very important part of our work is, and will be, for a long time to come, the preparation of teachers for the common schools. These will be wanted in great numbers in our own State as soon as the new school law is in operation, as they are now in other States. Tens of thousands of pupils will be ill or well taught, according to the instruction given here.

"Although the members of this class are as yet at the threshold of a liberal education, still their addresses and essays at graduation were good; and it was an interesting sight as they received their certificates, recommending them as qualified to teach common schools; for indeed they were the result of many years of trial, from the alphabet up, and of many struggles and sacrifices on the part of themselves and their friends.

"No class was admitted to college this year because the preparatory course has been increased in length. The class that would otherwise have been admitted is the most promising one we have ever had, in numbers and scholarship. The anniversary exercises of the literary society are pronounced the best ever held.

"The most encouraging of all our exercises, in some respects, was the examination of the Sophomore class in De Amicitia, De Senectute, Homer, and Botany. No one who attended it can doubt the ability of the class, at least, to go through college. We begin to feel we are doing a little true college work, and that the name we bear as a University will ere long signify, not that which shall be, but that which is.

"The vocal music during these exercises was in part by the whole school, and in part by the university choir. Among the pieces rendered by the latter were the 'Gloria in Excelsis' from Mozart's Twelfth Mass, 'Seek ye the Lord,' from Baumbach, and selections from the Opera Chorus Book.

"On the night of our social reunion, we were favored with music also from the Post Jubilee Singing Troupe and the Young Men's Excelsior Brass Band, both colored, and making rapid proficiency.

"We all feel that a good year's progress has been made by this institution. This view of the subject is also held in the community here. The superintendent of city schools recommends ours as the best colored school in the State and equal to the white schools. The superintendent of county schools assures me that our students are doing good work as teachers in the schools under his charge, and advises the county superintendents of the State to send here for teachers. The State Superintendent is entirely cordial and the Governor also. The tone of the press also shows that the current of public opinion is setting in the same direction. Let us thank God and take courage.

"One difficulty is felt more and more—the poverty of our pupils, which throws them out of regular courses of study. After repeatedly dropping into the class below, the pupil becomes discouraged and gives up. But even this dark cloud has a silver lining. Scarcely had the last exercises closed when the most of our advanced pupils were whirling away as fast as the cars could take them to their schools, and by the next Monday morning the most of these were teaching. They are held as the fortunate ones, and those who failed to get schools as the ones to be pitied; and yet I can but feel sorry for them, these hot months, in a southern climate, sweltering in school-rooms after the fatigue of a year of study. But they will do much good when they teach, and grow strong themselves by overcoming difficulties. There will be aid needed for them next year after all they can do, but who will grudge it when they put forth such efforts for themselves? Many are as yet incapable of teaching, and several of those capable will fail to get schools, or will get them for only a part of the vacation. Some are teaching subscription schools, and will get only what pay they can out of the poor and irresponsible parents of the children they teach. Others, and the greater portion, have gone to Mississippi and Alabama and other distant places, and their traveling expenses will be heavy; and they must be back early in the autumn or lose their standing in their classes. So aid will be needed after all their heroic struggles, and this aid, we are sure, the Christian public of the North will give as liberally as they have done heretofore."

THE JUBILEE SINGERS.

The net earnings of the year up to the 12th of April, when the Singers sailed for England, was a little over $20,000 above the amount required to pay passage and start the company abroad. This gave a net result of $40,000 for the whole period of their labor in this country.

The success of the Singers in their mission abroad is abundantly assured, as the following extracts show.

Their first introduction was through that noble friend of humanity, the Earl of Shaftesbury, who, as President of the Freedmen's Missions Aid Society, issued invitations to the most distinguished persons in London to meet them. Among those reported as present we note the names of the Duke and Duchess of Argyll, Arthur Kinnaird, M.P., and others of like position. Of this first meeting, the *Standard* of May 7th says,

"Let those who wish to hear what some of the 'Jubilee Singers' can do to put the negroes of their clime before us, go and hear them sing their plaintive, wild plantation hymns and melodies, and when they come away, with the recollection that some of the very singers who have so delighted them have been bought and sold like sheep to various masters over and over again, they will, we think, hold strong convictions that slavery was not stamped out an hour too soon. . . . .

"The concert given yesterday was entirely private, admission only being gained by complimentary tickets. Yet the novel nature of the concert, as well as the reputation as singers the band have gained, drew an audience that before three o'clock filled densely every part of the large room of Willis's Rooms. . . . The programme was chiefly made up of those peculiar musical hymns that so faithfully reflect the enthusiastic and even ecstatic nature of the negroes of the Southern States, and which, having been wrought into their very being during slavery, still hold permanent sway over their feelings. . . . The entertainment commenced with a hymn, 'Steal away to Jesus,' which was given with great pathos. The Lord's prayer, which was sung to a Gregorian chant, was equally well given; but one might as well call those solemn strains a negro melody as the 'Kyrie Eleison' of Mozart's Twelfth Mass. One of the best was 'Turn back, Pharoah's army,' which was perfectly characteristic and redolent of the negroes of the South: so also was 'Didn't my Lord deliver Daniel?' and 'Keep me from sinking down.' . . . In short, the concert was a most marked success."

The *Rock* of May 9th gave a very interesting report of the concert, in the course of which it said,

"We never saw an audience more riveted, nor a more thorough heart-entertainment. Men of hoar hairs as well as the younger in the assembly were moved even to tears as they listened with rapt attention to some of the identical slave-songs which these emancipated ones rendered with a power and a pathos perfectly indescribable. If, in brief, we might give a faint idea of what it is utterly impossible to depict, we would adopt three words—soft, sweet, simple. The audience was furnished with a beautiful example of what the human voice is capable, and that, too, after having been long subjected to the most painful of privations, even such as are identified with all the untold horrors of slavery; nay, it is evident that the former condition of these rescued ones contributes in no small degree to that which now gives heart and tone and intense reality to their present most telling and attractive performances."

The *Record* of May 9th, after quoting from Rev. Henry Ward Beecher's letter to Dr. Allon, said,

"The concert of yesterday realized this description of the character and effect of the music and singing. The burden was the casting on the Lord of the cares and sorrows of a state of bondage, with the keen realization of the freedom which is of grace. Song and sermon were, indeed, combined in the strange weird pieces, which it is difficult to describe to those who were not there. . . . The general effect may be summed up in the words of a letter from George Macdonald—'There is something inexpressibly touching in their wonderfully sweet, round, bell voices, in the way in which they sing, so artless in its art, yet so consummate in expression, and in the mingling of the pathetic with the unconscious comic in the rude hymns shot here and there with a genuine golden thread of poetry.'

"On the conclusion of the concert, the Earl of Shaftesbury said he felt assured that he was entitled to express to the 'Jubilee Singers' the thanks of that assembly for the

delightful entertainment which they had given. (Cheers.) And in the name of the meeting he would also convey to those excellent young people a cordial wish that they might succeed in the noble enterprise which had brought them to this country. (Renewed cheers.)"

The *English Independent* gives a glowing account of the advent of the singers; and thus reports their singing before the Queen.

"Quite unexpectedly, the colored band had the opportunity afforded them of singing before the Queen on Wednesday afternoon. By invitation of the Duke of Argyll, they went to Argyll Lodge, and during their stay her Majesty called on a visit to the Duchess. At the Queen's request, the singers appeared before her and sang, and she expressed herself much gratified with their performance. Among other distinguished persons present were the Duke and Duchess of Northumberland and Dean Stanley. We observe that the Queen lunched with the Princess Louise and the Marquis of Lorne on Wednesday, where she would probably hear of what was going on at Argyll Lodge, and, *it may be, timed her visit accordingly.* It is remarkable that this company of negro singers should have vaulted at once to the highest circles in the land."

The London *Tonic Sol-Fa Reporter*, a musical journal of high critical character, publishes, in its own peculiar method, the music of six songs of the Jubilee Singers, and gives editorially an elaborate and highly appreciative report of one of their concerts. We copy a few paragraphs:

"Willis's Rooms is a favorable place for sound. A large anti-slavery audience is assembled to greet the singers. The Duke and Duchess of Argyll and the Earl of Shaftesbury are among the number. The singers walk quietly on to the platform and fill the row of chairs at the back, one gentleman bowing as he takes his seat in response to the applause of the assembly. They are not so black as we expected, and they are not dressed in the gay colors which are falsely supposed to distinguish the negro taste. They are simply eleven young Christian ladies and gentlemen.

"Their first song 'Steal away to Jesus,' was sung slowly. The first chords came floating on our senses like gentle fairy music, and they were followed by the unison phrase, 'Steal away——to Jesus,' delivered with exquisite precision of time and accent; then came the soft chords and bold unison again, followed by the touching, throbbing cadence, 'I hain't got long to stay here.' Next follows the loud, lofty trumpet call in unison, 'My Lord calls me; the trumpet sounds it in my soul, I hain't got long to stay here.' But it seems as though the angels also were speaking to the sufferer, for we hear again those beautiful chords, delivered with double *pianissimo*, whispering to the soul, 'Steal away to Jesus.' Let our readers remember that all thoughts of the grotesqueness of the language used were banished from our minds by the simple and intense sincerity of the singers. . . .

"The next song, 'Turn back, Pharaoh's army,' relates to that ancient history of the deliverance of the children of Israel from bondage, which was a constant source of consolation to the slaves. No wonder that they were never tired of it. The chorus was delivered with such spirit, with such grand *crescendos*, with such bright *sforzandos*, and the last syllable 'Hallelu' so sweetly dwelt upon; they sang with such a will the 'turning back of Pharoah's army,' that we thought they would have no force to spare for the last verse. But when they came to the '*drowning* of old Pharaoh's army,' oh! what a double fortissimo they gave! And *such* a fortissimo it was, not an overstrained, dissonant clattering shout, such as we have heard from choirs of no ill repute in England, Scotland, and Wales, but a fortissimo as pure and true as it was strong. We have heard nothing like it since the Cologne choir sang, with seven times the volume because with seven times the number, 'Lutzow's wild hunt.' Oh! the joy of those slaves when Pharaoh's army was *drowned!*

"Next followed the wildest song of all, 'Didn't my Lord deliver Daniel?' It is in the Doric or Ray Mode, but don't let our Welsh and Scotch friends suppose that they will therefore be equal to the singing of it. They must first get the easy quick tongue of the Negro race. It would be impossible to describe the spirit and passion and fire with which this piece was delivered. The emphasis with which the voices clung to the very

name of Daniel—the man who wrestled in prayer, who was faithful in trial, was miraculously delivered—showed what a hold that story had taken on the imagination of the slaves.

"Lord Shaftesbury said at the beginning that we must not expect artistic singing. But if the most delicate expression, the most perfect unity of attack, and a very beautiful quality of voice are not artistic, what is? It was only in the two or three solo songs of modern type (introduced for variety with piano accompaniment) that we noticed any thing short of high artistic excellence.

"Now blessings on these brave young students of the Fisk University, and may we and they together, some day, when we are far away from sorrow and sin, 'ring those charming bells.'"

Thus far their introduction to the nobility and royalty of the country; now for a brief description, from a private pen, of their introduction to *one* of the ecclesiastical bodies, the venerable members of which seemed to have rivaled or surpassed the most enthusiastic of enthusiastic Americans:

"The Singers had the pleasure of singing before the Congregational Union of England and Wales, and the way in which they were received can be called by no other name than an ovation. When they sang 'John Brown's body lies mouldering in the grave,' the scene of enthusiasm was only paralleled by the scene in the Coliseum in Boston, when the English Band played the Star-spangled Banner. The venerable body of divines forgot their dignity, swung their hats, waved their handkerchiefs, and in some cases caught up the plates from the table (for it was just after the dinner) and shook hem with screaming accompaniments, in the air. A vote of thanks was tendered by the body to the singers, but that was altogether too cold a way to express their feelings. 'Take up a contribution, take up a contribution—pass around the hat,' were shouts that came from all parts of the house. Such a scene of confusion is seldom witnessed. Every body became chairman of the meeting, and it was only after a vigorous pounding of the table, and repeated assurances from the authorized chairman that a collection would be taken, that order was restored. Between £30 and £40 were contributed.

"This scene was almost exactly repeated when they sang, a few nights later, before the National Temperance Alliance."

We copy from an article in the *Congregationalist:*

"Spurgeon preached. His text was, 'It is done as Thou hast commanded, and yet there is room.' As he closed, he said, 'Now, I do not know whether you will approve or not of what I am going to do; but it seems to me it is the right thing, and so I will take the risk. The Jubilee Singers, from America, are present. After the morning service, I heard them sing a piece, "O brothers! don't stay away, for my Lord says there's room enough in the heavens for you," and I found my tears coming, and looking at my deacons, I found their eyes very moist, too. That song suggested my text and my sermon to-night. Now, as a part of the sermon, I am going to ask them to sing it; for they *preach in their singing*, and may the Spirit of God set home this word to some to-night—some who may remember *their singing* if they forget *my preaching*.' The singing followed. It was done so becomingly, so modestly, with such clearness and power, yet such softness and sweetness of voice, that every one of the six or seven thousand present heard every word, and some of them were moved to tears. Some, forgetting themselves, broke out into spontaneous applause, with clapping of hands at the close.

"Mr. Spurgeon, at the beginning of his sermon, had given notice of their concert in his church on Wednesday evening. He had the good sense to make no further allusion to it, and only added—'O brothers! don't stay away; the Spirit and Bride say, Come; for all things are ready.' The benediction was pronounced, and the congregation separated. The remarks made as the audience reached the door indicated the impression which had been made. One common sort of a woman, three days afterward, pretty well represented it, when we overheard her saying to another, 'I've been here near four years, and I have never before heard any thing the like o' that!'

"But Wednesday night came, and that was the great hour of their triumph. The bills announced, 'Doors open at seven o'clock.' But long before that, the crowd around the gates was such that they were compelled to open them to avoid a street blockade. We arrived at the church at ten minutes past seven, and with difficulty pressed our way, and already more than 4000 persons were in their seats. At half-past seven, every available spot for sitting or standing seemed to be occupied. If we ever saw 7000 persons there, (which we somewhat doubt,) they were there last evening. Mr. Spurgeon presided.

It was evident, before the singers began, that they were to have an enthusiastic reception and a high time. The result fully vindicated the confidence of our expectations. Their second piece was 'Go down, Moses.' The encore brought out, 'Did not old Pharaoh get lost?' The applause was long continued, and barely fell short of insisting upon a repetition. Mr. Spurgeon's humor flashed out all the way through. When 'Roll, Jordan, roll,' came in its turn, finding on the programme the words,

> "'O brother! you ought to have been there;
> Yes, my Lord,
> A sitting in the kingdom
> To hear Jordan roll,'

he said, 'Either there is a deep mystic meaning in these words, which I am not able to fathom; or, as I incline to think, here is a suggestion for you, Congregational brethren, that you ought, as you are "a sitting in the kingdom," to hear the Jordan roll a little more distinctly. My impression is, that we Baptists know more about that than the rest of you.' Of course, these happy hits were well received by all. The good-nature which overflowed so bountifully was so sincere and manifest that nobody could take exception.

"The whole concert was a succession of triumphs. Five or six times they were called out by *encores*, and always did better the second time than they did the first. Even after they had sung the last piece on their programme, they were called back, the whole congregation refusing to leave, although they had been sitting two or three full hours."

Rev. Newman Hall, writing to the *Independent*, thus describes their reception at Mr. Gladstone's:

"Our Jubilee friends will not soon forget the interesting breakfast-party given yesterday by Mr. and Mrs. Gladstone, at their private residence on Carlton House Terrace, nor will those forget it who had the pleasure of meeting them there. They had already sung at the premier's, in the presence of the Prince and Princess of Wales, the Czarowitz and the Czarevna of Russia, the Rt. Hon. John Bright, and a distinguished party of nobility. But, on that occasion, they came to entertain the guests. Yesterday, they were themselves the guests. I had feared that the party must have been put off, for I had just read in the *Daily News* that Mr. Gladstone was lying ill at Chiselhurst. But as I was at the door, a carriage drove up, and Mr. and Mrs. Gladstone alighted. They had come up from Chiselhurst on purpose to meet their negro friends. Mr. Gladstone looked pale and worn. He had, by his physican's order, excused himself from attending the great banquet to be given that evening by the lord mayor to the ministry, at the Mansion House; and he might with great propriety have rested at Chiselhurst and put off his guests. But he rose early, traveled some twenty-five miles by rail, and then drove to his home, which he reached just before the Rev. Mr. Pike and the Jubilee Singers, and so in time to greet them.

"In addition to the Jubilee party of fifteen, there were present Lord and Lady Cavendish, Lord Lyttleton, the Right Hon. W. E. Forster, M.P., Cabinet Minister, the Hon. Arthur Kinnaird, M.P., the dean of the Queen's Chapel Royal, together with Mrs. Gladstone, two Miss Gladstones, Mr. W. H. Gladstone, M.P., and others.

"After breakfast, Mr. Gladstone showed to his guests some of the principal objects of interest in his collection of art treasures, explaining them in his own fascinating style. Then, all the party being gathered in the drawing-room, the Jubilee Singers entertained us with their wonderful music. First we had 'John Brown.' I never heard them sing

it as they did yesterday. It was not the music alone, but the features of the singers also which made it so impressive. They sang as beings inspired. Their whole forms seemed to dilate. Their eyes flashed; their countenances told of reverence and joy and gratitude to God. Never shall I forget Mr. Gladstone's rapt, enthusiastic attention. His form was bent forward, his eyes were riveted, all the intellect and soul of his great nature seemed expressed in his countenance; and when they finished, he kept saying, 'Isn't it wonderful? I never heard any thing like it!' After this, they gave us that queer medley, 'Oh! them great trials,' with the comical assertion of Baptist, Independent, Presbyterian preferences, and the grand lesson of Christianity *versus* sectarianism. The tender, thrilling words and music of 'Oh! how I love Jesus!' brought tears to the eyes of the listeners; and when they closed with the Lord's prayer, all the company, led by Mr. Gladstone, reverently stood with bowed heads in worship."

The *Hull News* of August 2d says,

"It is somewhat singular, but very appropriate, that these emancipated slaves should make their first public appearance out of London in the home of Wilberforce, whose name will live so long as the recollection or the history of slavery endures. Surely the earnestness with which the entire band went through the well-selected programme was the result of their nearness to the home of Wilberforce, the great liberator of the negro slave. The Jubilee Singers were introduced to the audience by the Rev. W. C. Preston, the pastor of Hope-street Church, who briefly stated their object. The programme consisted of negro compositions, opening with 'Steal away to Jesus,' in which the Lord's Prayer was introduced. The words were exceedingly simple, but the music contained some of the most exquisite harmonies, and the several voices blended together sweetly. The large audience, whilst this introductory verse was being sung, were breathlessly silent but scarcely had the concluding strains of the melody died away than there arose a simultaneous applause, which testified unmistakably of the delight with which these simple yet pathetically touching strains had been listened to. The first part of the programme was varied by the introduction of a soul-stirring composition, which the secretary (Mr. Pike) stated had done more for negro emancipation than any thing else, 'John Brown's body lies mouldering in the grave.' The singing of these words produced quite an excitement, and had it been given in a building devoted to secular purposes, it would have called forth loud cheering. A sympathetic chord seemed to vibrate alike through audience and singers, and it was not therefore surprising that in a somewhat quiet but unmistakable way the singers were recalled. Although there was much of sadness in the refrain of many of the selections, yet the programme was not wanting in quaint compositions which called forth alike smiles and tears."

The money earned by the Jubilee Singers has already paid for a permanent site for Fisk University, and furnishes the means thus far for the building of Jubilee Hall. The following statement respecting the site purchased, and the picture of the building being erected, we are sure, will be full of interest.

"JUBILEE HALL, FISK UNIVERSITY, NASHVILLE, TENN.

"We do not know much about Gen. Gillam, but we have just made a visit to the fort named in his honor. It is on the site that has been purchased for the location of Jubilee Hall, Fisk University. We believe there never was any fighting done there, and these ramparts can be fitly leveled to receive a building won by the pathetic songs of ex-slaves, and designed for the enlightenment and elevation of their race, whose bondage once darkened our fair land. No memory of blood or of battle will cling to the spot. It will henceforth be consecrated to education and religion, and the fort will be forgotten in the University.

"The interest taken by many thousands of persons in the Jubilee Singers, and in their heroic attempt to purchase these grounds and to erect this building, will justify a somewhat full description.

"The fort is situated a mile and a quarter from the beautiful state-house in Nashville. It was a cold winter morning when we drove out there—the ground was covered with snow, and clouds and mists obscured the sky—unpromising auspices for our visit; but before we left the grounds, the sun came out brightly, and we had a view of the city, of rolling lands, of distant forests and mountains, such as it has seldom been our pleasure to look upon. When the summer sun warms this landscape and adorns these vales with a carpet of grass, these forests with foliage, and robes these mountains in azure, the scene will be one of rare beauty. The main angle of the building points almost directly to the capitol, while the city of Nashville sloping on all sides from that central edifice is in more or less distinct view from both of the principal fronts of Jubilee Hall. The city view from the Hall is fine, but the distant as well as near scenery on the other sides is even more pleasant. Indeed, there will be no window in Jubilee Hall that will not command an exceedingly beautiful outlook.

"The whole tract of land purchased for Fisk University embraces twenty-five acres, occupying a ridge or plateau, having such slopes as to secure unobstructed views on both sides, and to give perfect drainage. Jubilee Hall will occupy the short arm of an L, and the future buildings will extend along the ridge and make the other arm; the inside of the angle looking toward the city, the outside commanding the distant landscape we have attempted to describe. 'Beautiful for situation' can hereafter be the refrain of all singers in Fisk University.

"As to Jubilee Hall, the artist has saved us the trouble of description. We need only give dimensions. The principal or south front is 128, and the east front is 145 feet long. The greater length of the latter gives the parlor a proper location, and suitable dimensions to the dining-room. The building is to be three stories above the basement; is to be erected of brick with stone trimmings. Its architectural perfections are due to the taste of Mr. S. D. Hatch, No. 111 Broadway, New-York. The ground-plans show a fine arrangement of public and private rooms—a dining-room that will accommodate two hundred boarders, and dormitories for one hundred and seventy persons.

"The honor of purchasing and paying for these lands at a cost of $20,000, and of erecting this building, when completed and paid for, will be due, under God, to the Jubilee Singers.

"NASHVILLE, Jan. 28, 1873.

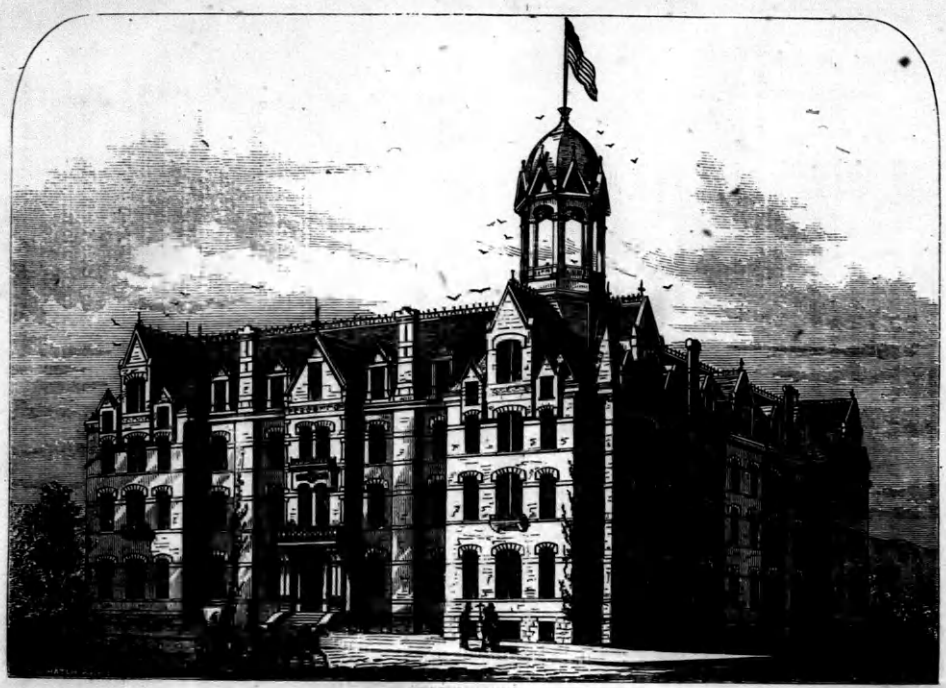
"THE EDUCATIONAL WORK IN FISK UNIVERSITY.

"Fisk University began with the alphabet in 1867. It teaches it still. What has it accomplished for education in six years? This the donors to the institution have a right to know.

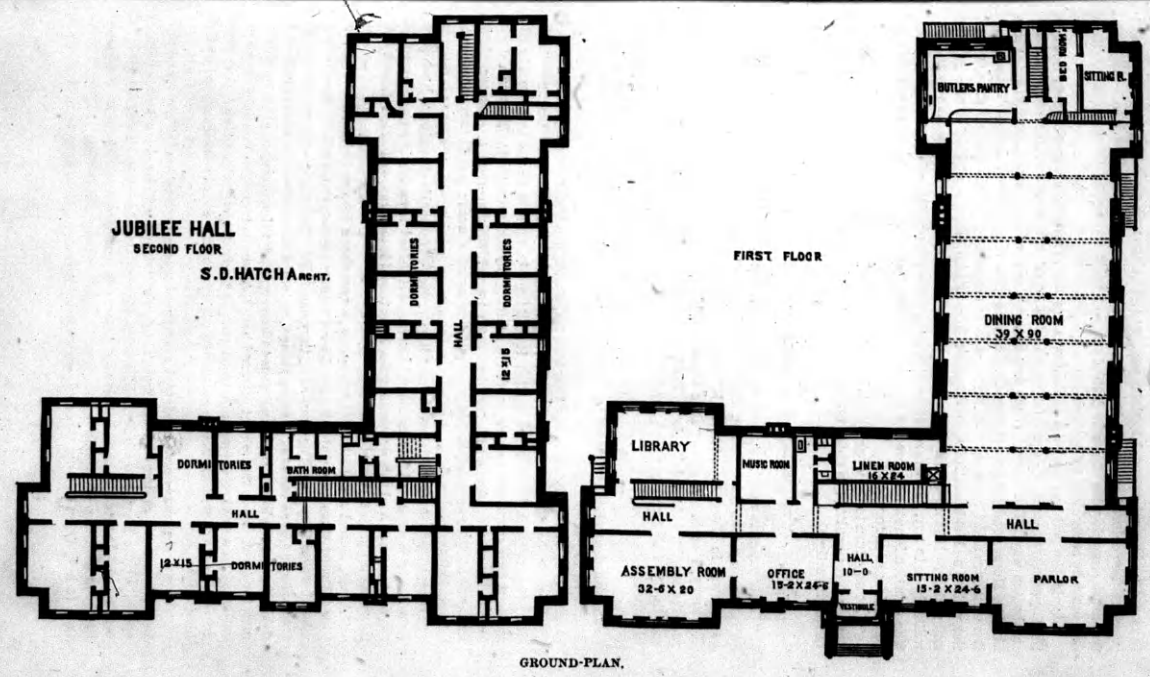
"In the first place, it has five courses of study definitely arranged, subject to such modifications as experience and progress may suggest. The courses are: college, college-preparatory, higher normal, common school normal, and theological, with students in each. This does not include primary and intermediate schools, nor music or book-keeping; neither the Home, which must be classed with the educational forces of the institution, for it educates in the most important of all things—every-day life, with its manners, morals, and habits.

"Theology, as it is ordinarily studied, lies yet in the future, for it is the culmination of all courses of study; but already instruction has been given to many in the ministry, or preparing for it. For the present, the Bible, the spelling-book, and sermonizing must all be studied together. A ministry that can only read the Bible is a great improvement upon one that can not read at all. This course is, therefore, so arranged as to permit the pursuits of common English or higher studies while preparing for the ministry.

"Turning now to the college work, what has been done? In the first place, a seed has been planted among the people. Its growth may be slow, but it will be sure, and its



JUBILEE HALL.



GROUND-PLAN.

fruit good. It must contend against poverty and ignorance and prejudice, but it will prevail. The colored man must have as complete an education as the white man. The two must struggle with the same difficulties, and grow strong by the same toil. This fact must be recognized by both classes.

"Again, the pathway has been broken by a few feet, from the alphabet nearly through the Sophomore year in college. Others will follow, till the narrow path becomes a broad and beaten way. The colored youth may now aspire to a height attainable by any. From his lips, Homer and Virgil will sound no less sweetly than from those of others, and Demosthenes and Cicero will lose none of their eloquence. The problems of mathematics will be no less beautiful when demonstrated by him, nor the laws of science in mind and matter. History will open its pages to him, and literature unlock its treasures, as willingly as to any. In the republic of letters there is no distinction of race or caste The question is now answered to the unprejudiced; all avenues of knowledge must open to black men as to white.

"Let us return to the work Fisk University is doing to prepare teachers for the colored masses just permitted to enter the field of knowledge. The following statistics will aid in this investigation.

"TEACHERS AMONG THE FISK UNIVERSITY STUDENTS.

"Of its students who have been here during the past year, 50 have taught schools more or less during that time; and of these, 32, who are now in the institution, have taught as follows: in Tennessee, 16; in Mississippi, 10; in Arkansas, 4; and in Alabama and Kentucky, 1 each. Taught public schools, 25; private schools, 7. Whole number of months taught, 114; total salary, $4377.60; average per teacher, $136.80; average per month, $38.40. Superintended Sunday-schools, 24; taught in Sunday-schools, 3; pupils in Sunday-schools, 1189.

"Reckoning that the eighteen still absent from the institution have taught five months each, with the same average as in other things above, the total is as follows: Pupils taught in day-school, 2607; in Sunday-school, 1775; total salary, $7833.60; months taught, 204; or twenty years and four months, calling a school year ten months.

"It would be difficult to estimate even approximately the amount of teaching done in all by the students of Fisk University; it could not be more than the truth to take fifty, at about four months a year, as an average during the six years past. This would give, in round numbers: whole number of schools taught, 300; average attendance, 15,000; time taught, 1220 months, or 122 years, of ten months each; pupils taught in Sunday-school, 10,000.

"We see from these statistics the vast importance of normal instruction. Each person thus taught is supposed to teach fifty others. Fifty-fold is certainly a good harvest for the seed sown. And this new seed again is scattered into many, and often distant fields, to spring up in its turn and produce a harvest.

"Again, almost every teacher of day-schools becomes a laborer in Sabbath-school, and four-fifths of them superintendents. These young people, too, are leaders of community wherever they go. They can read, they can write, they can compute numbers, they are looked up to as teachers in many things, as temperance, chastity, observance of the Sabbath, and the like. If education is to be sought, for the power it gives to influence men for good, is not that object attained here? A common or even limited English education gives a teacher among the freed people a greater superiority, and, therefore, a greater power over them than a completed college course does in an educated community.

"We see also the benefit conferred upon the students themselves. They are admitted to the honorable calling of teaching. They gain strength of character by assuming responsibility. They gain money. The value of this latter is by no means to be lightly estimated. It gives them and their race respect in community. Thus far this money has been used to a great extent to carry their education still farther. What is better than to help a man to help himself? Friends to help them, they have few. Slavery left

the youth in orphanage to a degree sad to contemplate, for it had destroyed the family. A vast multitude were motherless, and still many more fatherless. They never knew parental care, restraint, or love. No father, no mother, no sister, no brother, what should they do, and how struggle up to intelligence and competence? The way seemed long and difficult till they could teach. Now it is easier, although not entirely smoothed. A four or five months' school in the hot summer of this warm climate, occupying all the vacation, and one or two months into the first term of the next year, is not a great rest to the student, weary with his studies and needing relaxation, nor an excellent preparation for another year of study; but he undergoes these toils cheerfully, for his own education and the good of others. Who would not lend a helping hand if he could, to such a youth in time of need? O the heroic struggles of these young people!

"A. K. SPENCE."

4. *Atlanta University, Atlanta, Ga. Chartered in* 1867.

Trustees.—E. A. Ware, A.M., President, Atlanta; Rev. C. W. Francis, A.M., Secretary, Atlanta; Thomas N. Chase, A.M., Treasurer, Atlanta; Rev. George Whipple, A.M., New-York; Rev. E. P. Smith, A.M., Washington; Rev. E. M. Cravath, A.M., New-York; William Jennings, Esq., Atlanta; James Atkins, A.M., Atlanta; Rev. Joseph Wood, Atlanta; J. B. Fuller, Esq., Atlanta; John A. Rockwell, Esq., Macon; Charles H. Morgan, Esq., Atlanta; John Rice, Esq., Atlanta; Rev. William J. White, Augusta.

Instructors.—Edmund A. Ware, A.M., President, Professor of History; Thomas N. Chase, A.M., Professor of Greek; Rev. George W. Walker, A.M., Professor of Mathematics; William M. Bristoll, A.M., Professor of Latin, to enter upon duty, Oct. 1, 1873; Myron H. Savage, part of the year; Mrs. Thomas N. Chase, Mrs. Lucy E. Case, Miss Emma C. Ware, Miss Carrie Gordon, Mrs. George W. Walker, Miss Lucy H. Sherman Miss Mattie A. Gerrish, Teacher of Music; Mrs. Edmund A. Ware, Matron.

Summary of Students.—College Department, 12; Freshman Class, 12: Preparatory Department, 65—Third year, 13; Second year, 22; First year, 30: Higher Normal Department, 42—Fourth year, 5; Third year, 9; Second year, 13; First year, 15: Lower Normal Department, 128; Theological Class, 4; Number of boarders, 199; Number of day pupils, 59; Whole number of Students, 251.

"At the Annual Meeting of the Trustees, a beginning was made in the organization of the University Faculty. The following appointments were made:

"Edmund A. Ware, A.M., President, Professor of History; Thomas N. Chase, A.M. Professor of Greek; Rev. George W. Walker, A.M., Professor of Mathematics; William A. Bristoll, A.M., Professor of Latin; Rev. C. W. Francis, Professor of Theology.

"Authority was also given to the Executive Committee to secure a professor for the normal department. The annual examinations were held June 20th, 23d, and 24th, and were highly satisfactory. On Wednesday, the 25th, the first class, consisting of four young ladies, was graduated from the Normal Department. The public exercises of the occasion were held in the Friendship Baptist Church, which was filled with an eager and attentive audience. The essays of the graduating class would have done credit to any class of graduates from a normal school. There were also several orations delivered by young men from the advanced classes, which showed thought and scholarship, and were spoken with unusual force and earnestness.

"Secretary E. M. Cravath delivered the address to the graduating class. Secretary Whipple, who was visiting Atlanta for the first time, gave an impressive and instructive address to the students on the early anti-slavery movement, and the events which led to the formation of the American Missionary Association. This was especially interesting to the audience as showing the providence of God, which was laying the foundations of Atlanta University years before the slaves were made free.

"Rev. Barnabas Root, who has been visiting the schools of the Association in the South, preparatory to returning to Africa, was also present, and gave a very pleasant and interesting address.

"The Legislature of Georgia, at its last session, made an appropriation of $8000 to the University, which shows the regard that is had for the institution in the State. There is great need of $25,000 to complete the Ladies' Hall, and give more room for boarders and for school purposes. The portion of the building already erected cost $25,000, and is without a name. Who will complete the hall and give it a name? $25,000 thus invested will return most liberal yearly dividends."

The communication below is a review in general of the progress and wants of the Atlanta University, but brings to view the qualifications of the pupils as teachers, and the great demand for them.

"The examinations and anniversary of this institution occurred June 20th to 25th. A class of four was graduated from the normal department, and eight passed to their Sophomore year in college. After four years of successful effort, the laborers begin to see the first-fruits appear in this first graduating class. How successful the school is, may be judged from the fact that the buildings, erected at a cost of $60,000, were crowded to their utmost capacity with pupils—even the attic being called into use during a part of the winter.

"The attendance has been nearly fifty per cent greater than during any former year, and applications for admission next year have already been made by many new students from distant points. Indeed, it seems to be certain that many must be turned away next year for want of room to receive them.

"The examination showed the proficiency of both scholars and teachers. It seems to be acknowledged that there is no better school in the South. Its pupils go before the various boards appointed to examine teachers, and frequently win the schools in a contest with white competitors. Teachers are sent for from all parts of Georgia. So great is the demand that at the close of the school nearly a hundred of the students were already engaged as teachers. This demand for teachers is steadily increasing, and is likely to increase for years to come. To meet this demand, it is proposed to make the Normal Department more of a specialty than ever before.

"But, besides this work of furnishing teachers, the University must meet another demand. As schools have multiplied and prospered, their advanced students are demanding a higher education to fit them for the professions. To meet this demand, the trustees organized a permanent college faculty at their annual meeting, and adopted a regular course of study, both collegiate and preparatory.

"But while the results of past work are so encouraging, and the outlook for the future seems hopeful, there is another side to the picture. The grounds about the buildings are not fenced in, and are covered with remains of earthworks erected during the war. This gives the place a desolate appearance. Add to this the fact that the buildings are on the summit of a hill, and are without any heating apparatus, except stoves for the school-rooms, and things look somewhat bleak. Last winter was a cold one, and Atlanta is more than a thousand feet above the sea; what wonder, then, that the students suffered in rooms without fires? It is proposed to heat the buildings throughout by steam, but that will cost several thousand dollars. Besides this, there is no apparatus, either philosophical or chemical; the buildings are not large enough to meet present necessities, and the college has no endowment, except for its library. Here is work for some one besides teachers. Able teachers enough are readily found; what is now wanted is *givers*. Students, teachers, and faith are supplied; it only remains to supply the *means*. No man can estimate the value of the interests at stake in these efforts to educate our new citizens of the South. Their value is simply incalculable. And this Christian college, with its 250 students, gathered from eight States, is of no small importance in the work. May it find many friends and helpers, and grow in the future as it has in the past."

5. *Talladega College, Talladega, Ala. Chartered in* 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega; Gen. Wager Swayne, Toledo, O.; Rev. G. W. Andrews, Montgomery; Stephen Child, Marion; Hon. G. T. McAfee, Talladega; Col. Edwin Beecher, Montgomery; Hon. E. P. Smith, Washington; Rev. E. M. Cravath, New-York; Ambrose Headen, Talladega; William Savery, Talladega; Rev. George Whipple, New-York.

Instructors.—A. A. Safford, A.M.; Rev. H. E. Brown, A.M.; J. P. Richardson, A.B.; Miss Fannie A. Davis; Mrs. Louie J. Safford; Miss Frances Littlefield; Miss Annie D. Temple; Miss Josephine Pierce. Miss Mary Jarvis, Lady Principal; Miss Jennie F. Halleck, Teacher of Music; Mrs. Augusta N. Safford, Matron; Rev. Heman Safford, Supt. Labor Department.

Summary of Students.—Senior Preparatory—Gentlemen, 4; Ladies, 5—9. Middle Preparatory—Gentlemen, 8; Ladies, 2—10. Junior Preparatory—Gentlemen, 6; Ladies, 4—10. Theological—Gentlemen, 6—6. Higher Normal—Gentlemen, 5; Ladies, 3—8. Common School Normal (First Year)—Gentlemen, 9; Ladies, 7—16. Common School Normal (Second Year)—Gentlemen, 7; Ladies, 7—14. Normal Preparatory (First Division)—Gentlemen, 9; Ladies, 4—13. Normal Preparatory (Second Division)—Gentlemen, 10; Ladies, 3—13. Normal Preparatory (Third Division)—Gentlemen, 8; Ladies, 19—27. Intermediate—Gentlemen, 44; Ladies, 40—84. Primary—Gentlemen, 33; Ladies, 41—74. Total, 280. Deduction for those reckoned twice, 12; Remainder, 268.

Talladega College has two large substantial brick buildings—one, Foster Hall, for the girls' dormitories and the boarding department; and Swayne Hall, for school-rooms.

A most urgent need, now, is a third hall, costing $25,000, giving dormitory rooms for boys.

Sec. Whipple, who attended the recent examination at Talladega, furnishes the following sketch of the exercises:

"'Beautiful for situation' is Talladega College; and if there is any thing in pleasant scenery and tasteful surroundings favorable to mental and moral culture, the good progress of the students here will be more easily accounted for.

"The last public examination of this institution commenced Tuesday, June 17th, and closed on the afternoon of the 20th. The first day was taken up with the primary and intermediate departments. During the remaining three days, there were thirty-one different class examinations, including three of one hour each in the theological department under the care of Rev. Mr. Brown.

"We were very favorably impressed with the thoroughness of the examination, and the general accuracy of the students. There were no leading questions given to them, suggesting the proper answers, but they were furnished with a topic, a problem, a rule, an exercise, which they were required to solve, explain, or elucidate in their own way, and in their own language, and the manner they did it showed a mental furnishment, and a facility of comparison and combination, that bore ample testimony to their own ability, and the thoroughness of their training.

"Those who know any thing of the educational work among the colored people need not be told that they are seldom at fault in studies exercising mainly the memory; but many, if not most, have doubted their ability in studies requiring the exercise of the reasoning faculty. There was here, however, no failure. On the contrary, that which made the most marked impression on those who were familiar with schools in the North, twenty and twenty-five years ago, was the well-sustained examinations, in English Grammar, and Algebra, showing a power of analysis, under the circumstances, really surprising. In this respect, the examinations in English Grammar, or rather in the study of the English language, its structure, its composition, its analysis, and its rules, far surpassed any thing which the writer of this enjoyed at their stage of advancement. The impression was strong that, if such discipline and thoroughness in the study of the

best English writers could be continued a few years, it would go far toward giving the English student the advantages generally supposed to be obtained only by the study of the dead languages.

"The junior preparatory classes in Latin and Greek also sustained themselves well, the exceptions being in some of the more advanced, suggesting the lack of thoroughness in earlier training, and the possibility that they had been pressed forward too rapidly.

"THEOLOGICAL DEPARTMENT.

"The pressing need of better ministers in the South has led to the early opening of this department, for those already in the ministry, or who must be educated for it, if at all, without a college course. There have been six young or middle-aged men under instruction during the last year. They came from three different denominations. They are evidently deriving great advantages from the theological course, which it is endeavored to adapt to their situation.

"The grand feature of a working church in connection with this institution is a very gratifying one. As heretofore, every effort is made to have its members actively engaged in real missionary work."

III. GRADED SCHOOLS WITH NORMAL DEPARTMENTS.

1. *Williston School, Wilmington, N. C.*

Instructors.—Rev. Henry B. Blake, Supt., Belchertown, Mass.; Miss Ella E. Roper, Principal, Worcester, Mass. Assistants: Miss Hannah L. Fitts, Candia, N. H.; Miss Sarah Davis, Dudley, Mass.; Miss Hannah Blake, New-Britain, Ct.; Miss Esther A. Warner, Lowell, Mass.; Miss Sarah J. Browne, Wilmington, N. C.; Miss Fannie Graves, Hatfield, Mass. Matron of Mission Home; Mrs. Henry G. Blake, Belchertown, Mass.

Value of school property, $5000; number of pupils, 409; number in Sabbath-school, 200.

One of our buildings at Wilmington was sold after the close of the school year to the city for a public school, and the work of the Association has been reorganized by the establishment of the Williston Academy and Normal School.

2. *Avery Institute, Charleston, S. C.*

Instructors.—Mr. M. A. Warren, Principal, Charleston, S. C. Assistants: Mrs. M. A. Warren, Charleston, S. C.; Mrs. Jennie S. Spencer, Blodget Mills, N. Y.; Miss A. C. Turner, Townsend Harbor, Mass.; Miss Agnes Duncan, Wayland, Mass.; Mrs. C. V. Cuttino, Charleston, S. C.; Miss H. F. Miller, Charleston, S. C.; Miss Alice B. Moore, Huntington, Ind.; Miss Martha Scott, Charleston, S. C. Matron of Mission Home: Miss S. M. Proctor, Townsend Harbor, Mass.

Value of school property, $20,000; number of pupils, 407; number in Sabbath-school, 341.

We quote from the report of the principal:

"The anniversary of the school occurred in March. The exercises were held in the chapel of the Institute, which, it is scarcely necessary to say, was crowded with the friends of the graduates and of the school. The graduating class, this year, numbered thirteen—four gentlemen, nine ladies; their ages ranging from sixteen to twenty-two or more. Of these thirteen graduates, five or six are to achieve, if possible, a collegiate education; the remainder, with possibly one exception, look forward to teaching as their duty and destiny. By next fall, these will be at work diligently multiplying the

good bestowed by our Association. It is an inspiring thought, as well as a solemn one, to the teacher of such a school as this, that miniature schools must inevitably spring up round about. 'How do you open your school, boys?' to two who were teaching down on the Savannah, and were at home on a brief visit. 'Oh! we do just as you do here; we sing, and read, and pray, you know.' Another testifies his allegiance by naming his school after me. He is made superintendent of the Sunday-school, and when political preference is offered him, turns from it with the air of a man who can not afford to spend his time in making money. He goes to Atlanta University, next year, and I predict for him a useful future.

"Three others who have been teaching—two in the country and one in this school—have returned this year to graduate, and in so doing have incurred debts amounting, in the aggregate, to $135, which amount, by kindness of friends in the North, I have been able to loan them. They go to work this fall, determined to cancel this indebtedness as soon as possible.

"Of the graduates of last year all have been teaching, (where ill-health has not prevented,) with the exception of those who have gone to higher schools to pursue collegiate or technical courses of study. Two have taught in this school this year, to my entire acceptance, while another attempted to do so, and, owing partly or wholly to ill-health, failed. Two others have returned from their country schools, and their faces look as if they had come from successes. From the employers of a few of our students, unsolicited testimonials of the most flattering character have been received. Some of these were from 'old-time' Carolinians, who would not be apt to praise a colored teacher unless the encomium were fairly won."

3. *Brewer Normal School, Greenwood, S. C.*

Teacher.—Mr. J. D. Backenstose, Geneva, N. Y.

Value of school property, $4000; number of pupils, 85; number in Sabbath-school, 50.

"BREWER ORPHAN ASYLUM, NOW BREWER NORMAL SCHOOL.

"By the liberality of Mrs. Sally Perry, of Boston, the Brewer Orphan Asylum was established near Wilmington, N. C., in 1866.

"In this charitable institution a large number of destitute, homeless, and orphaned children found a temporary home during those sad and trying years that immediately followed the war; most of them found homes in the North. The good thus accomplished can not be estimated.

"With the changes of society which came with the restoration of order and the renewal of prosperity in the South, it became evident, however, that such an asylum should not be permanently maintained by Northern benevolence. Accordingly, with the approval of Mrs. Perry, the generous *patron* of the institution, the property was sold, and the memorial name and the interest were transferred to the pleasant village of Greenwood, lying in Western South-Carolina, on the railroad from Columbus to Greenville. Here the Brewer Normal School was founded in 1872.

"The school property consists of eight acres of fine land, and a brick school-house of four rooms and a broad hall, which stands in a fine oak grove and commands a beautiful prospect.

"Since securing this property, the building has been repaired, and furnished as far as necessary with new school furniture.

"A hopeful beginning has been made in the school work; but as little good teaching has been done in that portion of the State, of necessity the start had to be made from the foundation.

"First of all, the people have to be taught the importance and value of a normal school, and this will require a little time and much earnest work. Our aim is to give them a model, and teach them, by a practical illustration, what a good school and what good teaching is.

"Western South-Carolina is healthy, and the best agricultural region of the State, and a very important and needy field. We hope to make the Brewer School an educational centre for the great common school work in that region. All that is required is the money, and the patient, earnest work.

"Eighty-five different pupils have enjoyed the advantages of this school the past year."

4. *Normal School, Andersonville, Ga.*

Instructors.—Miss Laura A. Parmelee, Toledo, O.; and Miss Harriet V. Bills, Tecumseh, Mich.

Number of pupils, 117; number in Sabbath-school, 100.

The Association still occupies on this memorable spot, the buildings, now owned by the United States, which were built by the Confederate government and used in connection with the prison for Federal soldiers. We have been hoping the way would open to erect a more suitable building and give enlarged facilities to this school, which is truly a light shining in a dark place. One of the teachers who has been at his out-post for five years writes as follows:

"ANDERSONVILLE, GA., May 12, 1873.

"The examination Friday evening was attended by a crowd of people who came from villages and country far and near, 'to see what the children have been doing.' By the accompanying report you will see the 'children' are well grown, more than thirty-nine per cent of them being over sixteen years of age.

"Classes were examined in Phonics, Grammar, U. S. History, and the use of the capital letters. A few moments were spent upon Physiology for the pleasure of the doctor who was present.

"The teachers were not at all ashamed of their scholars, which you may translate 'proud' in any degree of comparison you choose.

"Every year the school gains a deeper hold upon the community, and widens in its influence, as is well shown by the increasing number who come from a distance to attend.

"This morning, two scholars commence teaching in neighboring counties. Next month, others will also be at work as teachers.

"Judged by number of conversions, the religious growth of the year has been small; but a careful observer can not fail of noticing higher standards of morality, more intelligent ideas of truth, increased interest in Bible study, sounder Christian character. But oh! the mire of corruption and superstition in which must be laid the foundation of better things!

"Though we rejoice at the steady up-building, there have been times even this year, when our hearts have quailed before the awful power of old faiths. Every Southern plantation is a stronghold of belief in fetich—the same forms that Mr. Claflin found in Africa.

"While studying the circulatory organs, I thought it a good time to expose the absurdity of conjuring by animals. The scholars all admitted the physiological impossibility of frogs, lizards, and snakes running around in the body; yet when asked if they believe people can be 'witched' with lizards, some of them look wise and say, 'I do' know,' as only the freedmen can. You recognize the tone, manner, and meaning at once, if only you have heard the characteristic expression. L. A. P."

5. *Storrs School, Atlanta, Ga.*

Instructors.—Miss Amy Williams, Principal, Livonia Station, N. Y. Assistants: Miss Lucia A. Kingman, N. Bridgewater, Mass.; Miss Lizzie Stevenson, Bellefontaine, O.; Mrs. Laura C. Scudder, Atlanta, Ga.; Miss Nellie J. Howe, West-Fairlee, Vt., and Miss Susie Cooley, Bavaria, Kan. Matron of Mission Home: Miss L. F. Dunham, Collamer, O.

Value of school property, $10,000; number of pupils, 424; number in Sabbath-school, 280.

The School Board of Atlanta has continued its support to this school, and the coöperation has been hearty and advantageous to all concerned. The arrangement continues for the coming year, by which the Association furnishes the building and nominates the teachers, and the School Board of Atlanta makes the school a part of its free-school system, and pays the teachers the usual salaries in the city schools.

6. *Lewis High-School, Macon, Ga.*

Instructors.—Miss M. E. Sands, Principal, Saco, Me. Assistants: Miss H. C. Foote, Watertown, Ct.; Miss L. A. Jones, Jamestown, N. Y.; Miss S. W. Paige, Lowell, Mass.; and Miss Carrie E. Waugh, Scriba, N. Y. Matron of Mission Home: Miss M. E. Sands, Saco, Me.

Value of school property, $12,000; number of pupils, 769; number in Sabbath-school, 364.

By arrangement with the School Board of Macon, the Lewis High-School became, at the beginning of the year, the high-school of the city, and salaries were paid the teachers from the public funds. Half of the teachers were from the North and half from the South, but the relations were pleasant, and the school was entirely harmonious. The same plan has been adopted for the coming year.

7. *Beach Institute, Savannah, Ga.*

Instructors.—Mr. A. N. Niles, Principal, E. Hampton, Ct. Assistants: Miss L. P. Auld, E. Boston, Mass.; Miss C. C. Chappell, Brockport, N. Y.; Miss J. S. Hardy, Shelburne, Mass.; Miss C. R. Bent, Newburyport, Mass.; Miss A. D. Ludlow, Oswego, N. Y.; Miss A. B. Clark, Thomasville, Ga. Teacher of Music: Miss E. H. Twichell, Saratoga Springs, N. Y. Matron of Mission Home: Mrs. A. N. Niles, E. Hampton, Ct.

Value of school property, $12,000; number of pupils, 677; number in Sabbath-school, 275.

The close of the second term of the Beach Institute must have been an interesting occasion. We abridge from the Savannah papers of March 26th, 1873, the following account:

"The closing exercises of the second term of the Beach Institute took place yesterday morning, and passed off in a most satisfactory manner.

"The pupils were assembled in the western room of the main building, which was appropriately decorated. Above the platform at the head of the hall was hung the Federal flag in graceful folds. Quite a number of visitors were present, including several white persons. Feeling an interest in the education of the colored race, we visited the Institute for the purpose of seeing for ourself what progress had been made by the pupils of

this school. During our stay, which was from necessity brief, we were pleased to notice the apparent proficiency of many of the pupils in the different branches. The exercises consisted of reading, declamations, dialogues, recitations, vocal and instrumental music, constituting a programme quite lengthy, but which was also very interesting to those in attendance. The manner in which the majority of the pieces were rendered showed conclusively that Mr. Niles, the principal, and his corps of assistants have been faithful in the discharge of their onerous duties, and they had the satisfaction of seeing that their efforts were rewarded by the very creditable manner in which the pupils acquitted themselves. The ballad 'Maggie Darling' was very well rendered indeed; 'Maxims,' by ten of the smaller female pupils, was quite an interesting feature. The declamation 'Handsome is that Handsome Does,' was given in a quiet, forcible, and excellent manner. In fact, there were a number of the pieces which deserve particular mention, but as these were all good, we make our remarks general, and compliment both teachers and pupils upon having given a very creditable and interesting examination, which evinced no little progress in the knowledge gained by the pupils in the past year."

8. *Trinity School, Athens, Ala.*

Instructors.—Miss M. F. Wells, Principal, Ann Arbor, Mich. Assistants: Miss Jennie Stevenson, Bellefontaine, O.; Miss Kate A. Lord, Olivet, Mich.

Value of school property, $3000; number of pupils, 109; number in Sabbath-school, 130.

"TRINITY SCHOOL, ATHENS, August 7, 1873.

"Another year of earnest work and substantial progress is chronicled. We greatly need a boarding department. Our pupils here, as everywhere in the South, have to contend with grim poverty. They are poor, their parents are poor, their homes are in most cases mere hovels. The degradation, ignorance, and superstition of the great mass of the people are appalling. Yet amid all these adverse influences, God is raising up many earnest men and women, who are struggling valiantly for an education.

"Those coming from the country can not get board, with the meager accommodations afforded by an ignorant family living in a cabin of only one or two rooms, for less than ten dollars per month. Could these worthy young persons have the influence of a well-ordered Christian home, it would greatly facilitate the work of preparing them for usefulness among their people.

"A BOARDING DEPARTMENT

is our great and growing want—we *must have it*—may God show us the way.

"The work of this year has been signally blessed. All of our more advanced students have been brought into the Church, and are now earnest workers in the Master's vineyard.

"The general progress in study and in the development and elevation of character has been most encouraging, and our institution seems increasing in favor with God and man.

"Our concerts and exhibition at the close of the year, I trust, did no discredit to the colored people of the South, nor to their large-hearted, open-handed patrons, the American Missionary Association.

"While we thank God and take courage, we still plead earnestly for more help. We need money to build a home for the homeless, and a Church for our increasing congregation. Who will help us?"

9. *Lincoln School, Marion, Ala.*

Teachers.—Miss Helen M. Leonard, New-Bedford, Mass.; Mrs. N. E. Willis, Brighton, Mass.

Value of school property, $2000; number of pupils, 84; number in Sabbath-school, 85.

Owing to the lack of public funds to help in the support of teachers at this place, a smaller force was sent than has formerly been employed. The school has consequently been smaller in numbers, but otherwise the results have been entirely satisfactory.

10. *Emerson Institute, Mobile, Ala.*

Instructors.—Mr. E. P. Lord, Principal, Olivet, Mich. Assistant: Miss Loretta E. Hart, Rockford, Ill.

Value of school property, $20,000; number of pupils, 113; number in Sabbath-school, 425.

Emerson Institute has been freed from all the complications which for several years have embarrassed it and crippled its usefulness, and we believe has now entered upon a new era. Considerable sums have been expended on the buildings, fences, and grounds, and arrangements made for opening a boarding department for girls, so as to accommodate the country about Mobile.

11. *Swayne School, Montgomery, Ala.*

Instructors.—Mr. J. M. McPherron, Principal, Tabor, Iowa. Assistants: Miss M. V. Adams, Rochester, N. Y.; Miss R. J. Lyon, Berea, Ky.; Miss Ada Clapp, Oberlin, O.; Miss C. A. Benton, New-Haven, Ct.; Miss S. B. Paddock, Baraboo, Wis. Matron of Mission Home: Miss E. C. Ayer, Lockport, N. Y.

Value of school property, $15,000; number of pupils, 483; number in Sabbath-school, 130.

The Swayne School has had a prosperous and successful year. The Association and the school authorities coöperated in its support the same as formerly.

12. *Burrell School, Selma, Ala.*

Instructors.—Mr. Homer W. Carter, Principal, Tallmadge, O. Assistants: Miss Lucia A. Darling, Akron, O.; Miss Anna Haylor, Oberlin, O.; Miss S. L. Emerson, Hallowell, Me.; Miss Helen E. Carter, Tallmadge, O.; Miss Orra Reeder, Oberlin, O.; and Miss Dell Safford, Evanston, Ill. Matron of Mission Home: Miss Hannah W. Carter, Tallmadge, O.

Value of school property, $7000; number of pupils, 469; number in Sabbath-school, 290.

"The work in Selma for the past year has been more than usually satisfactory and encouraging, for several reasons; chief of which is the fact that there have been two very much needed additions to the force, namely, a church and a minister.

"We have kept up the morning and evening devotional exercises in the school, and also the weekly prayer-meeting, and these, together with the constant and direct personal efforts of teachers, have been attended with interest on the part of many pupils, and the hopeful conversion of a few; but there has been no general religious awakening among

the pupils. Our Mission Sabbath-school has been larger and in better condition than last year. During the last half of the year, the average attendance has been over 200, and through the entire year, improvement in punctuality and regularity has been manifest.

"In the recitation room, gratifying results have been achieved. Although the number of pupils this year has been smaller than last, caused mainly by extremely hard times and disagreeable weather, the regularity has been a source of gratification, as well as the fact that the advanced grade of pupils has been retained. As a result, the classes have been advanced, the standard of the grades raised, and *real* progress made.

"At the commencement of the year, by request of the City Superintendent of Public Schools—Capt. W. C. Ward, a leading lawyer and a Southerner, who always manifests a deep and substantial interest in our schools—$150 of the school incidental fund were expended for philosophical and chemical apparatus. A good air-pump, a cylinder electrical machine, a Grove's battery, and a prism are some of the articles purchased, and these, with other apparatus bought and manufactured, have been used weekly, in easy lessons to all grades, to awaken an interest in a new class of subjects.

"Brother Pope and myself organized a temperance society known as the 'Burrell School Reform Society.' Full members of the Reform Society pledged themselves never to use intoxicating liquors of any kind, or tobacco in any form; part members, ineligible to office, signed the pledge against liquor, but not tobacco. The society was open to any one. Of the 209 members, only 5 were part members, and 65 were over eighteen years of age. At the close of the year, over 150 were believed to have been faithful to their pledge, and only eleven were known to have broken it.

"The cordial, Christian feeling in Selma toward the A. M. A. work is quite marked and steadily growing. The leading business and professional men of the city are in sympathy with it, and manifest their good-will in numerous ways, and there is a growing interest in the spiritual welfare of the blacks, and of actual and extended *work* among this class by white Southerners. Respectfully, H. W. CARTER."

13. *Howard School, Chattanooga, Tenn.*

Instructors.—Mr. Henry B. Wolcott, Principal, Oberlin, O. Assistants: Miss Carrie M. Blood, Lyme, N. H.; Miss Mary S. Pond, Irvington, N. J.; Mrs. E. O. Tade, Chattanooga, Tenn., and Miss Mollie Tade, Chattanooga, Tenn.

Value of school property, $8000; number of pupils, 415; number in Sabbath-school, 53.

From the report of Henry B. Wolcott, Superintendent of the Howard School:

"In the support of this school, for a part of the year we have enjoyed the coöperation of the city authorities, and are much gratified with the interest manifested by the City Superintendent of Schools.

"Our year's work in Chattanooga has shown in many respects very encouraging results, and if we can not report wonderful things, we can at least report progress.

"In January, the City Board of Education opened the schools for white children. A general superintendent was appointed, and we found in him a friend to all classes—a man active and earnest in his efforts to advance the interest of all the schools, colored as well as white. A good musician, he attended personally to the teaching of music in all the departments of the city schools.

"A new series of text-books was adopted by the board in January. From this date, the improvement in scholarship was very decided. The regularity in attendance and punctuality was also specially marked.

"A special aim this year has been to reduce school work to some system, hence much attention has been given to grading.

"The school was divided into four general departments, and there being eight grades, each teacher had charge of two distinct classes or years of advancement. The first class in school has nearly completed two years of the average course laid out for grammar-schools.

"But the most encouraging part of our work was in the fact that the interest in study seemed to deepen from week to week, and that many of those who had at times been troublesome and careless, were at last among our best pupils.

"During the year, there were four or five conversions; and at the time the school was closed, a deep religious interest prevailed, the results of which Bro. Tade can more fully report.

"We could wish that more had been accomplished; but when we remember that the free-school system in Tennessee is but in its infancy, and that for three months of the year we labored under peculiar disadvantages, there is every reason to take courage.

"The people of every class seem to be waking up to the necessity for good schools, and there is certainly for Chattanooga, in educational as well as material prospects, the dawn of a brighter day."

14. *Le Moyne Normal and Commercial School, Memphis, Tenn.*

Instructors.—Mr. J. H. Barnum, Principal, Memphis, Tenn. Assistants: Mrs. J. H. Barnum, Memphis, Tenn.; Miss E. M. Barnes, Bakersfield, Vt.; Miss S. A. G. Stevens, St. Johnsbury, Vt.; and Miss S. O. Ostrander, Murray, N. Y. Teacher of Music: Miss Mary E. Kelly, Atkinson Depot, N. H.

Value of school property, $15,000; number of pupils, 280; number in Sabbath-school, 65.

"LE MOYNE NORMAL SCHOOL—VISIT TO IT OF SEVERAL PROMINENT CITIZENS WITH MR. H. E. ANDREWS—CREDITABLE DISPLAY OF ATTAINMENT BY THE PUPILS—CONGRATULATIONS TO MR. BARNUM.

"By invitation we yesterday visited the Le Moyne Normal (colored) School, of which we have previously had occasion to speak. We were accompanied there by Messrs. John Overton, Major J. J. Busby, Major J. J. Murphy, Colonel O. B. Carr, and H. E. Andrews. On reaching the school building, which is one of the best in our city, supporting a costly clock and bell, we were first taken by the principal, Professor J. H. Barnum, to the room of the lowest grade of scholars in the building, but all able to read, write, and cipher. The children, numbering fifty, were in good order, neatly dressed, with bright faces and beaming eyes, manifesting intelligence and at the same time showing the happy effects and influence of good school training. The teacher of this room is Miss S. O. Ostrander. In the next room, we found sixty pupils. The concert reading in this room was so unusually distinct and pleasant to the ear, the whole party involuntarily closed the books to listen, and gave a hearty cheer at the close. The spelling was remarkably accurate, but the writing was much better. The order in this room was a noticeable feature, not a single pupil was out of his place. For the appearance of that room we must give great credit to the very pleasant and accomplished teacher, Miss S. A. Stevens. We were next shown to the writing-room of the normal and commercial department, in charge of Miss E. M. Barnes, a very accomplished teacher. Here we found fine specimens of the work in this department during the past year, which were, indeed, very creditable to the teacher. We were then called to the examination of Professor Barnum's most advanced class. They were put rapidly through Stoddard's Intellectual Arithmetic from the examples of double and twisted compound fractions to algebraic problems. Then they were rushed over common and decimal fractions, ratio and proportion, interest, bank discount, square and cube roots, with a rapidity of questioning and answering that was too much for Major Murphy to follow. Then all the schools were taken to the neatly-kept hall, and we listened to the singing of several pieces by

the entire school. The 'Soldier's Farewell' was well sung by three bright little fellows. Several little girls then played upon the piano, when we felt compelled to bid good-morning to Professor Barnum, congratulating him upon the appearance of his school; and we all of us said 'Yes' to the remark of Major Busby, that no school in the city could present a finer appearance."—*Memphis Daily Appeal.*

From the *Public Ledger*, Memphis, Tenn., under date of May 27th, we clip the following:

"LE MOYNE SCHOOL.

"The commencement exercises of this institution began with a grand concert and other exercises at the Memphis Theatre last night, and will be continued this evening, beginning at eight o'clock. The house was crowded from 'pit to dome,' and a number of white persons were present to witness the very satisfactory progress and musical proficiency of the colored pupils; and we can safely say that all were gratified, if not surprised, at the evidences of careful training, and development of talent manifested. The exercises were opened with a hymn, sung by the school, when the Lord's prayer was said in concert by the school, and with excellent distinctness and effect. Many of the songs, recitations, dialogues, etc., that followed for two hours or more were really meritorious for any school, and won the applause of the entire house. 'The Motion Song,' (sowing and reaping,) by a class; 'Recitation and Song,' (flowers,) by Katy Black and twenty-five girls, and the 'Floral Scene,' with songs and marches, by Lucinda Motley as 'Flora,' Carrie Brown as 'May Queen,' Georgie Boyce as 'Spring,' Gussie Bostic as 'Summer,' Flora Barker as 'Autumn,' and Mary Anderson as 'Winter,' may specially be mentioned for good execution and a proper regard for the proprieties of the respective parts taken. The conclusion was a tableau and song by the Goddess of Liberty and thirty-seven States. The programme for to-night is well selected and arranged, and will doubtless be highly entertaining to the large audience sure to attend at the theatre. The institution is doing much good to elevate and moralize the rising generation of the colored race, and deserves the sanction and encouragement of all classes."

15. *Normal School, Lexington, Ky.*

Instructors.—Mr. J. G. Hamilton, Principal, Lexington, Ky. Assistants: Miss Mary E. White, Dayton, O.; Miss Lucy Carpenter, Portsmouth, O.; Miss M. Anna Baker, Oberlin, O.; Miss Laura King, Lexington, Ky.

Value of school property, $7000; number of pupils, 222; number in Sabbath-school, 207.

Soon after the opening of this school, the small-pox broke out with great violence in Lexington, and for two months the school was entirely suspended. As a necessary consequence, the results of the year were not equal to our expectations.

16. *Ely Normal School, Louisville, Ky.*

Value of school property, $20,000.

The Ely Normal Building has been rented for the year to the city of Louisville for a public school. We are also glad to record, to the credit of the city, that during the year she has erected a fine school building for the education of colored children, and proposes to erect another the coming year.

IV.—COMMON SCHOOLS.

Virginia.

Alexandria.—Miss Mary A. Leitch, Ryegate, Vt.; Miss Mattie W. Leitch, Ryegate, Vt.
Carrsville.—Miss M. A. Andrus, Riceville, Pa.
New-Market.—Mrs. Jessie H. Rupert, New-Market, Va.

North-Carolina.

Beaufort.—Mrs. B. Y. Messenger, Geneseo, Ill.
Dudley.—Mrs. Carrie D. Scott, Naugatuck, Ct.
McLeansville.—Miss E. W. Douglass, Decorah, Iowa.
Raleigh.—Miss E. P. Hayes, Limerick, Me.; Miss Almira Bowron, New-York City; Mr. Abram Bryant, Raleigh, N. C.
Smithfield.—Mr. J. C. Stevens, Smithfield, N. C.
Woodbridge.—Rev. Edward Bull, Woodbridge, N. C.

South-Carolina.

Beaufort.—Miss M. H. Clary, Conway, Mass.; Miss Mary Kildare, Newry, Ireland.

Georgia.

Bainbridge.—Miss Lizzie Parsons, Belfast, Me.
Thomasville.—Miss Alice Spangler, Newark, N. J.
Valdosta.—Mrs. H. F. Tradewell, Providence, R. I.

Florida.

Gainesville.—Miss E. B. Eveleth, Brooklyn, N. Y.; Miss Maggie Gardner, W. Bloomfield, N. Y.
Monticello.—Miss Alicia S. Blood, Lyme, N. H.
St. Augustine.—Mrs. Isadore Hamlin, Ann Arbor, Mich.; Mrs. L. W. Russell, St. Augustine, Fla.

SUMMARY STATEMENT

OF THE CHURCHES AND SCHOOLS UNDER THE CARE OF THE ASSOCIATION IN ITS SOUTHERN FIELD, AND ON THE PACIFIC COAST.

Number of churches	47
" " ministers	39
" " church members	2898
" added during the year	539
Chartered institutions	7
Graded schools with Normal departments	19
Common-schools	47
Total number of Ministers, Missionaries, and Teachers	323
" " " pupils enrolled	14,048

CLASSIFIED AS FOLLOWS:

Theological	47
Medical	4
Collegiate	56
Collegiate Preparatory	182
Normal	981
Grammar	1,995
Intermediate	3,877
Primary	6,921
	14,063
Studying in two grades	15
	14,048
Number of scholars in Church and Mission Sunday-schools	8,098

NAMES, LOCATIONS, ETC., OF PRINCIPAL SCHOOLS.

CHARTERED INSTITUTIONS.

* Hampton Normal and Agricultural Institute, Hampton, Va.—Number of teachers, 19; number of pupils, 211. Boarding accommodations for 125 students.

* Berea College, Berea, Ky.—Number of teachers, 12; number of pupils, 247. Boarding accommodations for 200 students.

* The titles of the property in the case of the institutions marked with an * are in a Board of local Trustees, and not in the American Missionary Association.

Fisk University, Nashville, Tenn.—Number of teachers, 12; number of pupils, 415. Boarding accommodations for 100 students.

† Atlanta University, Atlanta, Ga.—Number of teachers, 11; number of pupils, 251. Boarding accommodations for 150 students.

Talladega College, Talladega, Ala.—Number of teachers, 11; number of pupils, 268. Boarding accommodations for 100 students.

Tougaloo University, Tougaloo, Miss.—Number of teachers, 11; number of pupils, 280. Boarding accommodations for 120 students.

Straight University, New-Orleans, La.—Number of teachers, 14; number of pupils, 235. Boarding accommodations provided for the next school-year, 30.

GRADED AND NORMAL SCHOOLS.

Williston School, Wilmington, N. C.—Value of property, $5000; number of teachers, 7; number of pupils, 409.

Avery Institute, Charleston, S. C.—Value of property, $20,000; number of teachers, 9; number of pupils, 407.

Brewer Normal School, Greenwood, S. C.—Value of property, $4000; number of teachers, 1; number of pupils, 85.

Normal School, Andersonville, Ga.—Property owned by United States; number of teachers, 2; number of pupils, 117.

Storrs School, Atlanta, Ga.—Value of property, $10,000; number of teachers, 6; number of pupils, 424.

Lewis High-School, Macon, Ga.—Value of property, $12,000; number of teachers, 5; number of pupils, 769.

Beach Institute, Savannah, Ga.—Value of property, $12,000; number of teachers, 8; number of pupils, 677.

Trinity School, Athens, Ala.—Value of property, $3000; number of teachers, 3; number of pupils, 109.

Lincoln School, Marion, Ala.—Value of property, $2000; number of teachers, 2; number of pupils, 84.

Emerson Institute, Mobile, Ala.—Value of property, $20,000; number of teachers, 2; number of pupils, 113.

* Swayne School, Montgomery, Ala.—Value of property $15,000; number of teachers, 6; number of pupils, 483.

Burrell School, Selma, Ala.—Value of property, $7000; number of teachers, 7; number of pupils, 469.

Howard School, Chattanooga, Tenn.—Value of property, $8000; number of teachers, 4; number of pupils, 415.

Le Moyne Normal and Commercial School, Memphis, Tenn.—Value

† The titles of the property in the case of the institutions marked with a † are partly in Boards of Trustees and partly in the Association.

of property, $15,000; number of teachers, 6; number of pupils, 280.

Normal School, Lexington, Ky.—Value of property, $7000; number of teachers, 5; number of pupils, 222.

Ely Normal School, Louisville, Ky.—Value of property, $20,000; supported by the city the past year.

Union Academy, Columbus, Miss.—Value of property, $2000; number of teachers, 8; number of pupils, 545.

Barnes Institute, Galveston, Texas.—Value of property, $6000; number of teachers, 4; number of pupils, 86.

* Lincoln Institute, Jefferson City, Mo.—Value of property, $33,500; number of teachers, 4; number of pupils, 165.

WESTERN DEPARTMENT.

OFFICE, 107 FIFTH AVENUE, CHICAGO, ILLINOIS.

District Secretary.

CHARLES H. HOWARD.

Advisory Board.

REV. W. W. PATTON, D.D.,	RALPH EMERSON, Esq.,
COL. C. G. HAMMOND,	REV. D. M. GRAHAM, D.D.,
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REV. E. P. GOODWIN, D.D.

This Department embraces, as its field among the freedmen, the States of Mississippi, Louisiana, Texas, Arkansas, Missouri, and Kansas, and the Indian Territory; among the Chinese, the States of California, Nevada, and Oregon, and the Territories of Washington and Idaho.

For a collecting field, from which, also, its teachers and missionaries have been principally drawn, the Western office has had charge of the States of Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kansas and Missouri.

The work among the Freedmen has not materially changed in its character since the last report. The common school work has ceased, except where there is some coöperation with public school officers, by which the salaries of the teachers are paid. In this co-

operation we have been able to retain some of our excellent missionary teachers with all their evangelical work and influence, whose self-denying services would otherwise have been lost. Many more such teachers could be put into Texas, Arkansas, Mississippi, Louisiana and Missouri, if there were funds merely to pay their traveling expenses. But it has been found impossible to do more with our present income than to maintain our higher institutions and give necessary assistance to the churches; and in view of the fruitful and increasing supply of teachers from our normal schools, it is evidently the part of wise economy to expend our funds mainly upon them.

There are in the Western Department two Universities, three graded schools with normal classes, twenty-two common schools with Sabbath-schools connected, and eighteen churches.

There is no diminishing of enthusiasm for learning on the part of the freedmen. There has been an overcrowding at Tougaloo of young men eager to get an education. More room! more room! is the burden of every letter from there.

It must be remembered that all the densely populated counties of Arkansas, most of those of Louisiana and Mississippi, and almost all in the vast State of Texas are without well-qualified Christian teachers for the freedmen.

Texas abolished her comparatively liberal system of public schools before it had been fairly put into operation. Only four months of school are now allowed, and whether any community shall have that or not depends upon local elective boards, which are often hostile to schools for the colored people. The public sentiment is illustrated in other parts of the report under the heads of the separate States.

Our ministers' classes, both in the organized theological departments and in connection with other schools, are doing an important work. The ignorance and even immorality of a great many of the colored ministers who have had no other education than slavery gave them, becomes more and more painfully apparent. And in the want of a proper supply of pure and educated colored ministers, until they can be trained in our schools, I recommend that more funds be expended in sending suitable white ministers to preach the Gospel in destitute places, where the want is met by no religious denomination and no missionary body. They should be sent as Evangelists, and not wait till a church is formed. Some profitable work of this nature has already been done. God blesses it. The call to it seems imperative.

Below, a more detailed report is given under the classification of *Churches*, *Chartered Institutions*, and *Common Schools with Sabbath-schools connected*. A table of church statistics is given elsewhere.

CHURCHES.

LOUISIANA.

A very hopeful church enterprise has been started at Carrollton, a suburb of New-Orleans. It is under the charge of Rev. Evans Green. There is good promise of growth and prosperity. A lot has been purchased, and a house is being built.

The Central Church of New-Orleans

steadily gains in influence under the pastoral charge of Rev. C. H. Thompson, D.D. Its Sunday-school is prosperous, and enjoys the advantage of having the assistance of the teachers of Straight University.

The Howard Church, (Spain street,) New-Orleans,

has been unfortunate in the destruction of its house of worship in the great fire of February 27th, 1873. This body of Christians had all been slaves, and are still hard worked and poor. They retained their old preacher of slavery times until this year, and were reluctant to part with him; but, under the advice of Supt. Ashley, having consented to call a younger pastor of some education and decided moral worth, their spiritual prosperity is better assured than ever before. The house was the property of this Association, and cost, with the land, some $3000. Insurance recovered, $1000. They worship now in a rented building. Rev. N. B. James, their pastor, though he has preached several years, is pursuing a theological course at the University.

The Morris Brown Church, New-Orleans,

is upon a better basis of real growth than ever before. It had been unfortunate in having an immoral pastor. After he was dismissed, Rev. M. T. Weir, who had been at Chicago Seminary one year, preached for them for a season, but the people were not united in giving him a call. Rev. S. S. Ashley, our Superintendent, is now supplying their pulpit. They have a comfortable building, and many of the congregation own their own homes.

The Mount Zion Church, New-Orleans,

having been forced to relinquish its house, owing to some old dispute of the title, has been disbanded.

Greeneville Church.

This is another suburban church of New-Orleans. During the year, Mr. T. E. Hillson, also of the University theological class, has ministered to them. He had no early educational advantages, but is diligent and earnest, and sustains a character of purity and conscientiousness.

Gretna Church,

pastor, W. P. Ward, has belonged to our Louisiana Conference from the first, and has attended the University classes. It is understood to be Baptist in the majority of its members, and the question of its transfer to the Free-Will Baptist Society has been discussed, but the church has decided to retain its connection with the Louisiana Conference. The American Missionary Association does not own the house, though instrumental in securing aid for the church in its erection.

Algiers Church.

This church became divided under the charge of Rev. S. W. Otts, and the majority adhered to their former pastor, Rev. Mr. Reid, (colored,) who is a Baptist. It was thought best, therefore, to sell them the property (house and lot) to which the American Missionary Association held the title. It will not consequently be reported in future among the churches under our charge.

The New-Iberia Church

has had a wonderful season of revival since Rev. Hardy Mobley became its pastor, in January last. Seventy or more converts have united with the church. He preached formerly at Lebanon, Missouri, and Topeka, Kansas.

The other three churches in the interior of Louisiana have had no aid during the past year, and little is known of their condition.

Terrebonne Church

is rich in possessing in Rev. Daniel Clay a genuinely Christian pastor, though brought up a slave. His moral sense is not blunted like many of the old slave preachers. He is illiterate, but has good mental powers, and is therefore a recognized leader of his people. He claims to be a son of the celebrated Henry Clay, and does not hesitate to call in question his father's (then master's) philanthropy in allowing him "to grow up as ignorant of letters as the horse by whose side he walked in cultivating the soil."

TEXAS CHURCHES.

The Texas Conference had its meeting at Corpus Christi. Rev. Mitchell Thompson (colored) was at that time accredited as a minister, and has since become the pastor of the Goliad Church.

Rev. B. C. Church, who was instrumental in forming the Goliad Church, has lately labored as an evangelist at several destitute places. Rev. David Peebles engaged in a similar work during the intermission from his school-teaching at Victoria. Rev. A. Rowe, also, preached at some out-stations near Corpus Christi. There is good promise that churches may be organized during the coming year at several of these places, whose moral and religious destitution is great and unreached by other instrumentalities. I therefore recommend the employment of Revs. Rowe, Church, and Peebles as evangelists to meet this want and reap in this ripening field. The following from Mr. Rowe will illustrate his success in the Gospel:

"CORPUS CHRISTI, TEX., May 29, 1873.

"Our prayer-meeting last night was deeply interesting. Earnest prayer was offered for sinners. When meeting closed, an unconverted man, whose wife is a member of the church, walked with me; and when we came to the street that led to his home, he kept on, and then passed another, and still another, and then I felt that God was leading him along that I might say something to him about his salvation.

"I opened my mouth and it was filled, first, with warnings to him, of the danger of grieving the Holy Spirit, thus neglecting his salvation and losing his soul; secondly, with entreaties to him to come to Christ, and come at once. As we parted, I told him I should pray to God for him before I closed my eyes in sleep, that he might no longer resist the love of God.

"The Lord gave me a spirit of prayer for this man's salvation.

"This morning he came to my room in great distress of mind, saying, he was afraid he had grieved the Holy Spirit until He had left him.

"He walked my room, trembling and saying, 'O Mr. Rowe, I am lost! The Spirit has left me. Oh! do pray for me!' I replied, 'I will; but I want to tell you first that the Spirit of God has not left you, but it is upon you now, telling you to submit your heart to Jesus.'

"We bowed in prayer. I recommended him to the mercy of God in Christ. He prayed, confessing his sins, asking forgiveness, and said, 'Please, Holy Spirit, don't leave me!'

"We arose from prayer. He was quite calm. I took the Testament and turned to the 11th chapter of Matthew and asked him to sit down by me. He did so. I then put my finger on the 28th verse, and asked him to read. He read, '*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*'

"He paused and said, 'Mr. Rowe, I don't exactly feel that I am pardoned.' 'Well, read on,' I said. He read, 'Take my yoke upon you,' and here his heart melted, his tears fell like drops of rain. After a while, I asked him to read on. He did so, with deep emotions; '*and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.*' 'Are you willing to take Christ's yoke upon you?' I asked. Answer, 'I am.' 'What do men put the yoke on oxen for?' Ans. 'That they may work.' 'Are you willing to work for Jesus?' Ans. 'I am.' 'Will you go home and tell your wife that you will worship with her around the family altar?' 'I will.' 'Have you found rest unto your soul?' 'I have.'

"Oh! the joy of seeing a sin-hardened soul come to Christ.

"To the God of all grace be the praise and glory, while the joy is ours.

"Monday, June 2.

"Last night, another man who has long been under deep conviction, found peace through faith, and told it so earnestly that sinners wept.

"These two men can read God's word, and have both asked to become members of the church.

"The brethren and sisters are greatly rejoiced. Our Mexican friends are so faithful and loving, we all love them much."

At Corpus Christi.

Rev. William B. Lacy, who had been a Baptist minister, and who came there as a teacher, united with our church, and was installed as pastor to succeed Rev. A. Rowe. This is one of the rare instances where a white minister of Southern birth and education has shown a cordial sympathy with our work, and entered into coöperative relations with us. The following is from his letter of Oct. 5th, 1873:

"Our church is at peace with all, and the religious service as well attended as it has been for years. Our Sabbath-school is well attended and our Temperance Council is still quite flourishing. I suppose more could be said for the colored people in this place than for any other place in the South. I have been in this city in the interest of the colored people for more than twelve months, and have never seen but one colored man any wise under the influence of liquor, and it is very rare that any of them drink at all."

The Brownsville Church (colored)

maintains no separate service and may be considered as merged in the white Congregational church. The latter receives no assistance from this Association.

The African Congregational Church, at Paris, Texas,

has for its pastor Rev. Albert Gray, (colored.) He has had few advantages of education. William J. Evans, who has taught the school, held a commission from the A. M. A., and labored in the Sunday-school. Rev. David Peebles went to that county (Lamar) during the latter part of the year, with the hope of teaching and at the same time preaching the Gospel, as he had opportunity. The following letter gives the results of his efforts, and proves the need of help from outside of the State, and superior to the local hostility and prejudice.

School-House burnt.

"PARIS, TEXAS, May 22, 1873.

"Soon after I wrote you, I began my county school, seven miles from Paris, at a place *where they had never had a teacher.* The house (14 x 16 feet) was of small logs, so low I could touch the ridge-pole; seats of split logs; no windows, and none needed. Old and young flocked into school, all eager to learn. Mothers brought their babes (I have had four present at once, and one mother 'toted' hers five miles) and one grandmother attends. I have fifty scholars enrolled, and I have never found any so diligent and who made so little trouble. All but two are in the First Reader, and learning very rapidly.

Some roughs went to the school-house one Saturday and shot holes through the door, blackboard, etc., but no great damage was done. Yesterday I learned that a good deacon of the Congregational church in the adjoining neighborhood, at whose house I have meetings, had been told that if he allowed me to come there and stay over night, he must not be surprised if his house was burned down. I board with a colored family, as I could get no other place to live, and the man I live with has had intimations of the same nature. It came to me, also, that they had threatened to 'take me out,' which being interpreted means *Ku-Klux*.

"This morning, I found a group of sorrowful children about *the ashes* of our school-house. One of the parents was there and asked what could be done. I sent two boys for an axe, and we cleared away the brush under a spreading oak, cut some holes for benches, and had school. There were some moist eyes as we repeated the 23d Psalm in concert, and had our usual devotional exercises.

"I promised the scholars that we would have school right along, that I would teach the term out if I lived, and I mean to. There was no loss of books. I found where the horses were hitched while the house was fired, and tracked them for some distance. The house had been built mostly by two colored men. I do not know what will be done now, but suppose an arbor will be put up, in which I can teach for the coming five weeks. This county has abounded in Ku-Klux. I do not think any violence will be done to me, but can not tell. I walk nearly two miles to my school and have very poor fare. Corn-dodger and butter, with now and then a rabbit, is the diet. But I really enjoy my work, for there is so much missionary work to be done.

"I would like to visit my friends and dear children in the North. I have been four years in the South now, and do long to see 'white folks' that I can feel are friends."

Mr. Peebles has since come North for a vacation which he richly deserved. But so true and devoted a missionary should be sustained as long as he is willing to remain in that inhospitable section, and keep a gospel light burning and shining amid the darkness.

MISSISSIPPI CHURCHES.

The Tougaloo Church

has had a less number of marked seasons of revival than before; but there has been a good degree of religious interest. Some of the students are looking forward to becoming ministers and missionaries to their race in this country and in Africa. Rev. J. K. Deering became the successor of Rev. E. Tucker as pastor in January, 1873, and being also a teacher in the University, was present to preach every Sabbath. Rev. E. Tucker had been living at Raymond, and could be present usually but once a month. We were disappointed in the expectation that a church would be developed in connection with the school and Sabbath-school at Raymond.

New Ruhamah Church,

(formerly Hamilton,) in Monroe County, still enjoys the ministry of Rev. Joseph Galloway. He preaches a part of the time to a congregation in Lowndes County, and proposes to organize a church. The conference is formed in connection with an old church composed

mostly, if not wholly, of whites, of which Rev. Samuel C. Feemster is the present pastor. His father, Rev. D. Feemster, emigrated from Western South-Carolina some half a century ago, together with a colony who agreed with him in refusing to hold slaves or sanction in any way the institution. The church was called an Independent Presbyterian church, and seems to have enjoyed great spiritual prosperity under the pastoral care of this genuine reformer. In church government it has always been Congregational, and is now associated with our other churches in Mississippi, though receiving no aid from the A. M. A.

MISSOURI CHURCHES.

Lebanon and Westport.

Since Rev. Hardy Mobley left Lebanon, no services have been maintained. Some of the members have moved away, and the church may be considered extinct. The church at Westport has become virtually merged in the African Methodist church. I recommend that the field be relinquished.

KANSAS CHURCHES.

Leavenworth.

Rev. J. E. Weir is still the pastor of this church. He reports a fair attendance on the means of grace. He has been studying under the voluntary instruction of Rev. George A. Jackson, late pastor of the Second Congregational church.

Lawrence.

Rev. M. T. Weir remained till September, 1872, when he left to attend the special course at Chicago Theological Seminary. The church has had no settled pastor since.

Topeka.

No pastor has been settled since Rev. Hardy Mobley left, in November, 1872.

INFERENCES RELATING TO CHURCH WORK.

I can not do better than call attention again to the want of educated colored ministers. Rev. J. W. Healy, D.D., has had gratifying success in Great Britain in soliciting aid toward defraying the expenses of candidates for the ministry. Some adults now preaching, can by this means take a brief course of study at our theological seminaries. Our most promising candidates, however, are from the

younger pupils in the schools who can enjoy a more extended and thorough course of education.

This statement indicates the second great desideratum in our church work, namely, volunteer white ministers who will enter this field at once, hold the ground gained, and develop churches from our schools; and, what is even more imperative, preach the simple Gospel to the perishing hundreds who as yet enjoy no advantages either of school or intelligent preaching.

Granted that the more natural and mutually satisfactory ministers for colored congregations may be educated men of their own color, still we can not consent that thousands shall go down to the grave in ignorance of the truth and subject to blind superstition during these years of preparation of colored youth for the gospel work.

Thus far there have been laborers ready whenever there were means to send them. I would urge that the churches make this branch of the work a matter of special attention and of prayer, and that special contributions be made for it.

CHARTERED INSTITUTIONS.

Straight University, New-Orleans, Louisiana.

Instructors.—Rev. J. W. Healy, D.D.; * Rev. S. S. Ashley; Rev. C. H. Thompson, D.D.; Prof. J. F. Fuller; Mrs. S. A. Fuller; Prof. J. A. Martling; Prof. P. M. Williams; Mr. B. W. Root; Miss M. A. Ashley; Miss A. M. Perkins; Mrs. L. E. Piper; Mr. Louis A. Martinet; Miss Cora L. Smith; J. T. Newman, M.D.

Number of pupils, 235.

Dr. Healy has remained in Great Britain during the year, engaged in presenting the wants of the freedmen and soliciting funds both for Straight University and the general work of our Association. He has resigned his position as President.

Rev. S. S. Ashley, Acting President, has had large experience in educational work. The standard of scholarship has been raised under his management, made practicable by the establishment of common schools in the city. The preparatory department is well classified, and the college department is in operation. There is a good basis of a theological department in a large preachers' class under Rev. Dr. Thompson.

A great want of the institution has been a boarding-house to accommodate students from places remote from the city. Parents have been reluctant to send their daughters from the country without some provision for their board where they could have supervision from a teacher, when not in the school-room. Young men could not find suitable boarding-places at rates they could afford to pay. The efficiency of the school and particularly its moral and religious influence have been impaired by the dissipating or distracting associations out of school-hours.

* Resigned.

One object before Dr. Healy in going to England was to obtain funds to purchase an eligible house for dormitory and boarding purposes. Finding, however, that the friends of freedmen's missions preferred to give for scholarships, and particularly to fit young men for the ministry and as missionaries to Africa, his receipts have gone mainly to this object.

But the necessity of a boarding-house becoming more and more urgent, and a neighboring house well adapted to the purpose being available, it was finally determined to rent it. The plan is to make the boarding-house as nearly self-supporting as possible; but in order to make the institution accessible to some of the most worthy, the Association will need to contribute at least the cost of the rent. This alone will increase our current expenses about $1100.

The instructors are fully competent, and fully appreciate the missionary design of the Institution.

Prof. Ashley has suffered from a severe climatical sickness during some two months past, but hopes to be able to resume his duties in a few weeks. He superintends our church work in addition to his duties as acting President of Straight.

Prof. Martling gives, in the following letter, a just estimate of the immense importance of the work in the South-west, and of the spirit and methods adapted to it.

HALF-HEATHEN PREACHERS—ROMAN CATHOLIC POPULATION, ETC.

"The value of the work and its measureless magnitude are still unchanged, and awe me more and more. To train the half-heathen preachers of this State into a useful Christian ministry; to give its colored legislators so much knowledge of history and law as to make their votes intelligent, and to awaken as much self-respect as shall lift them above temptation to take a bribe; to furnish teachers to our crudely organized public schools; to gather into the fold of the Church this vast Roman Catholic population, to win them to us by showing them that Straight University is in its instructors, buildings, libraries, apparatus, discipline, Christian courtesies, scholarship, and general management, wholly superior to, and broader than their parochial and conventual schools; to make it safe for the republic that the newly-created citizens of Louisiana should retain their franchise, and to prevent Louisiana from being Mexicanized by frequent revolutions; in brief, to infuse a wholesome Christian life into the mingled mass of negro and Latin blood, is a work which must be done, for its own sake, for the sake of the nation and for Christ's sake. It can not be done without much, self-sacrifice on the part of your teachers, nor without a liberal expenditure of the means with which the Master Builder has intrusted the churches."

Tougaloo University, Tougaloo, Miss.

Board of Trustees.—Hon. R. C. Powers, Governor; Hon. H. R. Pease; Hon. A. Warner; Hon. George C. McKee; Hon. T. W. Stringer; Hon. John R. Lynch; Hon. M. T.

Newsome; Green Lemons; Rev. E. M. Cravath; Hon. H. W. Warren; Rev. E. Tucker; Rev. M. E. Strieby; Gen. C. H. Howard; R. Emerson, Esq.

Instructors.—Rev. J. K. Nutting, President; Prof. A. J. Steele, Principal Normal Department; Rev. J. K. Deering, Principal Intermediate Department and Pastor of church; S. C. Osborn, Business Manager and Superintendent of Agricultural and Mechanical Department.

Assistants.—Miss Mary E. Smith; Miss C. A. Bailey; Miss Laura Tucker; Miss H. C. Bullard; Mrs. A. J. Steele; Mrs. L. A. Randall; Miss Maria Ashley.

Number of pupils, 280.

The religious character of the institution has been marked from the first. Our former Field-Secretary, Rev. E. P. Smith, was present early in its history to assist in forming a church which embraced in its membership, not only freedmen and the instructors and the employees on the mission farm, but some Southern whites, and even one who had belonged to the Confederate army.

Rev. J. K. Nutting has reinforced the excellent corps of instructors, as President of the University. He takes to the work a great enthusiasm for humanity, seeing the precious soul as clearly looking from dark faces as from light, and he has facility both in interesting the students in their studies and in devising ways in which they can earn something to pay their expenses. The farm affords, to a considerable number, an opportunity for this, but some simple machinery and a little ingenious direction has given other profitable employment. Mr. Nutting is greatly interested in his large class of preachers. They use the Greek Testament, principally, as their text-book.

The normal school continues remarkably successful under Prof. A. J. Steele. Large numbers go out from that to teach in the common schools of the State. The Legislature voted assistance to this department in apparatus and furniture and toward the salary of the teachers.

A large new dormitory is the great need. It is wanted for a chapel and for recitations, and more than all to accommodate the hundreds of students who would gladly avail themselves of the privileges of the University, but can not do so because there are no rooms for them. Besides the cheap structure finished a year ago, known as the "Beals Building," which was immediately crowded, we have resorted to the expedient of raising the roof of a store-house, and in that way provided some nice rooms.

One lady has offered $1000 toward a large and substantial building. Others have given smaller amounts. The bequest of Jonathan Dike, of Crown Point, New-York, amounting to about $1100, has also been devoted to this object. We wait now for some of the larger sums which the Lord's stewards must have in store for this unquestionably deserving object. It will be an investment in great moral forces

which will begin to yield rich interest at once and will not cease during untold generations. It is possible the required amount may be made up by many comparatively small contributions; even one dollar, to put a single stone into the structure, will be thankfully devoted to the object.

It should be remembered that this is the only chartered institution we have for the States of Mississippi and Arkansas, which are teeming with tens of thousands of freedmen. Visit the Legislatures of these States if you fail to appreciate the necessity of such an institution of learning. A large portion of members are from those who have been slaves. Will this colored representation be likely to diminish? If not, how does it devolve upon every one who loves his country to help make suitable provision for the mental and moral training of those who are certain to become the successors of the present legislators! It is certain the number of colored lawyers, physicians, and teachers will increase in all communities populous with blacks. Shall they become educated Christians with all their immeasurable influence, or shall they be suffered to drift into infidelity and immorality, and draw multitudes after them? Planting the institution at Tougaloo is our answer. And we now call upon those who see the true missionary economy of this course to come to its support.

GRADED SCHOOLS WITH NORMAL DEPARTMENTS.

Columbus Union Academy, Columbus, (Eastern) Mississippi.

Superintendent.—J. N. Bishop.

Instructors.—J. F. Bascom, Principal; Miss M. A. Muzzy; Miss S. A. Allan; Miss C. A. Stanton; Miss M. L. Rockfellow; Mrs. A. M. Marsh; Rev. D. R. Macnab.*

Number of pupils, 545.

Mr. Bishop has not engaged directly in teaching except in the Sabbath-school, but maintains a close supervision of all our interests, acting as our superintendent and financial agent; conducting the "teachers' home," and obtaining such pecuniary assistance from the school fund as could consistently be granted.

The school maintains its high character for good order and the best of instruction. If the Legislature shall decide to have a normal school in that part of this State, the Academy would form a nucleus for it. Already many of the students have gone out to teach during vacations; some have gone to Tougaloo to pursue a more extended course of study.

Barnes Institute, Galveston, Texas.

Principal.—J. O. Lyman.

Assistants.—Miss Lizzie F. Hart; Miss Eliza Cowan; Miss A. A. Rockfellow.

* Resigned.

Number of pupils, 86.

There has been here no coöperation with the public school authorities. Most of the pupils pay a moderate tuition to help defray the expenses of the school. The entire expense for the seven months was $1606.18, of which $1259.28 came from the Treasury of the Association. As this is the only school of the higher grade we have in Texas, it is important that it be well sustained. The building is fair in its accommodations, and is the property of the Association. Many of the colored ministers in that State are wholly unfit for their duties, either from illiteracy or immorality. Many of the teachers in the public schools are mere adventurers, reckless of the real improvement of their pupils. It is the more important that we hold fast such a centre of Christian influence as this school, in the principal commercial city.

Rio Grande Seminary, Brownsville, Texas,

no longer sustains any relation to this Association. Rev. Jeremiah Porter and wife have moved to Fort Sill, Indian Territory, where they are engaged in educational and missionary work for the colored soldiers and their families, and for the Indians.

Pine Bluff Normal, Arkansas.

Prof. M. W. Martin has continued his successful school in the building formerly owned by the A. M. A., at Pine Bluff. He and his daughter, Mrs. L. E. Allason, sustain an excellent Sabbath-school and are true missionaries to the colored people of that city. Their "Band of Hope" temperance society has done much to counteract the prevailing tendency to strong drink in that place. Drunkenness has had a hold there upon all classes. Ministers of the Gospel, both white and colored, are addicted to whisky. One young freedman gave as a reason why he would not join a certain church upon a promise that he should be assisted to a clerical education, that he would not belong to a church where the clergy drank intoxicating liquor; for when a certain clergyman, now living, visited his old master, he had often carried whisky-toddies to his room. Mr. Martin mentions cases which have been known to him, of colored ministers preaching with bottles of whisky in their pockets, and, what is worse, with the same fluid coursing between stomach and brain.

The Arkansas Legislature passed a bill to establish a branch normal school at Pine Bluff. The State Committee propose to coöperate with the American Missionary Association in maintaining such a school. They propose that Prof. Martin shall be the Principal. With proper guarantees that Christian teachers should be employed

and that our Association should have a voice in the management, I would favor investing in such an institution the proceeds of our Arkansas school property; namely, that at Pine Bluff, Fort Smith, Fayetteville, Lake Village, and Rocky Comfort.

We ought to leave as a legacy to the freedmen of Arkansas at least one well-established Christian normal school. The city of Little Rock donated to the Association ten acres, on condition of the establishment of such an institution there. Should the funds to erect a suitable building be provided, this valuable tract at the State capital would be saved to our cause.

Lincoln Institute, Jefferson City, Missouri.

Principal.—Rev. M. H. Smith.
Assistants.—Mrs. S. L. Smith, Miss Matilda Blackmar, Miss Lottie E. Hanson.

Number of pupils, 165.

This institution is unique in the fact that it was founded by the gifts of colored soldiers under the management of Capt. R. B. Foster, who was a volunteer officer. Our Association has usually coöperated in the support of some of the teachers. Mr. Smith and his wife have long been connected with our work in Missouri. In view of the fact that our property at Warrensburg, Fulton, and Troy is inalienable from the freedmen's educational work, and is of too little value to be effective in each place, I would suggest that it be sold and the proceeds devoted to the permanent endowment of a professorship at Lincoln Institute.

The following extract from a letter of Miss Lottie E. Hanson will indicate the nature of her duties in connection with the institute:

"I have become greatly interested in the school, the scholars are so anxious to learn, and I find so much that I can do for them. At one time, it is helping them in their lessons; at another, giving information outside of the lessons; cutting a dress for one, and lending a book to another and helping him to understand it. I get bewildered sometimes, there is so much to do and think of at once.

"Sunday is about the hardest day of the week. What with Sunday-school down town at nine o'clock, then church, a Sabbath-school in this building in the afternoon, a prayer-meeting in the evening, then a moral lecture by the Principal, I feel as if I wanted to rest several days after each Sunday.

"The colored Methodist minister is in several of my classes, Grammar, History, and Geography. He is very anxious to learn. It fairly makes me feel weak to see him come into class, he seems to take so greedily what I say, fearing he shall lose one word. Such pupils ought to have long recitations and a great deal condensed into each one. Every day seems to count with them. They remember what is told them better than any white children I ever saw. They are very attentive, so that it is a positive pleasure to teach them."

COMMON SCHOOLS WITH SUNDAY-SCHOOLS ATTACHED.

The following is a list of our missionary teachers in common schools. Many of these teachers were under commission from the

A. M. A. in its earlier work among the freedmen, when there were no schools of higher grade. Their work now is no less important than before, and scarcely less missionary in its character. In some sections, their deprivations and hardships are less than they were formerly; but in most places they are excluded from the ordinary social privileges and from all sympathy with those of their own color residing there. There have been a few instances the past year of threatened violence. One school-house was burned. It is believed to have been done by Ku Klux.

COMMON SCHOOLS.

Missouri.

New-Madrid.—Mr. S. H. Jones. *Palmyra.*—Miss Mary Farrand, Miss Sarah M. Tucker.

Arkansas.

Fayetteville.—Miss Dora Ford.

Mississippi.

Aberdeen.—Miss Sarah Mahony, Miss S. H. Champney, Miss Maria Waterbury, Miss Augusta Gardner. *Grenada.*—Miss Carrie Segur, Miss Anna Harwood. *Grand Gulf.*—Miss Sarah P. Hulburt, Mrs. Hannah Bland. *Cotton Gin Port.*—Miss Ella E. Smith. *Hinds Co.*—Mr. C. F. Tucker. *Lowndes Co.*—Miss H. A. McClelland, Miss Hattie Ferguson. *Midway.*—Mr. G. C. Tucker. *Monroe Co.*—Mr. J. H. Brown, Miss Lizzie F. Perkins. *Osyka.*—Miss Nellie A. Ramsey. *Raymond.*—Rev. E. Tucker, Mrs. M. P. Tucker. *Vicksburg.*—Miss M. A. Cummings. *Clinton.*—Miss Laura F. Tucker.

Louisiana.

Lake Somminett.—Miss L. F. Mobley. *New-Iberia.*—Mrs. Hardy Mobley, Miss M. C. Mobley, Miss M. E. Mobley, Miss S. J. Mobley. *St. Joseph.*—Rev. W. O. King.

Texas.

Austin.—Mr. R. H. Felter. *Belmont.*—Mr. B. F. Church. *Brenham.*—Miss M. S. Hobart. *Columbus.*—Mrs. Julia B. Nelson, Miss M. E. Green, Miss M. D. Williams. *Corsicana.*—Rev. Warren Norton, Mrs. Julia E. Norton. *Marshall.*—Rev. J. Adams. *Goliad.*—Rev. B. C. Church, Rev. Mitchell Thompson. *Houston.*—Mrs. J. S. Kellogg. *Indianola.*—Miss E. C. Booth. *Navasota.*—Hon. J. H. Washington. *Paris.*—Mr. William J. Evans. *Seguin.*—Mr. C. W. Washburn, Mr. J. F. Gesner. *Victoria.*—Rev. D. Peebles, Mr. Arthur B. Peebles, Miss Maud Church, Miss Jessie Church.

The support of these teachers is derived, mainly, from the local public funds. In some cases, traveling expenses to or from the field have been paid by A. M. A. In others, when the State pay was long delayed, an advance has been made to them as a loan. In a few instances, a small allowance has been paid on account of direct missionary work, outside of the school. By such coöperation with county and State authorities, some of the best Christian teachers have been put into those parts which have been longest neglected, and where otherwise, from want of means at our command, no laborers could have been sent.

CHINESE IN AMERICA.

CALIFORNIA.

Advisory Board.

Rev. George Mooar, D.D.; Rev. I. E. Dwinell, D.D.; Rev. A. L. Stone, D.D.; Rev. J. C. Holbrook, D.D.; Rev. Joseph Rowell, and Samuel Pillsbury.

Superintendent.

REV. JOHN KIMBALL.*

Missionary Teachers.

San Francisco.—Miss Jennie Hopkins, Miss L. E. Thayer,* Miss Emma Clark,* Mrs. B. Mason, Miss Sarah B. Hall. *Sacramento.*—Miss M. J. Sherman. *Santa Cruz.*—Miss M. A. Burrows. *Stockton.*—Miss M. A. Burnett,* Miss M. K. Colburn.* *Oakland.*—Mr. Jee Gam. *Los Angeles.*—Miss J. A. McCormick,* Miss M. M. Woodbridge.

The experiment of opening the Gospel to the Chinese residing on the Pacific Coast, through schools where the English language is taught them, and by English-speaking teachers, has proved more successful than was at first anticipated. Converts in San Francisco, Oakland, and Sacramento, were reported last year. We can now add one or two cases beyond a doubt, at Stockton. All the lady teachers become greatly interested in their work, and all find it easy to combine religious exercises with their teaching.

Chinese Converts at Stockton.

Miss Burnett wrote in August, 1873:

"Tai Chung is, I think, a Christian, though he has never united with the church. He is willing to do this. His words are: '*I want to do all Jesus requires, just as the Book says.*' He was away in the country nearly a year; is now employed in a family. Mrs. Rhodes would be glad of his assistance in the night-school. . . . .

"STOCKTON, Sept. 1, 1873.

"Tai Chung is propounded for admission to the church, (Congregational,) to join next Sabbath on profession of his faith in Christ. Mr. Post (the pastor) and others are fully satisfied with the evidence he gives. A vote will be taken Thursday evening.

I believe Ah Hing became a Christian last week; he is about fourteen years of age. I have not written of him before. Others are giving some evidence of the influence of the Holy Spirit upon their hearts. To God be all the praise.

"A Chinese school was opened in Stockton last month. All the small children are taken out of this school to study their own language. This reduces the day-school. They may return before long.

"Tai Chung is doing all he can for the school."

There is still a good deal of prejudice against the Chinese; so that we rejoice when a pastor is called from the East to reinforce the faithful already there. Rev. Martin Post is unequivocal in preaching the

* Resigned.

gospel principle that "God is no respecter of persons," and firmly insists that there shall be no exclusions from the Church on account of difference of race.

Miss Burrows at Santa Cruz often mentions with expressions of gratitude the kindness of Rev. S. H. Willey, the Congregational pastor. A late letter shows that she has need of outspoken sympathy, if not of more active support. She writes,

"I am sorry to tell you that the boys in going home from school last week were stoned and cut and abused generally. They came rushing into the school-yard after clubs to defend themselves with. They were mad enough to kill any body, so I went home with them and also talked to the *men* (where was the manhood ?) who were abusing them. They treated me politely and said there should be no more of it; but it will take some time to bring the school up again."

A boy of twelve years.

The following indicates the spirit and some of the methods of one of our devoted missionaries:

"Dia Tia, a bright boy of twelve, who has been two years in school, left this month to attend a Chinese school in San Francisco. It is hard to give him up and know that he will be under heathen instructors; but I believe the truth he has learned will never be quite forgotten, and though it grieves me to think he may no longer be under Christian influences, I know that he can not be useful among his own people unless he is educated in their language. He carries with him his Bible, which he has learned to read and seems to prize.

"We sing the Doxology and some of our hymns in the Chinese language by marking down the sound as the pupils read it from the 'lesson book' and singing it to the same tunes as the English. The songs are as sweet and far more intelligent to their minds."

Another, who has been compelled to withdraw from the school at Los Angeles, by reason of failing health, writes,

"When evening comes, I can not keep back my tears at the thought of the necessity of my giving up those scholars whom I had learned to love so much.

"They seemed to love me and promised me to obey God's commands and pray to him."

Native Helpers.

Jee Gam has continued to coöperate efficiently with our teachers at Oakland and San Francisco. He is a member of the First Congregational church, Oakland. He sends each month an intelligent and interesting report of the progress of the missionary work and the condition of the schools. His services are invaluable.

Another native helper has been assisting at Los Angeles, of whom Miss Woodbridge writes,

"Ah Sit Moon is rapidly growing in favor with the school and goes with them to church, sings hymns in Chinese to them, and distributes tracts among them. I offered him money, but he declined it from me. I think if needed in Southern California, he will be glad to have you employ him."

Miss Woodbridge went out from Marietta, Ohio, last summer, and

devoted her time and strength to her missionary labors at Los Angeles with great assiduity until her health failed. Miss McCormick, from Minnesota, her no less devoted predecessor, was also compelled to succumb to the enervating climate and arduous duties of the school.* Below we give items from Miss Woodbridge's interesting report of September 15th, 1873:

Chinese School at Los Angeles.

"From July 1st to September 1st, 1873, whole number of scholars, 80; average daily attendance on week-day school, 24; average daily attendance on Sunday-school, 21; highest number in attendance, (for two days only,) 35; school held on five week-days each week. Morning school, 1½ hours; evening school, 2½ hours; Sunday-school held 1½ hours in evening. Week-day morning and evening school taught by M. M. Woodbridge, and such assistants as she could get from week to week. Sunday-school taught by M. M. Woodbridge and two regular assistants. During August and September, had from four to ten visitors each Sunday who helped us teach, but not being regular in their attendance, were of but little real assistance. At this time, (September 15th,) the whole school, with the exception of the alphabet class, are engaged in reading the Chinese Reader, written by Mr. Gibson, and published by the American Tract Society, a book in every way adapted to the teaching of the Chinese adults.

"The scholars have learned to sing many beautiful hymns. The Advanced Class are reading such passages as this, 'The human body is wonderfully made,' etc., and seem to understand what they read.

"In August, 1873, the Chinese first commenced attending church in Los Angeles. Now on each Sunday evening about half the school go with the teacher to the Congregational church, where they are welcomed by the minister.

"School has been addressed on Sundays by six different ministers, and frequently by Mr. L. E. Sleigh, and others. Chinese tracts have been distributed by Ah Sit Moon, a native colporteur."

Miss Stewart and Mrs. Burnham now have the school at Los Angeles. It is proposed that Miss Woodbridge start a mission at Santa Barbara if her health shall permit her return to the work.

OREGON.

Anti-Chinese Feeling in Portland.

Our school at Portland, Oregon, was closed in July. After the great fire there, the prejudice and hatred toward the Chinese seemed to increase. Many believed that the fire was set by the anti-Chinese party who felt great indignation that these people were so universally employed in white families. It was feared that the church would be fired if the school was continued, and it was suspended. But this state of public sentiment surely does not call for an abandonment of the field on the part of a missionary association organized to combat caste prejudice, and whose history proves it hitherto true to this cardinal principle of the Gospel.

* All of our missionaries at Los Angeles express a lively appreciation of the cordial coöperation of Rev. John T. Wills, pastor of the Congregational Church.

Enlargement of the Chinese Work.

There are still many places in which these poor pagan people are congregated where not only no effort is made to reach them, but where there is actually no opportunity for them to learn "the truth as it is in Jesus," even should there be some desirous of knowing it. It is true, the influx of this class of foreigners is not great in proportion to that from European countries. It is certainly not such as to afford any reasonable ground of alarm for the safety of our institutions. But they continue steadily to come: they are filling up Oregon and Washington Territory as fast as their labor is required. They are flowing down along the valleys of Lower California, and begin to appear in considerable numbers in the States and Territories east of the Sierra Nevadas. We see no reason to diminish our attempts to carry to them the bread of life. Are they any the less pagan for being on our shores? Are their souls of less value than those of other heathen? If not, all the reasons which would induce our churches to send missionaries to their brethren in foreign lands, hold good in regard to them, and in their case there is the additional one of economy in reaching them.

When we call to mind, also, the motives pertaining to the welfare of our country, the reasons for the immediate and persevering prosecution of this work seem perfectly conclusive.

THE INDIANS.

The Association has under its care eight Indian Agencies: Chippewa Agency, Minnesota; Lake Superior and Green Bay Agencies, Wisconsin; Fort Berthold and Sisseton Agencies, Dakota Territory; S'Kokomish Agency, Washington Territory; and among the Mission Indians in California.

The Chippewa Agency includes the following bands: Mississippi, Pillager, Otter Tail, Winnebagoshish, Pembina, and Red Lake.* The most of these Indians occupy reservations in the central and northern parts of Minnesota at White Earth, Leech Lake, and Red Lake. About 75 Mississippians at Gull Lake, who declined to move with their tribe to White Earth, now express a willingness to join them, and houses are already prepared for some of them. The Otter Tails, at the council after payment, expressed a strong desire to move upon the reservation, and an inviting site at a convenient distance from

* Red Lake is now constituted a distinct Agency.

Hobart, on the Northern Pacific Railroad, has been assigned them. It is expected also that the 350 Pembinas still beyond the reservation will be removed to Rice River Crossing, 20 miles north-west of the Agency. The Chippewa Agency numbers in all about 6400 souls.

WHITE EARTH.

Rev. E. Douglass, Agent.

Upon and around this reservation are about 1215 Indians. During the year past, the premises of the boarding-school have been improved. About forty boys and girls have been under instruction. The boarding department has also a dormitory for girls.

A new hall for the industrial department has just been completed and furnished with looms. Of these there are three: one each for the weaving of rush matting, rag carpeting, and coarse woolen fabric. Facilities for basket-making have also been supplied. A promising degree of success in weaving and basket-making has already been attained by the Indian women, and some specimens of their weaving will be shown at our Annual Meeting. It is intended to introduce the art of weaving into a large number of Indian families. A great quantity of rushes have been gathered and stored. The matting made is very desirable.

The agricultural industry of the reservation has advanced 33⅓ per cent during the year. Four hundred and nineteen acres have been under cultivation; 120 acres of prairie have been broken for the coming season. The Indians themselves have raised between six and seven thousand bushels of grain, and 10,000 bushels of potatoes, and have harvested 600 tons of hay. One hundred good gardens have also been under cultivation. The head chief has 200 bushels of wheat. One Indian having no team has put up forty tons of hay for sale. Another, lately a shiftless vagabond, has given evidence of reformation by putting up ten tons. The Indians own ten two-horse teams. During the year, they have received from Government 14 yoke of oxen, 10 ponies, 6 farm wagons, 18 yokes, and 30 chains. Bishop Whipple has given them 10 cows of the best quality, and the Government has added five.

A grist-mill, with two runs of stones, costing the Government about $6700, is nearly finished. The building is of sufficient size to contain all the grain raised at the settlement. Several wells, 14-inch bore and 25 feet deep, have been sunk, by means of an earth-auger, invented by Rev. Mr. Spees, now of Red Lake. A Library Association has been formed, and about 200 volumes have been procured as the nucleus of a library.

By an arrangement made with Bishop Whipple, the direct missionary work at White Earth is under the care of the Episcopal body, and that of the Red Lake Agency is under the direction of the Association. The confirmations in the Episcopal Church at White Earth during the year have been 76. An Episcopal minister has been recently added to the mission. Under the auspices of Bishop Whipple, a hospital costing $4000 has been built. The chiefs have voted $150 toward its support for this year.

Gen. C. H. Howard, after a visit to White Earth, gives the following interesting items of progress:

"We visited one chief who only one year ago lived in a wigwam and wore the blanket. With the help of his son he has fenced and planted with potatoes some five acres. His garden of two acres also showed good attention. His wife is no less ambitious to do her part. The two rooms of the house were clean and orderly. A cooking-stove and some chairs told their story of progress to one who had seen the family a few months before. A rude bedstead and a cupboard containing table crockery testified another step upward. A flat-iron had appeared since Mrs. Smith's last visit. As I talked with this Indian father and mother about sending their daughter to school, and they expressed a desire for a school nearer their place so that she could be at home nights, and as I saw him sitting upon his stoop dressed in civilized costume and holding his little two-year-old child in his arms, and contrasted his condition a year ago, it gave me new hope for the red man. One Indian woman had a sewing-machine. One had made her first butter. Mrs. Smith herself had taught many of them how to make 'raised bread' and how to make soap. She showed me baskets manufactured during the winter from material found on the reservation—a new occupation to these Chippewas. She has just begun to have them instructed in weaving. A rush which grows in great abundance in the numerous lakes in that vicinity, gathered and cured in the summer, affords material for weaving matting, which will be a profitable employment for the long winters."

Mrs. E. P. Smith, whose "heart is full of Indian work," sends us these words of encouragement:

"In our evening-school we average thirty men, women, and children that can not be reached by the boarding-school. I have three classes of young men, and am trying to teach arithmetic, reading, and writing—enough to help them in every-day life. Those that commenced the first of the winter can read very well, write a fair hand, and perform examples in addition and subtraction, and are just beginning on multiplication.

"My third class I commenced last week Thursday. Some of our most hopeful, working young men have come into it. I said to them, 'Now boys, I want to fit you for Indian clerks. We are going to have Indians for clerks just as soon as we can make them. Yes! I expect to see Indian boys at Washington before I die.' If you could have seen the enthusiasm in that class that night, and how hard they worked to get just the ideas I wished to give in this *first* lesson in arithmetic, you would say the day is dawning for the red men.

"Every thing brightens around us. We are full of hope for the future. We thank God and go forward."

The labors of Mrs. Smith with the Indian women of this station have been invaluable. The readiness with which they respond to her endeavors to instruct them in some of the industries most suited to their peculiar condition, has been remarkable. Her removal to Washington is a great loss to them.

LEECH LAKE.

The Indians at Leech, Cass, and Winnebagoshish Lakes, numbering 1540, are much less inclined to civilization than those at White Earth, hence the school is not as flourishing. A boarding department is partially furnished, and fresh efforts are to be made for the efficiency of the school. Great improvement in neatness and order in the house, and in cultivation of the ground, is reported. The superintendent, with eleven schoolboys, raised 300 bushels of fine potatoes and other vegetables.

The agricultural increase for the year has been from ten to fifteen per cent. Two hundred and thirty-five acres have been under cultivation. Thirty acres of new land have been broken. The corn crop was about 4300 bushels. The Indians cut and stacked 160 tons of hay. One thousand five hundred bushels of rice were gathered, and 200 pounds of maple-sugar made.

This reservation is very much cursed by whisky. Six Indians have been killed in drunken quarrels among themselves in as many months. The agent is making great efforts to capture the offenders, and destroy the liquor, but the difficulties are great.

RED LAKE.

R. M. Pratt, Agent.

Previously, Red Lake has been under the same agent as White Earth and Leech Lake, but this year an agent has been specially appointed for Red Lake Reservation and the Pembina bands in the vicinity. Within the year, Mr. Francis Spees, who lived among the Indians at Cass Lake some years since, and learned the Chippewa language, has been ordained as a missionary, and commences his labors among them with much enthusiasm.

Rev. S. G. Wright, who labored at Red Lake last winter, thus speaks of the promise of this missionary field:

"It is pleasant to look out and see the twenty comfortable dwellings, occupied by those who had spent all their lives, until one year ago, in a birch-bark wigwam; and these dwellings all erected by their own hands is another interesting fact. Many around us have abandoned the religion of their fathers, and do not hesitate to admit the truth of all we teach. They have lost confidence in their own system of religion; but to submit to the Lord Jesus Christ as the way to God, without any works of their own, to live a life of love and faith, to deny self, take the Cross and follow Christ, that is more than they are ready to do, and yet they want to join the church.

"We must have a boarding-school here if we are to accomplish any great work. The people around us are waiting for that; but yet the majority would oppose strongly the taking of any of the annuity money for that purpose. I do not think there is a more hopeful place for a school in any missionary field than this."

LAKE SUPERIOR AGENCY.

Dr. Isaac L. Mahan, Agent.

This agency, sometimes called La Pointe Agency, includes seven bands of Chippewas, numbering in all 5125. There are really no blanket Indians among these, though by reason of their poverty some wear but very little clothing. Many wear their hair plaited, though as soon as they take hold of any work, they cut their hair. They live for the most part on wild rice and fish.

The Association aids in the school work of this agency, and has the appointment through the agent of all its subordinate officers. The missionary work proper is under the care of the Presbyterian Board. Its church and schools are in a flourishing condition.

GREEN BAY AGENCY.

Thomas N. Chase, Agent.

This agency includes three tribes—Menomonees, Stockbridge Munsees, and Oneidas—numbering over 2800.

A portion of these Indians spend a few months of each year in hunting and trapping, but are fast giving up this for farming, cutting timber, and logging. Many of them have good farms.

The school and religious work is carried on for the most part by Methodist and Episcopal societies.

Rev. J. W. Stryker and wife, under appointment of this Association, have been for some months missionaries at Keshena among the Menomonees. They were five years among the freedmen, and did not lack enthusiasm in their work. An extract, showing Mrs. Stryker's first impression, may not be uninteresting:

"I believe I am in the most promising field of labor that I have been in for some time. These Indians (the pagan part) are physically and, I believe, morally and mentally in advance of the colored people generally. I am quite sanguine of success, and I believe as soon as the sugar season is over, I shall have a large school. The children seem to be more in earnest than I expected they would be."

FORT BERTHOLD AGENCY.

L. B. Sperry, Agent.

This agency, in Dakota Territory, has recently come under the care of the A. M. A., and the new agent has but just started for the reservation. Hence we can furnish no very definite report of Indian work there.

This agency includes the Gros Ventres, Mandan, and Arickaree bands, numbering on the reservation some 2250.

These Indians are represented as gentle and easily governed. They cultivate land, but the climate is uncertain, and only about one year in three do they have good crops. There are few, if any, frame-houses. Most of them live in earth-covered lodges.

No missionary or educational work has yet been commenced among them; but the agency comes under the care of the Association with the expectation that such work will be immediately organized.

SISSETON AGENCY.

Rev. Moses N. Adams, Agent.

This agency, like that at Fort Berthold, comes under the care of the Association by request from the American Board, and its relations to us are not yet fully adjusted. It includes the Sioux and Wahpeton Indians at Lake Traverse, in the eastern part of Dakota. There are enrolled nearly 1500. Many of them have settled on land and are cultivating it in the hope of securing a title from the U. S. Government to the section on which the improvement is made.

Most of the Indians on the reservation have changed their dress and appear quite civilized in this respect. Many of the adults have long since learned to read and write in their own language.

Two school-houses belong to the agency. A manual-labor school is much needed.

We copy from a letter of Rev. J. P. Williamson, missionary in Dakota of the American Board, which has charge of the mission work:

"I have just spent a few days visiting the Indians at Flandreau, D. T., and am pleased to report the encouraging progress they are making in civilization.

"I arrived there Sabbath morning, and though they were not looking for me, I found the whole community at church, as is their regular practice. They are also learning to value the week-days, and were loth to give up a day when I proposed to meet them for general purposes on Wednesday.

"The oxen, wagons, and other utensils issued them in June, by the Agent, M. N. Adams, are highly appreciated, and have effected the end desired—that of encouraging them to do more for themselves.

"One object of my visit to Flandreau was to stir up the Indians to do more toward building a new church, and in this I succeeded well, getting individual pledges for about $400 in work, principally in the way of hauling lumber, which I am here to purchase."

S'KOKOMISH AGENCY.

Edwin Eells, Agent.

This agency, in Mason County, Washington Territory, includes three bands, S'kallams, Towandas, and Elwahs—in all, 875 Indians. Of these, 200 are on the reservation.

We quote from the report of Mr. Eells:

"Our school, though small, is prosperous. We have now twenty Indian scholars, the full number the appropriation will at present support. We have fifteen boys and five girls. It is difficult to get girls into the school. The scholars we have are making good progress in their studies. Some who have been in school but a year, read now in the Second Reader and Testament, recite their six verses of Scripture at Sabbath-school, and take much interest in books generally.

"Our Sabbath-school is quite interesting. The regular attendance of white and Indian children is thirty; and the adult Indians attend in numbers varying from twenty to seventy. Last Sabbath, the whole number was one hundred and five. Sabbath services have been held with the Indians every Sabbath for eight or nine months past. My father, Rev. C. Eells, former missionary of the American Board, has been spending his whole time gratuitously doing missionary work among them.

'I have now nearly completed a council-house, 20 x 40 ft.; walls, 14 ft. high; to be used as a church. It presents a very neat appearance, and will be of great use to us. Ever since we have had regular preaching, the interest has seemed to increase. My interpreter, an Indian, has during the past winter professed his faith in Christ, and is earnest and zealous in his efforts for his people. He is of great service in missionary work.

"The Indians are forming more settled habits of industry, and all those who stay here are doing well. My chief regret is, that so few can support themselves on the reservation. Those who are not here live mostly at the saw-mills, and drink a great deal of whisky, and are passing rapidly away.

"The present results of our labor here are more than I expected when I came; still I can not fail to be impressed with the fact that, as a nation, they are passing away and will soon be gone. They are so generally infected with disease that they have few offspring and will not be long-lived themselves.

Up to the time of our Annual Meeting, we had received no report from the Mission Indians in Southern California.

The experience and observation of another year confirm the opinion that, with Government officials in sympathy with the effort, the missionary and educational work among the Indians presents no peculiar or insuperable obstacles. The greatest difficulties are wholly exterior, and arise mainly from the opposition of interested whites, who covet the possession of the Indians' lands and pines, and to obtain them would be willing to see the Indians exterminated. So extensive is this feeling along the frontier, that he who insists upon just and honorable treatment for the Indian "maketh himself a prey," and becomes a shining mark for slander and abuse. There is hope, however, that if the Christian public can be fully aroused to sustain vigorously the efforts now made in coöperation with the Government, this opposition will be overcome, and we shall be permitted to see the blessed results of Christian labor in their behalf.

FOREIGN MISSIONS.

JAMAICA MISSION, WEST-INDIES.

STATIONS, OUT-STATIONS, AND SCHOOLS.

Brainerd.—Rev. John Thompson, Mrs. Thompson; Martin Harris, teacher.
Eliot.—Under Mr. Thompson's care; Mr. John McLeod, assistant.
Manning's Hill.—Under charge of Mr. Thompson; John L. Kelly, teacher.
August Town.—School under care of Mr. Thompson; George Mudahy, teacher.
Chesterfield.—Rev. C. B. Venning, Mrs. Venning; Ewen N. McLaughlin, teacher.
Cumberwell.—School under care of Mr. Venning; John Phillips, teacher.
Brandon Hill.—Rev. S. B. Wilson, Mrs. Wilson; William McLaren and Daniel McLaren, teachers.
Providence.—Under charge of Mr. Wilson; William David, teacher.
Richmond.—Miss Lucy A. Woodcock, teacher.

CHURCHES.

Stations and Schools.	Members.			Additions.			Removals.				No. in Congregation.	No. in Sabbath-school.	Contributions.	Whole Number in Day-school.	Average Number in Day-school.
	Males.	Females.	Total.	Profession.	Letter or Restored.	Total.	Dismissed.	Excommunicated.	Deaths.	Total.					
Brainerd	58	120	178	8	3	11	3		3	6	400	120	$75	85	51
Manning's Hill	21	40	61	4		4	5		3	8	250	90	55	72	53
August Town														62	41
Eliot	20	27	47		2	2	1	2	2	5	160	75		47	31
Chesterfield			95		1	1	5	3	1	9	250	104	64	67	44
Cumberwell														82	52
Brandon Hill	33	43	76					2	1	3	200	100	50	210	153
Providence	16	25	41		2	2	2	3	4	9	100	50	35	33	25
Richmond														80	53
Total			498	12	8	20	16	10	14	40	1360	539		738	503

The above tables give an aggregate of six stations, six churches, and nine schools. The church membership is 498, and the regular attendance at the chapels 1360, the occasional attendance being much greater.

The report from the mission says,

"The whole number attending our schools is 738, and 500 in constant attendance. We have ten teachers in our schools, all of whom have been educated, either among ourselves, or at the best institutions in the island, and most of them especially trained for the work of teaching; and the schools are better in character than they ever have been before. Nearly every one of the teachers conducts exercises on the Sabbath, and some of them quite acceptably. Without their assistance, we should hardly be able to manage our six churches and eight Sabbath-schools with only three ministers.

"It is a most gratifying thought to us that we have the education of over 700 children.

They will form the material for our churches in the future. The ignorance and superstition of our people, more than any thing else, has been the great drawback to our prosperity. But to have our churches built up of those who have been somewhat educated, and who have been under Christian training, promises us altogether better things in the future.

"Another thing that is exceedingly gratifying, and that shows the progress we are making, is, that we do not have to depend nearly as much upon foreign assistance as we once had to do. When I joined the mission about fourteen years ago, we had twenty-three foreign missionaries, with only one or two native assistants; now we have only seven missionaries and ten native assistants, yet making with their families our force fuller than it was then. Our mission cost the A. M. A. annually at that time between $5000 and $6000, while now it is about $3000, and the schools are really better now than they were then."

BRANDON HILL.

"The principal thing I have to report here is the reopening of our chapel. It is not nearly finished, but having no other place in which to worship, we are obliged to use it, uncomfortable as it is. Some who could not be present the Sabbath we first met in it, said they shed tears of joy when they heard the voice of singing again in the place. There are many in the community that do not care for the Gospel; but I am sure I do not know what some of the poor people whom we have gathered around us would do, should they ever be deprived of the religious privileges they now enjoy. We reopened the chapel in January, and since then our congregation has been good. Our prayer-meetings have generally been well attended, and more than usually pleasant. There have been about 100 scholars in the Sabbath-school, and over 200 in the day-school. As we have received such an accession of scholars to the day-school, I have no doubt that we shall soon have a large number attending the Sabbath-school.

"The contributions of the church this year have been about the same as usual. We have had to devote the greater share, however, to rebuilding the chapel. Besides this, the people have had a great deal to do in the way of labor; indeed, what they have done in this way is considerably more than what they have done in the way of contributions in money."

PROVIDENCE.

"The church here is quite small, smaller than any other in the mission, and has sustained a greater loss by death than any other. It has now only sixteen male members, and if they did not show more than usual self-denial and more than usual interest in the affairs of the church, we could not get along at all. I can not tell why it is that this church is not more prosperous, for there is not one of our churches in which there is more earnest piety, and in which there appears so much love for Christ, and so much love for souls as in the church at Providence. I know that the community around is very bad, and that there are very many bad influences at work that make it very hard to bring the ungodly under good influences, still we can not but believe the time will come when they must be affected by the religious influences existing there.

"There is a good teacher there who has been long in the mission, and who preaches when I am not there; his assistance in the church is very valuable.

"The congregation and Sabbath-school are never very large at Providence, but they have been as large as usual this year.

"On the whole, I have never felt that our mission was accomplishing more for Christ than now, or that God was blessing us more abundantly; and in reviewing the year, we feel that we have great reason for gratitude and thanksgiving."

BRAINERD.

Rev. John Thompson reports an addition of eight members to the church at Brainerd, on profession of faith. The following are extracts from his report:

"I am glad to be able to say that our Sabbath-day services are good, the Sabbath-school is well sustained, the district prayer-meetings are well attended, and that five persons have applied for church fellowship with us during this week. Of course we have our sorrows and disappointments in common with all the Lord's people, but we enjoy many favors too, and I am sure that a good work is being carried on among us."

MANNING'S HILL.

"Of this church," Mr. Thompson says, "I am glad to be able to speak hopefully: four members have been added on profession. The new chapel is now too small for us, the Sabbath-school alone fills it, and we can not comfortably accommodate all who come; we must enlarge erelong. The Bible-class is unusually good, old and young taking deep interest in it, although some of the former can not read, yet they derive much good and gain a store of Scripture knowledge, which is very comforting to us all. I conducted this class three Sabbaths ago, when the good old deacon, Edward Small, wept for joy as he listened to his children and grandchildren repeating verses from memory and tracing the connection between the Old and New Testaments. This aged brother was once a slave, when he suffered much for the cause of truth and righteousness. He is now old, but active in his Master's cause, which he loves. The day-school under John L. Kelly is good, having gained thirty-nine marks and passed third class under government inspection."

ELIOT.

Of this church and station Mr. Thompson says,

"There are good signs of improvement here. The new chapel is too small for the growing congregation. A root of bitterness in the little church which did trouble us has, I hope, been removed. The Sabbath-school is very good, as it has been for some years, and is, I hope and believe, the ground of hope for the growth of the church.

"Mr. John McLeod labors here mainly, giving a Sabbath to Brainerd and to Richmond occasionally."

CHESTERFIELD.

Owing, doubtless, to his illness, we have received no report from Rev. C. B. Venning, of the church under his charge.

For reasons given elsewhere, the question of a transfer of this mission will be had before this Annual Meeting.

MENDI MISSION, WEST-AFRICA.

Missionaries.—Rev. George P. Claflin, Rev. J. K. Billheimer, Daniel W. Burton, Mrs. Claflin, Mrs. Billheimer, Mrs. Burton, Mrs. Mair.

Native Assistants.—Five.

Under Appointment.—Barnabas Root.

Stations.—Good Hope, on the Sherbro Islands; Avery, on the Bargroo River; (the station at Lawana has not been occupied during the year.)

Since our last report, two ordained missionaries with their wives have joined this mission. They sailed from Boston Jan. 29th, and reached Freetown, Sierra Leone, early in March. Of these, Mr. and Mrs. Claflin returned to the mission after a short visit to this country on account of health. Mr. and Mrs. Billheimer joined the Mendi Mis-

sion for the first time. As heretofore stated, they have both of them, as missionaries of the United Brethren in Christ, had valuable experience on the western coast of Africa, and Mrs. Billheimer has since pursued a pretty full course of medical study with special reference to this work.

Barnabas Root is a native African, educated in part at the mission, where he was converted to Christ. He afterward came to this country under the care of the Association, took a full collegiate course, and graduated with honor at Knox College, Illinois, and then completed a theological course at the Theological Seminary, Chicago. He has since been usefully employed in missionary service in the South, having had charge of a mission church in Montgomery, Alabama.

It had been expected that Mr. Root would return to the mission this fall, but the committee have not been able to send with him the reinforcement desired, and it has been thought that the best interest of the work in Africa would be promoted by allowing him to spend some months in connection with our Southern work for the threefold purpose of the valuable experience he would there obtain, the good he could do there, and the interest that may thus be created in behalf of African missions in the minds of Christian young men and women being educated at our higher institutions. Thus far the Committee are happy to say all those hoped-for results are increasingly promising. The prospect of soon being able to draw from our institutions needed supplies for the missionary field in Africa, and thus forming a more intimate connection between our work there and here, is continually brightening. There is, however, no part of God's vineyard that more imperatively requires maturity of Christian character to prevent the laborers falling into the snare of the devil than Africa; hence the necessity of great caution in an effort of this kind.

We are assured that many of the young men and women of the best Christian character and most culture in our schools have a ripening conviction that God, by his Spirit and providence, is pointing them to Africa as their field of Christian labor.

The purpose of opening a new mission station at Senehu, mentioned in our last report, has not been abandoned; but it has been judged unwise at the mission to attempt the occupancy of new territory until more fully reinforced. There is now every prospect of being able to supply the needed help at the earliest suitable period next summer.

The failure of Mrs. Burton's health, temporary, it is hoped, has compelled her to leave the mission for a time. She was accompanied by Mrs. Mair to Scotland, and we learn that her health is steadily improving. One of the native assistants, an ordained missionary,

whose services have heretofore been reported as very valuable, has been dismissed from the mission for unchristian conduct; and an aged native assistant, Martha Davis, familiarly called Aunt Day, who has long been a great comfort and assistant to the female missionaries especially, has gone to her rest. Her later years were mainly spent in labor for the physical comfort of the suffering.

The statistics of the church have not been reported; there has been no marked ingathering of souls, though later letters say there is much to encourage the missionaries in their work, that there seems to be a spirit of earnest inquiry among the young men, giving hope of their future usefulness; and there have been a few hopeful conversions to Christ.

Mr. Claflin says,

"The Gospel is meeting these evils, (of heathenism,) and slowly transforming the people as it reaches them, though there are many wayward steps on the part of those whose faces seem heavenward. There is at present an increased attendance at our meetings for worship. Our church and female prayer-meetings are of much interest, and also those held at a private house; and the day-school, numbering fifty-eight, at present under care of Mrs. Claflin, is prospering. We have encouragement to labor, but we desire a more gracious visitation of the Spirit of God, that these people may be led to himself."

It still remains true that there are large demands for the spread of missionary operations in the Sherbro and Mendi country; but the ground can not be possessed without a large reinforcement of the mission, and for this the main dependence for the future must be in our Southern schools. Two applications, however, very favorably reported of are before the Committee for appointment to join the mission next season: one from a member of the senior class in the Chicago Theological Seminary, and the other from a young man now in the service of the American Bible Society. Both are men of mature Christian character.

SANDWICH ISLANDS.

Although drawing no pecuniary support from the Association, Mr. Green has sent us his annual statement as usual. From this we derive the following:

The station, September 1st, 1872, included Makawao proper, Kula, and Hamakua, with three distinct churches, Makawao, Kula, and Hamakua, or one *united church*, Makawao. Missionaries, Rev. J. S. Green, Mrs. A. C. Green.

By the removal of his son, Rev. J. P. Green, near the close of last year, Rev. J. S. Green and wife have been left alone at Makawao, with the entire labor of that station and two out-stations on their hands.

Feeling the burden too heavy for him, he entertained the suggestion of having a native pastor ordained and placed over the united congregations of Keokea and Kalepoleka as a union church. The experiment was not, however, satisfactory. In less than a year, the newly-ordained minister was deposed from the ministry, and the station again tendered to Mr. Green. Mr. Green says his congregations are diminishing because the race is, though he thinks the race and the language will last during his life. There is, he says, a sifting time in the churches, and numbers of the native ministry and of the people are falling away from the truth.

The connection of the Association with the work of Rev. Mr. Green in the Sandwich Islands is so slight—the assistance given him being almost nothing—that to report the church at Makawao as belonging to a mission of the Association is liable to convey a wrong impresssion; and, as is found, does so in fact. The Committee have concluded, therefore, to report it as substantially self-sustaining. At the same time, they will be glad to receive and transmit to Mr. Green any funds contributed specifically to aid him in his self-denying and self-sacrificing work.

SIAM MISSION.

Bangkok, Siam.

Missionaries.—Rev. D. B. Bradley, M.D.; Rev. C. B. Bradley; Mrs. Sarah B. Bradley; and Mrs. Mary Bradley.

Dr. Bradley died at the mission June 23d, in the seventieth year of his age. His death has prevented our receiving our usual annual report from this mission.

Dr. Bradley first went to Bangkok, in 1835, as a medical missionary, under the care of the American Board. In 1849, he and his colleague, Rev. Jesse Caswell, came under the care of the American Missionary Association. Mr. Caswell soon after died. Dr. Bradley was then in this country; and, while here, was married to Miss Sarah B. Blachley, of Dane, Wis. On his return to the mission, he was accompanied, also, by Professor John Silsby and Rev. L. B. Lane, and their wives. These gentlemen retired from the mission in 1854–5, and are now in this country; one is in Alabama, and the other is a pastor in Ohio.

The mission property of the Board was purchased by the Association, consisting of buildings, printing-presses, etc. By the use of the printing-office Dr. Bradley has, for the last eighteen years, made the mission almost wholly self-supporting. His knowledge of the Siamese language enabled him to prepare, for general circulation, a

number of Christian tracts, translations of parts of the Bible, and works on medical and astronomical subjects. Next to the translations of the Psalms, of Isaiah, Jeremiah, Proverbs, Esther, and the Songs of Solomon, an Old Testament History, and a Life of Christ are the most important. These have been widely circulated and read by the people.

He was an indefatigable laborer in the service of Christ, and lived and died in the confident expectation that the seed sown in that as yet sterile field will at length bring forth much fruit to the honor of the Master. The accession of his oldest son to the mission, nearly two years since, gave him great hope for the future, a future he did not live to see.

In January last, Dr. Bradley wrote that he had just received from the press the prophecy of Jeremiah and the book of Lamentations in Siamese. The translation of the book of Job had been completed, to be revised before printing. In addition to the book of Daniel, translated from the Hebrew by Mrs. Bradley, and printed at the mission, she has this year added translations of Esther and the two books of Chronicles.

Rev. C. B. Bradley has been making a thorough revision of the New Testament, for which his accurate knowledge of the Siamese and his fine scholarship have well prepared him. His work has, however, been retarded, not so much by acute sickness as by a prostration from which he hoped soon to be relieved.

The fact that the Siamese Mission has no intimate connection with the great work of the Association, which providentially has been directed to the African race, and the hitherto unfruitfulness of Siam as a missionary field, has led many of the friends of the Association to the conviction that the unity of the work and the happiest relations of the Association to the great body of its contributors would be promoted by resigning this part of its foreign work to some other missionary organization. If this can be done in any way that shall be agreeable to our remaining missionaries there, there can be little doubt of its expediency.

Any consideration of this subject, however, would be very incomplete that did not recognize the fact that the scholarship of Mr. C. B. Bradley, the full knowledge which every member of the family has of the Siamese language, the ability of Mrs. Bradley to translate directly from the Hebrew, the translations already made of many parts of the Bible, and the facilities furnished by the printing-office for providing religious literature in the Siamese language, supply peculiarly favorable conditions for carrying on the missionary work there.

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

Aborn, Miss Louisa L., Barrington, R. I.
Adams, Rev. F. A., Orange, N. J.
Adams, George C., New-Haven, Ct.
Adams, Rev. George E., Orange, N. J.
Adams, J. G., Natick, Mass.
Aikin, Miss Nellie F., Chicago, Ill.
Aldrich, Mrs. Sarah H., Groton, Mass.
Allen, John M., Marion, Mass.
Allen, Justin, M.D., Topsfield, Mass.
Allen, William C., Racine, Wis.
Ames, Gayton O., Andover, Mass.
Andrews, Albert Franklin, New-Haven, Ct.
Andrews, Rev. E. N., Crystal Lake, Ill.
Arms, Analey A., Milford, Mich.
Atkinson, Joseph, Newbury, Vt.

Bachman, Robert L., Auburn, N. Y.
Bacon, John W., Natick, Mass.
Baker, Abel, Troy, N. H.
Baker, Mrs. Henry A., Ossian, Iowa.
Baker, Rev. John W. H., Brewer, Me.
Baker, Mrs. Rev. J. W. H., Brewer, Me.
Baker, Joseph E., Guilford, N. Y.
Baldwin, Albert F., Chester, Vt.
Ballard, Mrs. Sarah L., Globe Village, Mass.
Ballentine, James S., Findlay, Ohio.
Bancroft, Miss Amelia, Granville, Ohio.
Bartlett, Alexis Painter, Washington, D. C.
Bartlett, George L., Natick, Mass.
Beach, Charles A., Binghamton, N. Y.
Beebe, J. Ely, Lyme, Ct.
Bell, James, Skowhegan, Me.
Bellamy, Prince Lorenzo, Plainville, Ct.
Bennett, Mrs. Abby S., Hanover, Ct.
Bicknell, Miss Emma E., Barrington, R. I.
Bidwell, Dwight, Manchester, Ct.
Bidwell, Lyman A., Manchester, Ct.
Billings, Mrs. Emma A., Chicago, Ill.
Bingham, Miss Betsey E., Edinburgh, Ohio.
Bishop, Mrs. Sophie A., Plainville, Ct.
Bissell, Miss Mary A., East-Windsor, Ct.
Blackman, C. M., Whitewater, Wis.
Blake, Henry A., Providence, R. I.
Blanchard, Edwin, Granville, Ohio.
Blankinship, Capt. Peleg, Marion, Mass.
Blood, Mrs. Evelyn W., East-Abington, Mass.
Boardman, Mrs. Mary W., Dracut, Mass.
Booth, Mrs. Fanny, Springfield, Mass.
Bowie, John, Chicago, Ill.
Boynton, Rev. F. H., Mill River, Mass.
Boynton, Mrs. F. H., Mill River, Mass.
Boynton, Mrs. L. D., Mill River, Mass.
Boynton, Mira L., Mill River, Mass.
Bradley, L., Aurora, Ill.
Bradley, William E., Clinton, Ct.
Briggs, Mrs. Eliza E., Marion, Mass.
Briggs, James C., Marion, Mass.
Bristoll, Dea. A. S., Milford, Ct.
Bristoll, Rosa O., Milford, Ct.
Bristoll, William B., Milford, Ct.
Bristoll, Prof. William M., Milford, Ct.
Brooks, Mrs. C. S., South-Deerfield, Mass.
Burke, Udney, Springfield, Vt.
Burt, Charles R., Hartford, Ct.

Bushnell, George A., Johnsonville, Ohio.

Canfield, Dea. Elijah S., Bridgewater, Ct.
Carey, Andrew E., Greenville, Ct.
Carter, Mrs. R. W., Waterbury, Ct.
Carver, Mrs. Lyman, Churchville, N. Y.
Carver, Mrs. Perry H., North-Bergen, N. Y.
Chamberlin, Miss Abbie M., Peacham, Vt.
Champlin, Miss Jennie W., Brooklyn, N. Y.
Champlin, Miss Lizzie S., Brooklyn, N. Y.
Chandler, Mrs. Emily A., Hamilton, Mo.
Chandler, Mary W., New-Haven, Ct.
Chandler, William E., New-Haven, Ct.
Chapin, Rev. George F., Irving, Kansas.
Chapman, Isabella, West-Brook, Ct.
Cheney, George W., Manchester, Ct.
Claflin, Mrs. Halle, Lombard, Ill.
Clark, A. S., Milford, Ct.
Clark, Miss I. S., Romeo, Mich.
Clay, Mrs. Edward P., North-Thetford, Vt.
Clifford, Edwin S., Topsfield, Mass.
Cobb, Miss Hannah B., Marion, Mass.
Cobb, Miss Julia A., Marion, Mass.
Cobb, Oliver, Marion, Mass.
Coburn, Miss Mary A., Dracut, Mass.
Coe, Mrs. Mary S., Leyden, N. Y.
Colby, Mrs. Laura Barbour, Georgetown, Mass.
Collins, Ellen, New-York, N. Y.
Comstock, Prof. Milton L., Galesburg, Ill.
Cook, Mrs. Ruth Ann H., Chicago, Ill.
Corbin, Horace A., Union City, Mich.
Cowan, Mrs. Mary Brownson, Montreal, Canada.
Creesy, Trask, West-Andover, Ohio.
Cummings, Henry A., Thetford, Vt.
Cummings, Joseph H., Ware, Mass.
Curtis, Rev. W. W., Huntley, Ill.
Curtiss, William F., Warren, Ct.

Daggett, Mrs. Harriet F., West-Boylston, Mass.
Darby, Miss Grace, Chester, Vt.
Davis, Rev. J. G., Amherst, N. H.
Dawes, Rev. Ebenezer, Dighton, Mass.
Day, Miss Mary, Colchester, Ct.
Dean, Mrs. Franklin, Castalia, Iowa.
Dent, Mrs. Thomas, Chicago, Ill.
Dexter, Thomas S., Providence, Ill.
Doane, Gilbert R., Clinton, Ct.
Dodge, Miss Eliza, Gloucester, Mass.
Dole, William P., Fitchburg, Mass.
Doolittle, Rev. John B., Bridgewater, Ct.
Douglas, Rev. F. J., Genoa, Iowa.
Drake, John R., Easton, Mass.
Dreyer, Henry C., Marion, Mass.
Duncan, Rev. Abel G., Scotland, Mass.
Duncan, John D. E., Union Falls, N. Y.

Eaton, Charles W., Ware, Mass.
Eddy, Mrs. Susie, West-Brookfield, Mass.
Edwards, Miss Sarah S., Topsfield, Mass.
Eldred, Lorenzo, Falmouth, Mass.
Elwood, Miss Lucy A., Stepney, Ct.
Ely, Miss Hattie, Cheektowaga, N. Y.
Engles, Mrs. Sara A., Chelsea, Mass.

Fairbanks, Mrs. Walter A., Fitchburg, Mass.
Fish, Charles, Framingham, Mass.
Fisher, Miss Eliza A., Barrington, R. I.
Foote, Miss Hattie C., Macon, Ga.
French, Miss Emma, Hallowell, Me.
French, Theodore, Michigan City, Ind.

Gaskill, Mrs. Hattie De Forest, Omro, Wis.
Gelston, Maltby G., Sherman, Ct.
Gibbs, Hon. C. M., Whitewater, Wis.
Giddings, George C., Sherman, Ct.
Gilbert, Mrs. Albert, West-Brookfield, Mass.
Gilbert, Miss Emma, West-Brookfield, Mass.
Gleason, Rev. John F., Williamsburg, Mass.
Goddard, J. Henry, Barre, Mass.
Goff, Mrs. Ellen C., Binghamton, N. Y.
Goldthwaite, Mrs. Maria F., Medford, Mass.
Goodhue, Rev. Henry A., W. Barnstable, Mass.
Goodyear, Chauncey, New-Haven, Ct.
Goodyear, E. B., Chicago, Ill.
Goodyear, Mrs. E. Maria, New-Haven, Ct.
Grant, Mrs. R., McGregor, Iowa.
Gray, Capt. Russel, Marion, Mass.
Greeley, Rufus F., Chelsea, Mass.
Greene, Hannah, Auburn, Mass.
Gregory, Mrs. Eliza Bubier, Marblehead, Mass.
Gregory, Miss Hannah H., Marblehead, Mass.
Gridley, Charles A., South-Hadley, Mass.
Gulliver, John, Pawtucket, R. I.

Hadley, Dea. Alvin, Goffstown, N. H.
Hale, Mrs. Lucretia, Edgerton, Kansas.
Hall, Mrs. Annie M., Marion, Mass.
Hall, George R., Chelsea, Mass.
Hall, Henry H., Brooklyn, E. D., N. Y.
Hall, Silvanus W., Marion, Mass.
Halsey, J. L., Orange, N. J.
Handy, Miss Sarah L., Marion, Mass.
Harding, Miss Ellen, Ware, Mass.
Hardy, Rev. George, Madison, N. Y.
Hart, Dea. J. B., Candor, N. Y.
Hart, Thompson T., Lysander, N. Y.
Hastings, Dea. Newton, Ashburnham, Mass.
Hatch, Hannah P., Central City, Iowa.
Haynes, Mrs. Nancie M., Candia, N. H.
Hayward, Edward R., Easton, Mass.
Henshaw, Miss Carrie R., W. Brookfield, Mass.
Herrington, Rev. Erastus C., Four Towns, Mich.
Hill, Mrs. J. M., Hudson, Mich.
Hillyer, Justin, Grasshopper Falls, Kansas.
Hillyer, Mark P., Grasshopper Falls, Kansas.
Hitchcock, Henry P., Hartford, Ct.
Hitchcock, Lewis, Plainville, Ct.
Holbrook, E. Everett, Holbrook, Mass.
Holbrook, Mrs. M. Jennie, Holbrook, Mass.
Holmes, Mrs. Sally, Westford, Vt.
Hopkins, Mrs. Sarah, Green Mountain, Ia.
Hopkins, Mrs. S. Cooper, W. Bloomfield, N. Y.
Hovey, Miss Frances O., East-Cleveland, Ohio.
Howard, Mrs. Elizabeth Ann, Washington, D.C.
Howard, Gen. O. O., Washington, D.C.
Howe, C. N., Rockville, Ct.
Hubbard, Edwin, Chicago, Ill.
Hubbard, Mrs. Emily C., Medina, Ohio.
Hubbard, Erastus, West-Meriden, Ct.
Hubbard, Mrs. Erastus, West-Meriden, Ct.
Hubbard, Mrs. Fanny W., Fort's Mills, N. Y.
Hulbert, Charles S., Northfield, Minn.
Hunt, Mrs. James, Sunderland, Mass.
Hurlbutt, Dr. Lewis R., Stamford, Ct.
Hutchings, M. F., Natick, Mass.
Hyde, W., Ware, Mass.

Ingham, Samuel W., Bridgeport, Ct.

Jaquith, Miss Abbie F., Chelsea, Mass.
Jerome, Mrs. Mary E., Bloomfield, Ct.
Johnson, Mrs. Horatio N., Holliston, Mass.
Johnson, Rev. Wilbur, West Boylston, Mass.
Johnson, William W., New-Ipswich, N. H.
Jones, Miss Mary J., West-Brookfield, Mass.
Jordan, Charles N., Rotherwood, East-Tenn.

Kasson, Miss Gertrude P., Bethlehem, Ct.
Keeley, Mrs. Cynthia, Marion, Mass.
Kellogg, Miss Mary, Granby, Mass.
Kelsey, Susan A., West-Brook, Ct.
Kent, Miss Mary, Somerville, Mass.
Kenyon, Edmund P., Windham, Ct.
Kidder, Howard C., Malden, Mass.
Kimball, Fanny W., Enfield, Mass.
Kingsbury, Rev. Charles A., Marion, Mass.
Knapp, Miss M. H., Davenport Centre, N. Y.
Kyte, Rev. Joseph, Alfred, Me.

Lacey, Edward N., Monson, Mass.
Lane, Miss Ada A., Exeter, N. H.
Lary, Mrs. John, Jersey City, N. J.
Lashua, Mrs. Mary, Ware, Mass.
Lawrence, Rev. E. A., Jr., Champlain, N. Y.
Lay, Mrs. Martha M., Kewanee, Ill.
Leonard, Dea. Edwin B., Foxborough, Mass.
Lillie, John, New-York, N. Y.
Little, J. R., Baden, Neb.
Locke, Mrs. Nancy, Springfield, Vt.
Lord, Mrs. Alpa R., Thetford, Vt.
Lovett, Augustus, Ellington, Ct.
Luce, Miss Mary, Marion, Mass.

Mack, Miss Mary L., South-Hadley, Mass.
Marsh, Daniel C., Ware, Mass.
Martin, Mrs. Elisha, Rockville, Ct.
Mathes, Dea. Benjamin, New-Market, N. H.
McCleery, Alexander, West-Alexander, Pa.
McKean, Mrs. Isaac, Amherst, N. H.
Meerdink, Miss Anna, Kalamazoo, Mich.
Miller, Amos H., Lincoln, N. Y.
Mills, Mrs. Hattie P., Penn Yan, N. Y.
Mills, Dea. Willard, Galesburg, Mich.
Montague, Mrs. Carrie, Sunderland, Mass.
Montague, Charles, Medford, Mass.
Moody, Rev. John, Delaware, Ohio.
Moore, William, Groton, Mass.
Moorey, Miss Isabella P., W. Brookfield, Mass.
Morrill, Dea. Benjamin, Orfordville, N. H.
Morris, Frederick W., Philadelphia, Pa.
Morris, Theodore H., Philadelphia, Pa.
Morse, Mrs. Sarah C., West-Henrietta, N. Y.
Moulton, Lowell N., Fitchburg, Mass.
Mowry, Henry D., East-Douglass, Mass.
Myres, Mrs. Sarah E., Chicago, Ill.
Myrick, Mead O., Bristol, Wis.

Neal, John C., Franklin, N. H.
Newton, S. A., Jr., Auburn, Mass.
Nichols, Mrs. Charles F., Concord, N. H.
Nye, Miss Lucy M., Marion, Mass.

Olmsted, Charles N., Stamford, Ct.
Olney, J. H., Pawtucket, R. I.
Ormsby, Mrs. Orpha A., North-Amherst, Ohio.
Osgood, Rev. R. D., Kennebunk, Me.
Otis, Mrs. Catherine A., Windsor, Vt.

Packard, William O., Covert, Mich.
Parker, Rev. Leonard S., Ashburnham, Mass.
Parker, Miss Luella Harriet, Arcade, N. Y.
Parmalee, Frederick D., Warren, Ct.
Pease, Dea. Asa, Granby, Mass.
Peck, Miss Ida E., Barrington, R. I.
Penn, Mrs. Catherine, Deerfield, Ohio.
Pennaman, Mrs. Mary A., Marion, Mass.
Penney, Albert D., New-Haven, Ct.
Perry, Miss Isabella S., Medford, Mass.
Pettibone, Charles Ira, Beloit, Wis.
Phelps, Charles H., Walton, N. Y.
Phillips, Charles H., Cambridge, Ill.
Pierce, Mrs. Pamelia F., Plainville, Ct.
Pomeroy, Rev. Augustus, Groton, N. Y.
Pomeroy, Elijah, Huntsburg, Ohio.
Porter, Rev. Samuel F., Mohawk, N. Y.
Potter, George, Windham, Ct.
Potter, Mrs. Helen M., Plainville, Ct.
Powers, Mrs Sophronia S., Sunderland, Mass.
Pratt, Miss Abigail C., South-Weymouth, Mass.
Pratt, James H., Brooklyn, N. Y.

Prentice, Chester S., Preston, Ct.
Prichard, Mrs. S. A. E., Remsen, N. Y.
Puffer, Henry, Downer's Grove, Ill.

Ranslow, Rev. Eugene J., Swanton, Vt.
Reed, Mrs. Cynthia, South-Weymouth, Mass.
Reed, Mrs. Lucy, South-Weymouth, Mass.
Reed, Mrs. Susan B., North-Brookfield, Mass.
Reynolds, Annie M., North-Haven, Ct.
Rich, Mrs. Lizzie F., Milwaukee, Wis.
Richards, Dea. Dexter, Newport, N. H.
Richmond, Dr. Albert, Rochester, Vt.
Robinson, John W., Natick, Mass.
Rockwell, Alfred, Marcellus, N. Y.
Rogers, George J., Milwaukee, Wis.
Root, Rev. James S., Camillus, Ill.
Russell, Charles L., Sunderland, Mass.
Sandford, Dea. Henry D., Bridgewater, Mass.
Sawyer, Mrs. Angeline A., West-Boylston, Mass.
Scott, Rev. Edward S., Cincinnati, Ohio.
Sellner, Mrs. M. P., South-Freeport, Me.
Shaffer, Rev. C. T., Cadiz, Ohio.
Shattuck, William T., Natick, Mass.
Shaw, O. S., Covert, Mich.
Sheak, M. A., Binghamton, N. Y.
Shedd, Mrs. Charlotte B., Newbury, Vt.
Shepley, N. J., Providence, R. I.
Shumway, Eliel, Groton, Mass.
Skillin, Miss Harriet Augusta, N. Yarmouth, Me.
Skinner, John K., Brewer, Me.
Skinner, Mrs. John K., Brewer, Me.
Smith, Albert H., New-York, N. Y.
Smith, Andrew, Prospect, Ct.
Smith, Edward R., Westborough, Mass.
Smith, Miss Elizabeth, Belvidere, Ill.
Smith, Miss Fannie A., Westborough, Mass.
Smith, Frank A., North-Brookfield, Mass.
Smith, Frederick G., Greenfield, Mass.
Smith, Mrs. Lucy J., Westborough, Mass.
Smith, Walter B., Westborough, Mass.
Snow, Miss Susie, Ware, Mass.
Spalding, Mrs. Josiah, Fitchburg, Mass.
Spooner, Miss Mary E., Oakham, Mass.
Sproull, Rev. Alexander W., Sag Harbor, N. Y.
Stearns, Mrs. Henry W., Fitchburg, Mass.
Stewart, George L., Millburn, Ill.
Stone, Charles A., Chelsea, Mass.
Stone, Rev. Richard C., Bunker Hill, Ill.
Stowell, Dea. C. A., South-Deerfield, Mass.
Stowell, F. M., Holden, Mass.
Stowell, Mrs. Hannah, South-Weymouth, Mass.
Street, H. A., M.D., East-Hartford, Ct.
Strickland, Mrs. Addie L., West-Walworth, N. Y.
Strickland, Mrs. Sarah E., Middletown, Ct.
Sturgis, Mrs. Mary, Stanton, Ill.
Sumner, William, Cincinnati, Ohio.
Swazey, Henry B., Chelsea, Mass.
Symonds, Edwin, Rockville, Ct.

Talcott, Phineas, Rockville, Ct.
Talcott, S. Eliza, Danbury, Ct.
Tappen, Miss Lucy, Gloucester, Mass.
Tarbell, Mrs. Mary S., Ayer, Mass.
Taylor, Miss Hattie May, West-Meriden, Ct.
Teames, George W., Thomaston, Ct.
Teller, Rev. Daniel W., Ridgefield, Ct.
Tenney, Benjamin, Hallowell, Me.
Thayer, A. Jackson, East-Douglass, Mass.
Thompson, Mrs. Jerome, Candor, N. Y.
Thresher, Henry C., Scotland, Ct.
Tibbits, John W., Windham, Ct.
Tidball, Miss Jennie, Kalamazoo, Mich.
Tolman, Mrs. Mary, Fitchburg, Mass.
Tompkins, Rev. James, Kewanee, Ill.
Towle, Rev. Charles A., Sandwich, Ill.
Tracy, Calvin L., Manchester, Ct.
Tripp, Morton F., Auburn, N. Y.
Tuttle, Wallace M., Chicago, Ill.
Twombly, Miss Hattie B., Dover, N. H.

Upson, Miss Grace E., Kensington, Ct.
Upson, Miss Nellie E., Kensington, Ct.

Vinll, Miss Ida C., Barrington, R. I.
Vickridge, James E., Hanover, Ct.
Virgin, Rev. Samuel H., Harlem, N. Y.
Vose, Mrs. Lydia E., Dennysville, Me.

Waite, Mrs. Harriet C., Springfield, Mass.
Waldron, Mrs. Mary J., Barrington, R. I.
Waldron, Miss M. Marcia, Barrington, R. I.
Ware, Miss Katie, Atlanta, Ga.
Ward, Langdon L., Boston, Mass.
Ward, Nellie S., Boston, Mass.
Washburn, B. W., Barre, Mass.
Watrous, Mrs. Annie M., Perth-Amboy, N. J.
Webb, W. G., Saint Louis, Mo.
Webster, Miss Helen, Avon, Ct.
Wellman, Mrs. H. L., Clinton, Ct.
Wells, William H., Chicago, Ill.
Wetmore, Samuel A., Winchester, Ct.
Wheeler, Mrs. C. D., Fitchburg, Mass.
Whelstone, John, Cincinnati, Ohio.
Whelstone, John L., Cincinnati, Ohio.
Whitney, Rufus B., Dracut, Mass.
Wilcox, Mary E., Madison, Ohio.
Wilson, Mrs. Charles, Fitchburg, Mass.
Winch, Leonard, Natick, Mass.
Wires, Harlow, Cambridge, Vt.
Witter, David A., Hanover, Ct.
Wittet, James T., Marion, Mass.
Wittet, Mrs. Miriam H., Marion, Mass.
Wood, Alphonzo, West-Farms, N. Y.
Wood, Edwin, Barre, Mass.
Wood, Horace, Brasher Falls, N. Y.
Wood, Jane A., Grafton, Mass.
Wood, Lydia C., Germantown, Pa.
Woods, Robert M., Enfield, Mass.
Wright, Darwin E., Tallmadge, Ohio.
Wright, Wells, West-Rosendale, Wis.
Wyckoff, Rev. J. L. R., Woodbury, Ct.
Wyckoff, Mrs. J. L. R., Woodbury, Ct.
Wyncoop, Mrs. Mary, Granville, Ohio.

Yergason, Christopher, Windham, Ct.
Young, Miss Isabella G., Marion, Mass.
Young, Mrs. William F., Candor, N. Y.

tution of the American Missionary Association.

Incorporated January 30, 1849.

I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary Associa

No. 56 READE STREET, NEW-YORK.

For List of Officers, see second page of the cover.

LETTERS AND OTHER COMMUNICATIONS.

Those relating to the Foreign Missions of the Association should be addressed Rev. GEORGE WHIPPLE, New York; those on general business, to either of the Secreta

DONATIONS AND SUBSCRIPTIONS

May be sent to WM. E. WHITING, 56 Reade Street, New-York; Rev. C. WOODWORTH, Congregational House, Boston, Mass.; Rev. W. W. PATTON, D. 107 Fifth Avenue, Chicago, Ill.

Drafts or Checks, sent to New-York, should be made payable to W. WHITING, Assistant Treasurer.

MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that am within a year, will constitute a person a Life Member. (See third article of Constitu on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association often do so effectually by forming auxiliaries, and appointing committees to increas number of members, and present the wants of the Association to every Christian in neighborhood. Christian females may aid us in this way by coöperation with brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care sh be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The lowing form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of ——— dollars, in tru pay the same in ——— days after my decease, to the person who, when the sa payable, shall act as Treasurer of the "American Missionary Association," New City, to be applied, under the direction of the Executive Committee of that Associ to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are req —in other States only two,) who should write against their names their places of dence, (if in cities, the street and number.) The following form of attestation answer for every State in the Union: "Signed, sealed, published, and declared by said (A. B.) as his last Will and Testament, in the presence of us, who, at the requ the said (A. B.,) and in his presence, and in the presence of each other, have her subscribed our names as witnesses." In some States it is required that charitab quests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY MAGAZINE

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1874

American Missionary Association,

56 READE STREET, N. Y.

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COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New-York, or when more convenient to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

THE

TWENTY-EIGHTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

CLINTON, IOWA,

OCTOBER 28th AND 29th,

1874.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

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ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

THE TWENTY-EIGHTH ANNUAL MEETING of the AMERICAN MISSIONARY ASSOCIATION was held at Clinton, Iowa, commencing Wednesday, October 28th, 1874, at three o'clock P.M.

In the vacancy of the Presidency, Rev. G. F. Magoun, D.D., one of the Vice-Presidents, was called to the chair. The meeting was opened by reading the Scriptures, prayer, and singing. Following these, the chairman delivered a brief opening address, making fitting allusion to Rev. Dr. Kirk, late President of the Association.

Rev. A. J. Chittenden was appointed Scribe, and Rev. J. G. Merrill, Assistant Scribe. The following persons were chosen as the Committee on Nominations: Hon. Samuel Plumb, Rev. O. Emerson, Rev. W. W. Woodworth, and Rev. J. F. Dudley.

The Report of the Treasurer was read by Secretary Whipple, and the Report of the Executive Committee by Secretaries Strieby and Whipple. A recess was taken until half-past seven in the evening.

EVENING SESSION.—The Scriptures were read and prayer was offered by Rev. L. T. Chamberlain. The sermon was preached by Rev. G. F. Magoun, D.D., from Acts 17 : 26, 27: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek after the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The sermon was followed by prayer by President Blanchard.

The following Committees were announced, to which were referred the appropriate portions of the Reports: ON FINANCE, Rev. H. L. Hammond, Rev. S. L. Herrick, and Deacon C. S. Colton. ON EDUCA-

TIONAL WORK IN THE SOUTH, Rev. J. Blanchard, Rev. A. Harper, and Deacon W. Russell. On RELIGIOUS WORK IN THE SOUTH, Rev. L. T. Chamberlain, Rev. J. E. Roy, D.D., and Rev. H. W. Cobb. On the INDIAN WORK, Rev. S. R. Riggs, Rev. O. Emerson, and Deacon John Roy. On the CHINESE IN AMERICA, Rev. W. W. Woodworth, Rev. John Todd, and Deacon George B. Hopkins. On the FOREIGN WORK, Rev. E. P. Goodwin, D.D., Rev. E. G. Smith, and Hon. Samuel Plumb.

THURSDAY MORNING.—The Association assembled at eight o'clock for devotional services, led by Rev. J. F. Dudley. The hour was occupied profitably in prayer, singing, and remarks.

At nine o'clock, Dr. Magoun took the chair. The following Committee was appointed for the nomination of permanent officers: Rev. E. P. Goodwin, D.D., Rev. A. L. Frisbie, and Deacon J. H. Merrill.

The Report of the Committee on the Chinese Work was read, and adopted, after remarks by Secretary Strieby and Rev. Dr. Patton, who read an interesting letter from a Chinese convert, Tai Chung, followed by prayer by Rev. S. R. Riggs.

REPORT OF THE COMMITTEE ON THE CHINESE WORK.

The committee are glad to learn that the efforts of the agents of this Association among the Chinese in California have, under the wise and efficient superintendence of Rev. W. C. Pond, resulted in a substantial progress during the year; that there have been hopeful conversions, and that Christian young men, Chinese converts, have asked for an enlargement of the work, and have shown their sincerity and their zeal by their liberal donations for this purpose.

We commend the action of the Executive Committee in establishing, at the request of these young men, the Central Mission of San Francisco, Cal., by the renting and furnishing of the Mission-House, and they recommend that the enlargement which this work still calls for be made as fast as the necessary funds can be furnished.

The Committee on the Indian Work reported. Remarks were made by Rev. S. R. Riggs, Rev. E. P. Wheeler, Drs. Patton and Roy, and Rev. O. W. Cooley; prayer was offered by Rev. A. L. Frisbie: and the report was adopted.

REPORT OF THE COMMITTEE ON THE INDIAN WORK.

Your committee have carefully read that part of the Report of the Executive Committee which treats of its work among the Indians.

This Association rejoices in the fact of a deeper and more intelligent interest in the elevation of the red men. This report gives us the evidence of decided success in the working of the present governmental policy, with agents selected by the Christian Missionary Societies of this country; the character of the white communities gathered about our Indian Agencies is in many cases at least above the average in our white settlements. From the changed character alone of agents and employees, much good will come to the Indians.

Six agencies are noted in this report as being in this way placed under the special control of this Association. This is quite a responsibility. To provide the best men

and women for these places involves much thought and anxiety on the part of the Secretaries of this Society, but it costs the churches nothing. It is a good in itself; but the greatest good is in the fact that it furnishes peculiar facilities for conducting more strictly missionary work. In some of these agencies, as the report states, the work of evangelization is conducted in part or in whole by other missionary societies. But several of the agencies are entirely in the hands of this Association. The Indians are looking hitherward for the good news of salvation, as at present they can look nowhere else. This report notices with approbation the opinion of Missionary Spees, of Red Lake, that successful efforts to Christianize the Indians must be made mainly through the native language. So Mr. Dunster, the first President of Harvard, thought and wrote two hundred and thirty years ago. So John Eliot thought and acted. So did Roger Williams, and Thomas Mayhew, and the Jesuits in Canada or elsewhere among the Indians. So did the Apostles on the day of Pentecost, when they preached to every man in his own language wherein he was born. And so do modern missionaries think and act, the world over. The child-language on the mother tongue, is the heart-language. And the heart-language is that which the Holy Spirit vitalizes and uses most readily in conversion. This involves the necessity of special missionary workers among all these bands and tribes of Indians. Books, and especially the Bible, are to be prepared in every language; men and women must be found and sent out who will devote their lives to the work of Christianizing these wronged red men. And then higher civilization depends upon the faithful work of our missionary societies.

Your committee are of opinion that to meet the demand upon this Association coming from agencies now in their hands, not less than twelve or fifteen thousand dollars should be furnished by the churches the coming year.

All of which is respectfully submitted.

Secretary Strieby read a paper on the "American Missionary Association and its Work," having special reference to the recent discussions on that subject in the National Council at New-Haven. The paper was approved and recommended to be published.

The Report of the Committee on the Educational Work in the South was read, and after slight modifications, was accepted, and the resolutions appended were adopted.

REPORT OF THE COMMITTEE ON THE EDUCATIONAL WORK.

Your committee have scarcely any thing but admiration to express concerning the educational work of the American Missionary Association.

The work of primary education for the children of the Freedmen, which the war threw on the hands of the Association, must soon pass to the several States. But State institutions, North or South, do not usually educate for Christ, and the question whether the future educational system of the South, so far at least as the blacks are concerned, is to be and remain Christian must largely depend, under God, on this Association. More especially is this true of the colleges and higher institutions where, if anywhere, the children of the emancipated people are to learn the language in which the Christian religion was first written.

Your committee, therefore, rejoice in the educational work of this body as exhibited in the report, as one of the stupendous events of modern Christian civilization, and as alone and of itself a reward of the toils of the friends of emancipation in their struggle against the slave-trade.

We recommend the adoption of the following:

1st. *Resolved*, That we rejoice in the continued prosperity of our educational work, and recommend that the Executive Committee omit no reasonable efforts for its support and enlargement.

2d. *Resolved*, That we rejoice that the general advice against secret societies given at Mt. Vernon, O., by this Association, and since reaffirmed in substance in the A. M. A. Magazine, has been well received and generally regarded by our brethren at the South, and we here renew that advice in application to our colleges and higher institutions at the South, hoping that they will carefully exclude the secret college fraternities, as injurious to the best interests of learning and religion.

The Committee on the Religious Work in the South made its report. It was followed by remarks from Rev. L. T. Chamberlain, Rev. O. Emerson, Rev. H. W. Cobb, President Blanchard, and Rev. A. J. Drake. Prayer was made by Deacon Pettengill. The report was accepted and the resolutions adopted.

REPORT OF THE COMMITTEE ON THE RELIGIOUS WORK.

Your Committee on the Religious Work of the Association beg leave to report as follows:

We have read with thankful interest the narrative of what has with God's blessing been accomplished during the past year in this most important department and field of the Association's work. Certainly the results have been fully commensurate with the labor expended. In the number of new churches planted and of converts gathered in all the churches, and of students preparing themselves for Christ's work as teachers and preachers, the committee discern occasions of hope and encouragement.

Your committee discern also the *increased responsibility* which every success lays on the friends of Christ. With the multitudes of the Freedmen, thus shown to be susceptible of true religious impression and education, it is manifestly enjoined upon us to put forth our utmost efforts. It is never to be forgotten that the highest object of this Association is the conversion of souls to Christ; and certainly the Lord of the harvest is summoning us, by the sheaves that are already gathered, to enter more diligently into the inviting field.

We would likewise express our satisfaction in observing the methods which have been employed in the multiplication of churches, namely, the preaching of the word, the gathering of children and adults into the Sunday-school, and the building up of permanent active organizations. Such are, undoubtedly, the true methods of church extension. We accordingly recommend the reinforcement and increase of efforts in that specific direction.

In closing, we submit the following resolutions:

First, *Resolved*, That the Association renewedly pledges itself, in the faith of Jesus Christ and the love of souls, to the prosecution of its *distinctively religious* work.

Second, *Resolved*, That the spiritual successes of the past year among the Freedmen by the society, afford increased incentives to the cultivation of that great field. The Lord has fulfilled his promises.

Third. *Resolved*, That our supreme appeal for support is to be in the name of dying souls and in the name of Him who gave his life in their behalf and ours.

A recess was taken until two o'clock P.M.

AFTERNOON SESSION.—The meeting was opened with prayer by Rev. S. L. Herrick. The Report of the Committee on the Foreign Work was read, and discussed by Drs. Goodwin and Patton, Secretary Whipple, and the Rev. Messrs. Cobb and Drake, and adopted.

REPORT OF THE COMMITTEE ON FOREIGN WORK.

The Committee to whom was referred the Foreign Work of the Association submit the following report:

The effort to carry out the policy adopted a year since, namely, to effect an early transfer of the work in foreign lands, with the exception of that in Africa, has been only partially successful. The mission in the Sandwich Islands has been placed upon an independent basis, the mission in Siam relinquished, and the property transferred to the only surviving missionary.

In the Jamaica field, difficulties have been met, which seem to render such a transfer for the present impracticable. In the judgment of the missionaries, and of those connected with the government of the island, the work can not be safely put into the hands of any missionary organization now on the island, and the people themselves are not yet able to assume its support.

Furthermore, the work has proved itself too great a success, as respects the stimulus to industry resulting from it in a marked degree, the increasing desire for knowledge, the steady elevation of moral sentiment, and, above all, in the conversion of souls, to allow of its abandonment.

The committee, therefore, recommend that the appropriation of $3,000, asked for by the missionaries, be granted, and the work continued until the day of transfer or of self-support clearly opens.

The Mendi field is to be congratulated upon the signal progress of temperance, and the adjustment of tribal difficulties that have hitherto greatly hindered the work. The wants of this vast field are still unmet, and the cry of its perishing millions for the bread of life still rings across the waters, asking answer of all Christian hearts.

But the conviction is a growing one, that the evangelization of Africa is to be chiefly hoped for through the agency of her own people. Indeed, it would almost seem as if through these long and weary years, God had, in a manner, been holding back the work, in order that, through the emancipation and Christianization of the colored people of the South, the children of Ethiopia might themselves become the apostles of her redemption. They best appreciate the prejudices, superstitions, and spiritual needs of their countrymen. They alone can brave with safety the perils which have lined the coast with the graves of devoted servants of Christ. Let us hope, therefore, that through this great work now being wrought in our own land, God is solving this hard problem of the ages, and that the day draws on apace when the Gospel of Him who hath made of one blood all the nations of the earth shall make this mighty empire of heathenism bud and blossom as the rose.

The communion of the Lord's Supper was celebrated, Rev. O. Emerson and Rev. J. E. Roy, D.D., conducting the services.

A paper prepared by Rev. G. D. Pike on "African Evangelization," was read by Secretary Whipple, and ordered to be printed.

The ladies of the congregation retired to an adjacent residence and held a meeting in reference to the coöperation of women in the work of missions. The following resolutions, offered by Dr. Patton, were adopted, and sent to the ladies' meeting:

Resolved, That the degraded condition of the women in all the fields of the Association, whether in this country or abroad, appeals loudly to the female members of our churches to add their special contributions to the treasury.

Resolved, That we do not deem it advisable to organize distinct female auxiliaries to aid this Association, lest there be too many local societies; but we rather counsel that efforts be made to broaden existing women's societies in the churches so as to comprehend this cause among their objects.

Subsequently the following resolution, adopted at the meeting of the ladies, was read before the Association:

Resolved, That, so far as we have considered the subject before us, our views coincide with the resolutions read to us from the Association, and after returning to our various homes, we hope to have further conference in reference to them.

The Report of the Finance Committee was read, discussed, and adopted, as follows:

REPORT OF THE COMMITTEE ON FINANCE.

The Committee to whom was referred the Financial Statement of the Association have given to the matter what attention they were able in the limited time allowed them, and have also had a somewhat full conference with one of the Secretaries. The account of the receipts and expenditures for the fiscal year ending September 30th, 1874, is succinctly given, excepting for Berea College, the report from which had not reached the office. The certificate of the Auditors in due form is appended to the statement, and all appears perfectly satisfactory; we have also had the supplement to the Treasurer's report made by the Secretaries, in our hands.

It is of course impossible for your committee with so little time, and so far away from the office where the books and papers are necessarily kept, to make any thorough examination of the financial condition of the Association. This difficulty was felt by the Committee on Finance last year, and led them to recommend that a committee be appointed to examine the Treasurer's report and the financial condition of the Association previous to the next annual meeting, and report thereon. But the committee was not appointed, and of course we have no such report. It is not easy to secure a thorough investigation of this kind by competent persons not connected with the administration of the Society, nor perhaps is it necessary thus to duplicate the work of the Auditors every year. The appointment occasionally of a special committee, like that which reported last year, should be sufficient to preserve the confidence so well earned. In the report of a special committee, made at the last annual meeting (Annual Report, p. 10), a change in the method of keeping the accounts was recommended, which, we learn from the Secretaries, has been adopted, introducing a more thorough system, and separating the different branches of the work, so that the condition of each interest can be readily shown.

The great sad fact that meets us in this statement is the debt of the Association, which is now in round numbers $80,000. More than $50,000 of this debt is an inheritance from the previous years, but there has been an increase of more than $25,000 during the past year. This is accounted for in part by a diminution of receipts from Great Britain, of $14,799, a diminution of receipts from our churches of $12,178 for general purposes; nor could the arrangements for the expenditures at the South be suddenly changed to meet the diminished receipts. A new adjustment has now been made for the coming year, which prudence and a stern necessity seemed to require.

The committee deeply sympathize with the serious disappointment of the Executive Committee in having to report an increased rather than a diminished debt; yet it appears to have been unavoidable.

What shall be done for the future? The receipts must in some way be made to balance the expenditures. How shall this be done? By retrenchment, some will say. The question of retrenchment divides itself into two questions, the one of diminishing the operating expenses of the Association; the other of withdrawing from portions of the field. With regard to the cost of collection and administration, we see not how it can be materially lessened. It is now only 10½ per cent of receipts.

We can easily see how this per cent can be lessened by larger receipts from the churches, for the cost of administration for $500,000 would be no more than for the present sum. But the now popular cry for retrenchment may be pursued so far as to

impair efficiency of service, and then it becomes penny wise and pound foolish. To withdraw from a part of the work is the other mode of retrenchment. While we would assent to the new adjustment spoken of in the supplement, if the committee in their wisdom can make it without material injury, we can not indorse the general feeling of balancing receipts and expenditures in this way. Curtail operations, and you will lessen receipts still more rapidly. A retreat scatters forces faster than the shells of the enemy. Let it be known that this society abandons any considerable part of its undertakings, and it needs no prophet to foretell that this debt of $50,000 will not soon, if ever, be paid.

The receipts must be increased. There must be more thorough appeals made to the churches, greater demands made on them for these races. Have not the officers of this society been too modest? Have they not stood back in deference to other societies when they should have pressed forward and made their voice heard? Much as we dislike special appeals, they must be occasionally resorted to, and we believe this is the time for this Association. Surely it can make out a strong case before the public. It certainly has peculiar claims that can be urged here upon the American people.

The objects of its missionary labors are within our own country, members of our own governmental household, and he that provideth not for his own, especially for those of his own house—you know the rest of the verse. The colored men are our wards, and we must take care of them. We are debtors to all these races, even to the newly-arrived Chinese, zealously engaged many of them in doing menial services in keeping us clean; to the negroes, who have for generations given unrequited labor to raise our rice and cotton, and whose prayers, valor, and blood, it is not too much to say, turned the scale in the great four years' struggle for national life; and to the Indians, for land sold to us for a song and counted by us as a grand inheritance.

The care of these races, their instruction, especially the negroes, in all that pertains to citizenship, must appeal powerfully to every patriot in the nation. In laboring for them, we are laboring directly for our country and the welfare of our country.

All these are special claims in addition to those common to all missionary bodies, what we owe to all men as members of a common brotherhood, as those for whom Christ died, and to whom we are commanded to present the everlasting Gospel. There is money enough in the country for all the work, and the officers of this society should have the sanction of this meeting, for a large increase of donations from the churches, so that the aggregate of their income from all sources for the ensuing year shall be $500,000.

The Committee on the Nomination of Permanent Officers reported as follows, and the report was adopted.

PRESIDENT.

Hon. WILLIAM A. BUCKINGHAM, Ct.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. EDWARD L. CLARK, N. Y.
Rev. JONATHAN BLANCHARD, Ill.	Rev. G. F. MAGOUN, D.D., Iowa.
Hon. E. D. HOLTON, Wis.	Col. C. G. HAMMOND, Ill.
Hon. WILLIAM CLAFLIN, Mass.	EDWARD SPAULDING, M.D., N. H.
Rev. STEPHEN THURSTON, D.D., Me.	Rev. GEORGE B. BACON, D.D., N. J.
Rev. SAMUEL HARRIS, D.D., Ct.	DAVID RIPLEY, Esq., N. J.
Rev. SILAS MCKEEN, D.D., Vt.	Rev. WM. M. BARBOUR, D.D., Me.
WILLIAM C. CHAPIN, Esq., R. I.	Hon. HENRY WILSON, Mass.
Rev. W. T. EUSTIS, Mass.	Rev. W. L. GAGE, Ct.
Hon. A. C. BARSTOW, R. I.	A. S. HATCH, Esq., N. Y.
Rev. THATCHER THAYER, D.D., R. I.	Rev. J. H. FAIRCHILD, D.D., Ohio.

Rev. RAY PALMER, D.D., N. Y.
Rev. J. M. STURTEVANT, D.D., Ill.
Rev. W. W. PATTON, D.D., Ill.
SEYMOUR STRAIGHT, Esq., La.
Rev. D. M. GRAHAM, D.D., Mich.
HORACE HALLOCK, Esq., Mich.
Gen. C. B. FISK, Mo.
Rev. CYRUS W. WALLACE, D.D., N. H.
Rev. EDWARD HAWES, Ct.
DOUGLAS PUTNAM, Esq., Ohio.
Hon. THADDEUS FAIRBANKS, Vt.
Hon. E. S. TOBEY, Mass.
SAMUEL D. PORTER, Esq., N. Y.
Rev. M. M. G. DANA, Ct.
Rev. H. W. BEECHER, N. Y.
Rev. H. A. STIMSON, Minn.
Rev. J. W. STRONG, D.D., Minn.
Rev. GEORGE THACHER, LL.D., Iowa.
Rev. A. L. STONE, D.D., California.
Rev. G. H. ATKINSON, D.D., Oregon.
Rev. J. E. RANKIN, D.D., D. C.
Rev. A. L. CHAPIN, D.D., Wis.
S. D. SMITH, Esq., Mass.
Hon. E. P. SMITH, D. C.
Rev. H. M. PARSONS, Mass.
PETER SMITH, Esq., Mass.
Deacon JOHN WHITING, Mass.
Hon. J. B. GRINNELL, Iowa.
Rev. W. PATTON, D.D., Ct.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE, }
Rev. M. E. STRIEBY, } 56 *Reade street, New-York.*

FIELD SECRETARY.

Rev. E. M. CRAVATH, 56 *Reade street, New-York.*

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New-York.*
Rev. JAMES POWELL, *Chicago, Ill.*

EDGAR KETCHUM, Esq., *Treasurer, New-York.*
WILLIAM E. WHITING, *Assistant Treasurer, New-York,*
Rev. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,
A. S. BARNES,
J. B. BEADLE,
EDWARD BEECHER,
HENRY BELDEN,
J. O. BENNETT,
WILLIAM B. BROWN,
WASHINGTON GLADDEN,
S. B. HALLIDAY,
SAMUEL HOLMES,
O. O. HOWARD,
S. S. JOCELYN,
ANDREW LESTER,
THOMAS RITTER,
H. M. STORRS,
G. B. WILLCOX.

The following resolution, offered by Rev. L. T. Chamberlain and warmly seconded by Secretary Strieby, was adopted:

Resolved, That this Association takes pleasure in bearing testimony to the ability and fidelity with which Rev. Wm. W. Patton, D.D., has discharged the duties of the Western Corresponding Secretary of the A. M. A. during the past year. In resigning his position, he bears with him our warm esteem and hearty God-speed.

A vote of thanks was passed to the people of Clinton for their cordial hospitality; to the choir for aid in the service of song; to the North-Western Railroad Company, which granted reduced rates to delegates; and to the newspaper press for full reports of proceedings.

TREASURER'S REPORT, AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1874.

EXPENDITURES.

The South.

Through the Treasurer of the American Missionary Association,	$235,690 38	
Hampton Normal and Agricultural Institute,	45,143 49	
Berea College,	24,356 70	$305,190 57

The Chinese.

Support of Teachers on Pacific Coast,		$5,614 40

Indian Missions.

Salaries of Missionaries and Teachers,		$3,963 77

Foreign Missions.

Mendi Mission,	$9,034 16	
Jamaica Mission,	4,156 29	
Siam Mission,	2,967 61	
Special Contributions sent to Rev. J. S. Green,	92 67	$16,250 73

COST OF COLLECTING FUNDS.

Boston Office.

Rev. C. L. Woodworth, District Secretary,	$2,500 00	
Rev. Lewis Grout, Agent, Maine and Vermont,	1,200 00	
Traveling Expenses, Secretary and Agents,	925 06	
Office Rent, Postage, Stationery, Printing, etc.,	1,012 10	
Clerk in Boston Office,	500 00	

Chicago Office.

C. H. Howard, Secretary, Salary and Arrears,	851 80	
Rev. W. W. Patton, Secretary,	2,500 00	
Office Clerks,	1,014 83	
Traveling Expenses, Secretaries and others,	375 58	
Rent, Postage, Office Expenses, etc.,	630 51	

Publications.

American Missionary Paper, An. Report, and Mailing,	$10,435 84	
Less Payment for "Missionary,"	5,829 51	4,606 33

Special Collecting Agency.

Rev. James Powell, Salary,	1,800 00	
Traveling Expenses of Secretary and Agents in collecting,	1,007 43	$18,923 64

COST OF ADMINISTRATION.

Rev. George Whipple, Corresponding Secretary,	$3,500 00	
Rev. M. E. Strieby, " "	3,500 00	
Clerk of Corresponding Secretary,	720 00	
Rev. E. M. Cravath, Field Secretary,*	3,000 00	
Clerk of Field Secretary,	578 00	
William E. Whiting, Assistant Treasurer,	2,000 00	
Book-keeper,	900 00	
Office Expenses, Rent, Porter, Stationery, etc.,	2,753 91	
Postage account,	1,025 25	
Annual and Anniversary Meetings, and Traveling Expenses for General Purposes,	407 87	
Expenses on Wills and Estates,	32 61	$18,417 64
Balance against the Association, September 30, 1873,		55,481 26
		$423,842 01

RECEIPTS.

Acknowledged in the American Missionary paper,	$278,695 84	
Balance of Receipts, not in paper,	1,718 93	
	$280,414 77	
Less amount received for Publications,	5,829 51	
	$274,585 26	
Amount received by Hampton Normal and Agricultural Institute,	$45,143 49	
Amount received by Berea College,	24,356 70	$344,085 45
Balance against the Association, September 30, 1874,		79,756 56
		$423,842 01

We hereby certify that we have examined the accounts of Edgar Ketchum, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1874, with the vouchers, and find the same correct, as stated in the above account.

JAMES O. BENNETT, } *Auditors.*
ANTHONY LANE, }

* According to the usage of other similar societies, the salary of the Field Secretary should be charged to the field work.

Secretary Strieby read a letter from S. W. Brace, a venerable Presbyterian minister, heartily commending the work of the Association. After prayer by Rev. John Todd, a recess was taken till 7½ in the evening.

EVENING SESSION.—The evening meeting was devoted to addresses. Earnest and effective remarks were made by Rev. S. R. Riggs, Rev. J. F. Dudley, Rev. L. T. Chamberlain, and Rev. E. P. Goodwin, D.D. After prayer and the benediction, the Association adjourned.

REPORT

OF THE

EXECUTIVE COMMITTEE.

THE TWENTY-EIGHTH ANNIVERSARY of the AMERICAN MISSIONARY ASSOCIATION closes a year in which death has appeared among us with unusual frequency, in unusual forms, and over an unusually wide extent of our field.

Rev. E. N. KIRK, D.D., the venerable and dearly beloved President of the Association, died at his residence, in Boston, under a stroke of apoplexy, Friday, March 27th, 1874. On the morning of that day, he sat down, after breakfast, to prepare notes for farther remarks on Revivals, which he had been requested to make at the Ministers' Meeting on the following Monday. Shortly before eleven, he laid down his pen, walked across the room, fell upon the sofa, and lingered in a wholly unconscious state till about five o'clock, when the end came—the end of an active, consecrated, and useful life, and just such an end as he would himself have probably chosen. Dr. Kirk was elected President of this Association in 1865, and has manifested a deep and growing interest in its work, attending its meetings whenever health would permit, and always adding largely to their value by his eloquence and the fervor of his prayers. This was remarkably attested at our last annual meeting, held in Newark, N. J. Though Dr. Kirk required an assistant with him on the way in the cars, in his lodging-room at Newark, at the table, on the streets as he passed to and from the meetings, and in the pulpit, yet his attendance at the sessions was constant, and his attention unflagging. His opening address, though the pen of an amanuensis wrote it, and the lips of a friend read it, was full of the old fire of zeal and love, so seldom combined, yet so marked in him. Those who were privileged to be at the morning prayer-meeting will not soon forget the warmth of his stirring remarks and the unction of his earnest prayer.

He was a man of broad sympathies and varied activities. The preaching of the Gospel with voice and pen was the work of his life; but that preaching ran on no narrow line; temperance, education, missions, and the cause of the slave, as well as the conversion of souls and the edification of the church, shared his zealous efforts. He has gone to his rest, full of years, and his works do follow him.

In the late appalling visitation of yellow-fever at Memphis, Tenn., the principal of the Le Moyne School, Mr. D. E. COTTLE, and his devoted wife, and also Miss EFFIE J. GOULD, formerly a teacher in the institution, but, at her decease, teaching in a public school of the city, fell victims. Though, with the advice given, they might have left the devoted city until the peril was past, they remained at their post, as did numbers of physicians and ministers of the Gospel, and others, several of whom sunk in death in the midst of their unwonted toil and sacrifices.

Mr. and Mrs. Cottle had been in the work at Memphis but a few weeks, they having left Columbia, S. C., where they had resided for some ten months, engaged in benevolent work, and where they were much esteemed. Mrs. Cottle was seized with the fever on the eighteenth of October, and died on the afternoon of the nineteenth, although until two hours before her decease, all regarded her case as yet hopeful. When conscious of her state, she bade those around her good-by, with these words: "I am sinking. I am wandering. I don't know where I am, but I know that I love Jesus."

On Sunday, Mr. Cottle went to the cemetery to see the precious dust of his wife laid away. He was taken sick on his return, and died on Friday afternoon, October 26th. When his last moments came, a bright, happy look broke over his face. He tried hard to speak, but could not, and then raising his eyes toward heaven with an expression of intense joy, he passed away.

Rev. SETH T. WOLCOTT died in Jamaica, West-Indies, December 15th, 1873, after a long and severe illness, but his end was peace.

Mr. Wolcott was one of the earliest missionaries of this Association among the emancipated people in Jamaica, to whose welfare he devoted the service of his life. A few years ago, he resigned his connection with us, desiring to make the missionary and educational work at Richmond, Jamaica, self-supporting. He has since labored independently, but with no less devotion of heart and life to the upbuilding of Christ's kingdom than when receiving a salary. Few more earnest, hard-working, self-sacrificing missionaries have ever lived.

The bright career of the Jubilee Singers in Great Britain was darkened by the shadow of death. In Glasgow, Scotland, February 20th,

1874, died Mrs. Laura Cravath White, wife of Prof. G. L. White, Treasurer of Fisk University and Musical Director of the Jubilee Singers. She was one of the early teachers of the Freedmen in Nashville, Tenn., and assisted in organizing the Fisk School. After her marriage with Mr. White, she continued her connection with the institution, and accompanied him and the Singers to Great Britain, and, though in feeble health, and with her family around her, she contributed, in no small degree, to the success of the Singers, by her judicious counsels and self-sacrificing assistance.

The early spring months of this year brought the death of Miss Ada Clapp, of Oberlin, Ohio, another of our early and faithful teachers. She was at the Fisk School at its opening in 1866, and had been connected with our work most of the time since, except the last year, when ill-health forbade. Her last school was in Montgomery, Ala. The later years of her labors in the South were spent under a burden of ill-health that would have driven most persons from the field, but she toiled on heroically. Her last sickness was long and painful, but she was among her friends, and had the sustaining presence of the Saviour.

Mrs. Elizabeth B. Burton, of our African Mission, died on shipboard, June 23d, 1874, and was buried in the ocean, midway between Liverpool and New-York.

Mr. and Mrs. Burton have been connected with the Mendi Mission more than twenty-one years. They first sailed for Africa December 25th, 1852, and arrived at Freetown the following month. Though able to perform much valuable missionary service, and suffering less from fever than most others, Mrs. Burton was frequently compelled to intermit her labors, and twice she left the Mission, expecting never to return. Yet, on the improvement of her health, impelled by her own and her husband's love for the Mission, she again returned; for the last time in January, 1871. During the last year, her conviction became settled that her work in Africa was done, and in May she bade a final adieu to the mission and the people, expecting never again to meet them on earth. Sooner than she anticipated did the end come, but she met the call of her Lord with a confiding trust.

The last is perhaps the saddest in this extended death-record. Rev. N. E. Willis, pastor of the church in Marion, Ala., and his wife, came to their death by an accident on the railroad near Columbiana, Ala., September 24th, 1874—the train falling through a bridge 55 feet high. When Mr. Willis was first reached, he said cheerily, "I'm all right;" but after pieces of the wreck were removed from him, he said there was no feeling in his limbs, and as he was lifted

up, a shadow came over his face, and he immediately became unconscious, and remained so until his death, about four hours later. Mrs. Willis lived through three days and two nights of terrible suffering. A babe to whom death had come before birth, had been laid in the coffin with the father. When told that she could not survive, she said, "I do not know that I have any thing to do to get ready for death; for my future is safe, *not through my worth, but through Jesus Christ.*" A little before she died, she was asked if Jesus was with her in the dark valley; she answered with a happy smile, "*Oh! yes!*" but quickly added, "*But it's not dark!*"

Mr. Willis was one of our most cultured and efficient pastors in the South. Long a teacher in some of the best schools in Massachusetts, he brought to our Southern field a power that was felt most happily in his pulpit ministrations, as well as in his influence on our work generally.

Thirty-six Life-Members are reported as having died during the year.

FIELD WORK.

On a field where such laborers sow and reap, and whence they themselves have been garnered, in their ripeness, by the Lord of the harvest, we might expect to find that faithful work had been done. The particulars of that work will be given in the detailed statements of this report. We preface them by a brief summary.

If we look Southward, we see that, notwithstanding the financial embarrassments there—much greater than at the North—very encouraging progress has yet been made.

In the *church* work among the Freedmen, we report *ten* new churches, one of them being made up largely of the colored members of the old Midway Congregational Church, formed in 1752, by a company of New-Englanders from Dorchester, Mass.; showing that Congregationalism, though somewhat sparsely planted in the South, in past years, has a wonderful tenacity of life in that soil, and may well be cultivated there more extensively.

Revivals are reported at Chattanooga, Tenn., and Atlanta, Ga.; at Raleigh, McLeansville, and Dudley, N. C.; and at New-Iberia, La. Ingatherings have been made in the vicinity of Savannah, Ga., and in Montgomery, Ala., a steady increase has doubled the church during the year. We invite attention to the details, given elsewhere, of the revivals in North-Carolina, where our work has been represented as so fruitless.

Sixty-nine theological students have been under instruction in four institutions, namely, Howard, Atlanta, Straight, and Talladega,

all of whom have also been engaged to some extent in preaching. There is a somewhat prevalent opinion at the North that Congregational churches in the South have but a tardy and uncertain growth. We take the liberty, therefore, of presenting some figures, showing the relative increase in numbers in that and other fields of labor. The American Board reports in 1873, as the average addition on profession of faith, for each minister, 4; the Home Missionary Society, 3⅓; the Congregational churches of Connecticut, 5.42; all Congregational churches in the United States, 5; the churches of the this Association in the South, 11.22, *more than double the highest number*. We do not produce these figures in any spirit of boasting, but only as vindicating the wisdom of carrying the Gospel and the polity of the Puritans to the poor blacks, and as showing that the South, instead of being unsuited to their growth, is remarkably favorable to it.

The EDUCATIONAL work exhibits a progress marked by such events as the dedication of Virginia Hall, at Hampton; the rapid advance toward completion of Jubilee Hall, at Nashville; the improvement of the buildings and grounds at Atlanta; and the erection and refitting of buildings at Tougaloo. An equally encouraging fact is the steady progress of the pupils in nearly all the schools in the South; the attendance, notwithstanding the severe pecuniary pressure, is equal to past years, with the exception perhaps of those in Louisiana, where a variety of causes have, in a measure, impeded the schools.

Turning our eyes Westward, we discern many evidences that the INDIAN tribes are yet uncivilized, and that the old and bitter contest between their savage vindictiveness and the white man's frauds, wrongs and whiskey, is not yet ended; but we can rejoice that the peace policy of the government, with the coöperation of missionary and religious bodies, is yielding promising fruits in the increased culture of land, the erection of new and better homes, the adoption of civilized apparel, and, above all, in the greater interest in schools and the preaching of the Gospel.

Our schools among the CHINESE on the Western coast are making commendable progress, and their more direct influence on the conversion of souls is not without good results, as is witnessed by the ingatherings of some of that peculiar race into the churches near the schools. At San Francisco, Cal., the religious interest in the school became so great, as for a time to demand a part of the week to be devoted to spiritual inquiry, instead of the ordinary studies, and, as the result, a movement has been set on foot to rent a building in which these converts and inquirers may have a religious home.

Much more money is called for, and could be most advantageously used there, than we can in any way furnish.

In the FOREIGN field, the Committee have been endeavoring to carry out the instructions of the last Annual Meeting, to transfer to other Boards all our foreign missions except that in Africa, which was to be enlarged and strengthened as the outgrowth of our missionary labors among the colored people in America.

The mission at the Sandwich Islands is no longer under the care of the Association, and that in Siam is providentially closed by the failure of health of the only remaining male missionary, Rev. C. B. Bradley, and his return to America. More difficulty has been found in closing our relations with the missions in the West-Indies. Arrangements have been made by which we are relieved of the cost of the schools, and our connection with the churches will be terminated as soon as it can be done without sacrificing important interests. Preliminary steps toward the enlargement of our missions in Africa have been taken.

The return of the JUBILEE SINGERS after their successful, we might almost say triumphant, career in Great Britain, is one of the marked events of the year. Few Americans of the white race have had such a reception as has been accorded to these young ex-slaves, by persons of highest rank in British society—a just rebuke to the miserable caste-prejudice that still lingers in this country. Some of our pert hotel-clerks and self-important railroad conductors could only, by a fee to the servants, gain admission to the empty rooms in mansions where the titled owners have welcomed and feasted these colored people.

The practical results of the visit of the Singers to Great Britain are found in the sum of $50,000, with which, it is hoped, Jubilee Hall may be nearly completed. But the necessity of endowments and of more buildings still presses upon us, and the Committee have authorized the calling of the Singers into the field for another campaign of two years.

The NATIONAL COUNCIL of Congregational Churches, in New-Haven, occupied much of its time in discussing the Report of the Committee on the Consolidation of the Benevolent Societies. That Report touched the American Missionary Association at two points: First, in a resolution emphatically commending it to the continued confidence and support of the churches. A substitute was offered, setting forth that the good work of the Association was now ended, and that it might well be merged in other societies. After a full discussion, the substitute was voted down, and the original resolution was adopted, almost unanimously. A second resolution recom-

mended the exchange of our African missions for the Indian missions of the American Board. Objections to this transfer were stated by the Secretaries of both societies, and the resolution was rejected. This vote adds the implied sanction of the Council to the continuance and extension of our work in Africa.

The Committee tender the thanks of the Association to the venerable American Bible Society for its continued and generous responses to our calls for copies of the sacred Scriptures for distribution in our field of labor.

The last Annual Meeting empowered the Executive Committee to appoint a Corresponding Secretary to represent the West in the operations of the Association, should that policy be advisable. The Committee consequently requested Rev. W. W. Patton, D.D., of Chicago, to take that office, which he consented to do for six months, not feeling certain that a more permanent connection with the Association would be best for him or for it. When the six months expired, the Committee desired Dr. Patton to remain until they or the Association could decide what to do permanently on the Western field. He now withdraws, leaving the Association to order its policy as it may deem proper.

THE SOUTH.

THE great panic which swept over the whole country just at the beginning of the fiscal year of the Association, was especially severe upon the South. It came just as the cotton was being picked, and caused a heavy decline in the price of this great staple, from which it has not recovered to this day. Thus while in general, during the year, the agricultural products of the North have commanded fair prices, the cotton of the South has not repaid the cost of raising.

The Association has, therefore, in addition to the embarrassments caused by the financial disturbances upon the collecting field, been compelled to carry on its great work in the South under still greater difficulties, originating from the same cause. In many cases, the difficulty of collecting taxes has been so great that the public funds promised by cities and States toward the support of our schools have been greatly delayed, and then in some cases secured only by a loss in discount of from ten to thirty per cent. The students in our institutions who have been engaged in teaching, have suffered in the same way, and have been compelled to turn their warrants into money at the same large discount. Some of the most prosperous colored people who own plantations or were working them upon shares, and had been able for several years to readily maintain their children at our central schools, have been compelled to withdraw them or ask credit. Thus the year has been a very perplexing and expensive one financially.

It has, however, been prosperous and successful in respect to all the great interests, educational and religious. The most important points have been firmly held. The obligations have been in general promptly met, and we end the year with nearly all our institutions and churches in better condition than at the beginning.

The following detailed report of the operations of the year is respectfully submitted.

I. CHURCH WORK AND THEOLOGICAL INSTRUCTION.

1. CHURCHES.

Ten new churches have been organized, located as follows: At Raleigh, N. C.; at Louisville and Golding's Grove, in the region of Savannah, Ga.; at the University at Atlanta, Ga.; at the Cove, Alabama Furnace, and Kingston, in the neighborhood of Talladega, Ala.;

at Carrollton and La Fouche, La.; and at Helena, Texas. The church at McMinnville, Tenn., has been disbanded, owing to the fact that the colony of Northern families which led to its organization has not been prospered, and most of the families have returned to their old homes in the North.

It should be noticed that these churches are generally in the neighborhood of our older ones, and are a natural outgrowth of them and of the educational institutions. The new organization at Golding's Grove, Liberty Co., Ga., is composed largely of the former colored members of the old Midway Congregational church, formed in 1752, by a company of New-England people from Dorchester, Mass. We give an extract from an article which appeared in one of the secular papers of that region, giving the history of this remarkable church, which has furnished nearly seventy ministers to the Presbyterian churches of the South.

"Midway Church was planted in 1752 by a colony of Congregationalists, who emigrated with their pastor, first from Dorchester, England, to Dorchester, Mass., thence to Dorchester, S. C., and finally, allured by Gen. Oglethorpe's accounts of the Georgia colony, to Midway—so called because of its supposed equal distance from the Ogeechee and Altamaha Rivers.

"The records of the church contain a complete list of the names of the heads of families, who thus braved the hardships of the wilderness and death from savages, in quest of a suitable home, where they might worship God under their own vine and fig-tree, with none to molest or make them afraid. They embrace many families not unknown to fame. Among them was Lyman Hall, one of the signers of the Declaration of Independence. These people were of Puritan stock, and brought with them the stern zeal, fervent piety, and indomitable spirit of the English dissenter of the Cromwellian school.

"True to the traditions of their fathers, they proceeded at once to erect their Ebenezer, and built a temporary house of worship very near the site of the present edifice, and adjacent to the plantation of Thomas Mallard, who long afterward was a revered deacon of the old church, and lived to a great old age. * * *

"Here and there in that celebrated fifteenth district of Liberty County, where three fourths of the male inhabitants were graduates of colleges, and morality and religion flourished to an extent unparalleled in the State, a stricken few of the *ancien régime* only remain, as monuments and beacon-lights to tell the story of the eventful past."

As the result, the abandoned plantations have been divided up and very largely sold by their owners to the colored people, the most of whom were their former slaves.

Of the Congregational church recently organized, Rev. James Porter, of Savannah, writes:

"On Monday, the 27th of July, 1874, large numbers of the members of the Savannah, Belmont, Ogeechee, and Woodville churches united in an excursion to Liberty County, McIntosh Station, about thirty-one miles from the city.

"They were invited thence by the call of the members of the old Midway congregation, remnants of an old ecclesiastical organization formed over one hundred years ago. They have recently been under the pastoral care of the Rev. Joseph Williams, of the Knox Presbytery, but have since returned to their old allegiance. Rev. Floyd Snelson, of Andersonville, Ga., is now their pastor.

"A committee of escort met the brethren at the depot, and escorted them to the old Hutchinson's Church about three quarters of a mile distant, where they received the kindly greetings of the pastor and members of the Midway congregation who had assembled in that place.

"Rev. Mr. Snelson then stated the object of the call, which was to form a council to consider the question of recognizing the body there assembled under the name of the Congregational Church of Midway; that one hundred and three members of that famous old church had united with him in the call, and that he hoped the brethren would accede to their request, and extend to them the hand of Christian fellowship.

"To this end, on his motion, the Council was organized by electing Rev. Aaron Rowe, pastor of the Congregational church of Savannah, as Moderator, and Rev. James Porter, assistant pastor of the Savannah church, as Scribe.

"After due consultation, the Council voted to recognize the church, and then proceeded with the following religious exercises, extending an invitation to ministerial brethren of the various denominations present to join in the proceedings: Invocation, by Rev. Mr. Laury, of M. E. Church, the reading of a hymn by Rev. F. Keaton, of Second street Baptist church, Savannah; opening prayer by Rev. Mr. Francis, of the M. E. church, Savannah, which was followed by an appropriate sermon by Rev. A. Rowe, from the text, 'This people have I formed for myself; they shall show forth my praise,' (Isaiah 43: 21); the prayer of recognition, and an address of welcome by Rev. James Porter.

"The church edifice not being large enough, the officers and members of the Midway congregation were formed in a line outside, when the Council passed around and extended them the right hand of fellowship. The ceremonies were truly imposing, and will, we think, mark a very important epoch in the history of Congregationalism in Georgia.

The new churches near Talladega are the natural outgrowth of a well-defined plan of evangelization established by the College and Theological Seminary at that place, for the region of country round about. The students in the Theological Seminary are employed and paid for doing missionary work under the direction of one of the theological instructors. During the summer vacation, which is a favorable time for religious work in that section, a number of points are selected where a church and school are needed. At each one of these places a series of meetings is held, which is expected to result in the organization of a church and the building of a meeting-house for the use both of church and school. One of the theological students is usually chosen pastor, who supplies the church at regular times during the year with preaching, and conducts a Sunday-school. Usually arrangements are made by which a day-school is maintained a part of the year by one of the students of the College. The work has thus been already established at five places, and will be extended as rapidly as practicable. Generally from $150 to $200 is required in money in order to help the people in the building of the chapel.

Revivals and the Spirit of the Churches.

The most marked revival of the year occurred at Chattanooga in June last. One of the teachers writes of it as follows:

"Lost and found, is the glad cry of many in our midst to-day. The colored churches have been greatly blessed in additions of such as hope to be saved. The city has been thoroughly canvassed by ministers and members of churches. Prayer-circles in families have strengthened the despondent Christian, the unconverted have been easily persuaded to listen, and the people have thronged God's house by day and by night to solve the same old question, 'What must I do to have eternal life?' Denominational strife has succumbed before the presence of the Spirit, and leaders have just learned that 'a book religion *can* have *Jesus* in it' as expressed by a presiding elder.

"Three weeks' effort under the direction of Rev. H. E. Brown, of Talladega, Ala., has changed the entire community. If *all* have not become Christians, *all* have been constrained to think and apply *truth* instead of yielding to excessive feeling. The one object labored and prayed for, more than all else, was the conversion of sinners, but closely allied, that these churches might know and feel the true elements of spiritual power that to them lie hidden in the glorious Gospel of the Son of God; that the simple truth might take possession of the inner life, and work out in a practical morality.

"One little girl went forward several times for prayers; while others at once found pardon, quietly and thoughtfully she sat among them. Now a tap on my shoulder, and her sweet voice, blended with a happy voice, said, 'O Miss B.! I think Jesus has forgiven my sins. I am so happy! I mean to live to honor him.' And then she went to explain to the undecided, how easy it was to be a Christian.

"In some cases, strong men groaned and cried aloud for mercy. Two hundred were forward for prayers, many of them saying, 'I have *done* all I know;' relying upon doing, instead of coming to Jesus. Fifty others sent in requests for prayers. One prayed that 'the Lord would turn her cup over, and let all the filth run out; then turn it upright, and fill it full of *clean religion*.'

"In the First Congregational Sunday-school twenty-four have begun a new life. Fourteen of these have united with this church, and six by letter."

Rev. E. E. Rogers writes from Atlanta, Ga.:

"I know it will rejoice the officers of the Association, if I tell you what God has done for this church. Thirty-six persons have been added to the church, by profession, during the year ending May 31st. We have had a continuous religious interest, with some abatement during the holidays, since the 1st of November. Yesterday was a day of unusual interest. Six were baptized, by immersion, at the close of the Sabbath-school, and in the afternoon we received ten into the church.

"The building fund for our new house of worship has already reached $916. Are the friends of the American Missionary Association aware of the fact that this church, with a membership of one hundred and fifty-two persons and a Sunday-school of three hundred and fifty members, is worshiping in a school-room in Storrs's School Building? We ought to erect a house of worship at once, worth $5000.

"I wish you could attend one of our Wednesday evening prayer-meetings. The readiness in taking part in the exercises is truly refreshing. We never have time for all who are ready to speak or pray. The influence of this church is reaching far and wide, and its friends may feel that their labors and prayers have not been in vain."

Rev. A. Rowe has recently sent us the following statement of the work near Savannah:

"Our church work is spreading. Five were received into the Belmont church at our communion, August 30th. Nine have given their names to become members at Woodville, September 6th, and five in the city. We have also commenced a work at a place called Louisville, two and a half miles south-west of the city. Nine have given their names to organize a church there, and I have been told by one of the nine that several more are waiting an opportunity to join them.

"We want a chapel 20 x 30 feet at this point. This would give us control of some forty families. At present they meet in a shanty about 8 x 12 feet. The people have bought lots, built little houses, and are working hard to pay for the same. The proprietor of the land will donate a lot to build a chapel on. One hundred and seventy-five dollars would furnish the material for the building, and we could put it up.

"No one can tell the importance of these Congregational organizations here, except those who are right on the ground to see for themselves. Not another church has taken an open, bold stand against liquor-drinking and the liquor traffic. Our little temperance society, organized last winter, has become a power in the city and surrounding country. It has provoked others to good works. Two other societies have been organized in the city, and one at Belmont.

"One of those, who has given his name to become a member of the church in the city, says, 'This temperance opened my eyes. I was blind—whisky blinded me; but the temperance took the scales away, and led me to Jesus. Now I see a man can't be a Christian and drink whisky; a man can't drink whisky and be a Christian."

Under date of October 13th, Rev. W. G. Marts writes from North-Carolina:

"I was in the midst of a series of interesting meetings at Raleigh, when I was compelled to go to McLeansville by reason of a previous engagement.

"At Raleigh, ten or more have expressed a desire to find the Saviour, and some of them have shown great contrition of heart and deep earnestness in their search after the new life.

"The meetings at McLeansville for the week or ten days just ended, have resulted, by the blessing of God, in the hopeful conversion of eleven persons, some of them heads of families. The Spirit of God seemed to be present with power, and many more are still seeking the Saviour.

"In the revival at Dudley, ten or more were converted. I shall go down there soon to baptize and receive into the church the converts, and also to continue the revival effort."

Of the work in Louisiana, Miss Mobley writes:

"We have been praying earnestly during the past week that God would convert the sinners of New-Iberia. Meetings have been held, and the result is forty inquirers and seven converts. Among those inquiring are many of the Sabbath-school children. Our Sabbath-school prospers; it numbers one hundred and fifteen scholars. The white citizens of the place regard our work with favor, and freely admit that great good is being accomplished among all classes of people.

"*May 6th.*—Since writing the above, there have been several more conversions. Last night, our church was packed, and when my father called upon those who wished to be prayed for, to come forward, *seventy persons responded to the call.*"

At a later date, Miss Mobley adds:

"The result of our meetings, so far, is forty converts—the oldest about ninety, the youngest eleven years. Among the converts are a number of Catholics, which fact has created quite a stir among the rest of the Catholics. One evening last week, while the people were bowed in prayer, a Catholic woman dragged her daughter out of church, and beat her because she was praying for a change of heart. The girl escaped, and rushed back into the church, crying the louder for God to have mercy on her, and give her a new heart. She found peace that night. The mother, fearing arrest for having

disturbed the meeting, left the next morning for St. Martinsville, taking with nerevery thing belonging to the girl, except the clothing she had on at the time. Another Catholic woman has written to New-Orleans to her mother to come up here and save her brother from the ''Merican religion,' as they call it. The evidence that some of them give is very touching. One of them felt herself to be a sinner, but did not know how to pray, and had to be taught the publican's prayer. After conversion she said, 'If I been know 'ligion was so good, I been have him dis long time; when I was ten years ole.' Her oldest child is a man over forty years of age, so you can guess, somewhat, what her age is."

Quite recently, Miss M. writes:

"The church at New-Iberia continues to grow. Among our recent converts is a woman (very much of a lady), who has been living in this town about five years, and had not once attended church, until we came here. Both of her children now attend the week-day and Sunday-schools. We have in the church some of the best material in the place; our work is to mould it aright. Of course, we encounter opposition and difficulties.

"What it is to be a pure Christian, very few of these people understand. They profess to be religious, yet the ten commandments are a dead letter to them. The immorality and degradation are fearful; few out of the South know how terribly fearful. Preachers and teachers, to do them the good they need, must be intelligent, cautious, Christian men and women, walking circumspectly in all things. Such, and such only, will effect any good among them. They should also have better meeting-houses. Far too little has been done by their missionaries toward refining the tastes and habits of these people. That they are capable of improvement, is manifest right here in New-Iberia. The colored people look to-day fifty per cent better than they did two years ago; their persons, children, and houses are cleaner; their meeting-house is kept more neatly. This prepares them for a better house of worship than they now have. Our present one does not accommodate the growing congregation."

Rev. Daniel Clay, of Terrebonne, writes, under date of December 9th, 1873:

"We opened our little chapel on the third day of December. The Lord blessed us with a fine day, and we have a beautiful church. We spare no time in asking God's blessing upon our mission, and we are certain that some of our prayers are heard. The time is exceedingly close up in this part of the vineyard, but we do not entirely forget our missionary duty. Inclosed please find nine dollars, for missionary purposes."

Brother Taylor, at Lockport, reports the continuance of religious interest; also, that his Sabbath-school is large and increasing. His meeting-house is crowded, not only on the Sabbath, but on week-days. This house is very rough and uncomfortable; but the people are poor, and must worship as they can.

Will not those of our Northern Congregational brethren who are able to worship in expensive and luxurious edifices, remember their poor brethren and sisters as they shiver and suffer in their rough board houses; houses without windows, with planks for seats, without stoves, but with innumerable inlets for the winds and storms?

From Rev. Evans Green, Carrollton:

"Our church was consecrated to God, on last Sabbath, the 3d of May, and we had glorious times. Rev. S. S. Ashley was made Moderator, and Professor J. A. Martling, Scribe. After the regular routine of business, Rev. Mr. Hooker, of the First Congregational church, delivered a very able sermon, and the right hand of fellowship was extended to the members by Rev. S. S. Ashley. Our church, I am proud to say, will be a success, and a power in the locality where it is situated. Our building, when finished, will be the finest-looking edifice in Carrollton, and I hope, by the assistance of God and our friends, that we shall be able to complete it at an early day."

A pastor of one of our churches in Alabama, who was a delegate from the Central South Conference, and present at the recent National Council, thus writes, after his return to his church:

"While we have had no special work of the Spirit resulting in a powerful revival, we have had what perhaps is as good, or better; namely, His gentle effusions, long continued, resulting in accessions to the church, by profession, at every communion, except the two during my absence, so that our resident membership has been *more than doubled* during the year.

"The possibility that our Congregational churches in the South are 'little schism-shops,' as a venerable D.D. in New-England has ventured to suggest, has led me to the comforting reflection that, at least in Alabama, they are 'schism-shops' of a pattern long ago established in the far East, where the star shone over Bethlehem, and the choral song broke forth from the sky, 'Glory to God in the highest, and on earth peace, good-will toward men.' The Lord multiply the number of such 'schism-shops,' and the salvation of this dark South-land is sure."

Of the church work in Selma, Alabama, we have from the pastor the following account:

"We had just got into our chapel, when I made my last report. The increase of attendance upon public services has shown the wisdom of building a church and locating it centrally. Several have been regular attendants at our services, who were hardly ever seen inside a church before.

"Our increase in membership has been just about the same that it was last year, so that, in the two years' life of the church, it has gained 200 per cent. Most of the additions this year have been from the children and young people in our Sabbath-school. This does not give us as much strength at present, as it would if the additions had been from the older ones, but yet it is the right material to make a strong church eventually.

"It is sometimes said that the prayer-meeting is the index of the church. If this is so, ours would be called a live church certainly. In looking over the attendance at our weekly prayer-meetings, from January 1st to June 1st, I find the average was 39, while, during those five months, there were not over 49 members in the city at any one time, and much of the time there were fewer.

"We had anticipated a falling-off in our Sabbath-school, after coming into the church, and holding it at the same hour of the other schools, but we were pleasantly disappointed; for there was a steady increase until the teachers in Burrill Academy left for their summer vacation. There was a falling-off then. Our Sabbath-school has numbered 275, during the year. No one is enrolled as a scholar until he has been present four Sabbaths."

Rev. C. W. Francis writes from Atlanta, Georgia:

"The church in the University was organized to meet the growing need for a congenial Christian home for the young people who were receiving their education here—many of whom had been led to Christ since entering school—as well as to provide Christian privileges for the band of teachers, who would otherwise be without them. The experience of the few months past has more than vindicated the wisdom of the step thus taken. Already the church has come to be the centre of religious

thought and activity, and its meetings are the most precious enjoyed here. Though no marked religious interest distinguished the history of the last year, there was a steady and healthful growth in spiritual life, and accessions to the church, by profession, at every communion service.

"The church is organized upon a very simple basis, being bound together by a very plain evangelical covenant, and has already gathered into its fold representatives of nearly every Christian denomination. The lessons of charity thus taught are among the most valuable learned here, and the liberalizing influence upon the students of such a practical exhibition of Christian union, in the region where sectarian bitterness among the classes they represent is very prevalent, is most desirable, and must be fruitful. As they complete their education, and go out to their work, resuming, as most of them will, their places in their former church relations, a new and better element will thus be introduced, which will do much, we trust, to bring on the day when the old sectarian hatred and jealousy shall give place to a newer and sweeter charity, which is the spirit of Christ."

Of the church in Storrs's Chapel, Mr. Francis writes:

"The past year has been one of prosperity to the little church meeting at Storrs's Chapel. Two seasons of special religious interest have been enjoyed, in each of which occurred a goodly number of conversions, and many very valuable accessions to the church. Thirty-four new members have been received—all by profession of faith. Indeed, in all the history of this church, this has been the main source of growth, only eight or ten members having been received by letters from other churches, and those, with one exception, were presented by persons who had removed to Atlanta from distant places—thus disproving, so far as this church is concerned, the complaint recently made, that our churches are built up only as they draw from others. On the contrary, this church has dismissed a large number to other churches, and has given aid and inspiration to all the rest in its vicinity, and its example is recognized with gratitude by them all.

"Rev. E. E. Rogers, who had served for more than a year as pastor of this church, was most reluctantly surrendered by them in May last, in order that he might accept a call to enter upon home missionary work in Kansas. Since that time, preaching has been provided by Rev. G. W. Walker, one of the Professors at Atlanta University, and Rev. C. W. Francis, for six years pastor of the church. Although thus deprived of pastoral care and aid for several months, the church has maintained all its meetings with great regularity and edification, and does not falter on its Christian work.

"It is a very promising field for some faithful minister, and they are anxiously awaiting the advent of such a man, and prepared to give him a hearty reception and a cordial support in all Christian activities. The church has made some progress in the work of gathering funds for a much-needed house of worship. It has worshiped in a school-room thus far, and various circumstances make it eminently desirable that the inconvenience and limitation of this situation be terminated as early as possible."

2. THEOLOGICAL INSTRUCTION.

Four students have graduated from the Theological Department of Howard University, two of whom have entered the service of the Association, in the South. Theological instruction has been provided also to classes at Atlanta and Straight Universities and Talladega College. The number of theological students at these four places was 69.

Of the Theological Department at Howard University we have this report:

"Thirty-two students have been enrolled during the year; two have withdrawn, one to enter the medical department, the other to engage in teaching and preaching at Falls

Church, Va. The thirty now in the department are classified—Seniors, seven; Middlers, six; Juniors, eleven; unclassified, six. The Seniors entered the department at its organization, September, 1870, and have gone over the course prescribed with a fair degree of success. The standard of study was raised at the beginning of the present year. The classes that then entered had better general preparation than former classes, and are doing well.

"The students are from five different denominations of Christians, and have been active in department, university, and other prayer-meetings, and in Sunday-school. Harmony has been preserved. Several pastors of neighboring churches have attended the lectures. In this way the department exerts a steady though indirect influence on churches which represent an aggregate membership of three thousand souls.

"Prof. Reeve has been assisted in his department by Prof. Westcott, Rev. J. G. Butler, Rev. J. E. Rankin, Prof. E. Whittlesey, Rev. W. E. Parson, and M. E. Goldberg, teacher in Hebrew."

The following is from the pen of the late Rev. N. E. Willis, of Marion, Ala., who, with his devoted wife, lost his life by the railroad accident near Columbiana, Ala., as he was returning a few weeks since to his field of labor. He was one of the committee appointed by the Central South Conference, to visit Talladega College, and report upon its condition and prospects.

"In the Theological Department under Rev. J. N. Brown, the examination in Psychology was exceedingly gratifying. Without making use of the technical terms common in text-books upon the subject, the pupils have been trained to observe, to think, and to express their thoughts upon mental operations, and it was made clear that by such a course as had been pursued with them, any mature young men, though comparatively illiterate, may comprehend the leading facts in mental philosophy. In the Gospels and Gospel Harmony, the students also showed proficiency. Each had a large blank-book, in which he had collated from the four Evangelists, by clippings from cheap Testaments, those passages relating to the same events, a method of study unique, but having many advantages to theological students such as those here. Although but partially through their course of instruction, these pupils are already far in advance of the majority of colored preachers actively engaged in pastoral work throughout the State."

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches. Place and Name.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1874. Males.	Females.	Total.	Absent.	Additions, 1873–74. Profession.	Letter.	Total.	Removals, 1873–74. Deaths.	Dismissed.	Excom.	Total.	Baptized, 1873–74. Adults.	Infants.	In Sabbath-school.
Hampton, Va., Bethesda	1869	Richard Tolman	1845	1870	46	21	67	0	15	0	15	0	6	0	6	14	1	191
Beaufort, N. C., Christ	1870				3	11	14	5	3	2	5	0	0	0	0	0	0	116
Dudley, N. C.	1870	Richard A. Tucker	1874	1874	31	26	57	0	0	0	0	0	0	0	0	2	0	71
McLeansville, N. C.	1871	W. G. Marts		1874	28	42	70	4	11	3	14	0	0	0	0	11	0	100
Raleigh, N. C.	1874	W. G. Marts		1874	4	7	11	0	5	6	11	0	0	0	0	0	0	200
Wilmington, N. C.	1870	D. D. Dodge		1873	2	8	10	6	0	0	0	1	7	0	8	0	0	200
Woodbridge, N. C.	1871				2	4	6	3	0	0	0	0	0	0	0	0	0	50
Charleston, S. C., Plymouth	1867	James T. Ford	1857	1869	66	177	243	17	8	0	8	2	0	3	5	1	12	325
Andersonville, Ga.	1868	Joseph Smith‡		1874	11	7	18	3	1	0	1	0	2	7	9	1	2	50
Atlanta, Ga., University	1874	C. W. Francis	1867	1874	29	9	38	5	16	4	20	0	2	0	2	13	0	160
" " 1st Cong.	1867	C. W. Francis and G. W. Walker	1867 1862	1874	71	78	149	8	34	0	34	3	12	0	15	34	0	200
Belmont, "	1873	A. Rowe and J. Porter	1844 1872	1873 1874	16	13	29	0	17	0	17	0	0	0	0	0	0	30
Byron Station, Ga.	1873	H. Watkins		1870	8	10	18	2	7	0	7	0	2	0	2	4	3	40
Golding's Grove, Ga., Midway	1874	Floyd Snelson	1871	1874	57	60	117	0	0	117	117	0	1	0	1	0	0	25
Louisville, Ga.	1874	A. Rowe and J. Porter	1844 1872	1874	7	10	17	0	17	0	17	0	0	0	0	0	0	20
Macon, "	1868	F. Haley		1874	41	42	83	28	0	1	1	0	4	3	7	0	0	175
Ogeechee, "	1872	A. Rowe and J. Porter	1844 1872	1873 1874	8	14	22	0	0	0	0	0	0	0	0	0	0	30
Savannah, "	1868	A. Rowe	1844	1873	36	56	92	11	7	13	20	1	7	1	9	2	3	170
Woodville, "	1871	A. Rowe and J. Porter	1844	1873	5	12	17	1	6	0	6	0	0	0	0	0	0	20

Big Hill, Ky., Walnut Chapel	1871	A. Crawford and J. Drew			6	7	13	2	1	0	1	0	0	0	0	0	0	0
Cabin Creek, Ky.	1850	Jacob Emerick	1838	1873	9	11	20	3	0	0	0	0	0	0	0	0	0	37
Hillsdale, Ky., Bethesda	1850	Jacob Emerick	1838	1870	10	13	23	7	0	0	0	0	0	0	0	0	0	27
Ariel, Ky.	1864	Gabriel Burdett	1864	1867	63	105	168	41	6	0	6	5	0	0	5	2	0	92
Chattanooga, Tenn., 1st Cong.	1867	A. C. Ellis		1873	32	47	79	19	16	10	26	1	2	1	4	14	0	180
Nashville, Tenn.	1868	H. S. Bennett	1863	1867	53	33	86	15	5	0	5	3	8	0	11	5	3	75
Memphis, Tenn., 2d Cong.	1868	W. W. Mallery	1864	1867	28	57	85	15	10	2	12	1	0	5	6	5	0	103
Alabama Furnace, Ala.	1874	Noah Lowry‡		1874	5	6	11	0	11	0	11	0	0	0	0	0	0	25
Athens, Ala.	1871	M. T. Weir		1873	8	15	23	6	0	0	0	1	4	0	5	0	2	150
Kymulga, Ala., Kingston	1874	Thornton Benson‡		1874	5	10	15	0	15	0	15	0	0	0	0	3	0	105
Marion, "	1870	Nathan E. Willis*	1873	1872	37	44	81	6	6	0	6	2	3	1	6	4	0	145
Montgomery, Ala.	1872	G. W. Andrews	1867	1872	17	18	35	4	17	0	17	1	2	0	3	14	0	164
Selma, "	1872	G. Stanley Pope	1873	1872	18	44	62	8	15	6	21	4	0	0	4	11	1	275
Talladega, " Union	1868	J. N. Brown	1870	1874	58	41	99	39	17	2	19	1	0	1	2	12	2	155
The Cove, Ala., PO, Talladega	1874	Wyatt Fuller‡		1874	4	5	9	0	9	0	9	0	0	0	0	0	0	50
Gretna, La.	1869	W. P. Ward	1869	1869	60	150	210	12	15	0	15	2	0	7	9	0	25	95
Lockport, La †	1869	Nelson Taylor	1870	1870	55	75	130	1	21	0	21	2	1	0	3	21	25	75
New-Iberia, La. †	1871	Hardy Mobley	1865	1873	45	102	147	18	88	1	89	0	6	1	7	17	10	86
Terrebonne, "	1870	Daniel Clay	1870	1870	54	128	182	15	9	2	11	7	5	0	12	9	6	49
Terrebonne Station, La.	1872	Benjamin Fields	1872	1872	15	26	41	13	7	0	7	2	15	9	26	5	0	0
New-Orleans, La., Central †	1872	C. H. Thompson, D.D.	1860	1871	9	28	37	0	8	1	9	3	0	2	5	0	11	117
" " " Greenville †	1869	C. W. Lewis		1873	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" " " Howard	1869	N. B. James	1870	1873	1	8	9	1	2	2	4	0	0	0	0	0	2	20
" " " M. Brown	1870	P. P. Proctor		1873	6	15	21	4	0	2	2	2	1	6	9	0	4	65
Carrollton, "	1873	Evans Greene*			2	16	18	0	18	0	18	1	0	0	1	0	6	35
La Fouche Crossing, La.	1873	Henry Armstrong	1873	1873	11	15	26	2	26	0	26	1	2	0	3	3	1	6
Hamilton, Miss.	1870	J. F. Galloway	1871	1870	8	15	23	3	0	0	0	0	1	2	3	0	0	50
Tougaloo, " †	1870	J. K. Deering	1851	1873	35	25	60	6	0	3	3	2	0	0	2	0	0	150
Lawrence, Kan., 2d Cong.	1862	Andrew Carper	1873	1873	33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong.	1869	Solomon Colest		1874	12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Tex.	1874	M. Thompson	1870	1874	1	6	7	0	7	0	7	0	0	0	0	0	0	0
Corpus Christi, Tex.	1866	W. B. Lacy	1873	1873	14	26	40	0	5	0	5	0	2	1	3	4	2	50
Goliad, Tex.	1872	M. Thompson	1870	1873	10	11	21	5	3	0	3	0	0	0	0	2	10	25
Paris, Tex., with Mission Chs.	1868	Albert Gray	1868	1868	65	108	173	4	30	8	33	5	11	0	16	38	0	128
		Totals			1337	1940	3277	420	552	191	743	66	118	55	239	269	145	5102

† From report of last year. * Deceased. ‡ Licentiates.

II. EDUCATIONAL WORK.

During the war and immediately after, the educational work in the South was almost exclusively a primary one. Whatever might be the age of the persons who were gathered into the schools, the first thing to be done was to teach them to read. The number of pupils that can be instructed by a given number of teachers in the rudiments is many times greater than that which can be taught in the more advanced studies. A public school in a city, having a principal and a score of female assistants, will furnish facilities to nearly as many pupils as Yale College, with its large array of professors and tutors made up of the best scholars in the country.

Almost immediately after the establishment of peace, the Association began to lay in the South the foundations of Academies, Normal Schools, Colleges, and Universities. The aim has been to provide for the most advanced wants of the people, by adding to a sufficient number of its schools, higher departments of instruction as needed, until there should be furnished to the colored people of the South complete facilities for business, normal, collegiate, and professional education. This plan has involved a large expenditure, in land and buildings, and by creating the demand for more expensive instruction, has resulted in reducing each year somewhat the number of persons employed and also the number of pupils enrolled in the schools. The necessity of adding a few men as professors to instruct the higher classes that were brought forward each year, and which are necessarily small, has necessitated the relinquishment of primary and less important schools. This, however, should be said, that in most cases the primary schools have passed into the care of the young people who have been educated in our schools, so that these operations of the Association have not been suspended, but carried on by those whom we have trained up for the work.

The comparison of the statistics of this year with those of last shows an enrolment in the South and on the Pacific coast for this year of 10,499 against 14,048. In the classification, however, we find 76 in Theological classes this year against 47 last; College Preparatory, 231 this year against 182 last; 1292 Normal against 981 last. There appears from the statistics to be a less number this year in the Collegiate Department, 46 against 56 last year; but this is owing to a change in the plan of reporting the College students. Last year we reported the number as it stood at the close of the year after the promotions. This year we report the number who have been in the college classes during the year.

The greatest difficulty the higher departments of education in the South have to contend with originates in the poverty of the people. It is not an easy task to take the children of an uneducated race and make thoroughly educated men and women. But the eagerness and enthusiasm of the colored people for an education, help greatly to overcome the difficulty. Yet never was the saying of the wise man more forcibly illustrated than in the case of the colored people, "The destruction of the poor is their poverty." The South, as a whole, since the war has not been prosperous. Neither in agriculture, commerce, or manufactures has any large proportion of the people been successful. As a whole, the South is poorer to-day than immediately after the war. How then can it be expected that the colored people, who entered upon freedom ten years ago without education, or lands, or money, and with the forces of society so strongly against them, can provide to any great extent for the liberal education of their children? Then how much more difficult it is for the young people who are already considerably advanced in their studies to earn the means for their self-support. Almost the only opportunity of earning money, except by the lower forms of manual labor, open to them, is by teaching schools for their own people. The poverty of the people makes it difficult for them to establish tuition schools which more than provide a comfortable living for the teacher. In the public schools the wages are only moderate, and in most cases the warrants they receive in pay can be turned into greenbacks only at a heavy discount. In some of our institutions to-day, we are taking the State money, or the obligations received by students for teaching the past summer, of which the purchasing power in the markets is only 65 cents on a dollar. Under these circumstances, it is inevitable that the number of pupils in our higher departments will be comparatively small. We have, however, planted and are carrying forward institutions that are to endure for the centuries, and we cannot halt or go backward. They are doing the work which is imperatively needed for the uplifting of the race, and we cannot stop because unable to reach as large a number as we desire.

The following statements respecting our seven Chartered Institutions will be found, on the whole, we think, full of encouragement and hope.

1. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va. Chartered in 1870.

Trustees.—President: George Whipple, New-York City; Vice-Presidents: R. W. Hughes, Abingdon, Va.; Alexander Hyde, Lee, Mass.; Secretary: S. C. Armstrong, Hampton, Va.; Financial Secretary: Thomas K. Fessenden, Farmington, Ct.; Treasurer: J. F. B. Marshall, Boston, Mass.; O. O. Howard, Washington, D. C.; M. E.

Strieby, New-York City; James A. Garfield, Hiram, Ohio; E. P. Smith, Washington, D. C.; John F. Lewis, Port Republic, Va.; B. G. Northrop, New-Haven, Ct.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New-York City; E. M. Cravath, Brooklyn, N. Y.; H. C. Percy, Norfolk, Va.

Instructors.—S. C. Armstrong, Principal, Moral Science and Civil Government; F. B. Marshall, Treasurer and Acting Assistant Principal, Book-keeping; Academic Department—John H. Larry, in charge, Natural Sciences and Elocution; Mary F. Mackie, Mathematics; Amelia Tyler, Grammar and Composition; Elizabeth H. Brewer, Natural Philosophy and Physical Geography; Mary Hungerford, History and Geography; Helen W. Ludlow, English Literature; Nathalie Lord, Writing and Elocution; Julia E. Remington, Writing and Geography; M. C. Kimber, Writing and Physiology; Musical Department—Thomas P. Fenner, in charge; Ethic K. Fenner, Assistant; Girls' Industrial Department—S. H. Fenner, in charge; Housework and Boarding Departments—Susan P. Harrold, Matron; C. L. Mackie, Steward; Agricultural Department—Albert Howe, in charge; Lecturer on Agriculture—George Dixon; Mechanical Department—John H. Larry, in charge; Printing Office—W. J. Butterfield, in charge.

Summary of Students.—Senior Class, 27; Middle Class, 82; Junior Class, 84; Preparatory Class, 44; Post Graduates, 3; total, 240.

CLOSING EXERCISES—DEDICATION OF VIRGINIA HALL—SPEECHES.

(Several papers have given extended and interesting accounts of these exercises, which took place June 11, 1874. We can not republish these in full, but we present below a sketch made up of particulars furnished by the *New-York Times*, the *Christian Union*, and the *Congregationalist*.)

The Annual Closing Exercises at this school, together with the dedication of the new and yet incomplete "Virginia Hall," have drawn together here, and to-day, a large company of the friends of the institution, including delegations not only from New-England, New-York, and Philadelphia, but from Washington, and various points in Virginia.

The history of "Hampton" is now a part of the history of the country. The brave efforts of the American Missionary Association in behalf of the freedmen in all that section around Fortress Monroe, to which the negroes flocked, after they were declared contraband of war, and the energetic labors of General Armstrong, as an agent of the Freedmen's Bureau, and as the organizer and upbuilder of the institution, are known to the general reader.

The examinations were conducted by the respective teachers in reading, book-keeping, arithmetic, algebra, history, geography, and natural philosophy, with free questioning by the visitors. Dr. Ormiston, of New-York, especially took in hand several of the classes, with the view of testing their actual command of knowledge. His own great satisfaction in the results was shared by us all. Particularly commendable was the reading. It was characterized, to a remarkable degree, by feeling, the fitness of tone and emphasis to the thought.

The rhetorical exercises were attended by an audience that completely filled the great assembly-room, and largely composed of colored people, to whom it must be the grandest stimulus and education. It is this also to the white Virginians, to whom a model school of this high order, and with such various and complete appointments, is an entire novelty. We noticed one of these, who wore a signally unhappy and suspicious look, but gradually brightened up through the day. Meeting him at evening as a hotel acquaintance, he proved to be an editor of the *Richmond Enquirer*. "I came," said he, "greatly prejudiced against the school, and expecting to blow it up; but I am convinced. I yield my prejudices. It is doing a noble work for the colored people."

The original speeches and essays were characterized by simplicity, good sense, and genuine moral earnestness. There seemed to be one underlying thought—that of grateful appreciation of their great advantages, combined with personal responsibility

for them, as on trial for their people. A tissue of religious feeling ran through all their sentiments. Another sentiment was noticeable—an amiable feeling towards their former masters. Every one of the speakers had been once a slave. While they gave their Northern friends the prominent place in their salutations, there were also salutations for their "kind Southern friends," and not a single word of upbraiding or reproach. It is plain enough that out of these students, orators will come from time to time. It was a proud and touching hour when the diplomas were given, and they were sent forth, with tremulous words, and the fervent benediction of the venerable President of Trustees, Rev. George Whipple, of New-York.

THE COLLATION.

From these exercises of the morning, now ended, the company of guests, swollen to at least two hundred, marched under escort across the grounds to the new "Virginia Hall," there to preface the dedication, appointed for the afternoon, by a lunch in its spacious dining-room. By a happy thought, this large apartment had been arranged with numbers of little tables, instead of one or two long ones, and the consequence was a very social time over the abundance of cold meats, pickled oysters, salads, lemonade, cake, strawberries, and tea and coffee.

The North and South thus met together; the past and the present kissed each other. Here, at one table, sat Rev. Dr. Ormiston, of New-York, Rev. Dr. Ruffner, of Virginia, State Superintendent of Public Instruction, and Principal Johnson, of the Normal School, at Trenton, N. J.; there, at another, Gen. Barry, the accomplished artillery-officer, at present stationed at Fortress Monroe, Indian Commissioner E. P. Smith, and Rev. Dr. Dyer, of the Episcopal Board of Missions; at still another, General O. O. Howard, Secretary Cravath, of the A. M. A., and Dr. Ward, of the *Independent;* and elsewhere, to mention only a few of those present, Secretaries Whipple and Strieby, Revs. A. S. Twombly and J. W. Harding, of Massachusetts, Revs. T. K. Fessenden and E. G. Beckwith, of Connecticut, Rev. Dr. Armstrong, of Norfolk, and E. W. Blyden, a colored missionary from Liberia. The mixture was one that it was good to see.

THE DEDICATION.

The afternoon was occupied by the dedication services.

Dr. Ormiston, with his Scotch fervor and coruscating rhetoric, and most genial fatherliness of advice, made an educational address, grandly comprehensive and inspiring, and rather lengthy. The marked speeches of the afternoon, of public interest, were by Dr. Armstrong, an old and thoroughly respected divine of Norfolk, and by Dr. Ruffner, ex-slaveholders, and gentlemen of the highest old Virginia type. Dr. Armstrong said that the occasion reminded him of a time when he got lost in attempting to ascend a mountain. Bewildered and discouraged, his spirits were suddenly elated by meeting an old friend. "How came you here? You live the other side of the mountain." "Yes," he replied, "and I came up the other side, and we are met upon the top." "So, friends from the distant North, we meet from different sides upon the top of the mountain." And then with most winning courtesy and graceful oratory, the Southern doctor gave the heartiest approval of the Institute, its managers, and its work. "Friends from the North, you are striking in the right place, If there is one thing we desire, it is to educate teachers, and the right teachers; as the experience of missions teaches that the missionaries do well to raise up a *native* and permanent ministry, so here, what we want is a native body of teachers, such as you are raising up."

Dr. Ruffner began by saying that if there was any thing he never expected to do in his life it was to love General Howard, but turning at the same moment towards the General, with a kind of gesture of welcome, the latter hastened forward, holding out his only hand, which Dr. Ruffner eagerly grasped, in token of good-will, while the new Virginia Hall rang with vociferous cheering. Dr. Ruffner then set forth, among other things, his reasons, and those of the Conservative party, for opposing mixed schools. He also showed how the negroes in Virginia might better themselves in

worldly circumstances by industry and temperance, and gave the outgoing teachers—the colored youths and maidens of the graduating class—some excellent advice.

The address of Rev. Dr. Dyer, of the Episcopal Missionary Society, was also a grand testimonial to the thoroughness of the culture at Hampton. Dr. Dyer said that he went to the west with a presentiment that he should be disappointed; that the progress made would not be so much as he had been told it was. But he had been shown that his presentiment was groundless; had seen that the normal work and the whole conduct of the institution was in the highest sense praiseworthy, and he promised to plead the cause of Hampton, wherever he should go. Hon. Mr. Allen, of the Virginia Senate, followed with a lively speech, showing that opinion in favor of a State appropriation for the Institute was steadily gaining ground in the Legislature. General Howard next made some interesting remarks, in which he briefly alluded to the opprobrium which had at times been heaped upon those engaged in fostering negro education in the South, and how it had been faced, and in a measure overcome, by the spirit of love; and closed with an appeal for pecuniary help in the work at Hampton and elsewhere.

One of the very best speeches of the occasion was that of the colored missionary, a pure black, Rev. Edward W. Blyden. His doctrine was that the noblest aspiration and the truest development of the black man was to fit himself to go back to his ancestral land, and to assist in the regeneration of Africa. "He never can find here his true manhood, as an underling, an imitator, and parasite of the Anglo-Saxon. The black race never can be absorbed in the Caucasian. There has been mixed blood enough. Let it stay here. The mulatto can never be persuaded to go to Africa, and he is not wanted there. But the real black man feels it in his bones, and *he* will go, sooner or later. God has a providential work for him, a work for his own race, better and nobler than he can ever accomplish here."

"How do you like that?" we asked a colored man upon the stage. "Don't like it at all. Don't believe it. I'm an American, not an African; don't know much about that country over there. I'm going to live here in my own country."

Rev. Mr. Fessenden then made an appeal for the support of "Hampton," by contributions from Northern friends of the institution. He strongly recommended subscriptions of $1000, the yearly interest upon which would support scholarships, the tuition fees being but $70 per year. Thirty thousand dollars are wanted for the completion of "Virginia Hall," and the trustees have decided not to carry forward the work until that amount is forthcoming. Who can doubt that it will be supplied? The school is not sectarian; all evangelical churches are interested in its noble work, and several scholarships were promised to-day. After what has been said at the dedication services of the new hall to-day, it looks as if New-England and Virginia were henceforth to work side by side in the cause of negro education.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, Arthur J. Hanson, S. J. Marshall, M.D. Rev. E. M. Cravath, Rev. George Candee, William Hart.

Prudential Committee.—Rev. E. H. Fairchild, Chairman; Rev. J. A. R. Rogers, Secretary; William Hart, Treasurer and Steward; Rev. John G. Fee, John G. Hanson, William Hart, *ex-officio*.

Faculty and Instructors.—Rev. E. H. Fairchild, President and Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of Greek Language and Literature; Henry F. Clark, A.M., Professor of Latin Language and Literature; *Albert A. Wright, A.M., Professor of Chemistry and Natural Science; Henry R. Chittenden, A.B., Principal of the Preparatory Department; Joel F. Vaile, Acting Professor of Mathematics and Natural Philosophy; Mrs. J. H. Clark, Principal of the Ladies' Department; Miss Sara S. Ferguson, Assistant Principal of the Ladies' Department; Miss Kate Gilbert, Teacher of English Branches; Miss C. Elizabeth Hulsart, Teacher of the Grammar School; Miss Rhoda J. Lyon, Teacher of the Intermediate School; Miss Alice E. Peck, Teacher of the Primary School; Miss Anna M. Clark, Teacher of Instrumental Music; James S. Bailey, Teacher of Vocal Music; H. B. Fuller, Teacher of Book-keeping and Penmanship.

* Absent during the year.

SUMMARY OF STUDENTS.

ENROLMENT FROM JAN. 1 TO NOV. 15, 1873.		WHITE.							COLORED.							
		UNDER 16.		OVER 16.					UNDER 16.			OVER 16.				
		Berea.	Ky.	Berea.	Ky.	Abroad.	Total.	Summary.	Berea.	Ky.	Abroad.	Berea.	Ky.	Abroad.	Total.	Summary.
MALES.	College	1		4	2	4	11	18				1	5	2	7	17
	Normal			1	3	2	6					1	6	4	11	
	Preparatory	4	1	7	2	1	15		1				8	7	16	31
	Grammar School	5			8		13		1	2		1	3	3	10	23
	Intermediate School	6		5	3		14		5			3	12	2	22	36
	Primary School	10			1		11		26			3	11		40	51
	Total	26	1	17	19	7	70		33	2		8	45	18	106	
FEMALES.	Ladies'	2	2	5	1	7	17	22		1		2	2		5	
	Preparatory			1	2	1	4					1	4		5	9
	Grammar School	3	1	1	1		6	40	2				7		9	15
	Intermediate School	3	1	1			5	38	6	3	1	5	9		24	29
	Primary School	3	1				4	65	22	2		5	2	1	32	36
	Total	11	5	8	4	8	36	87	30	6	1	13	24	1	75	
	Summary	37	6	25	23	15	106		63	8	1	21	69	19	181	287

President Fairchild describes the Commencement Exercises:

The commencement exercises were introduced on Thursday evening, June 25th, by the anniversary of the Alpha Zeta Society. The old chapel was beautifully decorated, and the orations of nine young men were decidedly interesting and creditable. This was followed, on the next evening, by the Phi Delta Society. The evening commenced with a fearful storm of wind and rain, and the exercises were a little delayed, but the chapel was nearly filled, and the audience listened with undivided attention to the speeches of seven young men. [The Ladies' Literary Society will probably ask a place next year.] On Saturday P.M., there was an exhibition of the Primary and Intermediate schools. The exercises, which consisted of little speeches, colloquies, and songs, were exceedingly interesting, and are rarely excelled by such youthful performers.

The baccalaureate sermon was preached on Sunday, by President Fairchild, from 1 Timothy 6: 20, 21, in which it was shown that it is not science, but science falsely so called, that tends to shake the public confidence in divine revelation.

On Monday evening, Judge Burnham, of Richmond, Ky., favored the literary societies with a very able and eloquent address on the "Progress of American Ideas."

The examinations on Monday and Tuesday were thorough and creditable to both teachers and pupils, and what is not usual, they were well attended. The commencement proper occurred on Wednesday, July 1st. It was a beautiful day, cool and clear, and the dust had been laid by previous showers. The bower in the grove was as good a place of gathering as could be desired. At half-past seven in the morning the crowd began to gather, and at ten, though no great speaker from abroad had been announced, the audience was estimated at fifteen hundred. Many came from a long distance by the mountain roads, and every team in Richmond was engaged three weeks in advance. The exercises of the forenoon consisted of sixteen orations and essays from eleven young men and five ladies, interspersed with excellent music. Four of the young men were graduates, two white and two slightly colored, and three natives of

Kentucky. The exercises were all good, and nearly all were very practical and appropriate to the times. The whole scene, speakers, singers, and audience, demonstrated that one spot at least has passed beyond the necessity of the civil rights bill.

The meeting in the afternoon was presided over by Prof. Rogers, and was addressed by President Fairchild. At the close of the exercises, strangers were invited to visit the new Ladies' Hall. Many availed themselves of the opportunity. Berea is rapidly improving. A chapel and two or three school-rooms, all of which could be built for $10,000, are greatly needed. With these, the college would have all essential facilities for many years.

Fisk University, Nashville, Tenn. Chartered in 1867.

Board of Trustees.—Gen. Clinton B. Fisk, President, St. Louis, Mo.; Rev. H. S. Bennett, Secretary, Nashville, Tenn.; George L. White, Treasurer, Nashville, Tenn.; Rev. E. M. Cravath, New-York, N. Y.; Rev. M. E. Strieby, New-York, N. Y.; Hon. John Eaton, Washington, D. C.; Hon. John Lawrence, Nashville, Tenn.; John J. Cary, Nashville, Tenn.; Maj. Enos Hopkins, Nashville, Tenn.

Executive Committee.—Prof. A. K. Spence, Chairman; George L. White, Major Enos Hopkins.

Advisory Committee.—Abram Smith, Nashville, Tenn.; Rev. Page Tyler, Memphis, Tenn.; Richard Harris, Pulaski, Tenn.; Rev. W. W. Mallory, Memphis, Tenn.; Prof. J. H. Barnum, Memphis, Tenn.; Rev. E. O. Tade, Greeneville, Tenn.; Rev. Wm. Howell, Knoxville, Tenn.; Hon. W. F. Prosser, Nashville, Tenn.; D. W. Peabody, Nashville, Tenn.; *J. P. Rexford, Nashville, Tenn.

Instructors and Officers—Prof. Adam K. Spence, M.A., Principal, and Instructor in Greek and French; George L. White,† Musical Director; Rev. Henry S. Bennett, M.A., University Pastor and Instructor in Theology; Helen C. Morgan, M.A., Instructor in Latin; Rev. Frederic A. Chase, M.A., Instructor in Physical Science; Rev. Silvanus Hayward, M.A., Instructor in Mathematics; Henrietta Matson, Instructor in English Grammar; Hannah A. Lord, Instructor in History and Reading; Amelia A. Stuckey, Instructor in Geography and Drawing; Susie A. Cooley, Principal of Normal School; Dell E. Santley, Principal of Primary School; Ella Sheppard,† Rebecca Massey, Instructors in Instrumental Music; Hon. Thomas C. Steward, Assistant Treasurer and Business Manager, and Superintendent of Construction of Jubilee Hall; Mrs. T. C. Steward, Office Assistant; Sarah M. Wells, in Charge of Ladies' Hall; Mary L. Santley, Matron.

Summary.—College Course, 8; College Preparatory Course, 53; Theological Course, 6; Normal Course, 390; Number of Boarders, 137.

The following account of the commencement exercises is furnished by Prof. Spence:

"The closing exercises of this institution for the last scholastic year began on Sunday, May 24th, with a sermon by the Rev. H. S. Bennett, college pastor.

"In the afternoon of the same day the pupils of the Sunday-school were examined in the Bible studies of the year. These were a series of lessons on the leading doctrines of the Scriptures with proof texts. Their aim was to fit the students as they go forth, the most of them as teachers, to state their religious beliefs and the reasons for them according to the Scriptures. The exercises were interesting, and showed that much careful and successful study had been bestowed upon the lessons.

"On Monday, the 25th, classes in primary grades taught by normal pupils were examined. The result of this examination was satisfactory as to the wisdom of continuing practice-teaching in connection with the normal courses.

"On the following three days, besides examinations in lower grades, thirty classes were examined in the following grades: Normal, Higher Normal, College Preparatory, College and Theology. The studies pursued were from those of the common school to

* Deceased. † Absent during the year.

geometry, astronomy, history, French, Anabasis, Virgil, Horace, theology, algebra, and instrumental music, in all of which it was evident that a good year's work had been done.

"On Tuesday evening, the exhibition of the Normal class took place, at the close of which eighteen graduates received Normal certificates. These certificates are a recommendation of the bearer as competent to teach common schools. Diplomas are reserved for graduates of higher courses of study.

"On Wednesday evening, the Literary Society held its annual public exercises. These were orations, essays, and a debate. On Thursday evening, the Senior Preparatory exhibition was held, at the close of which eight young men were admitted to college. The exercises of these three evenings indicated fair culture for the advancement of the students, and as a general thing their delivery was admirable. The orations were memorized, no prompting being required in any case, and both orations and essays were given with force and propriety. The music was furnished by the university choir, which numbers twenty-five. The pieces sung were mostly selections from Baumbach's Sacred Quartettes, the Opera Chorus-Book and Mozart's Twelfth Mass. On Thursday, the second arrival of Jubilee Singers occurred, and although destitute of bass and alto, the rest sang pieces in such a way as to hold the listeners spell-bound. What they did thus with only two parts, made it easy to imagine what it was which charmed so many thousands when the troupe was entire.

"Looking back over the past year, there is much for which to be grateful to God in his dealings with this institution. A year ago, the State of Tennessee was laid waste with the cholera. All was sorrow and gloom. But instead of empty school-rooms and dormitories, as then seemed likely, the attendance the past year has been so great as to render it difficult to receive all those who applied for admission.

"Another cause of thankfulness is the good work done by pupils of this institution in teaching during the year 1873. Of those who now are or have been members of this institution, one hundred and thirteen are known to have taught more or less during that time. Eighty-seven of these reports have been received, containing the following facts: Total number of months of teaching done, 481, or the work of one man forty-eight years and one month, at ten months a year; pupils taught in day-school, 7043; pupils taught in Sabbath-school, 5450; total of salaries earned, $17,611. If the rest of the one hundred and thirteen not heard from average as those heard from, we have a total in round numbers of 10,000 pupils taught by pupils of this institution mostly in the States of Tennessee, Mississippi, Alabama, and Arkansas, during the year 1873, and salaries earned between $20,000 and $25,000!"

Atlanta University, Atlanta, Ga. Chartered in 1867.

Trustees.—Edmund A. Ware, A.M., Atlanta; Rev. George Whipple, A.M., New-York City; Rev. E. P. Smith, A.M., Washington, D. C.; Rev. E. M. Cravath, A.M., New-York City; William Jennings, Esq., Atlanta; James Atkins, A.M., Atlanta; Rev. Joseph Wood, Atlanta; J. B. Fuller, Esq., Atlanta; John A. Rockwell, Esq., Macon; Rev. Cyrus W. Francis, A.M., Atlanta; Charles H. Morgan, Esq., Atlanta; John Rice, Esq., Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta; Rev. E. E. Rogers, Atlanta.

Officers of the Board, 1873–74.—Edmund A. Ware, President; Rev. Cyrus W. Francis, Secretary; William M. Bristoll, Treasurer.

Faculty.—Edmund A. Ware, A.M., President, and Professor of History; *Thomas N. Chase, A.M., Professor of Greek; Rev. George W. Walker, A.M., Professor of Mathematics; William M. Bristoll, A.M., Professor of Latin; Rev. Cyrus W. Francis, A.M., Professor of Theology, †William L. Clark; Mrs. Lucy E. Case, Emma C. Ware, Mrs. George W. Walker, Mrs. William M. Bristoll, B.S., Laura I. Scott, †Fannie F. Ford, Mattie A. Gerrish, Teacher of Music; Mrs. Edmund A. Ware, Matron.

* Absent during the year. † Served part of the year.

Summary.—College Course, 13; Sophomore Class, 6; Freshman Class, 7. Preparatory Course, 51; Third Year, 13; Second Year, 15; First Year, 23. Theological Course, 4. Higher Normal Course, 33; Graduates of 1873, 4; Fourth Year, 4; Third Year, 4; Second Year, 11; First Year, 19. Normal Course, 91; Boys, 49; Girls, 42; Number of Boarders, 129; Number of Day Pupils, 68. Whole number of Students, 197.

Prof. G. W. Walker writes:

"The closing exercises of the Atlanta University for the school year of 1873 and 1874, began with the annual examinations on June 22d, and ended with the commencement exercises June 25th. By the act of the Legislature granting aid to the University, it was made the duty of the Board of Visitors of the State University to attend these examinations. Members of the board were present every day, and their report to the Governor is very favorable. It is now openly and fully acknowledged by even the enemies of the institution that it is in every way a success. Its great power to disseminate right principles, as well as knowledge, is conceded by all. Almost all of the students are teaching during the vacation; yet more teachers are called for than the school can supply.

"The exercises of the last day, connected with the graduation of four young ladies from the Higher Normal Course, were well attended, and were exceedingly interesting. First, four young men, who had won the honor in a spirited literary contest, delivered orations that would have been creditable at any commencement. Then followed the equally excellent graduating essays of the young ladies. After the presentation of the diplomas, speeches—very happy and encouraging—were made by several visitors. Among them were Rev. Dr. Wills, of Atlanta; Bishop Haven, of the M. E. Church, North; Rev. Mr. Woodson, Baptist, from Indianapolis, Ind.; Rev. Mr. Johnson, of the African Methodist Church, Atlanta; and Rev. William J. White, of Augusta, Ga.

"The number of students in attendance has not been quite as great as during the preceding year. The principal cause has been '*hard times.*' Yet the attendance has been such as to give full employment to the usual number of teachers. The health and progress of the students have been good. But the one sad feature of the work this year has been that many have been compelled to leave in the midst of the year for want of means of support. The good people of the North have failed to furnish the usual funds to help the needy. So some of our best scholars have been compelled to leave. And 'hard times' is not the only excuse given for this withholding of aid. Some people say, 'They have been helped so long that they ought now to be able to help themselves.' And yet laborers get but a dollar a day, or $10 to $12 dollars per month and board; while the simple expense of board and tuition at the institution is $12 per month. And it must be remembered that many were sold away from parents and friends in childhood, and thus have no father or mother to look to for aid and comfort. The writer of this thinks that *too much aid* is damaging to any young man. But how can these orphans of the nation get a thorough education *without any aid*, when few young men at the North reach the ministry without aid from some Education Society? Let benevolent men and women study on this problem, and we think they will be willing that each needy student should have *some* aid at their hands.

"During the year, a church has been organized in the University, which has greatly promoted the religious interest among the students. It now consists of about 40 members. A new interest in the direction of the ministry has also been developed. This may be accounted for, in part at least, by the labors of the new theological professor, Rev. C. W. Francis, as well as by the formation of the church.

"Some progress has also been made in affairs of a material nature. The grounds have been fenced. The larger building has been provided with apparatus for heating by steam. By the kindness of R. R. Graves, of Brooklyn, the library has been replenished and permanently endowed. The cabinet and the philosophical apparatus have also received valuable additions.

"All these evidences of prosperity are cheering, and give promise of greater success in the future; *provided* that the Northern friends of this growing institution properly *support it.*"

Talladega College, Talladega, Ala. Chartered in 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega, Ala.; General Wager Swayne, Toledo, O.; Rev. G. W. Andrews, A.M., Montgomery, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Stephen Child, Esq., Marion, Ala.; Colonel Edwin Beecher, Montgomery, Ala.; Rev. E. M. Cravath, A.M., New-York City; Ambrose Headen, Sr., Esq., Talladega, Ala.; Hon. E. P. Smith, Washington, D. C.; William Savery, Esq., Talladega; Rev. George Whipple, A.M., New-York City.

Instructors.—Albert A. Safford, A.M.; Rev. Henry E. Brown, A.M.; Rev. Justus N. Brown, A.M.; John P. Richardson, A.B.; Miss Fannie A. Davis; Mrs. Louie J. Safford; Miss Josephine Pierce; Miss Frances Littlefield; Miss Emma French; Miss Mary Jarvis, Lady Principal; Miss H. Jennie Hallock, Teacher of Music; Mrs. Augusta N. Safford, Matron; Rev. Heman Safford, Superintendent Labor Department.

Summary.—Preparatory Course, 21; Third Year, 2; Second Year, 9; First Year, 10. Theological Course, 10; Second Year, 3; First Year, 5; Special Course, 2. Higher Normal Course, 6; First Year, 6. Normal Course, 46; Gentlemen, 27; Ladies, 19. Intermediate Department, 61; Boys, 35; Girls, 26. Primary Department, 54; Boys, 29; Girls, 25. Whole number of Students, 198.

The real estate of this institution has been increased during the year by the purchase of six acres of ground with a good dwelling-house for the use of the Theological classes, through the liberality of Mr. R. R. Graves. This gives the college all the land that will be needed for future enlargements.

We take the following account of the examination at Talladega College from *Our Mountain Home*, a paper published in Talladega:

"IS THE COLORED MAN SUSCEPTIBLE OF BEING EDUCATED?

"This question, which at one time received at the South an answer almost wholly negative, is no longer a debatable one. The unanimity with which the colored people have availed themselves of educational advantages wherever afforded them, has proven that they desire to be educated; and the rapid progress that they have made, even in our imperfectly taught and badly governed public schools, has convinced many, who doubted their capacity to learn, of their mistake. This change of opinion has been going on for several years past, until now the answer to the question, 'Is the colored man susceptible of being educated?' is almost as entirely affirmative as it was once negative.

"We have been led to make these reflections by what we heard and saw during the commencement exercises of Talladega College, an institution of learning established in our town some years since for the education of the colored people, and more particularly, we believe, for the training of colored teachers.

"The examinations of the various classes, so far as we heard them, were as thorough and creditable, to teachers and pupils alike, as any that we ever listened to. There was evidently no 'cramming' about it, for any of the visitors were at liberty to ask such questions as they chose; this several of them did, and were answered promptly and correctly.

"We heard classes in Greek, Latin, Algebra and English Composition, examined, and must say that the pupils acquitted themselves in a way that would do credit to any school or any scholars. We were particularly struck with the thoroughness of the examination of a class in Algebra, the ease with which the several members of the class solved problems in equations of two or more unknown quantities, and the readiness

with which they gave the reasons for the operations they performed in solving the examples given them.

"All the visitors, of whom there was a considerable number, and several of them old and experienced teachers, agree, so far as we know, in pronouncing the examinations in every respect creditable. Such opinions as the following, we give as specimens:

"A rising and thoroughly educated young physician said to us, 'The examination of the class reading Cicero's Orations was the best I ever heard.' The Mayor of the town, in a short speech made to the school, said, 'The Gordian knot has been cut; the colored man *can* be educated, as proven by the wonderful progress that your pupils have made.' One of the Board of Aldermen said, 'It would be a blessing if all our schools were as well taught as this one.' And so we might continue to give favorable expressions for a column.

"Talladega College has been the means of accomplishing more good among the colored people than can be easily estimated. Its pupils, many of whom teach during the vacations, spread the healthful and religious teachings that they themselves have received, among their race throughout the surrounding country, and thus its influence for good is not confined to our town. Long may it remain to continue its good work, say we!"

From a communication in the same paper, by Hon. G. T. McAfee, we copy the brief extracts below:

"I have resided in this city since March 1, 1833, and have been for the most part connected, as a trustee, with the principal schools in this place, and a devoted friend to the cause of education, and I will content myself by saying that no institution of learning since that time to the present equals this College, and that the worthy President and associate teachers are eminently qualified for their high, delicate, and responsible trusts. . . .

"And it seems to be all-sufficient to dissipate the most chronic unbelief as to the practicability of acquiring an education of a high order by the quondam slaves and their offspring, just to give attention, during a *three days' examination*, to the recitations and exercises of the students of this institution."

Straight University, New-Orleans, Louisiana.

Instructors and Managers.—Rev. S. S. Ashley, Rev. C. H. Thompson, Rev. J. A. Adams, Rev. J. A. Martling, Mr. Louis A. Bell, J. T. Newman, M.D., Mrs. J. A. Martling, Miss M. A. Ashley, Miss A. M. Perkins, Mr. Louis A. Martinet, Rev. J. K. Deering.

Summary of Students.—Theological, 24; Law, 15; Medical, 12; Collegiate, 7; Collegiate Preparatory, 19; Normal, 64; Intermediate, 75; Primary, 50. Total, 266.

A Boarding Department was opened at the beginning of the year, in connection with this institution, for the first time, but owing to limited accommodations, only a small number of students could be received. There is great need of larger grounds and more buildings before Straight University will be in condition to accomplish its mission for the South-west.

During the first term of the year, Rev. S. S. Ashley wrote as follows:

"We are doing more satisfactory work this term than during any preceding term since my connection with the institution. We have a class of young men who are earnest, industrious, eager to learn, and devoted to preparation for Christian work: without an exception, they are already active workers in the Sabbath-school or the pulpit.

"A Sabbath-school is maintained in the chapel; and on Wednesday P.M. of each week, there is preaching by some member of the faculty in the chapel. Pray for us."

Tougaloo University, Tougaloo, Miss.

Board of Trustees.—Hon. R. C. Powers, Governor; Hon. H. R. Pease; Hon. A. Warner; Hon. George C. McKee; Hon. T. W. Stringer; Hon. John R. Lynch; Hon. M. T. Newsome; Green Lemons; Rev. E. M. Cravath; Hon. H. W. Warren; Rev. E. Tucker; Rev. M. E. Strieby; Gen. C. H. Howard; R. Emerson, Esq.

Instructors and Managers.—Mr. J. F. Claflin; Mr. G. W. Warner; Mr. O. Harrington;* Rev. J. K. Nutting;* Mr. S. C. Osborne; Miss M. E. Smith; Miss Hattie Ferguson;* Miss C. A. Bailey; Miss E. C. Hart; Miss Anna Smith; Miss E. M. Evans; Miss E. Stanton. Total number of pupils, 327.

This institution has a fine plantation of 500 acres and four frame buildings for school uses. It was found, early in the year, that these buildings were not sufficient for the wants of the institution, and it was decided in December, under the advice of J. F. Claflin, of Lombard, Ill., who had gone into our service without salary, to make a thorough reconstruction and material enlargement of them at once, notwithstanding the great pressure felt upon our treasury because of the panic. This work was undertaken early in January by Mr. Claflin, who was sent as a special superintendent of the South-west, and who brought to this work unusual ability and energy. He also took the charge of the school, effecting a reorganization which resulted in an increase of economy of expenditure, and of efficiency in the educational and religious work. The State voted to continue its appropriation, $4,500, to support the Normal Department, and was led also to vote a special appropriation of $10,000 toward the erection of a new building, provided the Association should raise an additional $15,000, and construct a building costing $25,000. We are sorry to say that thus far the $15,000 have not been secured, and we fear that this appropriation by the State will be lost.

2. HIGHER SCHOOLS.

Williston Academy and Normal School, Wilmington, N. C.

Superintendent.—Mr. D. D. Dodge, Nashua, N. H.

Principal.—Miss Ella E. Roper, Worcester, Mass.

Assistants.—Miss Hannah L. Fitts, Candia, N. H.; Miss Sarah Davis, Dudley, Mass.; Miss Esther A. Warner, Lowell, Mass.; Miss Janet H. Gay, Nashua, N. H.; Miss Mary E. Colburn, Nashua, N. H.

Matron of Mission Home.—Mrs. D. D. Dodge, Nashua, N. H.

Number of pupils, 88; number in Sabbath-school, 200.

The first year of this school as reorganized has been a very satisfactory success. Mr. D. D. Dodge, of Nashua, N. H., has been in charge, and has been assisted by several lady teachers who have been in the schools at Wilmington, N. C., for many years. For the want of

* Served part of the year.

school-room, the number of pupils has been comparatively small, but notwithstanding this limitation, the teachers feel that they have accomplished more in the way of permanent and satisfactory results, by their year's work, than in any former year. It is to be hoped that funds will be provided to enlarge the school accommodations, so as to afford room for about double the present number of pupils.

In behalf of the teachers of Williston Academy, Miss Ella E. Roper sends us the following account of the work during the past year:

"The American Missionary Association commenced work upon its present basis, in the city of Wilmington, October, 1874. The plan pursued, up to this date, was, gathering the largest number possible and doing as much for each as circumstances would allow. A more concentrated system of working was gladly embraced by the laborers, some of whom had been at this post for years. The unused portions of the dwelling-house having been renovated, eighty seats and desks were supplied. Selection of the most promising was made from the applicants, with whom our endeavor was to be this: to pursue the course of teaching that should soonest fit them for teachers; to throw about them more powerful restraints against the looseness, moral, social, and religious, which they encounter constantly; above all, in season and out of season, to lead them to the great Fountain of truth and light. Eighty-eight pupils were enrolled, and were in most cases steady, faithful attendants. The increased diligence in study, in older and younger; the steady growth in manliness and in womanliness; the improvement in manners socially; the enlarged intelligence in regard to doing right upon *principle;* advancement in all these points gratified us daily, and sustained us in the midst of many anxieties. Most of the pupils will be with us *this* year, the second of our enterprise. They come with apparently greater seriousness of purpose in life, and with more vigor of mind. The result of the year's course in music should not be omitted. Regular instruction was given in vocal music to all the students; private instruction in instrumental, to individuals. So much advancement was made, that the pupils are much sought for in the city choirs, and one of the young ladies is organist at the First Presbyterian (colored).

"The religious work had several departments. A regular service was held upon Sabbath mornings, at which, although the attendance was rarely large, we never failed to find Christ's most precious promises verified. The Sabbath-school at 3 P.M. was full to overflowing, making the want of more room as painfully apparent as did the six days wherein we must do all our work. A Bible-class for teachers especially, but free to all, followed the morning service, in some respects the most interesting hour of the day. It was of goodly proportions, in numbers, in the character and the earnestness of the numbers, from youth to old age. These three services, together with the weekly religious meeting, enjoyed the direct supervision and care of the superintendent, Mr. Dodge."

Avery Institute, Charleston, S. C.

Principal.—Mr. M. A. Warren, Charleston, S. C.

Assistants.—Mrs. M. A. Warren, Charleston, S. C.; Miss Martha A. Perry, Holden, Mass.; Miss Lucia A. Kingman, N. Bridgewater, Mass.; Miss Hattie C. Foote, Waterbury, Conn.; Miss H. Miller, Charleston, S. C.; Miss Fannie S. Parsons; Mrs. M. S. Seabrook, Charleston, S. C.; Mrs. C. V. Cuttino, Charleston, S. C.; Miss Leonora Johnson, Charleston, S. C.; Miss Rebecca Peace, Charleston, S. C.; Miss M. McKinley, Charleston, S. C.

Matron of Mission Home.—Mrs. M. A. Young, Fayetteville, N. Y.

Number of pupils, 390; number in Sabbath-school, 432.

In January last, Mr. M. A. Warren, who as Principal has so successfully conducted Avery Institute for the past five years, retired from our work, having been appointed Principal of the Normal School in connection with the State University at Columbia. Rev. James T. Ford, who had been for several years connected with our work in Charleston, as Pastor of Plymouth Church, and had had large experience as a teacher in New-England, entered at once upon the charge of the school, so that there was little break or change in its successful progress.

A fine class graduated from the Normal course, and several young men are preparing for college.

Brewer Normal School, Greenwood, S. C.

Teacher.—Mr. J. D. Backenstose, Geneva, N. Y.

Number of pupils, 37; number in Sabbath-school, 52.

Steady progress was made in this school toward the realization of the idea of its founder. The number of pupils is not large, but the steady, persistent, and thorough work in the school-room is producing its results in the pupils, and the people begin to see the difference between a good school and an indifferent one. Pupils are coming in to Greenwood from the neighboring places, in order to avail themselves of the advantages of a school.

Normal School, Andersonville, Ga.

Teachers.—Miss Laura A. Parmelee, Toledo, Ohio; Miss Harriet V. Bills, Tecumseh, Mich.

Number of pupils, 80; number in Sabbath-school, 50.

Miss Parmelee writes:

"Perhaps to outsiders, noting only the small enrollment of pupils in the school the work might not seem hopeful, but to us, considering the poverty of the country, and seeing as we do the self-denial which those who come are obliged and willing to endure, we are not at all discouraged. Remember that the cotton crop failed last year, that most of the planters are bankrupt, many families suffering for food, and very few able to command money for school expenses. A large part of our scholars came from adjoining or more distant counties, living on almost starvation diet for the sake of school. Shall I give you the board-bill of one young man? Only one item, cost of provision for one month, $2.50 (two and one-half dollars). He told us that he could live on that, and from such observation as I could take of his housekeeping, I am confident he did so. The teachers were sometimes half ashamed of their own luxury, which you know is not luxury at all except as contrasted with the greater destitution of those around.

"Since the scholars were few, we had a better opportunity to study them separately and to mark the growth of character, which in some was certainly very marked. Ah! there are so many things which can never be told—little things, but full of comfort and encouragement to us."

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Station, N. Y.; Miss Gertrude M. Hitchcock, Perrysburg, O.; Miss Lizzie Stevenson, Bellefontaine, O.; Miss Nellie J. Howe, West Fairlee, Vt.; Miss Mary Beach, Perrysburg, O.; Miss M. Anna Baker, Oberlin, O.
Matron of Mission Home.—Mrs. W. L. Clark, Thomasville, Ga.

Number of pupils, 645; number in Sabbath-school, 290.

The School Board continued its co-operation in the support of this school. The Association furnished the building and nominated the teachers, and the School Board made it a part of the usual system and paid the teachers the usual salary.

Lewis High School, Macon, Ga.

Principal.—Miss M. E. Sands, Saco, Me.
Assistants.—Miss A. Lynch, Ballston, N. Y.; Miss Flora V. Camp, Chicago, Ill.; Miss Addelyn D. Gerrish, Leetonia, O.

Number of pupils, 716; number in Sabbath-school, 175.

As during the previous year, half the teachers in Lewis High School were from the North, and half from the South.

Beach Institute, Savannah, Ga.

Principal.—Mr. A. N. Niles, E. Hampton, Ct.
Assistants.—Miss P. M. Lee, Wayland, Mass.; Miss Anna D. Ludlow, Oswego, N. Y.; Miss J. S. Hardy, Shelburne, Mass.; Miss Carrie E. Waugh, Scriba, N. Y.; Miss Susie H. Pierce, Washington, D. C.
Teacher of Music.—Miss E. H. Twichell, Saratoga Springs, N. Y.
Matron of Mission Home.—Mrs. A. N. Niles, E. Hampton, Ct.

Number of pupils, 469; number in Sabbath-school, 170.

Of the Temperance work in connection with our school and church at Savannah, we have the following account:

"Until recently no temperance organization has existed among the colored people of this city. The Rev. Mr. Rowe, an earnest minister, sent by the American Missionary Association to take charge of a little church which is under its auspices, and which holds its services in the chapel of the Beach Institute, has been making zealous efforts to inspire an interest in the subject of temperance. He has organized a society, and about one hundred have signed the pledge. Every week, on Thursday evening, we have a temperance meeting in our chapel. Mr. Rowe has had assistance from other speakers only two or three times, but his own ball is not yet unwound, and he throws off threads, both grave and bright colored, which interest and amuse the people. No astonishing success is expected. Some may not adhere to their pledge, but many, we trust, will, and we hope that an interest has been begun which will deepen and widen.

"Several of the pupils of our school have become members of the new society. Some of the boys have given entertaining temperance recitations at the Thursday evening meetings, and we mean to have more of the same sort. At the recent exercises at the close of our last term, a large proportion of the *oratory* was upon the theme of temperance; and we hoped that the exhibition was not simply successful and entertaining, as it was pronounced to be, but that it would have a moral influence.

"At one of the weekly temperance meetings, two of our younger pupils were present—a boy of about seven years, and his sister, nine years old. As they sat beside their mother, one of the teachers went to them and asked the children if they would not like to sign the pledge, telling them that if they would make this promise, and would keep it, they would be sure never to be drunkards. After a little more pleasant talk, in which the mother said she was willing to have them *sign*, if they wanted to, they went with the teacher to the table, where the sister sat down and wrote her name, and then the teacher signed the little boy's for him.

"On the Sunday following, the seven-year-old *member* called at the teacher's home, and talked of what he had done on the previous Thursday evening. He continued: 'Last night they made some *punch* at our house, but I wouldn't touch it, for I'm a temperance boy. My papa,' said he, 'used to bring home *cordial* to me very often, but I tell him he needn't bring any more, for now I'm a temperance boy.' We hope that the bright-eyed little fellow may continue to be a temperance boy till he grows to be a temperance man, and that many others of our pupils may follow his example."

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Du Bois.

Number of pupils, 150; number in Sabbath-school, 200.

Lincoln School, Marion, Ala.

Teachers.—Rev. N. E. Willis, Brighton, Mass.; Mrs. N. E. Willis, Brighton, Mass.; Miss Mary E. Hayden, Bridgewater, Mass.

Number of pupils, 188; number in Sabbath-school, 145.

During the year, a State Normal School and University was established by the School Board of Alabama, at Marion. Rev. N. E. Willis, our missionary and teacher, was elected one of the Professors, and Mrs. Willis and Miss Hayden were elected assistant teachers. This institution is under State patronage, and the Lincoln School has been virtually merged in it.

Emerson Institute, Mobile, Ala.

Principal.—Rev. E. P. Lord, Olivet, Mich.
Assistants.—Miss Kate A. Lord, Olivet, Mich.; Miss Loretta E. Hart, Rockford, Ill.; Miss Jennie Stevenson, Bellefontaine, O.; Miss Jennie D. Loba, Olivet, Mich.; Miss Clara E. Prentice, Rockford, Ill.

Number of pupils, 233; number in Sabbath-school, 375.

Rev. E. P. Lord reports the work thus:

"We have refrained from writing of our work at Emerson Institute until we had something more than hopes and needs to speak of—though any faithful work in this great field will always have an abundance of these two items. But now we are gratefully confident that we have a third item—namely, good accomplished.

"In January, one year ago, Emerson Institute, after having been closed for some time was re-opened as a normal and academic school.

"Mobile reaches a large region, which can not be reached by any other educational influences—Southern Mississippi, Alabama, and Western Florida. This whole country is almost without common or private schools, and there are very few competent teachers. The colored people of Mobile are exceptionally intelligent and prosperous. Many of the young people have received a little education, but the principal use they have put their advantages to is to make more money, or to get more political influence over the ignorant masses. They prove with fearful distinctness that a 'little learning is a dangerous thing,' and that all efforts to educate them should be coupled with the most earnest and effective Christian influences.

"The state of the people in the country about Mobile is deplorable; they hardly know what a school is. Hundreds of young men are idling their lives away, with not even a desire for a more noble and useful life. In a tour of a week through the wilds and the pine forests of Lower Mississippi, I conversed with eight hundred people, of whom less than fifty could read and write.

"We have in our school now fifteen young persons who are fitted for teaching. All but two of them have lately become followers of Christ. They are all anxious to continue in school next year, and to do all that they can among their people during the summer. We wish to interest Christian people of means in these young teachers, by supplementing their meagre salaries, and enabling them to continue in school another year.

"Another source of great encouragement to us is the wonderful change in the feelings of the white people—the influential class—toward us as teachers of the colored people. It is no light matter for these wealthy people to give up life-long prejudices, and to be willing to have a school for colored children for a near neighbor. A wealthy Southerner, who had hitherto refused to sell any of his land to negroes, has at last consented to sell them land *for homes, quite near to his own.*

"We feel that the Lord has blessed our labors abundantly this year, and that he is pointing out a still greater work for the coming season, which, with his aid and the help and prayers of the Christian people of the North, we will try faithfully to do."

Swayne School, Montgomery, Ala.

Principal.—Mr. J. M. McPherron, Montgomery, Ala.

Assistants.—Mrs. M. V. A. McPherron, Montgomery, Ala.; Miss E. C. Ayer, Lockport, N. Y.; Miss Sarah E. Brown, Penfield, N. Y.; Miss Helen M. Leonard, New-Bedford, Mass.; Miss Agnes Duncan, Wayland, Mass.; Miss Spees.

Matron.—Mrs. G. W. Andrews, Montgomery, Ala.

Number of pupils, 477; number in Sabbath-school, 164.

The yellow-fever delayed the opening of the school at Montgomery for several weeks, but with this exception the year was prosperous and successful. The Association and school authorities co-operated in its support as formerly.

Burrell School, Selma, Ala.

Principal.—Mr. J. M. Cumings, Tabor, Iowa.

Assistants.—Miss Anna Haylor, Oberlin, O.; Miss Sarah L. Emerson, Hallowell, Me.; Miss Sarah C. Williams, Lafayette, O.; Miss Lucy M. Fay, Prairie Depot, O.; Miss Abbie Fay, Prairie Depot, O.; Miss Mary E. Wilcox, Madison, O.

Matron of Mission Home.—Miss Delia E. Emerson, Hallowell, Me.

Number of pupils, 460; number in Sabbath-school, 415.

At the close of the first term, the Principal resigned, and the school passed into the charge of Rev. G. Stanley Pope, the pastor of the mission church at this station.

Of the prosperity of the school work, Mr. Pope writes as follows:

"The school work has been encouraging in many respects this year. The attendance has greatly increased over last year, although the times are much harder. At present there is a good deal of interest felt among the more advanced pupils in having a Normal class formed at the opening of the new year. Several have made application to join such a class. There have been 460 different pupils during the year, with quite a regular daily attendance, and the pupils have in general made good progress, and some have even surprised us.

"One young man who commenced the year in 2d Primary passed through 3d Primary and 1st Intermediate into 2d Intermediate, where, at the close of school, he was one of the best scholars in the highest class. Of course, such progress is rare. During the year, this young man has given his heart to the Lord, united with our church, and proves as earnest in his work here as in the school-room. He greatly desires to fit himself for usefulness.

"There has been a good degree of religious interest in the school, and quite a number of conversions. Several of the converts have united with our church. The temperance work, so well begun last year, has been vigorously carried forward. A good many new names appear on our pledge, and there has been a deepening and strengthening of temperance principles in all."

Howard School, Chattanooga, Tenn.

Principal.—Mr. Henry B. Wolcott, Oberlin, O.

Assistants.—Miss Carrie M. Blood, Lyme, N. H.; Miss Sarah B. Paddock, Baraboo, Wis.; Miss Adella Royce, Oberlin, O.; Miss Emma Fairfield, Mansfield, O.

Number of pupils, 430; number in Sabbath-school, 180.

The co-operation of the City Board of Education and the Association was continued as under the same general arrangement as that of the previous year.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Instructors.—Mr. D. E. Cottle,* Columbia, S. C.; Prof. A. J. Steele, Whitewater, Wis.; Mrs. A. J. Steele, Whitewater, Wis.; Miss E. M. Barnes, Bakersfield, Vt.; Miss S. A. Stevens, St. Johnsbury, Vt.; Miss J. A. Van Allen, New-York City; Mrs. L. M. Shepherd, Memphis, Tenn.; Mrs. H. C. Belt, Memphis, Tenn.; Miss S. A. Bradley, Memphis, Tenn.

Number of pupils, 283; number in Sabbath-school, 103.

A few days after the opening of Le Moyne School, the first Monday in September, the yellow-fever made its appearance at Memphis. For some time its ravages were confined to a portion of the city the farthest removed from our school, and our teachers felt little apprehension of danger. They were given permission to close the school, and retire to some of the inland regions of the State where the yellow-fever never comes, but they were left to act according to their own judgment. They heroically remained at their post, and Mr. and Mrs. Cottle fell victims to the pestilence. Miss Effie J. Gould (formerly one of our teachers, but then engaged in the public schools), who was living at the Mission Home, also died. Miss E. M. Barnes recovered by what seemed to be almost a miracle, after all hope had been given up. The school re-opened in January, under the charge of Prof. A. J. Steele, formerly of Tougaloo, and, contrary to our expectation, was more largely attended than ever before.

One feature of the school is the "Students' Day," at which time the Faculty retire and give the care of the institution into the hands of the students; from among their number a temporary Principal, Preceptress, and teachers are chosen, who take entire charge of the

* Deceased.

school and conduct its exercises. The object of this is to test the ability of the students.

Miss E. M. Barnes gives an account of one of these occasions:

"Yesterday was 'Students' Day' here, and a golden one it was in the history of the Le Moyne Normal School. Fortunately, we are sometimes permitted an especial outlook into the future; days when the possibilities which the coming years may have in store for the colored race loom up before us with such vividness, that all weariness and discouragements are forgotten, and we find ourselves inspired with renewed strength for our duties.

"Yesterday was one of those altitudes, from whence we could look thankfully back over the past, hopefully on to the future, and gratefully up unto God.

"Under the admirable and energetic direction of our new Principal, Prof. A. J. Steele, our school has become so well organized, and is under such excellent discipline, that we were confident it could be successfully surrendered to the students for a day's experience in teaching. They accordingly elected their entire Faculty, displaying excellent judgment in their selection, and on Wednesday morning assumed the management of the school.

"During the opening exercises in the assembly-room, we took the seats vacated by the newly-elected teachers, while they occupied ours upon the stand. And a noble-looking Faculty they were. The lower schools came up as usual, marching to music of the piano. After the customary devotional exercises, and a few very appropriate remarks by the new Principal, the schools passed to their respective departments and duties, evidently impressed with the importance of the occasion. The class-work was just as on other days, all the teachers, so far as we could see in the few moments spent in each room, bearing themselves with a dignity and self-possession which commanded the respect and attention of the scholars. Gymnastic exercises were, as usual, attended with music.

"After recess, the schools again came together, and the regular drill in singing was conducted by Miss Wright, who selected new songs, and displayed decided skill in the instruction given. Throughout the day, the most perfect order was observed, each scholar seeming to pride himself in helping to sustain the reputation of the Institution."

"It being the day for our regular School prayer-meeting, the scholars all met again in the assembly-room, the new teachers upon the stand. The meeting was conducted by Mr. Thomas. He spoke with much emotion of the success and pleasant experiences of the day, and of his gratitude to God that as a school they had acquired such power of self-control as to win the confidence of the teachers thus reposed in them.

"The meeting was one of deep interest. One of the parents who were present, in her prayer thanked the Lord that she had lived to see the day when some of her own race could, even for one day, conduct such a school as this. Tears were in many eyes.

"But a few years ago, that noble-looking band were slave children, bought and sold at their masters' will. Looking at them now, and thinking of what they may yet become, what wonder that our eyes grew dim with tears of gratitude that we have been allowed some humble place in the great work of elevating a race and moulding its future to a higher type of existence.

"The new Faculty were invited to take tea with us at the Home, and a very pleasant and enjoyable evening it was. Thus closed what will doubtless prove to them one of the happiest days they will ever experience.

"This has been a trying year for our school—a year of changes. Commencing in September with only two of the former teachers; then broken up in October by the painful death of three of our teachers by that fearful scourge the yellow-fever; my own severe and protracted illness for over two months; then in January reopening with new teachers, thus bringing a second almost entire new set of instructors within four months—we almost feared the effect of all these changes and interruptions upon the school, and yet the blessing of the Lord seems to rest upon it. Our building is crowded to overflowing, and the school was never more prosperous than now, and its popularity is constantly increasing."

Normal School, Lexington, Ky.

Instructors.—Mr. J. G. Hamilton, Miss Laura King, Mrs. Belle Jackson, Lexington, Ky.

Number of pupils, 222; number in Sabbath-school, 450.

Substantial progress was made in Lexington by the enlargement of school facilities on the part of the school authorities of the city. During the latter part of the year, the teachers in the Normal School were supported by the public fund.

Mr. Hamilton gives an encouraging report of the Sabbath-school work.

"The most interesting feature of our work at Lexington is the Sabbath-school work. Organized in 1871, by the teachers of the Association, it has grown from a mere handful of pupils until it numbers in the aggregate between four and five hundred, or, to put it more correctly, until all the sitting and standing room of our large building fails to accommodate the numbers who flock to the school. The organization and working of the school have excited considerable interest in the community, and scarcely a Sabbath has passed during the year without our visitors expressing approbation of our good work.

"The school has a corps of twenty regular teachers, whose interest in the work has grown with their connection with the school. Each month has witnessed improvement in the pupils; their interest never flags and their thirst for knowledge never ceases. During the present year, we have added to the school a library of nearly four hundred volumes. The most cheering feature of this work is that natives of Kentucky to the 'manor born' are the most enthusiastic and devoted workers we have in the school, and the day of breaking away from long-cherished prejudices has come to Kentucky at last. The teachers of the Association who first came to Lexington found a most bitter and hostile sentiment toward those interested in educating the negro. Now a kindlier feeling has taken its place, and the friends of education for the blacks have multiplied many fold.

"We can not but believe that our Sabbath-school has contributed something to the development of this sentiment in Lexington."

Ely Normal School, Louisville, Ky.

The Ely Normal School Building has been rented, as during the two previous years, to the City of Louisville, for the public schools.

Union Academy, Columbus, Miss.

Superintendent, Mr. J. N. Bishop, Chicago, Ill.; Principal, Mr. Myron H. Savage, Geneva, N. Y.; Miss Maria A. Muzzy, Romeo, Mich.; Miss S. A. Allan, Geneseo, Ill.; Miss da Elwell, West Salem, Wis.; Miss Hattie McClellan, Oberlin, Ohio; Miss Carrie A. tanton, Blue Earth City, Minn.; Miss Emma Johnston, Columbus, Miss.; Matron, Mrs. . M. Marsh, New-London, Ct.

Number of pupils, 589; number in Sabbath-school, 150.

The arrangements at Columbus have continued substantially the me as formerly. Mr. J. N. Bishop, the efficient County Superin-

tendent of Public Schools, has continued to act as our superintendent and financial agent.

Barnes Institute, Galveston, Texas.

Teachers.—Rev. A. G. Marment, Mrs. A. G. Marment, Galveston, Texas. Number of pupils, 157; number in Sabbath-school, 126.

We were unable, for the want of funds, to do as extended work at this institution as its importance demands. The reports, however, show that good has been done.

3. COMMON SCHOOLS.

Virginia.

Carrsville.—Miss M. A. Andrus, Riceville, Pa.

North-Carolina.

Beaufort.—Mr. William Leitch, Miss Mary A. Leitch, Miss Mattie W. Leitch, Ryegate, Vt.

McLeansville.—Miss E. W. Douglass, Decorah, Iowa.

Raleigh.—Miss E. P. Hayes, Limerick, Me.; Miss Ida Ransom, Miss Lovey Mayo, Raleigh, N. C.

Woodbridge.—Miss Alicia S. Blood, Lyme, N. H.

South-Carolina.

Beaufort.—Miss Mary Kildare, Newry, Ireland.

Georgia.

Byron Station.—Mr. George Smith, Atlanta, Ga.

Thomasville.—Miss Abby B. Clark, Bostop, Mass.

Florida.

St. Augustine.—Mrs. Isadore Hamlin, Ann Harbor, Mich.; Miss Alice M. Kearney, St. Augustine, Fla.

Alabama.

Kingston.—Mr. Samuel White, Talladega, Ala.

Arkansas.

Fort Smith.—Mr. J. O. Lyman, Fort Smith, Ark.; Miss Dora Ford, Abington, Mass.

Pine Bluff.—Mr. M. W. Martin, Ripon, Wis.; Mrs. L. E. Allason, Ripon, Wis.; Mr. Alex. S. Moore, Pine Bluff, Ark.

Mississippi.

Artesia.—Miss M. A. Blackmar, Chicago, Ill.

NAMES, LOCATIONS, ETC., OF PRINCIPAL SCHOOLS.

Chartered Institutions.

Hampton Normal and Agricultural Institute, Hampton, Va.—Number of pupils, 240. Boarding accommodations for 150 students.

Berea College, Berea, Ky.—Number of pupils, 287. Boarding accommodations for 200 students.

Fisk University, Nashville, Tenn.—Number of pupils, 390. Boarding accommodations for 100 students.

Atlanta University, Atlanta, Ga.—Number of pupils, 197. Boarding accommodations for 150 students.

Talladega College, Talladega, Ala.—Number of pupils, 198. Boarding accommodations for 100 students.

Tougaloo University, Tougaloo, Miss.—Number of pupils, 327. Boarding accommodations for 100 students.

Straight University, New-Orleans, La.—Number of pupils, 266. Boarding accommodations for 30 students.

Higher Schools.

Williston Academy, Wilmington, N. C.
Avery Institute, Charleston, S. C.
Brewer Normal School, Greenwood, S. C.
Normal School, Andersonville, Ga.
Storrs School, Atlanta, Ga.
Lewis High School, Macon, Ga.
Beach Institute, Savannah, Ga.
Trinity School, Athens, Ala.
Lincoln School, Marion, Ala.
Emerson Institute, Mobile, Ala.
Swayne School, Montgomery, Ala.
Burrell School, Selma, Ala.
Howard School, Chattanooga, Tenn.
Le Moyne School, Memphis, Tenn.
Normal School, Lexington, Ky.
Union Academy, Columbus, Miss.
Barnes Institute, Galveston, Texas.

CHINESE IN AMERICA.

EARLY in the year, Rev. W. C. Pond, who formerly, as pastor of one of the Congregational churches of San Francisco, had shown a great interest in Mission work among the Chinese, was made Superintendent of our work on the Pacific coast. Under his wise and efficient management, very substantial progress has been made during the year. The most important event was the establishment of the Central Mission in San Francisco, by the renting and furnishing of a Mission House.

The movement originated among the Chinese Christian young men, as will be seen from the following letter from Jee Gam, one of our teachers:

"MR. POND—REV. SIR: The members of our Congregational churches and Christian class were requested to remain after the union meeting was over which was held at the Second Church, Thursday evening. We consulted about our Christian work on this coast, and the amount of money that the American Missionary Association have been spending for years, yet the fruit is exceedingly small when compared with its expense.

"The Presbyterian Chinese Mission House was built twenty-two years ago, and the Christian service has been held ever since that time; but oh! how tedious was the work for the first nineteen years, and how great was the expense, yet the average of those who had united with this Mission was only one in every year. The cause of this slowness was the Presbyterians had not a good Chinese preacher—that is, a good speaker; but since the last two years they have had an excellent preacher (Horn Jen by name); he was baptized at the same mission house nine years ago, and then went home and took a course of study in his own language and the Bible that is translated in Chinese. After he had graduated and preached three years in Canton, Mr. Loomis sent for him to return and take the place of the former preacher. He did so, and has been working ever since, the last two years. The number that have been admitted to the Mission House was larger than during the first nineteen years.

"The Methodist and Baptist also have their mission house and have a good preacher, and we can never carry on our work here as well without having a good preacher of our own language. I myself came to California when I was quite young, and therefore I did not get much education, and so most of our young men are the same. We can never preach as good missionaries without being well educated in our own language, and we never can get an education without a place or a house as a mission and a prominent preacher as every other denomination. Chung Mon expressed himself in a tone of great grief; he said, 'We are scattered as lost sheep without a shepherd, and as orphans without a home.'

"Now, brother, we beseech you to provide us a mission house somewhere near the old First Congregational Church, or in any other direction which will be the most convenient to all the heathen Chinese. Perhaps you may think there are too many denominations already. It is true, but there are not one-fiftieth of the Chinese population that is now attending schools."

From Rev. Mr. Pond's Letter.

Mr. Pond subjoins to his report a letter giving his views of the appeal of Jee Gam. It will be seen that the proposition gains force on examination, and is deemed quite important.

"I replied to this communication immediately, giving but little encouragement, and telling him our resources were limited and would not bear the drain which such operations would involve. I explained that we had no idea of bringing our work into *competition* with that of the Missions; that what we wanted to do was to *add*, not to divide, and that on our present plan, we could reach parts of the city and of the State, where operations as expensive as those of these missions could not be sustained; and that we were working not for our *denomination*, but to *save souls*.

"But after repeated conferences, I found our Chinese brethren so fully agreed and so earnestly desirous, that I began to question whether the guiding hand of God might not be in it. I find that *they* have no desire to compete or to divide; but believe that with a room centrally located they could *add* very largely to the amount of Christian influence brought to bear on their countrymen, without withdrawing any thing from the missions. I have been with them to look at the building which they would like to secure. It will give them a chapel and school-room about 20 by 50 in the lower story, together with a second story which may be divided into rooms, and may, perhaps, be rented. We can get the building for $80 per month; possibly for less. It is very suitable, very well located; at a considerable remove from the missions, but close enough to the chief Chinese quarter of the city. After I had looked at the building, I had a meeting of our Chinese class. Eighteen were present, all of them (as we hope) believers. We talked and prayed about the matter till almost 11 o'clock at night. I told them to see what they themselves could do toward furnishing the chapel and defraying other expenses; believing that thus I should test the matter quite effectually; and I said I would call to-day on some of them to learn the result. I thought that it might be they would show me a subscription of $100. I found one carried already up to $365 and not yet complete.

"I feel that to take this step is to commit ourselves to a large advance, not so much in expenditure as in work. But in view of the zeal, the good judgment, and the *generous* pledges of these brethren, I feel as though it would be a great mistake, amounting almost to a crime, to say *no* to them. It seems to me that with this central school, and the chapel services which we shall be able to connect with it, and the *home feeling* which they will come to have in it, a work may spring up which will add enthusiasm to our efforts elsewhere, and will enlist in our behalf a deeper interest on the part of Christian people in California. I believe that if we get this new work successfully inaugurated we shall appeal, not in vain, for generous collections here. I *may* be disappointed, but I am confident in my hope.

"I ask you to bid me go forward. I seem to see in this, which has come from our Chinese brethren themselves, a solution of the problem over which I have been thinking and praying anxiously. For I have felt it deeply that these brethren were—as Chung Mon said—'like sheep without a shepherd, and like orphans without a home.'"

Of the success of this Central Mission, Bro. Pond writes us in a recent letter:

"The Central School is *grand*. It will be blest of God I am sure. And its work and statistics, like those of this month, give me ground to stand upon in appealing to the churches."

SUMMARY STATEMENT

OF THE CHURCHES AND SCHOOLS UNDER THE CARE OF THE ASSOCIATION IN ITS SOUTHERN FIELD, AND ON THE PACIFIC COAST.

Number of churches	54
" " church members	3277
" added during the year	743
Chartered institutions	7
Higher schools	17
Common "	13
Total number of Ministers, Missionaries, and Teachers	273
" " " pupils enrolled	10,499

PUPILS CLASSIFIED.

Theological	76
Medical	12
Law	15
Collegiate	46
Collegiate Preparatory	231
Normal	1392
Grammar	1580
Intermediate	2452
Primary	3202
	8996
Studying in two grades	18
	8978
Chinese pupils	1521
	10,499
Number of scholars in church and mission Sunday-schools	9605

INDIANS.

THE American Indian and his future, his character and his destiny, his relations to the United States Government, the possibility of his preservation from utter extinction, and the duties of Christians toward him, constitute a complicated problem, providentially forced upon the American people, and demanding the attention especially of all Christians. It is not a pleasant subject for consideration, but it can not be wisely or safely put aside, and, unhappily, its most disagreeable facts arise from the past action of Government agents.

It is not proposed to enter into any extended discussion of the various elements of this problem, but only to touch it at a few points lying nearest us, and involving present duties, and to state a few facts that have a bearing upon the ultimate solution.

Of the vast hordes of these Indians, who once roamed unrestrained over every part of our wide domain, and who bloodily disputed our claim to any part of it, a comparative handful only now remain. In 1855, the whole number was estimated at 350,000; and in 1872, the Secretary of the Interior reported but 293,000. Latterly, the policy of the Government has been to locate them on reservations, and thus provide for the necessary extension of our railroads, with their accompanying population, and, at the same time, secure the best opportunities for the Indian's improvement in industrial pursuits, and his ultimate citizenship. To accomplish these ends, the present Administration, soon after coming into power, sought the co-operation of the various religious societies. Hitherto, the wrongs endured by the Indian, sometimes from the Government agent, but more often by corrupt men, and the introduction of maddening, intoxicating drinks, which the agent should have prevented, have produced bloody wars, which so far wasted and corrupted the Indians, that many Christians despaired of saving them from utter destruction, and were indisposed to any enlargement of missionary effort, except in a few favored localities.

So strong was this feeling of despondency, at the time the new peace policy was inaugurated, that some who should have been first to respond to the call of the Government, hesitated long, and were only induced to enter anew upon the work from the fact that the

Government proposed to remove the evils flowing from the corrupt agencies, and to call upon Christian bodies to select men after their own heart, for whose support Government would provide, and into whose hands all the interests of the Indian should be placed.

The result of the new effort has been a decided success. The alternative, under the renewal of the old system, promised to be bloody wars, like those of 1852–54, and 1864, or, perhaps, as some advised, the extermination of the Indian.

The present Commissioner of Indian Affairs expresses his pleased surprise at the indications of prosperity continually pouring in from all parts. True, there have been some serious disturbances, some loss of precious life, some instances of treachery, demanding and receiving punishment, but not a moiety of what has been falsely reported, not a tithe of what was sometimes seen under the old policy. More has been done for the Indian within the past year, and with more favorable results to the Government, than for any ten previous years. The continuance of the present policy and efforts for a single decade, the Commissioner thinks, will sweep away Indian barbarism forever, and preserve the Indians, if not as distinct races, yet as incorporated parts of our nation.

But some object that it calls for increased expenditure. True, and a great nation should furnish it. The extension of railroads demanded by our expansion, involves extinction of game, implies starvation to the Indian and his family, except as he is taught agriculture and the arts, and aided until he can make them support him. The lands obtained from the Indians have been sold by the Government for from ten to twenty times as much as the Indians received, and a tithe of the gain thus received would secure all the Indian needs in the change contemplated. Can a great nation refuse the dole?

Red Lake Agency, Minnesota.

R. M. Pratt, Agent.
Rev. Francis Spees and wife, Missionaries.
Mrs. S. Elvira Person, Teacher.

At this agency there are, in addition to the above, ten employees. The Indians have in general shown themselves ready to labor, and have done good work in their sugar-camps, their saw and grist mills, and in cutting wood. The building of Indian houses, with Government assistance, has gone steadily forward, and an advance in the arts of civilized life is apparent. A school, numbering in the aggregate sixty pupils, has been continued through the year. A boarding-school is very much desired at this point, and an appropriation for this purpose has been obtained from Government.

Rev. Francis Spees, who went to Red Lake last year, has continued his labors with great success. Besides being a hard and steady worker, his knowledge of the Indian language gives him great influence. On the 8th of February, a little church, of seven members, was organized, called the Red Lake Mission Congregational Church. Seven others have been added since, and the prospects of the little church are very encouraging. It was hoped that a church building would be completed this year; a part of the lumber was purchased, and operations were commenced, when it was seen that the finances of the Association would not warrant the outlay necessary for its completion. It was a great disappointment to the people to be thus obliged to delay their work. Mr. Spees reports the number of his congregation as twice that of last year.

Concerning the need of a boarding-school, the agent writes, January 5th:

"I am more and more convinced that one of our great wants here is a boarding-school, and unless this want is supplied, in some way, we can not be as successful as we desire to be. It is what the Indians themselves wish, and it will be impossible to secure any thing like regular attendance or punctuality till we can have entire control of the pupils. The thing needed is the *funds* to build and furnish such a boarding-house. I do not apprehend it would be very expensive, year by year; nearly all the work, with proper management, could be performed by the students, and quite enough provision could be raised, without interfering with their studies; and learning how to work and live is no small part of the benefit which would be derived from such a school."

Extracts from the letters of Mr. Spees will show the actual progress made by the Indians at this agency toward the civilized and Christian life, and the method of work among them:

"Yesterday, one of the most talented of the Indian chiefs came into our house—a man of fine physique, with large forehead, keen eye, and commanding personal appearance. He was well dressed in about half-citizen's clothes. In the interview which ensued, he said, 'I ponder at times in my mind over the apparently different religious sects among civilized people, and then of the Indian ways of doing. I often, in the night-watches, when all is still, think over these things, and if I knew the *true way*, I would follow in it. I urge my family to attend meetings on the Sabbath. I say to my children, If your minds are ever turned, it will be the work of the Great Spirit. In the past, when trouble has overtaken me out on the hunt, with my family, it has seemed to me at times that the Great Spirit has helped us. At one time, when we had been without food for two days, and my heart was sad as I looked into the faces of my famishing little ones, I had a presentiment that help would come, and told them so, as I took my gun, and went out to an eminence overlooking the surrounding country. As I sat there, with my head bowed, waiting, all at once I roused, and in the dim distance I saw a form; I looked again, and perceived it rapidly nearing me; soon there came rushing past me a large elk. With quick aim, I discharged my gun, and had the pleasure of seeing him lifeless at my feet.'

"Yesterday, Mazhekeash, the head brave of Red Lake, came in with two others, and asked Major Pratt for a written form of temperance pledge, and after making temperance speeches, giving as their reasons the ruinous effects of whisky among their fellow-Indians, and their desire to break up the traffic, they came forward and signed the pledge."

"RED LAKE, Dec. 11, 1873.

"Yesterday, an Indian came into the room where I was writing, and said, 'My friend, I have come on a hard errand. A man who is very sick has sent me to get you to come and talk with him about the Great Spirit. He dreamed last night that two men in black clothing came to teach him what to do. He wants you to come quick.' I went with Dr. Allen some two miles, and found an old man, who had been one of the leading heathen medicine-men, lying apparently near his end with consumption. With effort, he said, 'Because I want to do what the Great Spirit would have me do, is the reason I sent for you. I want to do his bidding.' It was his way of saying, 'I want to become a Christian.' I pointed him to the 'Lamb of God, who taketh away the sin of the world.' The poor dying man seemed to clutch at every word with terrible earnestness, and when I explained to him that he was a bad man, and was carrying a load of sin, that he must roll it off at the feet of Jesus, he seemed to grasp the thought, and responded an earnest 'yes.'

"Last evening, we had one of our blessed prayer-meetings. Several, who had lately found Christ, spoke, and one man, with deep feeling, said, 'My friends, will you pray for me? I want to start in this Christian life.'

"The interest of the Indians in Sabbath services is increasing. Last Sabbath, a number of Indians, women and children, came some two miles to church; another woman and child came on foot six miles. Several Indians are expecting to unite with our church, at the next Communion. They seem to be changed men—at least they are already receiving the cold shoulder from the heathen Indians. One of them has two wives; I told him that *becoming a Christian* involved the turning away from all his sins; that he could have but one wife, and he must be lawfully married to his first wife. His reply was, 'I am man enough for that.' Another Indian said to me, 'I do not know why I feel as I do, unless the Great Spirit has called to me, for I used to be one of the *foolishest* of the Indians; now I want to lead a different life.' So, in this quiet way, the leaven seems to be working."

Under date of July 9th:

"Last Sabbath was our church communion. I baptized five persons. Four Indian women were received into the church, and two Indian men, husbands of two of the women. Before coming into the church, the two couples arose, joined hands, and were married, then were baptized, and after assenting to the Confession of Faith, received the elements of the Lord's Supper with the church. Dr. A.'s wife remarked after meeting that it was one of the most interesting seasons of her life.

"Two more have already given their hearts to the Saviour, and a third yesterday promised to turn to God, and wishes me to converse with his wife about her soul's salvation.

"The adult Indians are to be converted, if at all, through receiving the truth in their *own native language*. The children can be reached through both Chippewa and English, but all over twelve or fifteen years will never learn English enough to understand Gospel truth in it to any considerable extent. We have printed on canvas in large type the Lord's Prayer in both Chippewa and English, and I am at work on the Ten Commandments, and will print other Scripture. I can teach them in the church and Sabbath-school in this way the simple truths of Christianity.

"One of the Christian women found an ax the other day, and was advised by a neighbor to saw off the handle and hide it for a while, and then rehandle it and own it. Her reply was, '*No*, I would not steal before I prayed, and much less will I now that I am trying to be a Christian. If I find an owner for the ax, he will get it.'"

LAKE SUPERIOR AGENCY, WISCONSIN.

Dr. I. L. Mahan, Agent.

This agency has its head-quarters at Bayfield, Wis., but has charge

of the Indians at Red Cliff, Bad River, Lac de Flambeau, Grand Portage, Fond-du-Lac, Lac Court D'Oreilles, and Vermillion Lake. There are 26 employees and four teachers, not including the teachers under the care of the Presbyterian Board at the Odanah Mission. The total population of these tribes is 4919, and their property is estimated at $38,225. The schools are four, with a total membership of 226. Two night-schools have been conducted.

We quote from the report of Agent Mahan:

"The work of this agency is assuming shape—the employees are trying to do their duty, and the Indians are really in a more prosperous condition than they have ever before been; this is acknowledged by friend and foe.

"The school work has been successful as a general thing. Our Lac Court d'Oreilles school, in charge of Mrs. Holt, opened July 15th, 1873, with about twenty-five pupils, the number increasing during the winter to sixty, with the most encouraging interest manifested. During the winter, seventy-five pupils were in attendance quite regularly—the whole number was one hundred and ten.

"The Mission Boarding School of Odanah, under the control of the Presbyterian Board, is in a most flourishing condition. The Government pays by contract $2500 annually, and the Board about $3000, for the support of this school. The children are kept three years.

"The school at Red Cliff has been in operation all the past year, paid and supported entirely by Government aid. It has been very successful. A night-school was opened during the winter, and was appreciated by the young men and girls, many of the former going three miles to attend, after working in the logging camp all day. A good missionary teacher and generous support should be given this school by the A. M. A.

"Another school has just been started at Vermillion Lake, in Minnesota, under Mrs. Wheeler.

"The other school at this agency is at Grand Portage, Minn., and is taught at Government expense.

"Our school work has been successful; the general advancement has been beyond my expectations. When I called upon the children at Lac Court d'Oreilles, and, picking them up on the street, found they could many of them read anywhere in the First Reader, without difficulty, I was amazed; and this in eight months! Shall we not then give more of our attention to this branch of our civilization? Give me good, faithful missionary teachers, and the necessary funds to carry on this enterprise, and our Red children will soon be transformed from roving bands of murderous thieves and ignorant savages to scholars, farmers, and educated mechanics.

"I have two reserves—Flambeau and Fond-du-Lac—that have no school or other improvements. The former are about eight hundred strong, and live in a country where the sound of a missionary's voice has never been heard, where whisky is sold, and the ruin of their souls hastened through the influence of bad men. May I not lift a voice for these Flambeau Indians, and ask that some steps be taken by the American Missionary Association to secure a missionary for them, as also for the Fond-du-Lac Indians? Send us, then, missionaries—persons who will go into their wigwams and huts with the 'smile of kindness' and the 'Cross of Christ,' whispering in their ears, 'We love you, and want to do you good.' With this spirit, backed by the prayers of our Christian hearts, we may yet rescue this poor, deluded, and ignorant race."

GREEN BAY AGENCY, WISCONSIN.

T. N. Chase, Agent.

At this agency, the educational work is carried on by several deno-

minations, there being on the list of teachers one Episcopalian, one Methodist, one Presbyterian, one Catholic, and three Congregationalists, the latter supplied by the Association.

The tribes are the Oneidas, Stockbridge Munsees and Menomonees. About two thirds of the latter are Catholics, and religious and educational work among them by Protestants is almost impracticable. The whole number of scholars enrolled is 331, and the average attendance 142.

FORT BERTHOLD AGENCY, DAKOTA.

L. B. Sperry, Agent.

The employees at this agency number eight, and two teachers. The school has aggregated over 50 pupils during the year. There has been some talk of removing these Indians to the Indian Territory, that they may be at a distance from their enemies, the Sioux, and may gain the advantage of better climate and soil. A delegation from the Rees and Mandans visited Washington in the spring on this errand, but it was decided to retain them on their reservation in Dakota.

Rev. S. R. Riggs, who visited the agency in May, writes:

"I have visited the Indian village several times, and seen Mandans and Rees and Gros Ventres in their earth houses and in their cabins. The earth houses are large and roomy, but badly ventilated. On the outside they look like great root houses. . . . In my intercourse with these Indians, nothing has interested me more than to find the men so generally able to understand and to converse in the Dakota language. On Sabbath morning, we held an English service, which was attended by the employees and traders generally. . . . As I walked through the village and over the adjacent prairie, and saw the red-painted stones and the sacrifices of cloth and other things, I was profoundly impressed with the thought that these people are yet 'heathens.' They have not taken the first step toward the true knowledge of God and the way of salvation. And yet they are now, perhaps, in better circumstances to be approached with the offers of the Gospel than ever before."

The Fort Berthold agency has recently come under the care of the American Missionary Association, and one object of Mr. Riggs's visit was to ascertain what missionary work was needed. He says:

"In concluding this report of my visit to Berthold, let me say, *This missionary field is yours.* It is an open field. It is a long-neglected field. It is ready for the sowers of the precious seed. The harvest will come on apace. Do not neglect it. Send there the best man you can find, a true, noble, sympathizing, Christ-like minister of the Gospel, who will count it all joy to labor for the salvation of those Mandans, Arickarees and Gros Ventres. Now, may God greatly succeed your work."

The Association has not yet been able to find a suitable man to enter upon this missionary work.

Of the school, the agent writes, August 5th:

"The school is making encouraging progress, though the attendance is less during the warm weather than it was during the winter; the warm comforts of the schoolroom attract many during the cold months, who prefer play during the summer. About forty of the agency children now read in the primer and twelve write a little, while twenty-five are still in the ab, abs, and abcs. The assistant teacher meets classes at all convenient times, and teaches them in sewing and making appropriate garments for themselves and little brothers and sisters."

Of the agricultural work, he writes at the same date:

"The Indians are making decided advancement in agricultural and other remunerative occupations. They are this year, for the first time, making hay for the agency. They have also chopped all the wood for the agency. Quite a number of the men have chopped and sold wood to steamboats this season, and many of them are now planning for opening wood-yards at various points along the river."

SISSETON AGENCY, DAKOTA TERRITORY.

Rev. M. N. Adams, Agent.

These Indians are a portion of the Sioux tribe that was driven out of the State of Minnesota after the massacre of 1862. Their present advanced condition is due principally to two causes:

1st. Faithful, persistent, and wise missionary labor; and

2d. The provision in their treaty by which they receive annuities only in return for labor of some kind. Generally this labor has been for themselves—plowing, fencing, planting, and house-building. Thus the annuity has been thrice blessed. The Indian gets day-wages, an improved farm with crops, and, best of all, habits of industry. This community of over 1600 Indians is scattered along a distance of over forty miles. This makes it somewhat difficult to provide all with educational and religious advantages.

There are four schools and a Manual-Labor Boarding-School, where 36 pupils have been taught, all supported by the U. S. Government. As an evidence of the flourishing condition of the people and of their successful efforts at improvement, Mr. Adams points to the extent of their farming operations, the products of the general industry, and the improvement of their houses. He says:

"Many of the young men have selected quarter sections of land on the reservation, cut and hauled and laid up logs, in log-cabin style, ready for the shingle roof, instead of mud or shakes, and are asking their agent for shingles, finishing lumber, nails, windows and doors, and carpenters to aid them in their good begun work of permanent improvements."

Mr. Adams reports the work of education such as to encourage the hope of great and good results. The progress of the pupils, he says, is commendable, and he proposes renewing efforts to reach all the children and youth of the agency with suitable instruction.

The mission work has been done under the auspices of the A. B. C. F. M., and the agent reports five native ordained ministers, and five

Presbyterian churches, with an aggregate membership of from 350 to 400, on the reservation. He says:

"Very commendable progress has been made every way, but especially in education, and in opening farms, building houses, and fitting up homes for their families. Polygamy is at a discount, and pagan worship almost entirely unknown among them. The Sabbath is observed as a day of rest and of religious worship and service by most of them.

"The game has practically disappeared, and this whole population are completely shut up to farming, stock-growing, and industrial pursuits for a living. They are ripe for the adoption of laws, and the support and maintenance of the best institutions known to us—not altogether, however, without some opposition on the part of a few, who, like *drift-logs*, lie in the stream.

"We have, with almost unanimous consent, opened three school-houses. Two more are to be erected this season, besides a Manual-Labor Boarding-School building in process of erection, which, when completed, will be worthy the best efforts of this people, as well as creditable to the great and good Commonwealth, whose policy, through its Chief Executive, is working such wonders in the civilization and salvation of the aboriginal tribes."

S'KOKOMISH AGENCY, WASHINGTON TERRITORY.

Edwin Eells, Agent.

There are here one missionary, one teacher, and ten employees, all except the missionary, who gives his services, supported by Government. There is a boarding-school with 26 scholars, 19 boys and 7 girls. A church has been organized at this agency during the year. Much interest has been felt in the temperance cause, and a hundred have signed the pledge. Last fall the reservation was subdivided into small tracts of land, and forty or fifty Indians have taken these lands, built houses upon them, cleared small patches of ground, and commenced making homes for themselves. This has caused a decided advance in their interest in such matters.

In August, Mr. Eells wrote:

"The children learn as readily as white children of the same general status. There are classes in reading and spelling, from the primer to the fourth reader, also in geography, arithmetic, grammar, and writing. They all regularly attend Sabbath-school, and repeat lessons of Scripture varying in length according to their ability.

"There have been regular services held every Sabbath during the year, a preaching service and Sabbath-school. All the employees are professing Christians. While there has been no special religious interest, the attendance has been regular and good, the average about one hundred. What missionary work has been done has been voluntary on the part of the residents here. The results have exceeded my expectations."

FOREIGN MISSIONS.

THE last Annual Report of the Executive Committee recommended the early closing of the Foreign Missionary work of the Association, except in Africa, and that "the Secretaries be directed to enter into correspondence with the missionaries and others interested, and that the utmost care be taken to consult their wishes and interests in the changes that may be made."

At the Annual Meeting, the committee to whom the report on Foreign Missions with the recommendation of consolidation was referred, subsequently reported through its Chairman, Rev. W. H. Ward, D.D., that they "heartily indorse the suggestion of the Executive Committee—that as soon as the preliminary steps can be satisfactorily taken, the Foreign Missions of the Association be transferred to other organizations."

Correspondence was immediately commenced, and the following results have been reached, namely:

The Association's Mission in the Sandwich Islands is now on an independent basis, drawing no funds from the treasury of the Association, except such as are specifically directed to it by the donors.

THE SIAM MISSION.

The immediate connection of this mission with the Association is also terminated. Negotiations were in progress, which it was hoped would lead to the transfer of the mission to another society, when the Rev. C. B. Bradley, who had been our only male missionary there since the death of his father, was so severely prostrated in health as to be compelled to relinquish all hope of further labor in that country, and he and his wife returned to the United States. The mission property at Siam, in 1849, cost the Association $1600. Little or nothing has been added to it from our treasury since, and whatever there is of present value there is due to the self-denying labors of the

Rev. D. B. Bradley, M.D., deceased, who, for nearly a score of years, had made that mission substantially self-supporting. The Executive Committee of the Association, as a matter of simple justice, transferred to Mrs. Bradley whatever property rights the Association had in the mission premises. This was the more readily done because of Mrs. Bradley's desire to remain in Siam, where she would still perform missionary labor, and exert a wider Christian influence among a people to whom she had been so long and so well known, and to whose spiritual welfare she had in the service of Christ consecrated herself. The money value of the mission premises would have scarcely more than met the ordinary provision for a widowed missionary, including the return of the family to this country.

THE JAMAICA MISSION.

The Committee are not yet able to report arrangements for the transfer of this mission. The action of the Annual Meeting was immediately reported to the members of the mission, and it is believed they have honestly endeavored to conform to the wishes of the Association. They report, however, that they have not yet been able to negotiate the transfer, and they consider such transfer to any organization now working in the island of Jamaica impracticable. On the other hand, there is no missionary body in this country having missions in the island, and there is little probability that any will undertake work there. The mission also report that it is not possible for the people to assume the support of the mission. With the assistance secured from the government of the island, they have just succeeded in relieving the Association from the support of their schools, and this, with the average rate of labor at thirty cents per day (without subsistence) is all they can at present do.

The alternative, therefore, seems to be the abandonment of the missionary work there, or its continued partial support by the Association.

The following is the report from the mission for the last year.

STATIONS, OUT-STATIONS, AND SCHOOLS.

Brainerd.—Rev. John Thompson, Mrs. Thompson; Martin E. Harris, teacher.
Manning's Hill.—Under charge of Mr. Thompson; John L. Kelly, teacher.
August Town.—School under care of Mr. Thompson; Jas. D. Rennie, teacher.
Eliot.—Under Mr. Thompson's care; John McLeod, assistant, L. Bishop, teacher.
Chesterfield.—Rev. C. B. Venning, Mrs. Venning; Ewen N. McLaughlin, teacher.
Cumberwell.—School under care of Mr. Venning; John Phillips, teacher.
Baxter's Mountain.—School under care of Mr. Venning; Frederic Marshall, teacher.
Brandon Hill.—Rev. S. B. Wilson, Mrs. Wilson.
Providence.—Under care of Mr. Wilson.
Richmond.—Miss Lucy A. Woodcock, teacher.

CHURCHES.

STATIONS AND SCHOOLS.	Members.			Additions.			Removals.						Contributions.	Whole number in day-school.	Average number in day-school.
	Males.	Females.	Total.	Profession.	Letter or restored.	Total.	Dismissed.	Excommunicated.	Deaths.	Total.	Number in congregation.	Number in Sabbath-school.			
Brainerd	63	130	193	27	2	29		5	6	11	450	150	$80	122	64
Manning's Hill	24	44	68	5	5	10	1		2	3	300	100	$60	98	62
August Town													$30	139	75
Eliot	20	24	44					1	2	3	180	100	$20	64	38
Chesterfield			93	2		2	1	2	1	4	150	100	$90	97	64
Cumberwell														56	49
Baxter's Mountain														33	33
Brandon Hill	33	42	75		1	1			2	2	200	100	$45	135	113
Providence	20	28	48	8		8		1		1	100	50		47	30
Richmond														55	56
			521	42	8	50	2	9	13	24	380	60	$315	856	564

It will be seen that there are in the mission three ordained missionaries and their wives, one female teacher from this country, and eight native assistants, six churches, and ten schools. The churches have an aggregate of 521 members, and an attendance of about 1400. Fifty have been added to the churches during the year, 42 on profession of faith, an average of 14 to each ordained missionary. The schools enroll 856 members, with an average attendance of 564.

Mr. Wilson says:

"Nearly all our teachers conduct services on the Sabbath, and some of them we think are in a fair way to become useful preachers. Now, to carry on our work, we ask the A. M. A. to support in the field only three ministers. Can the A. M. A., for the same money, do more good anywhere else?

"There never was a time when our churches and schools (with one or two exceptions) were more prosperous than at the present. We have labored hard to bring them up to their present standing, and to make them as nearly self-supporting as they are. We have fully canvassed the subject of a transfer of our churches to any other missionary body, and we find that it is quite impracticable. We acknowledge that the A. M. A. has done a great deal for the Jamaica Mission, but we think that involves a necessity for doing more."

Letters received from the mission throughout the year gave encouraging indications of renewed activity and interest both in the schools and churches. August 1st, Rev. John Thompson, who has in charge the churches at Brainerd, Manning's Hill, and Eliot, wrote:

"It is true that some of our company have been walking disorderly, and have parted from us for a time at least, while six of our number have gone to a world of spirits.

"Then, on the other hand, twenty-seven persons have united with us on profession, and two have returned to their first love. I rejoice, too, that a few more are now applicants for church-fellowship, and that the cause of God continues to advance among us, for which I trust we are truly thankful. All glory to Him whose we are and whom we serve.

"Our four day-schools have made considerable progress during the year, both as to numbers and proficiency. Our teachers are all godly men, whose aim it is to educate

their pupils for both worlds. Some of the elder scholars are in fellowship with us, and it is known that several others are about to apply for church communion.

"The church at Manning's Hill has made steady progress during the year; ten persons in all have united in fellowship with us there, while the Sabbath-school has grown to be an organization of considerable importance. Additional accommodation has been made for the congregation in the completion of a gallery in the chapel, but we need still further accommodation to meet the wants of a constantly growing enterprise."

The following extracts from a letter written by a Christian gentleman, Hon. John Savage, Superintendent of Education for the island, brings out some of the peculiarities of our mission there. The letter was written after the announcement of the purpose of the Association to close its labors in Jamaica. It says:

"I learn with regret that the mission is being gradually reduced, and that the society contemplates the abandonment of all its operations out here at no very distant period.

"I think no one would doubt for a moment that very great good has been done by your mission in the parishes of St. Andrew and St. Mary. The people have had the plain, simple gospel proclaimed to them in language they could understand, resulting in, I believe, the conversion of many souls to Christ; while much has been done by your practical men to enlighten and elevate the people to a higher platform of civilization. It would, however, be impossible for me in a short letter to describe a tithe of what has been done, but I would mention one or two special features that have characterized your mission work out here.

"First. Providence so ordered it that your stations should be located in the midst of some of the most benighted and degraded people in the island, a people doubly debased, so to speak, under the abominable influence of unprincipled native teachers, 'blind leaders of the blind,' who held the people in the chains of heathenish superstition and vice, to the utter exclusion of all the purifying principles of Christianity. Your missionaries have had to contend with these wretched false teachers more than any others in the island; and during all these years they have bravely fought the battle with the sword of truth in hand; and have rescued scores, if not hundreds, from the demoralizing influence of these wolves in sheeps' clothing.

"Second. Your denominational system has been less rigid, or less sectarian, than any other in the colony. Consequently there has been more freedom of thought, and real earnest inquiry after truth, and appeals to the word of God in your mission, than may be found among those who are bound by the crystallized theological dogmas of rigid sectarian systems. Moreover, the influence of this liberty and toleration among your brethren has been not only beneficial to the people of their charge, but has also extended to many others outside your denomination, thus promoting the cause of truth generally in the island.

"Third. Practical industry and the dignification of manual labor has been another marked feature of your mission. Your ministers have not been ashamed to go into the woods and fields with their axes and hoes to engage in real hard toil, thus demonstrating to the people the true dignity of labor, and encouraging them in habits of industry and self-dependence. And though their example in this respect has not been followed as much as could be desired, yet some good impressions have been made, and a seed sown that will yet, I believe, bear precious fruit.

"While it was obviously of the first importance that a people who had been by a long and cruel system of slavery taught to regard all manual labor as a degradation should be set right on such a vital question, yet scarcely a missionary among the two hundred in the island, except your brethren, would stoop to set such an example to the people as they required. In this your mission has almost stood alone; the Moravians have done a little, and deserve much credit for their courage and self denial; while the

continuation and extension of such a work can not but be most heartily desired by all who take an interest in the welfare of Jamaica.

"The state and prospect of your schools are certainly very cheering and encouraging just now, and it would be a sad pity if any thing should occur to retard their progress to still higher degrees of efficiency and usefulness. I should be very sorry to see your missions abandoned, because none of the other regular denominations would or *even could* enter into your peculiar labors."

This testimony from such a source is very encouraging, and is commended to the attention of the Association. The appropriation asked for to secure the continued prosperity of the six churches and ten schools is three thousand dollars.

MENDI MISSION, WEST-AFRICA.

Stations and Out-stations.—Good Hope (Sherbro Island), Avery, and eight out-stations or preaching-places.

Missionaries.—Rev. J. K. Billheimer; Rev. G. P. Claflin; Daniel W. Burton; Mrs. Billheimer; Mrs. Claflin; Mrs. E. B. Burton (deceased), and Mrs. M. M. Mair.

Under Appointment.—Barnabas Root, Robert Kirk.

Native Assistant at Avery.—Samuel Goodman.

Teachers.—Elias Tucker, Mrs. During, Mrs. Goodman, and two native helpers.

Mrs. Burton died at sea on her return from the mission, June 23d. Her death was reported in the August number of our magazine.

In May last, Mrs. Billheimer returned to this country, partly on account of her own illness, and partly on account of her child's. While at the mission, her services were more than usually valuable, because of her success as a missionary physician. She expects to return to Africa.

Mr. Burton and Mr. Root are expecting soon to embark for the mission.

During the year, the labors of the mission have been much as usual—the ordinary services of the Sabbath morning and evening, Sunday-school in the afternoon, and family, general, and female prayer-meetings, Bible-class, etc., during the week. In addition to these exercises, every Sabbath some of the native assistants, with other members of the mission church, have gone to the neighboring villages to make known the true God, and the way of life through an atoning Redeemer. They have been every where well received.

At Good Hope, Mr. Claflin reports efforts more than usually direct for the suppression of intemperance; and at one time reported the enrollment of more than forty names in a total abstinence society. He reports an addition of seven members to the church the first Sabbath in July. All of them, he says, had been formerly members of churches in Sierra Leone, but had been long living like the unregenerate, and now assign their real conversion to a recent date. The church now numbers 42.

The school at Good Hope numbers 60 pupils, and is now under the care of native teachers.

The Avery Station is on the mainland, about forty miles north by east from Good Hope. It has been often, of late years, disturbed by wars in the near neighborhood. Mahno, the nearest native town, has been thus destroyed three times. A small Christian community is being gathered around the mission that gives much encouragement, and the mission has received for its members the confidence and respect of the natives wherever they go. Mr. Billheimer reports three week-day evening prayer-meetings. Early in the year he wrote of many precious meetings, a crowded chapel, and one person professing conversion; with others struggling toward the light.

At a later date, Mr. Burton reported six recent converts. He says, the people north of Avery are largely Mendi, and the Mendi influence is continually increasing. The people rejoice at the idea of having mission laborers sent among them, and at Senehu, the principal chief, Banyah, it is said, has built a large house for the mission. An insufficient supply of missionaries has prevented the occupancy of it.

There is satisfactory reason to believe that a permanent peace has been secured, and thus the removal of one of the most formidable embarrassments of the mission accomplished. A tripartite treaty of peace has been entered into, the chiefs of both sides of the warring sections constituting two of the parties, and the British Government to whom all future differences are to be referred, the third. The obligations of this treaty were assumed by the contending parties with the most solemn and imposing native ceremonies, after which the written treaty was signed by sixteen chiefs, in the presence of the British commandant acting in behalf of his Government.

This treaty was made some months ago, and at the latest advices the country was rejoicing in peace; confidence and a sense of security were rapidly increasing, and the peoples so recently at war were freely intermingling with each other. Good results to the cause of Christ it was hoped would follow.

Although the condition and prosperity of the mission are not by any means what are desired, confidence in the importance of Africa as a field of missionary labor is in no measure abated; nor is there any more reason than heretofore to doubt the success of missionary labor there, in measure fully proportioned to its extent. Nor is the country less open, nor the missionary less cordially welcomed, not to say sought for, in all the region around the mission. But three or four feeble missionaries can not do the work demanded, and the richer results so much to be desired can not be reasonably hoped for, without a considerable increase of the missionary force. The good already accomplished there is not to be measured so much by the number of souls converted as in the general influence of the mission over all the surrounding region, the respect it has gained, the preparation for a wider sowing of seed and a richer harvest, and the demand created for a large number of mission stations. But where are the missionaries to man them? The command is, "Go ye into all the world, and preach the Gospel to every creature." The cry from central and interior Africa is, "Come over and help us," and the reply is, "The climate is unhealthy." A merchant advertised in England for a young man to go with him to the western coast of Africa, and in forty-eight hours, for pecuniary gain, more than threescore offered. The President of the United States, in our late rebellion, called for volunteers in a desolating war, and the refrain from every part of the country was, "We are coming, Father Abraham, six hundred thousand strong." Carry my Gospel to the millions of Africa, say the command and the providence of God, and the strained ear is pained with listening for a faint reply. If, under the stimulus of gain, or the higher stimulus of patriotism, men are so ready to risk death, what ought we not to expect from love for Christ and zeal for the spread of his kingdom?

But the providences of God seem to indicate that to Africa's children, the Freedmen in training and to be trained in the South, will be largely given the honor of carrying Christianity and true civilization into the great haunts of the former slave-trade, and thence bearing the Gospel, with its attendant blessings, into the vast and, as yet, unknown interior.

To prepare the way for these oncoming numbers, to make choice of the most suitable locations, to re-lay, if need be, the foundations, to organize with efficiency any needed expansion, and, under the leadings of Divine providence, to secure, as far as may be, the conditions of Gospel success, is a work of no small magnitude, demanding the most careful examination of the whole field.

For this preliminary investigation, Rev. E. M. Cravath, our Field Secretary, and Rev. E. A. Ware, President of Atlanta University, have offered their services, and the Executive Committee have resolved that they "heartily approve of the proposal made by Rev. E. M. Cravath and Rev. E. A. Ware to go to Africa to inspect our Mendi Mission, and make such exploration and investigation as may seem best, with a view to reorganization and greater efficiency, such as is demanded by the nature of the trust creating our permanent fund for Africa, the past history of the Association, the relations of its

work among the Freedmen to the evangelization of Africa, and the recent indorsement of the National Council."

The valuable experience of these brethren during the last ten years in our Southern field, gives them a fitness for this work, from which the best results are anticipated. They are expected to sail early in November.

(Since the Annual Meeting, it has been decided by the Executive Committee that the interests of the work in this country, and the pressure on our finances, demand the postponement of this trip.)

Rev. G. D. Pike, who has of late given much thought to Africa as a mission field, has prepared a paper, which will be presented to the meeting.

[NOTE.—This paper was read and ordered to be printed. It will be issued in pamphlet form.]

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

Abbey, Mrs. Lois H., Chester, Ct.
Abbott, Miss Frances M., Concord, N. H.
Abbott, Mrs. Mary B., Wakefield, Mass.
Aldrich, B. F., Walpole, N. H.
Allen, Mrs. Catharine B., Springfield, Mass.
Allen, Mrs. Lucy B., Barre, Mass.
Alvord, Rev. Frederick, Nashua, N. H.
Anderson, A. B., Gaines, N. Y.
Andrews, Lucy, Gloucester, Mass.
Avery, Rev. William F., Conway, Mass.

Bailey, Francis W., Paris, N. Y.
Baker, Calvin, Columbus, Wis.
Baldwin, J. B., Milford, Ct.
Barnard, Elizabeth P., Millbrook, Ct.
Barnes, Miss A. M., McGregor, Iowa.
Beach, Rev. H. H., Lake City, Minn.
Beeler, Rev. Thomas R., Georgetown, Mass.
Bell, Mrs. Charlotte O., Skowhegan, Me.
Bemis, Charles A., Springfield, Vt.
Bemis, Charles W., Elmwood, R. I.
Benjamin, A. W., Westminster, Mass.
Benner, R. C., Lowell, Mass.
Bennett, Mrs. S. R. I., New-York, N. Y.
Binnian, Henry, Peoria, Ill.
Bishop, Calvin, Verona, N. Y.
Blake, Reuben, Bridgeport, Ct.
Blood, Mrs. Almira W., Ayer, Mass.
Boles, John M., Broad Brook, Ct.
Booth, Mrs. Fannie, Springfield, Mass.
Booth, Mrs. Mirza C., Candor, N. Y.
Bowdoin, Mrs. Caroline, Springfield, Mass.
Brackett, F. A., Bridgeport, Ct.
Briggs, Prof. L. W., Green Bay, Wis.
Britton, Rodney G., Springfield, Vt.
Brooks, John, Princeton, Mass.
Brown, Henry H., Spencerport, N. Y.
Brown, Henry W., Grafton, Mass.
Brown, Myron, Conway, Mass.
Buckland, Mrs. Orianna P., Springfield, Mass.
Bull, Mrs. Richard B., West-Brookfield, Mass.
Burgess, Mrs. H. Rebecca, W. Sandwich, Mass.
Burnap, Rev. B., Moira, N. Y.
Burns, Mrs. Eli S., Milford, N. H.
Burt, J. Marshall, East-Long Meadow, Mass.
Burton, Charles, Milford, Ct.
Butler, Miss Martha, Fitchburg, Mass.

Capen, Samuel A., South-Boston, Mass.
Carter, Edwin H., Warren, Ct.
Case, Benjamin Woorster, Coventry, Vt.
Chamberlain, Miss Nellie, W. Brookfield, Mass.
Chapman, Emily, West-Brook, Ct.
Chase, Gardner, East-Douglass, Mass.
Chase, May, Atlanta, Ga.
Chatfield, Harvey W., Oxford, Ct.
Chatfield, Wilbur F., Chicago, Ill.
Child, Clarence, Woodstock, Ct.
Clary, Samuel H., Conway, Mass.
Cleaveland, Samuel G., Madison, N. Y.
Cobbe, Mrs. Mary B., Springfield, Mass.
Cochrane, Miss Luthenia, Westborough, Mass.
Colburn, Robert M., Springfield, Vt.
Collins, Sarah, Philadelphia, Pa.
Cook, Hiram A., Lockport, N. Y.
Cooper, Mrs. Maria C., Springfield, Mass.
Countryman, Rev. Franklin, Prospect, Ct.
Countryman, Mrs. Mary I., Prospect, Ct.
Curtis, Miss Hannah, Springfield, Mass.

Davies, Joseph, Delaware, O.
Davis, Samuel N., Sag Harbor, N. Y.
Day, Dea. E., Verona, N. Y.
Day, Rev. Warren F., Union City, Mich.
Dewey, Mrs. S. A., Walworth, N. Y.
Dole, Rev. Charles F., Portland, Maine.
Dresser, William A., Hanover, N. H.
Drips, Miss Mary B., McGregor, Iowa.
Duncan, Charles H. P., Union Falls, N. Y.
Dundam, Jacob, Kalamazoo, Mich.
Dunn, Miss Fanny B., Lockport, N. Y.
Dyer, Mrs. Ann J., South-Weymouth, Mass.

Eastman, Dea. Isaac, Sweden, Me.
Eaton, Benjamin F., Plainville, Ct.
Ebbs, Rev. Edward, Plainfield, Ill.
Edson, Miss Emily M., N. Brookfield, Mass.
Edwards, Lewis, Brooklyn, N. Y.
Ellis, Perrand F., Greenleaf, Wis.
Emerson, Mrs. Sumner B., Milford, N. H.
Evans, D. M., Faribault, Minn.

Fisher, Miss Nellie F., Medway, Mass.
Fisk, Gen. Clinton B., New-York, N. Y.
Fisk, Mrs Clinton B., New-York, N. Y.
Fisk, Clinton B., Jr., New-York, N. Y.
Fitch, Wm. C., Buffalo, N. Y.
Fleming, Miss Mary, Malone, N. Y.
Foote, Horace Cheney, New-York, N. Y.
Forbush, Nathan C., Peterborough, N. H.
Fowles, G. D., Barre, Mass.
Foye, Thomas E., North-Andover, Mass.
French, Mrs. Lydia, Concord, N. H.

Gardner, Mrs. Mary Ann, Polo, Ill.
Geist, Joseph, Jewett City, Ct.
Gibbs, Henry F., Crystal Lake, Ill.
Gilbert, Mrs. Mary, North-Brookfield, Mass.
Gilchrist, David S., Franklin, N. H.
Gilman, Rev. G. A. P., Watertown, Ct.

Gilson, Miss H. Juliette, Milford, N. H.
Gleason, Capt. J. H., Holden, Mass.
Goodyear, Watson A., San Francisco, Cal.
Gould, John M., Portland, Me.
Graham, Mrs. Mary H., Townsend, Mass.
Grant, J. E., Thomaston, Ct.
Green, Miss Laura W., Twinsburg, O.
Grinnell, Mrs. Marcia, Springfield, Vt.
Grout, Henry M., Fitchburg, Mass.
Guernsey, Miss Francis O., Kalamazoo, Mich.

Haines, Calvin, Lockport, N. Y.
Haines, Mrs. Catharine A., Lockport, N. Y.
Hancock, John, Orange, N. J.
Hardy, Mrs. J. A., Bradford, Vt.
Hardy, Miss Jane S., Shelburne, Mass.
Harris, Mrs. Deborah, East-Machias, Me.
Harris, Mrs. Lottie, Windham, N. H.
Hart, Miss Anna E., Brooklyn, N. Y.
Hart, Jonathan T., Kensington, Ct.
Hartwell, Dea. Leander, Westminster, Mass.
Haskell, Miss Mary Louisa, Medway, Mass.
Hatch, Mrs. Vinal, East-Falmouth, Mass.
Hawes, Mrs. J. T., Litchfield Corners, Me.
Hawes, Miss Miriam, Medway, Mass.
Hawkes, Miss Tacie, Medway, Mass.
Hayden, Mrs. Amelia S., East-Hartford, Ct.
Hayden, Edward, East-Hartford, Ct.
Healy, Henry M., Tracy, Iowa.
Hildreth, George F., West-Boylston, Mass.
Hill, Mrs. Angelina, Unionville, Ct.
Hitchcock, Dea. Geo. L., Ashby, Mass.
Holbrook, Mrs. Betsey J., S. Weymouth, Mass.
Holmes, Hon. Alfred, Lockport, N. Y.
Hoppin, Mrs. Reb. Smalley, Janesville, Wis.
Howard, Mrs. Maggie A., Normal, Ill.
Humphrey, Mrs. Aurilla, Unionville, Ct.
Hungerford, Joseph W., Hadlyme, Ct.
Hungerford, Mrs. J. W., Hadlyme, Ct.
Hungerford, Richard E., Hadlyme, Ct.
Hunt, Elisha H., Sunderland, Mass.
Hunting, Anna, South-Abington, Mass.
Huntington, Mrs. S. W., Williamstown, Mass.

Ives, Mrs. Harriet P., Castine, Me.

Jackson, Rev. A. W., Jacksonville, Ill.
Janes, Miss Clara M., Lima, N. Y.
Jarvis, John H., Castine, Me.
Jenkins, Miss Carrie, South-Abington, Mass.
Jennison, Mrs. E. Miranda, Ayer, Mass.
Johnson, Mrs. Catharine Isham, Rodman, N. Y.
Johnson, Fayette, West-Andover, O.
Jones, John Walter, Delaware, O.

Kendall, Mrs. Lydia, East-Douglass, Mass.
Kendrick, John, Newbury, Vt.
Kenney, Mrs. Cornelia A., Roynlton, Vt.
Kincaid, Mrs. M. C., Leavenworth City, Kansas.
Knapp, Mrs. Lucy A., West-Poultney, Vt.
Knight, Luke S., Barre, Mass.

Laird, Miss Minnie, Hollis, N. H.
Lamson, Miss Marietta A., Mt. Vernon, N. H.
Lewis, Mrs. Reuben, Groton, Mass.
Lightner, John, Grinnell, Iowa.
Linsley, Mrs. Electa G., Millville, N. Y.
Lockwood, Rev. John H. Brooklyn, E. D., N. Y.
Lord, Rev. E. P., Mobile, Ala.
Lord, Josiah, Jr., Ipswich, Mass.
Lord, Reuben, South-Weymouth, Mass.
Loring, Miss Josephine, East-Douglass, Mass.
Loud, Mrs. Mary R., South-Weymouth, Mass.
Loud, Mrs. Sarah M., South-Weymouth, Mass.
Lovett, Mrs. Sarah, Topsfield, Mass.
Lyman, Lucinda P., Arcade, N. Y.
Lyman, Ralston P., Arcade, N. Y.
Lyon, Miss Sarah T., Woodstock, Ct.

Mahoney, Walter, Columbus, O.
Makepeace, Rev. F. B., Gloucester, Mass.
Mallory, Rev. C. W., Housatonic, Mass.
Manning, Mrs. Mary, Goffstown, N. H.
Martin, Dea. A. B., Chester, Vt.
Martin, Mrs. A. R., Binghamton, N. Y.
Martin, Mrs. L. J., Peacham, Vt.
Maxwell, Mr. B., Wells, Maine.
Maynard, George L., Bissell's P.O., O.
McClatchey, James, Attleborough, Mass.
Melendy, Samuel B., Amherst, N. H.
Mesick, Rev. John F., D.D., Somerville, N. J.
Metcalf, Miss Sarah A., Medway, Mass.
Miles, Lucy B., Milford, Ct.
Mitchell, Titus M., Ballston Spa, N. Y.
Montague, Albert, Sunderland, Mass.
Montague, C. S., Climax, Kan.
Montague, Mrs. Lucy P., Springfield, Mass.
Montague, Miss Mary, Kalamazoo, Mich.
Morris, Mrs. Louisa J., Monson, Mass.
Morse, Mrs. C. L., West-Camden, N. Y.
Murray, Mary R., Flushing, N. Y.

Nealy, George K., Bradford, Mass.
Newlin, Sarah, Philadelphia, Pa.
Nichols, A. P. Haverhill, Mass.
North, Dea. N. C., East-Berlin, Ct.

Olmsted, Clara Annette, Yorkshire, N. Y.
Olmsted, Mrs. Miranda P., Yorkshire, N. Y.
Osgood, George C., Lowell, Mass.

Page, Carrie C., West-Brook, Ct.
Page, Miss Ella, West-Brookfield, Mass.
Parkman, Mrs. Chas., North-Brookfield, Mass.
Peabody, Rev. Albert B., Stratham, N. H.
Peabody, Dea. J., Brookline, N. H.
Pearson, Adam, New-York, N. Y.
Pearson, Agnes Lillie, New-York, N. Y.
Peck, Henry P., New-Haven, Ct.
Pettibone, Robert F., Beloit, Wis.
Pew, John J., Gloucester, Mass.
Phillips, Lucius Ernest, Grinnell, Iowa.
Pierce, Albert S., Fitchburg, Mass.
Pierce, Rev. George, Jr., Milford, N. H.
Pierce, Mrs. Susan E., Hotchkissville, Ct.
Pillsbury, Miss Sarah E., Bradford, Vt.
Porter, Mrs. Jasper, Hebron, Ct.
Prince, Miss Edith, Quincy, Ill.
Pulsifer, Mrs. Lydia B., Charlestown, Mass.

Quiltmeyer, Theodore, Bridgeport, Ct.

Rathbone, Miss Leonora, Colchester, Ct.
Raymond, Samuel H., North-Adams, Mass.
Read, Robert S., Lowell, Mass.
Reed, Rev. F. A., East-Taunton, Mass.
Rice, Jotham S., Westford, Vt.
Rockwell, Mrs. Martha A., Jewett City, Ct.
Rogers, Miss Mary E., Wenham, Mass.
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Russell, Mrs. Lucy, Harding, Iowa.

Safford, Philo T., Madison, O.
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Sanford, Mrs. Mary E., Unionville, Ct.
Savage, Selah, North-Greenwich, Ct.
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Scott, Mrs. M. G., East-Granville, Mass.
Scull, Hannah W., Philadelphia, Pa.
Searle, S. E., West-Andover, O.
Shaw, Mrs. Diantha, South-Weymouth, Mass.
Shepherd, Charles L., Crystal Lake, Ill.
Sheppard, Bradley, Penn Yan, N. Y.
Sheppard, Charles C., Penn Yan, N. Y.
Sinclair, Mrs. W. M., Philadelphia, Pa.
Sloan, Miss Jessie Robertson, Hanoverton, O.
Small, Dea. F. L., Springfield, Vt.
Smith, Dea. Andrew, Mt. Carmel, Ct.
Smith, George Walstein, North-Haven, Ct.
Somers, Miss Frank, Mansfield, O.
Spaulding, Mrs. Anne A., Ayer, Mass.
Squier, Miss Flora A., Vermontville, Mich.
Steele, A. J., Memphis, Tenn.
Stevens, Mrs. George, Lowell, Mass.
Stevens, Martha L., Fredonia, N. Y.
Stinson, Mrs. Mary Ann, Goffstown, N. H.
Strong, Harry Clary, Beloit, Wis.

Stubbs, Dea. Richard, South-Wellfleet, Mass.
Sturtevant, L. G., Norwich, Ct.

Tallman, William M., Janesville, Wis.
Tanner, Mrs. Maria B., California, Mich.
Taylor, Leonard H., Medway, Mass.
Tenney, Charles A., Winona, Minn.
Terry, Joseph, Hartford, Ct.
Thomas, Mrs. M. L. S., Success, Long Is., N. Y.
Thomson, John, Ashland, O.
Thomson, Mrs. John, Ashland, O.
Tibballs, A. C., Milford, Ct.
Toan, B. D., Rochester, Minn.
Toan, T. D., Spencerport, N. Y.
Topliff, Alfred, Columbus, Wis.
Torrey, Mrs. Harriet W., S. Weymouth, Mass.
Trow, Genevieve A., Sunderland, Mass.
Tryon, Mrs. Jane H., Unionville, Ct.
Tuttle, F. L., Cleveland, O.

Vaill, Rev. Henry M., Hadlyme, Ct.
Valentine, Alfred W., Bethel, Me.
Vorce, Amy Clare, Farmington, Ct.

Wald, Seth, Jr., Guy's Mills, Pa.
Ward, Miss E. A., Monson, Mass.
Waters, Mrs. Jane, Topsfield, Mass.
Wattles, Mrs. Esther, Newark, N. J.
Wattles, Miss Harmonia, Newark, N. J.
Wattles, Miss L. Celestia, Newark, N. J.
Wattles, Miss Mary Ann, Newark, N. J.
Wattles, Miss Theano, Newark, N. J.
Way, Mrs. Sarah A., Binghamton, N. Y.
Webster, Mrs. Abigail L., Binghamton, N. Y.
Webster, Dea. Charles S., Berlin, Ct.
Webster, Stafford D., Haverhill, Mass.
Weld, Mrs. S. L., West-Killingly, Ct.
Welles, Frederick, Glastenbury, Ct.
Wells, Benson W., Binghamton, N. Y.
White, Rev. Charles A., Templeton, Mass.
Williams, Miss Sarah M., East-Hartford, Ct.
Wilson, Francis E., Cincinnati, O.
Woodruff, William H., Bridgeport, Ct.
Woods, Frank, West-Brookfield, Mass.

SERMON.

THE LOGIC OF OUR MISSIONS TO ALIEN RACES IN AMERICA.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17 : 26, 27.

The logic of our missionary work rests securely upon data contained in this passage. Five great propositions are here which sustain it—five great biblical propositions. They are found in no other book than the Bible, in no other religion than that which is at once both Jewish and Christian, which had long had an Old Testament, which was now coming to have a New Testament. The apostle who embodied these propositions in the "new doctrine" he preached to Epicureans and Stoics occupying for the time the council-seats of stone on Mars Hill, along with market-men and Athenian idlers, and here and there an Areopagite, had learned them from Moses and from Jesus. His discourse then and there was of a spiritual deity and a spiritual worship. His inference, two verses later, was against idolatry—the stately and glittering idolatry that crowded the market porticoes from which they had brought him, the hill, the Acropolis on his right, and summit and plain on every side with temples, altars, and statues. The sweep of his great argument takes in these two verses on its way. It has been said to embrace theology, anthropology, and Christology, and these two verses contain its anthropology. We take just so much out of the centre of his argument to show how it supports all missionary work, and especially the peculiar missionary work of this Association.

The first proposition affirms the common and equal divine origin of all men.

The words, "and hath made of one blood all nations," have been taken to mean our common essential humanity merely—that the race is one, and but one. They signify much more, the divine authorship of this—that the Godhead which is not like unto gold, or silver, or stone, graven with art and man's device, *made* it of one. Paul takes in his hand here the flag Moses planted, and sets it up farther on. The au-

thor of Genesis had written, And God said, Let us make man. The apostle to the Gentiles declares, And hath made of one blood. And he declares it to men who had no idea of complete national unity even, howsoever at any time or by whatsoever their tribes were bound together, much more of any unity essential to mankind.

If it were only the identity of our mental and moral nature which he asserts, this would be enough for the logic of missions. Inspiration in him might have contented itself with setting forth the spiritual unity of human beings, and a common worship and duty for all. Africans, Indians, and Chinese to-day, with their common phenomena of mind, by birth, language, legends, games, manners, assemblies, religious ideas, sacrifices, temples, festivals, would prove such a unity. If matter and mind are one, they would prove more—a physiological as well as psychological identity in the races. On the other hand, if matter and mind are diverse, these phenomena would establish only a presumption of physiological unity. But Paul—thinking nothing of a psychology or a physiology far more modern than himself—affirms in the most comprehensive sense our common divine origin. The highest proof of it is seen in the fact that negroes, red men, Mongolians perform the mental and moral acts of men, do business, make contracts, govern and are governed, sustain the personal human relations, form intuitive ideas, construct generalizations, pursue the processes of pure thought, do right and wrong, make, obey, and violate laws, commit crimes, suffer punishment, believe in God and in Christ. But there is lower proof enough besides.

"Blood" is taken here by interpreters figuratively, as if put for nature or race-constitution; used "in a slightly metaphorical sense," says one. But Paul might have said, "made of one soul or spirit," and he did not. Or he might have simply said "made of one"—omitting all such characterizing, specific words,* and then we should be obliged to supply his ellipsis in thought, with substance or kind of material. The sense would still be, made of one stuff or constitution—made men in distinction from other creatures—one in reason, feeling, will—personal and spiritual. But he does not omit the full and complete identity of men. If he did not know, we do, that if the doctrine of one blood goes, that of one soul would go soon after. Physically phrased here the brotherhood must needs be a thoroughgoing brotherhood. It takes in the peculiar constitution of the vital element as the lowest point in the divine causation, and so all above it—a common constitution for morals and religion—as all belonging to all men and to men alone.

* As some MSS. do, the Vatican Codex, for example, but the Sinaitic (Tischendorf) does not.

The difference between human life and what is called life in other creatures—in animal or plant—is obvious enough, to man at least. And it was just as obvious as now before Paul's day. The molecule never knew itself as a molecule, or the globe itself as a globe, or the beast itself as a beast; but Africans, Indians, Chinese know that they are men, and that they and Americans are brothers. I think Paul uses the word "blood" in a comprehensive and not in a figurative sense. He does not take one thing for another entirely different, the two being mutually exclusive—or a part for the whole; but he takes the part *and* the whole, or in affirming of the part he affirms of the whole. As an Old Testament scholar, he knew from Leviticus at least, if not otherwise, that the life is in the blood. He must have held, as a Jew, that there is that in it which the blood of bulls and of goats can not supply, any more than it can be sacrifice for sin. He *did* say, when he wrote to the Christians of Corinth, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Such facts do not depend upon anatomical or chemical science for being known; they are of ordinary observation. His inspired common sense, anticipating modern scholarship, masses the race religiously and naturally together. He leaves margin enough for our physiology to work in and show *how* all races are of one blood—one species of being, body and spirit. Of transfusion of blood, as known in recent science and in medical practice, he could have had not the slightest idea; that it is never really harmless to inject the contents of the veins of one species into the veins of another, when the corpuscles differ; that this most complex of the fluids of the body antedates organization; that every substance taken into the system passes through it; that the vital properties of the tissues depend upon its vital properties alone; that food, matter, protoplasm are good for nothing save as the element which is in the living blood—and living *human* blood—is added thereto, and brings them into subjection to itself; all this is far later knowledge. He had no more anticipation of it than that the science, so-called, which not long since denied the common origin of men would turn back on itself and declare the common origin of man and brute. His terse affirmation struck the plain open truth which overpasses all science—the complete and universal humanness of human nature, and all that comes out of this which the brute never reaches—beginning with what is peculiar in the physical constitution and life, and stretching upward to what is highest in reason and spirit.

The Father of all men sets up here, in this apostolic proposition, an outpost against inhumanity, oppression, lack of mercy, of equity,

and of benevolent love among his creatures. The moral bulwark against these and all despising and injuring of our fellow-men is, of course, ever the strongest, especially as fortified by a divine authority and law and penalty; but this outpost has its use, and against it the waves of that sort of thinking, scientific or other, which ignores faith and hates religious duty and enervates even humanity, roll up at times and beat furiously and then subside. The moral argument for missions is the crowning one. It never fails. It is that which moves mightily secretaries, preachers, teachers, Bible-readers, which touches the heart of the wealthy metropolitan as he lays down the monthly missionary journal and signs a check in favor of the office from which it issues, which constrains the widow still to give her mite; but we have more than that. At the very threshold of all dehumanizing classifications that would exclude any race, like the three this Association cares for, from the pale of human sympathy and Christian charity, the remorseless materialist, the heartless oppressor, domestic or political, the lustful trader in the birthrights and virtue of other races, the unpitying buyer and seller of men, meets the divine dictum that establishes these races forever within that kind and gentle pale. The trampled races are as human as the most erect. The mixed races are as human as the pure. There is no people, howsoever obscure or degraded, or decimated and dwindled, that does not belong to the solidarity of humanity; that is not capable of society and culture and worship; that can not make treaties with other men, as brutes never did or can, and is not entitled to have them kept; that can not be brought to God; that is not the equal of others in the eye of his law; that has not a right to help from every other toward character, goodness, and all good.

The Athenian whim, held by the rabble as well as by the philosophers who challenged him in the Agora, that they were Autochthones, born of the soil, which chemical analysis and the book of Genesis, ages older, in a sense support, only showing that all men are likewise, and that there is no essential difference in soil or in men, doubtless recurred to the Apostle, thinking out his argument upon his feet upon Areopagus, for it bore hard upon him as a Jew addressing Greeks. He knew its sources well in feeling and in thought, knew well the doctrine, taught long in his native Tarsus, that all things are of God and in God, that the world is the life of God, and its beginning and phenomena the development of God; and the other doctrine that man's life and every thing lower that is called life had from the first a physical basis only; knew that the representatives of both on the stone seats before him—Stoical Pantheist, Epicurean Atheist—agreed in this, that soul is body, that

matter only is real, that supremest God is original matter. He met both with this: You and all your fellow-men are offspring of that Creative Force which is Personal Spirit. Successors of long lines of thinkers and schools that had struggled with the question—now cast into the forefront again in our day—Has the material world potency in itself to develop all forms of existence? or is it vitalized by mind? he had announced to them the Bible truth of creation. The world is a series of forces, said the Stoic; a concourse of atoms, said the Epicurean. Matter and force are one, God is fire, air, ether, said the Stoic; every thing is from mechanical sources, the gods even are known through the atom-pictures and machinery of sense, and limited every way like men and things, nothing is an intentional arrangement of God, said the Epicurean, the framework of heaven itself is not his work. God made the world and all therein, says Paul, all that exists, giving to all life and breath and all things. Then turning to his whole audience as Greeks, without singling out the philosophers, he rebuked their pride of place and pride of race, and the materialism on which both rested, alike and together. A diversity of human origins he could no more tolerate than a diversity of gods. If merely material, indeed, they might be plural; if of divine creation, how could they be? If God is one, it is reasonable that all made in his image, with characteristics that compel classification together, are also; if they are one, he must be. Shall there be contempt for any of the same parentage within the same family lines? Could Greek polytheists be of better clay than the Jewish monotheist who brought them an infinitely higher religion and an infinitely gracious Gospel? And in removing the fancy of a select origin and a superior make out of the path of his argument against idolatry from a spiritual Creator, he gave us the common equal divine origin of men—spirit and body—as the first postulate of our argument for missions to neglected, depraved, and perishing races.

The second proposition affirms the divine distribution of races throughout the world as to place and time.

Taking Paul's words in their full strength, they involve the general right, under providence, of each portion of the human family to make its home anywhere on earth. Interpreters are divided in opinion whether the immediate object of the word "made" is the clause beginning, "of one blood," or the next clause beginning, "to dwell." Either way, the drift runs thus, with the infinitive of design, "And hath made every nation of men"—instead of "all nations"—to settle, "to house itself on the surface of the whole earth." There is more here than a bill of rights to all collectively; they vest in each distributively. And this because the divine Author of all alike

has made assignment to each of its habitat and home. It was not accident, it was not physical necessity, it was not their own whim, it was not the injustice or violence of others that decided where any race should dwell, or when. It was Providence. It was a divine Sovereignty, wise and good, using all these and overruling them. To none of all the mob of mythological gods, superior or inferior, to none of their tutelary genii or demons, had Paul's hearers ever ascribed this kindly office. Alike they held any true doctrine of providence in abhorrence. Providence with them was simply human foresight, and that never determined the times or the bounds of their habitation. With whatever else they associated any design, it was never with this. Even Aristotle's notion of final cause never included it. The apostle preached in this regard "new doctrine." He had learned it from David in the 115th Psalm: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." He had learned it from Moses in Deuteronomy, "Remember the days of old . . . when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." In the original apportionment he had the seed that should serve him, and provision for them, in his eye. Nearly a thousand years before that song of Moses after the second law, when the dispersion of men occurred in the days of that son o Shem, whose name was Peleg, or Division, "for in his days was the earth divided," this was true; and nearly two centuries earlier also, when there "went forth of the ark three sons of Noah, and of them was the whole earth overspread." At the feet of Gamaliel, if not in younger years, Paul had become familiar with all this, and the divine purpose in it. No Greek scholar was so learned, no sage so acute in tracing the causes of things, as to know as much. Those before him might remember that the founders of the very schools they represented that day came from the East, from Samos in Asia, from Cyprus in the farther Mediterranean; that their own race had been—since Homer and the siege of Troy—not fixed, but movable; that all the Hellenic tribes had been time and again displaced in their early abodes; that cities founded by them, Eolic, Ionic, Dorian, lined the eastern shore of the Hellespont, famous cities, for whose freedom their fathers struggled with the might of Persia; that Greek colonies had spread in Africa, in Italy, in Spain, in Gaul. But that God governed this they understood not. Whatever else they knew or did not know of Attican communities long since consolidated into their own Athens, or of the time, place, or manner of the emigration of the planters of these to Greece, or of the relations

to the Pelasgi who held the soil before, or of that great Aryan mother-race which the modern study of languages has discovered, and its migrations west, north, east, and south; "this babbler" whom they had encountered in the colonnades of the valley below could tell them of a register of nations older than any of their books and a divinely guided history of their distribution of which they had never heard: "this setter forth of strange gods" could show them a wisdom and goodness in the true God of which they had never dreamed. Of Javan or Kittim, their own progenitor, descendant of Japheth, son of Noah, they were ignorant. Of the three great historic roots of mankind after the flood, Shem, Ham, Japheth, the stable, the passionate, the progressive—of their establishment in Asia, Africa, and Europe respectively—of the formation of race-characteristics afterward—of the fruits of migration and environment, of geographic and climatic conditions, food, and methods of life, and modifications of physique and mental development resulting as guided by Him who determined the times and the bounds of men's habitations, they had not so much as conceived. That Providence colors the mental scenery as well as the skin; that the appointed environment of all of us—individuals and bodies of men—brings out in relief one element of our common human nature and represses another as God pleases; that Greece in part made Greeks, land, and sea, and changeful sky, just as Judea made Jews, and in part the history of each with its men and institutions made each, all under God; that distant Ethiopians and unknown inhabitants of the land of Sinim, and unimagined ancestors of our own aborigines, whether on this or some other continent then pursuing game, were under the same law; that both physical and mental conditions are only influences, divinely ordered or allowed, and mind is free, and man is responsible master of the situation still; what knew they of this? The Stoic sunk out of sight the natural conditions of existence and the varied shaping of men in his passion for iron, universal law: nothing can be other than it is; there are no individuals; the physical forces of the universe grind us all out as they must. The Epicurean made the individual supreme. The one held to necessity and fate, blind, cold, and hard. The other held to chance. The one had no room for providence. The other battled against all belief in it as the deadliest foe of mankind. The one believed in gods, so-called, who could not care for man; the other in gods who would not, whose happiness would be disturbed by the troubles of government and benevolence, "a society of Epicurean philosophers," one has well called them, living in exclusive contemplation of their own perfection and bliss, but utterly regardless of

the world. But Paul preached to both, the grand and loving purpose of the one Father of all, clasping all in its mighty and tender arms. That purpose was too high and noble for polytheists such as they were to appreciate or comprehend. It distributed men into races, but did not separate the race. It militated in naught against their common parentage, but grew out of it. It was part of the one plan of the one Father. The same personal agency that made the world and made all men, and made all of one blood, placed them. It gave them whatever advantages of position they enjoyed or might come to enjoy anywhere on all the face of the earth; it laid upon them whatever chastening of disadvantage for ends beyond advantage or disadvantage themselves. National prosperity and national lack, like individual, he had appointed for results relating to character. For these, time and place were fixed. "He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again."

This new "doctrine" of the Creator's distribution of races I have called a bill of rights. It is one with the twice-given commission in Genesis, "Replenish the earth." These both conveyed territorial rights, inalienable, equal, divine. It struck at the roots of all caste founded on landed monopoly, as it has chiefly been, the caste of the manor and the plantation, of the lord and the slaveholder, of "those who lay field to field till there is no place, that they may be placed alone in the midst of the earth." It set the will and holiness of God, as well as the need of man, against invasion and trespass. The primeval intent manifestly was that each and every stock should peaceably expand as fast and as far as it could usefully therefor occupy the soil. None are to be dispossessed by the coveting of any and turned out to waste and perish. The earth unoccupied is for any and all. But its benefits are to remain in the hands of those whose peaceful industry secured them. Warlike invasions and wresting of territory, like those the fathers of these Greeks and ours gloried in, are audacious sins against the Most High. The selfishness that interferes with the right development of any anywhere strikes the bar of the eternal plan. Nothing but a benevolent divine promise, nothing but an express divine command—Go in and possess the land, *I* will drive them out from before thee—like that which came to Israel touching Canaan through Moses, can ever authorize one people to displace another. He would not give Israel the land of Esau, or that of Moab, "not so much as a foot-breadth." Only he who "set all the borders of the earth," the original sovereign Owner of the whole globe, can thus alienate any portion of it, or deprive those to whom it belongs of its fruits. Three races stand out in history as the victims of atrocious wrong on the part of the Anglo-Saxon race, and atrocious sin against the ordinances of heaven, the savages from whom in many cases American soil has been violently or fraudulently alienated, the Chinese whose land was forced open with awful demoralization and blood, the Africans whom English slave-making cupidity brought to our shores and American cupidity robbed and spoiled for two hundred years. The logic of missions, which is the logic of godliness and benevolence, enforces the truths Paul taught, as the logic of selfish greed, their opposite, leads men to resist and outrage them. These truths include the most insignificant divisions of mankind as well as those that rise to the rank of true nations—fragments and remains of races as well as whole peoples, and these in foreign climes as well as where they were born. There are hunters and pioneers, west of us, who can not see in their madness for furs and lands and gold, that their Maker hath determined the country of the Black Hills to the Sioux as the bounds of their habitation; there are business men and employees toward the Pacific who can not understand that God hath given home and rights in California to some Chinese; there are politicians and lovers of gain all over the disturbed and wretched South who will not realize that to all Freedmen the Divine Constitution as well as the Constitution of the United States, and at an incalculably earlier day, secured the title to life, liberty, and the pursuit of happiness.

It must be added here that the integrity of this great principle is not impaired by any departures of men from it, by any assaults, any attempts to overthrow it. The eternal plan comprehends in itself all violations of the benevolent partition of the earth by our heavenly Father. There is piety in resisting and repairing these—where it can be—and restoring equity and well-being to the oppressed and wronged; there is more piety in carrying out—where this can not be—that good purpose of Heaven toward them which still and ever stands. Man writes cruelty and fraud over the face of history, but underneath, as in ancient palimpsests, there is to be found written the gracious word and true testament of God. His loving design does not consist in, does not always sanction the agencies it seems to use—does not sanction at all those it overrules and bends and thwarts to bring about its eventual accomplishment. Hath not the potter power over the clay? Nor will any one be staggered at this, or ask, Why doth he yet find fault, for who hath resisted his will? who has ever seen how the perfidy and infamous sin of Judas in betraying Christ was within the jurisdiction of the government against which it was leveled, and was swept into the service of the atonement made for sinners by Him who, being delivered by the determinate counsel and

foreknowledge of God, was taken, and by wicked hands was crucified and slain.

The third proposition affirms the end of the divine plan to have been the production of godly character in all the races, however placed.

God's aim here is far above the common good of men, temporally and for the earth, that is, their religious well-being, each and all—not land-ownership with its benefits, but piety; not a just share in the plantations and prairies and placers, but that they may become themselves just men and sons of God. The human family was for the sake of his Church in his counsels, and that before the foundation of the world. His end is not character alone, but the highest possible character. Man's right to be, and to be at any time as and where he is, no more comes from Him than it leads up to Him. Our supremest, most royal right is to find him. All rights lead to right; all right to the Infinitely Righteous. Will in us is power, and can use all powers of body and other powers of mind; can use also those of other bodies of matter and of other minds. But such power, that once began, must have originated in power. Uniformity, which some would substitute for it—and for God—is but the index of power. Succession in time is naught without relation to power. Existence itself points to power, in the last analysis to God's power, to explain itself. We can understand each other; we can understand, in measure, the world. But what takes mind to understand must have taken mind to be as it is and as it is understood; must have taken mind to cause to be at all. Wherever we see plan, we must needs think Him who planned. The relation between causes and any form of good, derived from our environment, is the exponent, if not of goodness, of forethought. Pain also that begets virtue is the exponent of both.

> "There is no tree that rears its crest,
> No fern or flower that cleaves the sod,
> No bird that sings above its nest,
> But tries to speak the name of God,
> And dies when it has done its best."

No man, no race is beyond or below some portions and aspects of this wide argument. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. Were this not so, then there were no superstition, not even an altar to any unknown God. God made men of one blood to people the earth, that they should together seek him. The intent is all-comprehensive and emphatic. Otherwise, providential Wisdom does not move along the same lines as creative Wisdom. Otherwise, he

caused the races for a fit and worthy end, and abandoned it as soon as he had caused them. The equality with which Paul started in the first proposition strikes through to the last. It is the very unity of God's sublime and constant end. Without this the multitude whom no man can number could never be gathered from all nations and kindreds and peoples and tongues. For high ends no Greek doubted that his own race existed. But never till he heard Paul had he learned how high, and that all others existed for ends as high. From none can these be concealed if they have a mind to seek for them. The pure in heart shall see Him. He that loveth is born of him, and knoweth him. He that dwelleth in love dwelleth in God, and God in him. But this is more than merely to reach any degree of knowledge, more than merely to know at all. Without much of this God himself may be found to salvation. We are not held to higher conceptions of him than are possible in our circumstances, than we can compass within the times appointed and the bounds of our habitation The notion that different minds have different conceptions of Deity has so much of truth in it as this: it holds in non-essential attributes, while all can know him as he essentially is; but his plan goes farther than this—that all shall defer to, love, and obey him. No perfect idea of the Godhead or of duty is indispensable to this. The devout Cornelius, when he first meets an apostle at Cæsarea, the sainted John upon Patmos, when in vision, his fellow-servant, one of his brethren the prophets, showed him wondrous things, were ready to offer to creatures the worship that belongs to the Most High alone. But we must know that he is, and must have a heart for him. This universal possibility of piety is for all places where men house themselves. It is for all junctures of their history, for all the times appointed for their changes of habitation. In any age, in any clime, the external world is enough for piety; the internal world is enough. Both require a God, as well as point out one. Changes of human situation work no change in moral obligation, dependence, want. These, if a man legitimately, ingenuously feels them, cry out for the Heavenly Father. If, as one of the notions of the day runs, an ethical and spiritual nature, even in germ, came to man only in the long and slow evolution of ages, then for this He determined the times before appointed. But man, as man, no more lacks this nature in any far past, than he lacks disclosures of his glorious Author within the determined bounds of his habitation in any remote corner of the world.

The fourth proposition affirms the natural advantages of all the races in place and time for becoming assimilated to God.

We are discovering that upon a single small island of the sea all the

sciences can be substantially learned and illustrated; and all the religious virtues could be as well. On Penikese some of the organic species can not be found, but the prayer of the silent naturalist could go up to the Infinite One whose beautiful and thoughtful plan he explored and taught with filial love. In the solitudes of Selkirk's place of exile the human waif might find no fellow-man, but an Enoch could have walked with God. To be alone with nature is to be alone with Him. Anywhere the invisible things of Him from the creation of the world are *clearly* seen, being understood by the things that are made, even his eternal power and Godhead, that they may be without excuse. Everywhere in times past he suffered all nations to walk in their own ways; nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Nowhere is the soul obliged by aught but guilt to cry vainly, Oh! that I knew where I might find Him, that I might come even to his seat. In every nation he that feareth God and worketh righteousness is accepted with him. The oriental mind is occidentalized in the course of historic migration; the occidental mind orients itself again in the West; but whether it shall turn to the Sun of Righteousness, something more radical than such changes must decide. Place and time make no man a worshiper; nor can he be prevented from being one when these shall cease —when the heaven is departed as a scroll that is rolled together, and every mountain and island are moved out of their places. But to every individual his peculiar relations in the world, his occupations, his objects of study, his physical status, the things most familiar to *him* are fitted to supply peculiar proofs, suggestions, reminders of the Author of the Universe, of the forethought, of the infinite resource, of the inappreciable fullness and quickness of love, of the instant and invariable preference for righteous character, which are His alone—and so it is with races. The intent that all should seek assimilation to Him is written openly upon their capacity, their opportunities, their motives to do so. He is not so far from any as sin, either barbarous or civilized, puts him. Not so far as guilty fear and shame put him. Not so far as even ignorance and stupidity put him. He is far only from wickedness. And not so far even from that in the most brutal selfishness without the proud pale of civilization, in the most refined and exquisite iniquity within it, as that cruel metaphysics which calls itself physics nowadays would argue, which may possibly allow the shadow of his personality to fall where mere crude matter began millions of ages ago—never having come nigh since to make man, give him his daily bread, deliver his Son for our redemption,

or raise Him for our justification. That he was equally near to Greek and to Jew, Paul did not here allege; but that each has his advantages from the divine nearness. Is there some mystic sense in which he is actually nearer to each and all since the atoning death of Christ? I know not. But this I know, that He is more sensibly near when Jew and Greek seek him; that the Desire of all nations could not be in the world, and through Him coming to the Father, not be easier; that as there are special and before unimagined developments of divine character in the Gospel, so there are special possibilities of godly human character because of it; that there are none so aside from the world's best progress but that they may be members of Christ's body, "fitly joined together and compacted" with those far more advanced; that his making himself of no reputation and coming in the humblest and meanest of human conditions in his time were emblematic, and somehow now—blessed be his name!—he touches *all* lowliest conditions; that uncouth, exaggerated, distorted, unseemly expressions of the religious faculties, if they be sincere and real, are surely prehensile and fasten on him; that any thing that *is* in godliness he will see—that every thing that burns with that flame—ever so obstructed and feeble—he will recognize. The bruised reed he will not break, the smoking flax he will not quench. There is a system of grace in the world, and infinite motives for its being proclaimed to every child of Adam, and infinite adaptabilities to those to whom civilization can not adapt itself, that are felt when civilization can not make itself felt, and go where it can not go. The rudeness of the non-Caucasian races places them no farther from truth and inspiration and pardon in God's plan than refinement places the Anglo-Saxon. His people are compassionately near to the unevangelized, and growing nearer every day, and Father, Son, and Holy Ghost through them. If not interrupted when he came to the resurrection and the judgment, Paul would have gone on to show this, and, with all fervor and love, rising with the might of his argument, bring it home to his hearers' hearts.

The fifth proposition affirms the liability of all men, under this kind and equitable plan, to an utter failure in respect to the ends of their creation and God's providence over them.

It lay in that courtesy and skill which—in the theology of Paul's address—set out with recognizing the Athenian carefulness in religion, and closed with a religious quotation from certain of their own poets, not to make this liability prominent or positive. It drops into an intermediate clause between his last two declarations, touching God's way with the nations—equally connected with both, not

specially with either—or, if so, with the last, and is put hypothetically. "If haply they might grope after him, and find him." The figure is that of a blind man seeking an object by the first and rudest of the senses in the dark. In the circumstances, he could not have made it stronger or more striking. The bare possibility of success stands, in his meaning, for well-nigh universal failure, if men are left to themselves. Intellect is the groping faculty in the soul, but the moral and spiritual nature is the finding-power in religion. In other words, the intellect finds, respectively, the intellect of God, the heart must find his heart, the will his will. But all may fail. In changing here to a hypothetical form of speech, the apostle recognizes the religious ignorance of nature, and the wide, uniform failure of man's spiritual search. It is possible, in seeking the true God, to find a false one. It is possible to find none. It is the fool of Caucasian stock, and every other, who has said in his heart, No God. It is the wicked everywhere who say, We desire not a knowledge of thy ways. Israel itself falls so low as to protest to the prophets, Get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Descendants of generations of scholars and artists, the lives of these cultured and progressive sons of Japheth were as densely sinful as those of any of the most stagnant children of Shem, or the most sensuous offspring of Ham. Dynamic or mechanical, their philosophies were as packed with errors, absurdities, falsities, suicidal inconsistencies of belief, as ever were rough creeds, taught by medicine-men of our wilds, as ever crystallized in the books of Confucius or Mencius, as ever were handed down by centuries of barbarism to centuries of slavery. They deified every thing that man could put to his use, just as moderns make it the criterion and supreme element of Deity, that he promote the enjoyment of man. A Stoic poet, referred to by Paul, conceived all life as beginning in the sun. Jupiter himself shared his honors with fruits and wine and all earthly utilities. Man's relation to man was his chief one. The gods exist, as men do, for the sake of their relations. Even to the better teachers of earlier Greece, the stars were eternal and immutable as the gods. And these people wallowed in the filth of idolatry. They ignored immortality, and therefore responsibility and penalty for sin. "What a distance," says Heeren, "between the Jupiter of Phidias and an Indian idol." But dropping the element of beauty, which is not intuitively divine, and which streamed into the mind of a Greek at every pore, the Indian of the East or the Indian of the West has been no more an idolater than he, no more prone to make God visible in somewhat of man's device, or serve him with men's hands,

as though he needed any thing. The peculiar perversions of the religious sentiments in the three races are shocking—they are more than grotesque and disgusting—they are horrible. But the red man's superstitions, the African's fetish, the Chinaman's joss-house should move no wonder, when we remember how our apostle's eye rested on a world that by wisdom knew not God; how the richest culture of science and the noblest acumen of philosophy had already combined, and combine again now, to expel the true God from so much as thought. The low surf of savageism has no sound of that Blessed Name in its sullen wash; but ah! the topmost waves of our enlightenment dash angrily against the proof of his being and the supports of his throne. The new elaborate comparative study of religions, and the new exhaustive analysis of primitive culture in faiths and worships, both sustain Paul's propositions at large, and the parenthesis bosomed in them. They show that it is possible for man to reach the root-truths of theism under gross, offensive forms of superstition, that their elements are within the grasp of all, and that few have so worked them out or been so touched by them as to achieve thereby a character of purity and piety. In some tongues it is difficult so much as to convey them. The peculiar and uttermost ruin that can come upon the religious capacities, what is like it? But one sin, one error, accounts for all after ones. These are easy after that. The darkness of human story is here and there tinted, and even lustrous with celestial light, but, for the most part, the recorded statement to the Romans obtains, "When they knew God, they glorified him not as God." Nay, more, the special, extraordinary facilities of the Gospel fail with men.

THEREFORE—it is the inference that follows—THEREFORE, our missions to the three races. It is not a mere logical proposition—it is a work, and a body of living, on-going facts. All the races must have the Bible, the Law of Jehovah, the Gospel of Christ the Son. So Paul was in Athens now on a missionary journey. He had come to help these misled Greeks seek and find "the unknown God." This Cilician tent-maker was there to show them how Japheth should enter the tents of Shem; this pupil of the Scribes, to bestow upon them the law that came by Moses, and the grace and truth that came by Christ. The faith of Palestine was here to cleanse Greek culture and save Greek souls. Stoicism and Epicureanism cured no political or moral corruption. God in Christ must reconcile the world unto himself. So complete and mighty are Paul's premises that, if we had no Gospel, we should be perfectly bound to help all races become assimilated to Infinite Holiness. In that case, in place of this Association, for example, we must have something else, not to evangelize, but

to theologize and moralize men; to rescue them from the filth of their polytheism, and save them from their characteristic sins. We should be bound to send the truth, and men and women with it. Missions would still be our duty. To redeem, would have no meaning but to cleanse the befouled religiousness of men, to lift up their capacity for faith, to unite worship and righteousness in their thought and life, to fasten their highest love on the Highest, and bind them to their supreme service and end would still mean the same. Nothing Paul said that day or would have gone on to say, but our Indians, Freedmen, Mongolians need and can know. Nothing it is not easy for them to learn by heart and live by, if they are groping after God. We *must* SEND THEM THE GOSPEL. The logic of our missions is simply the logic of the blessed divine purpose. What is due to that alone is no less than all we are doing; it is vastly more. All the civilizing, schooling, training in the arts and humanities, which will help accomplish this, is our simple and elementary duty. Very significant it is that this Association—whose first object is to preach the Gospel to them—has led the way so clearly and nobly in all these. The offspring of Ham are here in our land, and here now for this, and for nothing beyond this, that they may seek the Lord, and we are here to lead them to seek him, and to help them to find him.

From the multitude of subordinate and auxiliary considerations crowding upon my thoughts, that support this inevitable and irrefragable conclusion, I select two for a closing word.

I. Christian symmetry and consistency in our missionary work at large.

Shall the Gospel be borne from this land to non-Caucasian races in the ends of the earth, and shall they the bounds of whose habitation and the times appointed coincide with our own be omitted? If so, why? What Christian hand can refuse to bear, what Christian lips to speak to them—if it be only possible—the message of eternal life?

II. The emergency of the hour. It is a dark one for the three races. It seems the very crisis of fate. But the denser the darkness, the more are we bound to give them the light. The great argument is before you. It is one and all divine. But the incitements that press the same way are many. Every conversion to Christ among these people is one of one kind. Every outrage upon them is one of another. Each time an Indian is corrupted or defrauded, each instance of the brutal abuse of Chinese, each assassination of a freedman, brings home to us our duty afresh. Whippings, burnings, hangings, shootings, they pile the applications of the argument heaven-high! These wards of the nation are here by allotment for our Christian work for them, and we are here for that.

In respect to one class of them, besides moral wrongs, we have made great civic mistakes. We should have punished the enemies of union and liberty; we should have protected completely the lawful and equal rights of the Freedmen. *This* ought we to have done, and not to leave *the other* undone. There has been a series of compound fractures in the setting of the Southern bone. But the South must now be all regenerated by Christian truth and love. What else can take the blueness out of these present wounds? Liberty is mischievous without law; law is worthless without moral principle; moral principle is weak without the fear of God; the fear of God is lifeless without the love of Christ. We are doing more for the Freedmen in converting than in freeing them; more for the ex-masters in leading them to renounce sin than in forcing them to give up slaveholding. We did not shirk that duty, we can not this. And having taken up this work, the churches of this land can not lay it down. Having put their hand to this plow of spiritual reconstruction, they can not so much as look back.

Least of all, can the Congregational churches, representatives of the purest and highest Christian freedom. We were allowed of God to be put in trust of this chiefly for the injured and the oppressed. A dozen years ago, at the anniversary of another missionary society, I said of "the apostasy of the South," civil and religious, that but one thing could cure it—"the Puritan faith, which kept our freedom vigorous and uncorrupt." That is more manifest to-day. It will be incalculably more so after a dozen years more of Ku-Klux and White Leagues. Make the Freedman an intelligent and consistent Christian, after the pattern of our Puritan fathers, and he can not be oppressed; make his old master one, and he can not oppress him. So of all the alien races in our land, we have in our hands a sovereign remedy for their ills. Freely we have received, and freely we must give.

Are the bloody and hideous outrages of the hour many? When Death and Hades give up the dead that are in them, sent unshrived out of the world during the dark and covert *régime* of slavery, shall we not rather say few? Are the obstacles to our duty stubborn, bitter, perilous? Think of what we overcame in the Rebellion through God. Shall *iron* now break the Northern iron and the steel? Shall not the new miseries of those we save confirm the Christian judgment and warm the Christian heart? No better place than this for these questions, this city where, a dozen years since, loyal and devoted Iowa began to organize her volunteers, one tenth of her whole numbers—religiously paying her tithe in Mosaic proportion—to put down that lesser rebellion, the strength of which was in this greater one against God, and justice, and love, that rages still. The

weapons of our warfare now are not carnal, but shall they not be mighty through God to the pulling down of strongholds? The peculiar Christian experience and Christian spirit in which this work was born are yet in our churches. The grace of giving to it more and more abounds. The shining though unobtrusive grace of martyrdom still savors the life, the labors, the death of many a laborer. The crowning gift of the Spirit is bestowed upon our toils. We may have to vary our methods, reshape and perfect our policy. We have done it before. The oldest and most stable of our missionary societies has made radical changes, as wisdom dictated. An organization so flexible as this, so peculiarly close to the churches, so pre-eminently made for Christian exigencies, may be relied on to mould itself to the exact needs of the hour. We may change our processes—advance will require it—but we must only enlarge our resources and our scope. We can not relax in our great task for Christ and his down-trodden ones. We are to carry it on till

> "People and realms of every tongue
> Dwell on His love with sweetest song."

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Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

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American Missionary Associatio

No. 56 READE STREET, NEW-YORK.

For List of Officers, see second page of the cover.

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Those relating to the Foreign Missions of the Association should be addressed Rev. GEORGE WHIPPLE, New-York; those on general business, to either of the Secretar

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Drafts or Checks, sent to New-York, should be made payable to W. WHITING, Assistant Treasurer.

MEMBERSHIP.

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MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See third article of Constitution on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members, and present the wants of the Association to every Christian in the neighborhood. Christian women may aid us in this way by coöperation with the brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New-York



THE

TWENTY-NINTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

MIDDLETOWN, CONN.,

OCTOBER 27TH AND 28TH,

1875,

TOGETHER WITH A

American Missionary Association,

56 Reade Street, N. Y.

PRESIDENT.

Hon. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. Parish, Ohio.
Rev. Jonathan Blanchard, Ill.
Hon. B. D. Holton, Wis.
Hon. William Claflin, Mass.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Ct.
Rev. Silas McKeen, D. D., Vt.
Wm. C. Chapin, Esq. R. I.
Rev. W. T. Eustis, Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. W. W. Patton, D. D., Ill.
Hon. Seymour Straight, La.
Rev. D. M. Graham, D. D., Mich.
Horace Hallock, Esq., Mich.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, Ct.
Douglas Putnam, Esq., Ohio.
Hon. Thaddeus Fairbanks, Vt.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, Ct.
Rev. H. W. Beecher, N. Y.
Gen. O. O. Howard, Oregon.
Rev. Edward L. Clark, N. Y.

Rev. G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
Rev. George B. Bacon, D. D., N. J.
David Ripley, Esq., N. J.
Rev. Wm. M. Barbour, D. D. Me.
Hon. Henry Wilson, Mass.
Rev. W. L. Gage, Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D. Ohio.
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D. Minn.
Rev. George Thacher, LL. D., Iowa.
Rev. A. L. Stone, D. D., California.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. E. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Esq., Mass.
Hon. E. P. Smith, D. C.
Rev. H. M. Parsons, Mass.
Peter Smith, Esq. "
Dea. John Whiting, "
Rev. Wm. Patton, D. D., Ct.
Hon. J. B. Grinnell, Iowa.
Rev. Wm. T. Carr, Ct.
Rev. Horace Winslow, Ct.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE. } *56 Reade Street, N. Y.*
Rev. M. E. STRIEBY. }

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New York.*
Rev. JAS POWELL, *Chicago, Ill.*

EDGAR KETCHUM, Esq., *Treasurer, N. Y.*
WM. E. WHITING, *Assistant Treasurer, N. Y.*
Rev. GEORGE WHIPPLE, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Alonzo S. Ball,
A. S. Barnes,
J. B. Bradley,
Edward Beecher,
J. O. Bennett,
Wm. B Brown,
Clinton B. Fisk,
S. B. Halliday,
Sam'l Holmes,
S. S. Jocelyn,
Andrew Lester,
Chas. L. Mead,
Thomas Ritter,
G. B. Willcox.

COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

THE

TWENTY-NINTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

MIDDLETOWN, CONN.,

OCTOBER 27TH AND 28TH,

1875.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 56 Reade Street.

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ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The twenty-ninth Annual Meeting of the American Missionary Association convened in the First Congregational Church, Middletown, Conn., Oct. 27th, at 3 o'clock, P. M.

The Association, being without a President, in consequence of the death of the late Hon. W. A. Buckingham, Rev. Edward Hawes, of New Haven, one of the Vice-Presidents, was called to the chair.

The exercises were opened with reading the Scriptures and prayer by the presiding officer. Rev. Walter S. Alexander was appointed Scribe, and Rev. Daniel Denison, Assistant Scribe. The following gentlemen were appointed a Committee on Nominations: Rev. S. G. Willard, Rev. W. T. Reynolds, and Rev. G. D. Pike.

Secretary Strieby read the Annual Report of the Executive Committee, and Secretary Whipple, the Report of the Treasurer. Secretary Strieby gave some facts relating to the financial history of the Association.

It was voted that the Committee on Nominations be also the Committee on Business.

The Committee on Nominations reported the following as the Officers of the Association for the coming year:

PRESIDENT.

HON. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. G. F. MAGOUN, D. D, Iowa.
Rev. JONATHAN BLANCHARD, Ill.	Col. C. G. HAMMOND, Ill.
Hon. E. D. HOLTON, Wis.	EDWARD SPAULDING, M. D., N. H.
Hon. WILLIAM CLAFLIN, Mass.	Rev. GEORGE B. BACON, D. D., N. J.
Rev. STEPHEN THURSTON, D. D., Me.	DAVID RIPLEY, Esq., N. J.
Rev. SAMUEL HARRIS, D. D., Ct.	Rev. WM. M. BARBOUR, D. D. Me.
Rev. SILAS MCKEEN, D. D, Vt.	Hon. HENRY WILSON, Mass.

Wm. C. Chapin, Esq., R. I.	Rev. W. L. Gage, Ct.
Rev. W. T. Eustis, Mass.	A. S. Hatch, Esq., N. Y.
Hon. A. C. Barstow, R. I.	Rev. J. H. Fairchild, D. D. Ohio.
Rev. Thatcher Thayer, D. D., R. I.	Rev. H. A. Stimson, Minn.
Rev. Ray Palmer, D. D., N. Y.	Rev. J. W. Strong, D. D. Minn.
Rev. J. M. Sturtevant, D. D., Ill.	Rev. George Thacher, LL. D., Iowa.
Rev. W. W. Patton, D. D., Ill.	Rev. A. L. Stone, D. D., California.
Hon. Seymour Straight, La.	Rev. G. H. Atkinson, D. D., Oregon.
Rev. D. M. Graham, D. D., Mich.	Rev. J. E. Rankin, D. D., D. C.
Horace Hallock, Esq., Mich.	Rev. A. L. Chapin, D. D., Wis.
Rev. Cyrus W. Wallace, D. D., N. H.	S. D. Smith, Esq., Mass.
Rev. Edward Hawes, Ct.	Hon. E. P. Smith, D. C.
Douglas Putnam, Esq., Ohio.	Rev. H. M. Parsons, Mass.
Hon. Thaddeus Fairbanks, Vt.	Peter Smith, Esq. "
Samuel D. Porter, Esq., N. Y.	Dea. John Whiting, "
Rev. M. M. G. Dana, Ct.	Rev. Wm. Patton, D. D., Ct.
Rev. H. W. Beecher, N. Y.	Hon. J. B. Grinnell, Iowa.
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J. B. Beadle,	Sam'l Holmes,	Thomas Ritter,
Edward Beecher,	Clinton B. Fisk,	G. B Willcox,
J. O. Bennett,		Chas. L. Mead.

The following Special Committees were appointed;

Committee on Finance: Rev. A. C. Denison, Dea. Geo. W. Shelton, Rev. Geo. Whipple.

Committee on Religious Work: Rev. T. K. Fessenden, Rev. H. Winslow, Hon. Benj. Douglass, Dea. Chas. Benedict, Dea. J. E. Cushman.

Committee on Educational Work among the Freedmen: Rev G. W. R. Scott, Rev. John W. Harding, Rev. Geo. J. Tillotson, Rev. Salmon McCall, Dea. Alfred Walker.

Committee on American Indians: Rev. Wm. M. Palmer, Rev. N. J. Burton, D. D., Hon. A. B. Meacham, A. N. Niles, Dea. Wm. E. Cone.

Committee on Chinese in America: Rev. H. M. Parsons, Rev. A. P. Marvin, Rev. J. J. Hough, Rev. G. A. Oviatt, Dea. Cyprian Brainard.

Committee on Foreign Work: Rev. Joshua Coit, Rev. A. W. Hazen, Rev. Cyrus Hamlin, D. D., Hon. H. D. Smith, Rev. Geo. Whipple.

The Business Committee reported the order of exercises for the evening and to-morrow.

The Report was adopted.

Voted to adjourn to 7½ o'clock this evening.

Wednesday Evening, October 27th.

The introductory Religious services were conducted by Rev. Wm. E. Park, of Lawrence, Mass. The Annual Sermon was preached by Rev. William M. Barbour, D. D., of Bangor Theological Seminary, from 1 Cor. 13: 8, "Charity never faileth."

Thursday Morning, October 28th.

After a prayer of an hour, led by Rev. R. B. Howard, of Chicago, the Association met at 9 o'clock. The exercises were opened with singing. Prayer was offered by Rev. H. M. Parsons, of Boston. A paper, written by Rev. Leonard Bacon, D. D., of New Haven, on "The Inadequacy of Legislation to Fundamental Reconstruction," was read by Rev. W. T. Eustis.

The Association received an invitation from Rev. Dr. Foss, the President, to visit the buildings and Museum of the Wesleyan University, which was accepted, and the hour of 5½ P. M., named as the time of the visit. An invitation was also received to visit the Industrial School.

A paper was read by Rev. Edward Hawes of New Haven, on "Slavery and the Slave Trade, as they now exist."

A paper on the "Relation of the Freedmen to African Evangelization" was read by Rev. M. M. G. Dana, of Norwich.

Voted that the thanks of the Association be tendered to Prof. Barbour for his sermon, and that he be requested to furnish a copy for publication, in connection with the Annual Report.

Voted that the thanks of the Association be tendered to Dr. Bacon — to Rev. Mr. Hawes, and to Rev. Mr. Dana for their papers, and that these papers be requested for publication under the direction of the Executive Committee.

The Committee on FOREIGN WORK, reported through its chairman, Rev. Joshua Coit, of Mass., who offered the following resolutions:

Resolved, That this meeting of the Association urge its Executive Committee to enlarge the Mendi Mission, by sending missionaries from among the Freedmen, as fast as possible, with a view to the evangelization of Africa.

Resolved, That the Executive Committee be requested to search for some suitable place in Central Africa, where a mission, to be manned by colored missionaries, may be established at an early day.

Remarks were made upon these resolutions by Rev. J. Coit, Dr. Cyrus Hamlin, Rev. Lewis Grout, John Dougall, Esq., and Rev. George Whipple.

After prayer by Rev. Mr. Grout, the Committee on RELIGIOUS WORK of the Association reported through its chairman, Rev. T. K. Fessenden, of Ct.

REPORT OF THE COMMITTEE ON RELIGIOUS WORK.

The Committee to whom was referred that part of the Report which relates to the religious work of the Association, beg leave respectfully to report, that they find it full of encouragement and instruction.

The year's history has been characterized by the strengthening of existing, rather than the formation of new, organizations. Three new churches have been founded in the Southern States, making 56 in all These, planted mostly at central and influential points, are the divinely-appointed and life-giving fountains from which are to flow streams to make glad the South. Over 48 missionaries, white and colored, have been sustained. To them the Holy Spirit has, during the past year, signally given the seal of Divine approbation in numerous and powerful revivals of religion, adding 675, or 1.6, to their membership, and making a total of 4,222 church members.

While in many cases these churches are seriously crippled by the want of suitable houses of worship, they are in this respect improving. There has been shown a commendable spirit of Christian liberality in this work, and in the support of their ministers. We invite especial attention to the interesting sketch given of the laying of the corner stone of the new edifice of the church at Golding's Grove, the only remaining representative of the Dorchester Midway Congregational Church, transplanted originally from New England.

During the past year, the Rev. Mr. Claflin, a white missionary, has retired from his field of labor in Western Africa, and in his place has gone back the Rev. Barnabas Root—a native African. He was brought to this country in early life by one of our missionaries and is a man of fine abilities, education and promise. He purposes to devote his life to Christian mission work. Is not this event alike typical and prophetic, and full of inspiration and hope to the friends of Africa? Does it not foretell a day at no distant future when the promising youth now converted in our churches and trained in our schools, are to bear the standard of the cross in Central Africa, where all is now darkness, cruelty and spiritual death? Are not the graduates of Hampton, Fisk, Atlanta, Talladega, and other schools, to build up in the heart of Africa, Christian churches, normal schools and a Christian civilization? This is the earnest purpose already often uttered by them, and this, we believe, is to be soon and fully carried out. We, therefore, ask of the friends of the colored race, and of strickenAfrica, to aid this Association in its peculiar and cheering work, by their confidence, their contributions and their prayers.

Remarks were made upon this report by Rev. Mr. Fessenden of Farmington, and Rev. Mr. Harding of Longmeadow. Rev. Mr. Howard of Chicago offered a resolution, which was afterwards amended and adopted as follows:

Whereas, we gratefully recognize the endeavors of the Government of Egypt to abolish the traffic in human beings, and the hearty and effective co-operation of the people of Great Britain to promote the same end, therefore,

Resolved, That a Committee of this body be appointed to memorialize the Government of the United States, and urge it to exercise its influence to encourage and sustain the Khedive of Egypt in all efforts to suppress the slave trade in Africa.

Resolved, That Hon. E. S. Tobey of Boston, Rev. Cyrus Hamlin, D.D. of Constantinople, Rev. Edward Hawes of New Haven, Rev. Theodore D. Woolsey, D.D. of New Haven, and Rev. George Whipple of New York, constitute this Committee.

Voted to refer this resolution to the following Committee: Secretary Strieby, Rev. Mr. Howard and Rev. Cyrus Hamlin, D. D.

After remarks by Rev. W. H. Bidwell, D. D., the Association adjourned till 2 o'clock, P. M.

Thursday, P. M., October 28th.

The Association met, and was opened with prayer by Rev. Mr. Ives of Maine.

The Committee on AMERICAN INDIANS reported through its chairman, Rev. Wm. S. Palmer.

REPORT OF THE COMMITTEE ON THE INDIANS.

Your Committee find in all the experience of the American Missionary Association among the Red men, during the past year, fresh proof of the excellence of President Grant's Indian Policy. Wherever Agents and Farmers appointed by the Secretaries of this Association are at work, there is gratifying evidence of advancing civilization, improvement in home life, and growing appreciation of "Whatsoever things are pure, lovely and of good report." In the deepening interest of hundreds in their personal possession of houses and lands, and in the industry with which they are coming to care for their own property, there is precious promise of future good.

The success of the past year in this branch of the Association's work, proves afresh that the chief difficulty in christianizing the Indian is farless in himself than in his persistent oppressors. Taught iniquity and violence by those claiming to be his superiors, no wonder if he has proved an apt scholar. Still our "marching orders" read, "Preach the Gospel to every creature." Nor have missions to the Indians proved unfruitful. Other Christian nations may share with America the work of evangelizing Africa and the Orient; but none will help us reclaim these primitive owners of our own broad domain.

Your Committee grieve that this Association cannot expend $20,000 instead of $2,000 per annum in this branch of their work. Our most intense conviction is

that a few years more of the humane, not to say Christian, treatment the Red man has recently enjoyed, will save the race from ruin; while return to the former policy must issue in its inevitable extermination. God save this Association from any responsibility for such a crime! God save our Republic from complicity with such Christless barbarism!

Hon. A. B. Meacham addressed the Association.

The Committee on the CHINESE IN AMERICA reported through Rev. A. P. Marvin.

REPORT OF COMMITTEE ON THE CHINESE IN AMERICA.

The Committee to whom was referred that part of the Annual Report which relates to the work of the American Missionary Association among the Chinese in California, report that

The present aspects of the work are most encouraging. It is believed that there are now not less than one hundred thousand Chinese in our country. Though living for the most part, on our western border, they are gradually working towards the interior and the east. Those who have come are but pioneers of a great host who will follow in future years. They are here, on our hands, and in the wise providence of God, this Association has been called to engage in the effort to enlighten and save them. Taking occasion from their desire to learn our language, our workers in this interesting field of labor, under the direction of Rev. Mr. Pond, the Superintendent, have found a way to lodge Christian truth in their minds, and this truth is already producing blessed results.

Other missionary boards are engaged in a great work in China itself, translating the Bible into the Chinese tongue, and preaching the Gospel as fast as they can learn the language But here, in our field, we find Chinese by tens of thousands, eager to learn our language, and in the process, they learn of Christ and him crucified. Already quite a number have come under the influence of our workers. They have become interested in the truth as it is in Jesus. Some give evidence of thorough conversion. Very few pastors, even in our larger congregations, have results to show, during the past year, equal to those reported by Mr. Pond. It is believed that about seventy have been converted, of whom more than thirty were led to Christ during the last year. These converts are gathered into the "Congregational Association of the Chinese," and as they become established in Christian character, are received into churches where they reside. And they give evidence of sincerity, since they have to endure opposition, reproach, and even persecution, while renouncing their ancestral religion, and becoming the soldiers of the cross.

When we remember the fact that the Chinese expect to return to their native land, we see how every convert may become a missionary of the cross. Thus the work done here will not only secure the salvation of those who are converted to Christ, but awakens the hope that we may be able to reach thousands and millions in China, and thus make that nation really what it is now vainly styled, the Celestial Empire.

We, therefore, not only rejoice in the fact that so many have been converted, but especially in the demonstration that the Gospel comes to the Chinese as to all other sinners, awakening their consciences, and then meeting their wants as immortal beings, in the gift of a Saviour.

These people, so intelligent, ingenious and enterprising, but, at the same time, apparently so bereft of a moral sense; these people who have sometimes been

classified as a sort of human rats, with their keen and glittering eyes, are proved to have the same moral nature as ourselves. They are convinced of sin, of righteousness, and of a judgment to come. They feel the need of Christ, and they joyfully receive him as their Lord.

We most cordially commend this work to the churches. The field is open and inviting. The converts are cordially co-operating with our missionaries; and the results give promise of a great harvest in the not distant future. The love that never faileth meets a response in the hearts of the Chinese converts; the beginning of its work in this field was timely; it has already begun to overcome opposition, and its results will be immortal.

Remarks were made by Rev. H. M. Parsons.

At 3 o'clock, the business of the Association was suspended while the Sacrament of the Lord's Supper was administered. Rev. Cyrus Hamlin, D. D. of Constantinople, and Rev. Lewis Grout of Vermont, officiating.

When business was resumed, the Committee on FINANCE reported through its chairman, Rev. A. C. Denison.

REPORT OF COMMITTEE ON FINANCE.

Your Committee, after an examination of the financial affairs of the American Missionary Association, are happy to bear testimony to the business sagacity and fidelity with which they have been conducted.

In common with all the friends of the Association, they deeply regret its large indebtedness, which, under the circumstances, seems to have been unavoidable. It is a great satisfaction, however, to know that this is largely overbalanced by assets in the form of real estate, legacies as yet unpaid, and stocks and bonds. Besides lands and buildings of the value of more than $200,000 donated to it for educational purposes, and with the implied understanding that they shall be held and used by it for such purposes, the Association holds lands in a prosperous section of the North-West, not finding a ready sale just now, but which will, it is confidently believed, considerably advance in value. It is, also, the recipient of legacies amounting to more than $67,000, some of which are not yet due, and the payment of others already due, has been delayed, by the difficulty of settling estates in the present condition of business, but there is no reason to apprehend any considerable diminution of the above amount. It also holds a considerable amount of stocks and bonds, which in the judgment of the ablest financial advisers, ought not to be sacrificed at their present depreciated prices.

It is to be borne in mind that none of the above property was bought for speculation or investment, but received by donations and bequests, to be held and used as the best interests of the Association should require. The above assets as they shall become available will much more than cancel the entire debt, imposing for its payment, no additional burden upon the constituents of the Association. The larger part of the debt, is so situated that it can for the present conveniently remain. A part of it, however, the best interests of the society require should be immediately provided for—and it is earnestly hoped its friends will at once devise liberal things to meet it.

On account of reduced receipts, the expenses of collection and administration the past year have been larger than we could wish, but with the contemplated reduction of about $5,000 in collection and administration expenses, it is believed

this per centage will be considerably reduced—especially as greatly increased receipts are hoped for.

In conclusion we would say, that in our opinion the Society was never more worthy of the confidence and generous support of its friends than at present, or its necessities more urgent, and we trust that during the coming year every lover of his race, his country and his God, will come up to the magnitude of the great occasion in the exercise of that whole hearted, large handed Christian charity which "never faileth."

Remarks were made by Rev. Mr. Denison, Dea. Benedict of Waterbury, Hon. Benjamin Douglass of Middletown, Rev. Mr. Willcox of Stamford, Mr. Richardson of Boston, Rev. H. M. Parsons and Rev. A. P. Marvin.

Thursday evening, October 28th.

This Association met in the South Congregational Church, Rev. Horace Winslow of Willimantic in the chair. Prayer was offered by Rev. Chas. W. Bullard of Hartford. A paper was read by Rev. C. L. Woodworth of Boston, on the "Duty of the North to the South."

The Committee on "EDUCATIONAL WORK AMONG THE FREEDMEN" reported through its chairman. Rev. Mr. Scott.

EDUCATIONAL WORK AMONG THE FREEDMEN.

The Committee to whom was referred the subject of educational work among the Freedmen, desire to report; that this work is of the utmost importance, and should be carried on vigorously in view of the great interests at stake, and the objects to be reached. It is gratifying to note the strong desire on the part of the Freedmen for an education, and to mark their intellectual improvement through the agency of the schools fostered by the American Missionary Association. It is impossible to detail the many interesting facts laid before us, but we take great pleasure in stating that the schools for the Freedmen are meeting with more favor, as their aim and success are more clearly seen, from the white inhabitants, who, in many instances, say that in view of the position and power of the former slaves—better educational advantages must be given them, that they may the sooner and easier be taught their duties as citizens.

We are decidedly of the opinion that the work of this Association in educating men to be preachers and teachers, and to fill important positions in the community, is necessary not only for the elevation of the colored people, but for the improvement of the poor whites who are so strangely, though indirectly, influenced by the condition of the Freedmen.

It is important to press the educational work of the Association more vigorously than before in view of the persistent and earnest efforts of the Roman Catholics, and the pernicious influence of corrupt political leaders, that the colored people may be able to think and act independently and rightly, and not be relegated by Jesuists and demagogues to a condition worse far than their former slavery.

We are heartily of the belief that Africa, especially Western Africa, can best be reached by way of the Southern States. The men who are equipped for service in the schools of the American Missionary Association seem most clearly to be the chosen instruments to carry the gospel to Ethiopia, which is stretching

out her hands to God. God has, indeed, opened a great door and effectual f
us in the South, through which we can pass with our money and regeneratin
agencies to Africa, and though there are difficulties in the way, the work shoul
attract us all the more—as Ephesus drew Paul by reason of the many adver
saries. The colored men of the United States show the characteristics which be
long to their brethren in Africa. They have the same physical peculiarities and
temperaments, and are so constituted as to live in warm countries where white
men would die. They have traits which commend them to the confidence and
hearts of their brethren in that dark land, and when, properly educated, by rea-
son of their sympathy and power of adapting themselves easily to the mode of
life in Africa, are better able to understand the needs and appreciate the feel-
ings of the people there than the white men who go forth to labor among the
African tribes.

We heartily commend the policy of the American Missionary Association which works at the present with a look into the future, and is desirous of laying permanent foundations for the evangelization and education of the African race in this and in other lands, and we trust that the educational work will not be crippled by any lack of funds to sustain the schools which are doing such good and needed service.

We also raise the query whether it may not be desirable for the Association to take some advantage in the near future, of the great interest manifested by the Khedive of Egypt, in opening the regions of Central Africa to civilization by the way of the Nile and the railway already surveyed to Khartoum, and his friendliness to Americans and their methods of industrial enterprise, as for instance, the establishment, if it should be found possible, of an industrial plan at some point on the Nile, in communication with the new lines of travel, and the fresh and rapid influx of commercial and agricultural enterprise, which, in connection with moral forces, promises such a wonderful future for Central Africa.

Remarks were made by Rev. Mr. Scott, Rev. Dr. Hamlin, Rev. Lewis Grout, and Rev. Wm. E. Park.

Voted, that the Reports of the several committees be adopted and submitted to the Executive Committee for publication.

Voted, that the Resolution of Rev. Mr. Howard, relative to memorializing the U. S. Government, be adopted.

The following Resolution of thanks was adopted by a rising vote:

Resolved, That this Association returns grateful acknowledgments to the Committee of Arrangements and to the households of the North and South Congregational, and sister churches, for their generous hospitality and their cordial and ample provision of every requisite for the personal comfort of members in attendance upon this Anniversary.

After singing the Doxology, the Association adjourned sine die.

Attest,
WALTER S. ALEXANDER, *Secretary*.

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TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1875.

EXPENDITURES.

The South.		
Through the Treasurer of American Missionary Association,	$153,646 62	
Hampton Normal and Agricultural Institute,	58,932 00	
Berea College,	11,478 22	—$224,056 84
The Chinese.		
Support of Teachers on the Pacific Coast,		7,025 05
Indian Missions.		
Salaries of Missionaries and Teachers,		1,155 05
Foreign Missions.		
Mendi Mission,	9,574 13	
Jamaica Mission,	3,861 61	— 13,435 74
Interest Account,		7,653 40
Publications.		
American Missionary Paper, Annual Report and Mailing,	9,068 50	
Less amount received for "Missionary,"	5,009 10	—4,059 40
Cost of Collecting Funds.		
Boston Office.		
Rev. C. L. Woodworth, District Secretary,	2,500 00	
Rev. Lewis Grout, Agent Maine and Vermont,	1,200 00	
Travelling expenses, Secretary and Agents,	812 96	
Rent, Postage, Stationery, Printing, &c.	982 91	
Clerk in Boston office,	504 00	
Chicago Office.		
Rev. Dr. Patton, Secretary 3 Months,	750 00	
Rev. James Powell, Secretary 9 Months	2,007 00	
Clerk in Chicago Office,	227 50	
Travelling Expenses Secretary and others,	590 50	
Rent, Postage, Office expenses &c.	492 66	
Other Collecting Agencies.		
Rev. G. D. Pike, Secretary,	2,500 00	
Rev. James Powell, Secretary 3 Months,	450 00	
Travelling Expenses Secretary and Agents,	1,111 30	
Rev. O. H. White D. D. in England,	1,005 54	— 15,134 37
Cost of Administration.		
Rev. George Whipple, Corresponding Secretary,	3,500 00	
Rev. M. E. Strieby, Corresponding Secretary,	3,500 00	
Clerk of Corresponding Secretaries,	720 00	
Rev. E. M. Cravath, Field Secretary 9 Months,	2,250 00	
W. E. Whiting, Assistant Treasurer,	2,000 00	
Bookkeeper,	1,362 50	
Office Expenses, Rent, Porter, Stationery, &c.	2,667 58	
Postage account,	1,381 92	
Ann. and An'y. Meetings, Travelling Ex. for Gen. Pur.	350 59	
Expenses on Wills and Estates,	83 42	— 17,816 01
		$290,335 86
Balance against the Association September 30th, 1874.		79,756 56
		$370,092 42

RECEIPTS.

Acknowledged in American Missionary Paper.	$200,217 60	
Less Amount returned to donors,	85 50	
	$200,132 10	
Amount received and paid of it for Publications	5,009 10	
	$195,123 00	
Add received at the South for Schools,	8,000 00	
Received by Hampton N. and A. Institute,	58,932 00	
Received by Berea College,	11,478 22	— 273,533 22
Balance against the Association September 30th 1875,		96,559 20
		$370,092 42

We hereby certify, that we have examined the accounts of Edgar Ketchum, Treasurer of the American Missionary Association, for the fiscal year ending September 30th 1875, with the vouchers, and find the same correct as stated in the above account.

JAMES O. BENNETT,
WILMOT WILLIAMS, } *Auditors.*

Unadjusted Balances.

In addition to the above cash accounts, there are unadjusted balances against the Assoc. amounting to,	$3,595 00
Scholarship Funds.	
Amounts that may be required to pay students within the next few years, in accordance with the request of donors.	17,711 99
Resources.	
Which may legitimately be used for the payment of the debt.	
Lands and Mortgages in favor of the Association,	$32,619 00
Stocks and Bonds,	35,000 00
Legacies Uncontested,	67,900 00 — 135,519 00
Endowment Fund.	
For Specific Purposes,	145,815 00
For which real estate securities are held amounting to	223,000 00
Income from Endowment Fund,	$9,861 09.

W. E. WHITING,
Ass't. Treasurer,
Am. Miss. Association.

REPORT

OF THE

EXECUTIVE COMMITTEE.

The Twenty-ninth Anniversary of the American Missionary Association calls us together. During the year the shadow of death has fallen upon its President and two of its missionaries, and the financial embarrassment which rests upon the country, cripples its treasury, but yet it enjoys tokens of good from the Head of the church—the God of the poor.

The Hon. Wm. A. Buckingham was elected President of the Association at the last annual meeting, but ere a third of the year had passed, he was called to his reward. We come to-day, not merely to mourn with Connecticut the death of a former Governor, nor, with the nation, of a Senator, but to bear our tribute with them to the memory of a man who was endowed with a purity, integrity and energy of character that bore him through an honorable and successful business life; that rendered him active and zealous as a member of the church, with enlarged sympathies for all forms of Christian effort, at home and abroad; that prompted him to hazard his own private fortune for his country, in aiding Connecticut to send out her volunteers in the dark days of the opening rebellion—a noble example, that exerted a decided influence on other States, and most opportunely strengthened the hands of the Government; that carried him through political life, in a period of unusual temptation, without the shadow of a taint on his integrity—personal or public; and that finally brought him to the close of life with a well-grounded hope of immortality through our Lord Jesus Christ.

The American Missionary Association, as it entered upon its work among the Freedmen, began to feel the influence of his earnest and practical sympathy. Some of the most encouraging words that were uttered to us by men in his influential position, fell from his lips, and

some of the largest individual contributions that came to us as the war closed, were from him.

When the death of the late venerated Dr. Kirk left vacant the presidency of this Association, and Gov. Buckingham was with perfect unanimity called to fill the place, the Executive Officers of the Association felt much gratification in the election of a President so courteous, energetic and influential in personal character, and so well skilled as a presiding officer. His term of service was very brief, but the Association rejoices in the privilege of enrolling his name on the list of its presiding officers.

Rev. Aaron Rowe, formerly of Benton Harbor, Mich., then a chaplain in the army in Texas, entered the service of the Association at the close of the war. He taught a school and organized a church in Corpus Christi, Texas, and, after doing a good work there for seven years, was transferred to Savannah, Ga., where he was eminently successful in organizing mission churches in the vicinity of that city. His memory will be long and affectionately cherished by the people among whom he labored. He died, July 19, 1875, after a brief illness, in quiet resignation to the call of the Master.

Rev. Allen C. Ellis, after graduating from college in 1873, received a call the same month from the college church in Adrian, Mich., to which he went as pastor, having been previously ordained as elder, by the Ohio Methodist Conference. His pastorate here was brief, owing to his impaired health. He accepted a call from the A. M. A. to take charge of its mission work in Chattanooga, Tenn. Here for nearly a year he labored earnestly. But his health was not restored, and after a journey to Florida, he returned to East Tenn., where he soon died. A short time before the close of life he was able to say, "for fifteen months I have had perfect peace, am fully resigned and all is right."

Sixty-one Life members are reported as having died.

GENERAL SURVEY.

FIELD WORK.

This year has been characterized by the enlarging and strengthening of the churches already organized, rather than by the formation of new ones. Two new churches have been organized, and the corner stones laid for three houses of worship. Ingatherings of souls are reported in many of our churches among the Freedmen, and revivals of special interest in Montgomery, Memphis and Raleigh. These revivals have benefited other churches as well as ours. Many of the converts have joined the colored churches where their parents

and friends belong. Conversions are also reported by our missionaries among the Chinese, the Indians, and in Jamaica.

There have been added to the churches on profession of faith 631, and 114 by letter. Looked at in its spiritual aspects the year has been one of growth and of blessing.

The educational work has felt the drawback of the hard times at the North, and still more in the South. Some of the more advanced pupils have been compelled to relinquish further study. Many a father who meant to educate his son, is compelled to call him back from school to aid in the struggle to keep the family from starving, and many a young man who has set his heart on winning an education for himself is driven from the school to the fields to earn a subsistence. The Freedmen's Bank has been, in some cases, the vortex that swallowed up the savings hoarded by both parents and young men, to meet the cost of education. But aside from this hindrance, the condition of the schools has been gratifying—the pupils have made satisfactory progress, the examinations have been well attended, and the impression on the minds of the white race has been deepened and extended, that the colored people are capable of culture in the higher ranges of study. The colored people themselves have been encouraged by these results.

One of the most gratifying facts connected with our schools is that so large a number of the pupils are already engaged as teachers. From careful estimates it is computed that more than 60,000 scholars were taught last year in the schools of our former pupils; and this number will be constantly increasing.

One of the noticeable events of the year was the holding of a Conference with some of our older missionaries and teachers, in Atlanta, Ga. There was a free and frank exchange of views as to the condition of the colored people and our work among them. The brighter side of the picture was not overlooked, but the darker and sadder aspect was also considered. A brief synopsis of these discussions was published in the "American Missionary" and elsewhere. In a few localities in the South, the colored people were stirred up to no small degree of excitement by the publication of the severe strictures made at the meeting, on the peculiar vices of the negro, but it is believed that the ultimate effect will be salutary by awakening the conscience in regard to those vices. In the Conference the facts were also brought out fully in regard to the poverty of the people, compelling the pupils in our schools, in some instances, to break off their studies. It was recommended, therefore, that, for the present, the Association should confine its college courses to a few institutions—which will, this year, be carried out.

The Chinese work on the Pacific coast has been prosperous. The contributions of the churches in California have been largely increased over last year, and the direct results of Christian labor among the Chinese have never been more fruitful. Some friends of the A. M. A. had expressed the belief that it should abandon this field and concentrate its funds on the Freedmen. This called forth from Rev. W. C. Pond, the Superintendent of that work, an earnest and forcible remonstrance, which was published in the October number of the "Missionary," and is reproduced, in an abridged form, in the body of this report. It deserves a careful consideration. The Committee believe this field should *not* be abandoned.

The Indians under the care of our agents have made marked progress in industry, the cultivation of the soil, the improvement of their homes and apparel, in their appreciation of schools, and, to some extent, in the acceptance of gospel truth. It needs but time and the continued application of the methods embodied in the President's Indian Policy to effect the most salutary and radical changes. But the administrators of that Policy are bitterly, and, as we believe, most unjustly assailed, and we know not what may be the fate of the Policy itself, but we believe that unless something like that, in its substantial features, can be persistently and faithfully carried out, the alternative will be the extermination of the Indians. Will Christian America—if America is Christian and not barbarian—permit that result? Divine justice exacted a million of lives as the penalty for slavery. A similar penalty may be demanded for the wrongs of the Indians. The Indian does not die unresistingly. It has cost the United States, in these late years, a million of dollars, and at least ten lives for every Indian killed in battle.

In the Foreign field, the most marked event has been the ordination of Rev. Barnabas Root, and his return as a Missionary to West Africa, the land of his birth. He was brought to this country, in early life, by one of our missionaries; he was furnished with a good education—academic and theological; and in his studies he achieved for himself the reputation of an excellent scholar and speaker. If God shall spare his life and health we shall hope for great results from his labors as a translator and preacher of the word. Rev. Mr. Claflin and wife have returned to this country from Africa and have tendered their resignations—which have been accepted. The Jamaica Mission has been carried forward, during the year, on the economical basis recommended by the last annual meeting. This year it is hoped that a still further reduction of expenses may be effected without serious injury to the mission. We are happy to report that the

faithful labors of the missionaries have been attended by the gracious influences of the Divine Spirit. Rev. Mr. Wilson has been compelled by ill-health to return to this country and offer his resignation, and it has been accepted. No other foreign missions are now under the care of the Association.

The Jubilee Singers are once more in Great Britain. Their arrival there in the latter part of May gave them a hearing at some of the Anniversary Meetings, but the season for the most profitable concerts had passed, and hence the pecuniary results of their summer labors have not been large. But the Singers were able to render a very acceptable service of song in the revival meetings of Messrs. Moody and Sankey, and this was highly appreciated by these honored servants of God and by British Christians. As the concert season has now fairly begun we anticipate the most gratifying fruits from their efforts.

The Freedmen's Missions Aid Society of Great Britain still continues its zealous coöperation with us, in efforts to prepare the Freedmen as laborers for the redemption of Africa. Rev. O. H. White, D. D. of New Haven, Ct., is now Secretary of the Society, nominated by the Executive Committee of the Association. His judicious and faithful labors give promise of success.

Rev. E. M. Cravath, who has so efficiently managed the affairs of the Association in the South, as Field Secretary, has resigned that position that he may accept the office of President of Fisk University. He was identified with the founding of that institution, and has been warmly interested in its prospects and in the success of the Jubilee Singers, and now, as the University is about to enter upon an enlarged career of usefulness, he is fitly chosen as its presiding officer. He is at present with the Jubilee Singers in Great Britain.

Rev. James Powell has been appointed our Western District Secretary, in the room of Rev. W. W. Patton, D. D. whose resignation was made at the last annual meeting. Mr. Powell is earnest in his work and is warmly received by our friends in the West. The generous grant, by a liberal citizen of Chicago, of office-rent free for five years, together with some other changes, will make a material reduction in the expenses of that office.

The American Bible Society continues to lay us and the people for whom we labor, under great obligations for its generous and liberal grants of Bibles and Testaments. The Committee desires to make this public tender of its thanks for this valuable contribution to its work.

DETAILED SURVEY.

THE SOUTH.

CHURCH WORK.

LOCATION AND FELLOWSHIP OF THE CHURCHES.

The fifty-six churches under the care of the Association in the South are distributed from Hampton, in Eastern Virginia, to Goliad in Texas. But they are not without fellowship. Most of them are located in connection with our schools, and the teachers and pupils afford a social element of great value. But besides this, four ecclesiastical Associations or Conferences have been formed. The first one organized was the South-Western Conference, embracing the churches in Louisiana; then in order, the Central South Conference, including the churches in Tennessee and Western Georgia; the Congregational Conference of Texas, with the churches in that State; the Association of Christian Churches and Ministers of Kentucky. There are a number of churches in North Carolina, South Carolina and Eastern Georgia awaiting organization.

The only meeting of these bodies reported to us this year is that of the Central South Conference. Its minutes and business are thus referred to in the "American Missionary":

> "No neater pamphlet has been laid on our table for some time than that whose title page reads: 'Minutes of the Fourth Annual Meeting of the Central South Conference, held in Selma, Ala., Nov. 10, 11, 12, 1874,' and on examining the minutes, we find their brevity and business-like arrangement fully justifying the favorable impression made by the exterior."

The proceedings consisted of devotional exercises, narratives of the state of religion, the discussion of important topics relating to the religious and educational work in the South, and the examination and licensure of four persons as preachers of the Gospel.

Meagre salaries and the distances which separate the members of these ecclesiastical bodies, render their meetings less frequent and full than in the North. This separation and this fellowship are thus referred to by one of the members of the Central South Conference:

"Western home missionaries often boast of their large parishes; here is one in the South with headquarters at Montgomery, whose nearest Congregational neighbor on the West, is fifty miles away; on the North, ninety; on the East, one hundred and seventy-five; and on the South, about twenty-four thousand, since traveling in that direction would sweep the circle around to Canada, where I believe there are some Congregational churches; none between so far as I know. I am thankful this parish is no larger; if it were one man could not successfully work it. I pity the western missionaries if they have a larger field than this. From here to the Gulf it is only one hundred and fifty miles, and I do not allow myself to feel any great responsibility beyond that. I hope one day to see my nearest Southern neighbor, and make some fair division of the vast territory that lies between us. Perhaps the matter will be adjusted by the formation of a church at Mobile in connection with our noble school there, of which I hear very flattering reports.

Some of us are beginning to feel that it was a far-sighted wisdom that led the A. M. A. to plant schools and churches at these eight or ten strategic points in the State. They are beginning to be our great centres from which to propagate the "new religion;" they are our Jerusalem, Alexandria, Antioch and Rome. The plan is Apostolic, and is sure in the end to bear abundant fruit. Our churches, though so far apart, are not shivering with the chill of isolation and fear. There is a real brotherhood among them. Church as well as Christian fellowship is taking root. Our last Conference was full of interest. If it lacked the age and wisdom of the "Hartford South," in Connecticut, with which I used to meet, the deficiency was supplied by means open to us."

Revivals and Ingatherings.

Some of the churches report revivals of marked character and most gratifying results.

Of the revival and ingathering in Montgomery, Mrs. Andrews, wife of the pastor, writes as follows:

"Mr. G——, a Northern revivalist, laboring among the white people, had been preaching effectively to that class for two weeks, when the crumbs thus falling from the master's table began to nourish the hearts of those whom it would not do to invite from the galleries to the mercy-seat. Mr. G—— preached in our chapel once, and many came to hear him. At the close of the service nearly every one in the house knelt, thus expressing desire for greater nearness to the Saviour. So favorable an indication of the presence of the Spirit was improved at once. Many meetings were held, and many visits were made from house to house. I never realized before how sweet a privilege it is to carry the Gospel message. Rev. and Mrs. Pope, of the Selma mission, were sent for. They came to help us, and the result of our united labor has been such that there is no doubt that the Lord sent them to us.

All who have labored among this people, know that they are naturally religious, a tendency frequently ruinous to their Christianity, so in our visits from house to house, we were warmly welcomed. Mrs. Pope's and my visits were mostly among the women and girls. We gave them tracts, read the Bible, and sometimes listened to a wonderful account from a Baptist or Methodist sister, of when she "came through," a common expression among them for conversion. One who had had an unusual experience, said: "Dat mornin when I went to de baptism, I tell ye I didn't walk here; dat I didn't; I tell ye I didn't walk here;" a plain case to those who are acquainted with the peculiar emotional characteristics of the race. Many of them were from the day school and from my Sunday-school class.

Mr. and Mrs. Pope must return to their home on Monday, and Mr. Andrews is left with the remainder of the work, which promises still greater blessings. Last night many of the elderly people were interested. I will write you further next month, and ask you to pray for us."

Mrs. Andrews subsequently sends the following interesting particulars of the further history and results of the revival:

"A letter, last month, told you of a gracious visitation of the Spirit among us, long expected and prayed for, which promised an increased harvest of blessing. The 'hovering over' and the actual presence of the Spirit has been very marked in its extent, as the whole city has been moved. Like the rays from the light-house tower, the gospel truth seemed to spread in all directions from the point where the missionaries have been working until hearts miles away were reached. A very old lady, creeping with her cane up the back steps of our Home one morning, said she had come to talk about her soul, that she had served Satan all her life, but had determined by the help of the good Lord to give him the balance of her days. Boys from ten to twelve years, from the day and Sabbath-school, rose in the meetings to express their determination to serve the Lord 'while they were young,' and some of them, now within the fold of the church, are bright examples of Christian activity.

"Neighborhood prayer-meetings, and visitations made in the outskirts of the city by two theological students from Talladega, who came to our aid with Rev. H. E. Brown of that place, were characterized by unwonted solemnity and earnest seeking, resulting in a number of conversions.

"We rejoice in the reception of thirty-three into our church, while many have joined various other churches in the city. The shower seems to be over, but there is left us the moistened atmosphere so conducive to steady growth."

The revival in Memphis was characterized by its rapid development and progress and its quiet and satisfactory methods. Prof. Steele, of the Le Moyne Institute, thus describes its earlier stages:

"We are having a wonderful blessing in our work. We began holding daily meetings the last of last week in the school, and have had them since, some of the time *three* a day; one early in the morning, one in the afternoon and one in the evening. Nearly seventy of our dear students have, in these few days, found Christ a *Saviour*. Over eighty in all have professed Christ, mostly in the last *three* days, and the interest is great. None of us ever knew or saw such a blessed time before. God's spirit has filled our school, and yet the work goes quietly on, and with little excitement."

The further particulars are thus given by Prof. Steele:

"We are rejoicing over the wonders God's Spirit has worked among us during the past week. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Since last Monday over one hundred and twenty conversions have taken place in our student's meetings. Full one hundred of these are our own students, the remainder are those brought in by the pupils for the express purpose of their conversion. After the meetings of the first four days of the week, not more than fifteen of our pupils, were unconverted. The question then arose; what is there now to do? "Go out into the highways," was suggested. Our students did go—and working earnestly the entire city became interested; our meetings, for a time, two and three a day, were thronged with anxious inquirers, extra meetings were started in many of the churches, and the fire continues to spread.

"You may be sure we have a happy school now, all our students brought to Jesus! Our hearts have waited and ached and expected this time of blessing the whole year, yet we had hardly dared hope for such a wonderful baptism.

"But in the light of the past few days God's design in giving all at once so great a blessing seems plain. Superstition, ignorance and old-time customs in the churches, and among the people, have thrown such a veil, such a cloud of mystery, around the act of conversion, the simple *accepting* of salvation through the death of Christ, that living witnesses were needed to break the cloud and let in the light of truth—so the witnesses have been given, and the testimony is convincing. All the conversions among our students were quiet and consistent with the character and faith of the lowly Jesus. At first some of the old time Christians were disposed to make light of the work, but generally the ministers have encouraged it, accepted the converts as members, and are earnestly trying to persuade their people that the quiet, the Bible way of coming to Jesus is the best: so in many ways the leaven is working and Christ is being honored and his kingdom built up. On Sunday sixteen converts united with our church and there are others yet to come in. The church is much encouraged.

The interest in the city is increasing. Last night in one of the several churches where meetings are being held I am told that over one hundred and thirty arose for prayers. Our students are working nobly. We need your prayers."

The revival in Raleigh, N. C., was also rapid in its progress and wide-spread in its influence.

Rev. Mr. Marts writes thus of the beginnings:

"God is blessing us in our protracted effort. His Spirit is poured out upon us and sinners are crying out, "What shall we do to be saved?" Six have been hopefully converted; some of these are of our most promising pupils; others, relatives of members. Last night twenty were upon their knees asking for mercy and salvation; Many more were serious whom we hope to see coming to Christ. The house did not afford seats for all who came. We are waiting and praying for a great blessing."

Under subsequent dates, Mr. Marts gives additional details of this interesting work of grace.

September 6, 1875.

"Our good work, of which I advised you last week, still goes on, and with increasing power. Thirty-five have been, up to this time, as we trust, hopefully converted, and the number seeking the Saviour is large and every day augmenting. The indications are that the work has not yet reached its climax.

"There has not been such an awakening among the colored population of Raleigh, they say, for several years. Our house is filled to overflowing every night. Three boys were found lying on the ground in the inclosure last night, earnestly pleading for mercy. One of them had treated the meetings with great levity (he is a bright intelligent lad, too,) until he himself was convicted and laid weeping at the foot of the Cross. One of the most beautiful features of the revival is the coming of little children, among the rest, to seek the blessing. They are the first to be blessed. The dear Saviour does not keep them knocking long: Yet they evince great sorrow first, and then great joy. Some seven or eight, from nine to twelve years of age, were among the converts yesterday. Yesterday was our greatest day. God's Spirit seemed to be present in greater power than at any previous time, which made it a day long to be remembered by the twenty-five who, during the day and night became the trophies of His grace. But this was not the only triumph of the Redeemer yesterday. Some of the young men for whom we have been earnestly praying came to the foot of the Cross. Two of them and two small boys were among the converts, while many of the young men are still praying for the blessing or are at the point of yielding.

"There is a disposition on the part of the converts to doubt, at first, the evidence of conversion, rather than to be easily satisfied. This to me is an encouraging feature. One of the most marked examples illustrative of this was that of a young lady, who upon conversing with her, told me that she had been upon the point of confessing Jesus once or twice, but was not fully enough convinced of her acceptance to do so. Upon inquiring into her state of mind, she gave the best evidence of conversion, but was only convinced on the following day after much reading of her Bible and prayer.

"We have a six o'clock A. M. prayer meeting, which is well attended: the very air, almost, seems surcharged with the incense of prayer, and at morning, at evening, and at night, ascend the mingled cries and entreaties of awakened sinners, and the glad notes and ascriptions of praise of the pardoned. It is difficult often to get penitents away from the church, both at morning and at night, in some cases. They seem to think that they cannot go without the blessing.

September 9th, 1875.

"Our work continues to prosper. God is blessing us in the conversion of more precious souls. The number of converts aggregates about sixty, up to this time; while there are not less than seventy-five who are anxious seekers after the blessing. We hope to see them, too, rejoicing in a Saviour found. The order is pretty good. With a vigorous hand I check the first indications of boisterousness, which is usually on the part of the older Christians from other churches. They become offended sometimes, but order and as much quiet as possible I am determined to have at any cost, for "God is not the author of confusion." We are now using both buildings, the church and the lower room of the school building. Both houses are filled at the night meetings.

"Of course denominationalism will trouble us some, but if the work goes on, as I hope it will, there will be enough for all to have a share. Then we trust, too, that the work will go to the other churches and continue until there is a great blessing poured on the city. Many of the brethren from other churches have worked very faithfully with us; for this I am thankful indeed; but they, I am sorry to say, some times do not co-operate with me in having order and quiet.

September 15th, 1875.

"Our work still goes on with much interest. The whole number of converts up to this morning, as far as I have been able to ascertain, is about seventy-two. Many are still seeking, and new ones are constantly coming, though in smaller numbers. We have good order now, and pleasant meetings.

"I have received into the church since the revival commenced, twenty-two persons. We shall receive two others to-night, and perhaps more. Several more have expressed a desire to join us, but not just now. Many of the converts have fathers, mothers, sisters and brothers in the other churches, and denominationalism is very strong here. But thanks be to God, Christ is getting most of our Sabbath-school and many others outside, wherever they may go as to church membership. Some of the whites have attended our meetings. Two of them—a woman and a girl—were converted last week, and will probably join us."

The church at Tougaloo, Miss., enjoyed a "harvest-day" at its communion in May. Rev. L. A. Darling gives this sketch of the joyful occasion:

"Sunday, May 2d, will long be remembered with gratitude by those who participated with us in its joyous scenes. The morning dawned bright and clear, and was gladdened by the singing of birds in the beautiful groves by which we are surrounded. At our usual hour of service, an earnest discourse was listened to with marked attention.

"But it was the afternoon service which filled our hearts with joy; it was indeed a harvest season. We gathered in the fruits of months of patient and faithful labor. Thirteen of our students united with the church on profession of their faith. Four

had joined our band a few weeks previous, and two of our converts united with their church at home. One more will join us at our next communion season. He was prepared to come with the others but thought it best to wait until he returned home and then join his own people; but when he saw the others brought in and he left alone, his heart was sad and he expressed a desire to unite with us next Sabbath. Thus twenty souls have been brought from "darkness to light" during these few months, and many more are just "outside the gate."

The colored church at Golding's Grove, Ga., is the legitimate heir to the history and glory of the old Congregational church of Midway, Liberty County, whose origin dates back to 1630, when the parent church in Dorchester, Mass., was organized in Plymouth, England, and in May of the same year, landed in America. Its subsequent colonizing from Dorchester to Windsor, Ct., then to South Carolina and finally to Midway, Ga., is given in an interesting pamphlet written by Rev. C. L. Woodworth, and republished in the September number of the "American Missionary."

Rev. Floyd Snelson, the colored pastor of the colored portion of the church—the only part now left—gives the following encouraging statements concerning its growth, as indicated by the additions at a recent communion:

"Our religious work has been very encouraging. Its influence is spreading very rapidly, and the people, especially the young, are coming in from all quarters. At the communion before the last we received 18, eleven converts and seven by letter: at our last, we received 22, twenty converts and two by letter. Most of these forty persons are young men and women; our church now numbers nearly 160 members. This blessed ingathering has not been done without work. For several months I have labored and prayed for it day and night, my wife going with me from house to house. Our Sunday school numbers about a hundred who attend regularly. Some of the girls have to walk seven miles."

Ingatherings of members are also reported in Selma and Mobile, Ala., and in Camp Nelson, Ky. Of this latter place, Rev. John G. Fee writes:

"You will remember that near the close of our late war, there were gathered into Camp Nelson, Ky., many thousands of colored soldiers; and that these were followed by some three thousand women and children.

"For the shelter of these women and children, the Government erected quite a number of cottages, and some larger buildings as hospital-wards and school-rooms. In these, schools were for a time sustained, and chiefly by the American Missionary Association. At the close of the war some of these buildings were bought by friends, and three of the larger reserved for school and church purposes. The church and school yet live.

"At a recent revival there, thirty-nine persons professed conversion to Christ as their Saviour from sin; and seven who had been dismissed, were reclaimed. Almost every young man in the community is now a member of the one church of the place, and living a joyful and peaceful life. The people realize that the gospel is a power for good."

Additions were made last winter to the mission churches in the vicinity of Savannah, Ga.; but the sudden death of Rev. Mr. Rowe, pastor of the church in Savannah, on whom devolved the care of these churches, left them without the needful supervision. Some time unavoidably elapsed before Mr. Rowe's place could be filled, and in this interval, these infant churches passed through some trials which weakened them in numbers and in spiritual strength. Rev. R. F. Markham succeeds Mr. Rowe, and we hope his labors will be blessed to the renewal of prosperity in this promising portion of the field.

Undue excitement is sometimes introduced, from outside, into the revival meetings in our churches. This is kindly but promptly repressed. The following is an amusing account of the defences sometimes made for these demonstrations. The writer is a lady teacher who was in charge, in the temporary absence of the pastor

"After an absence of four months I am again in my pleasant school-room. Having been left without a pastor most of that time, the flock had become scattered. The Sunday after my return, two colored ministers of other denominations came and commenced a "big meeting." Outsiders came in determined on having a noisy meeting. By Tuesday evening so great was the excitement and confusion that it was necessary for the safety of the house as well as for the honor of God to do something to quiet the people. The colored ministers being kindly asked if they could not keep the people in order, were offended, and left saying they could not work in any other way. Our minister now returned and the meetings were continued until the next Monday evening—twelve persons professed conversion.

"Though we had much proof of the presence of the Lord with us, yet some are dissatisfied because they wanted the other leaders and the tumult. One of the ministers in trying to prove that I was wrong in my teaching, said: "The Bible says, 'You must not tilt the cup,' and that means you must not make what you don't feel, but when you has feelins you must let 'em out."

"Being told that was not Bible, he said he knew he could find it, and would write and tell where it was. In further proof that it is right to have such confusion, many talking at once, while others were singing and jumping, he said: "The Bible says, 'Touch one string and all the bells ring'" When told that the Bible did not say that, he said: "I suppose you'll say next that the Bible don't say nothin' about gold and silver slippers in Heaven?" As many were listening, and he was so sure of finding all these passages, I told him if he would let me know where they are I would give him fifty dollars. He pretended to read one of them to the people where he spent the night."

"The greater part of the colored ministers in the country are just as ignorant as this one. I am sad when I think of the heathenism there is in this land of Bibles, because so many cannot read."

Our colored churches are poor, as might be expected, but they are ready to give of such things as they have. The subjoined lively sketch of a local conference in one of the mission churches near Talladega, shows the impromptu plans of the people for supporting the ministry:

"We went out thirteen miles with mules and a lumber wagon. It was a pleasant ride. We reached the Alabama Furnace just in time for the afternoon meeting."

"There is a new church—a cosy, pleasant one, built by the people and our students last summer. Most of the meeting was taken up with the question: "How shall our young colored ministers live?" There isn't much money in the county. They are ready to give their time to the work. How shall they be supported? One said: "If I raise little, I will give a little." From one and another the replies came: "I can give a chicken;" and "I, some corn;" and "I, a bushel of potatoes;" and "I can bring one egg, if I can't any more;" and "I will pull fodder for the minister's cow; and if he hasn't any cow, I will give him shucks to help him buy one." One said, "Let us do this once a month;" and from another part of the house came the quick reply, "but the minister must eat more than once a month; let us do it every week." One suggested giving all the eggs one hen should lay; and that one row of potatoes be the Lord's potatoes.

This meeting met my ideal of the Missionary Herald Meetings, when the natives gave rice, etc., for the Gospel. The Mission church at Alabama Furnace was organized six months ago, and since that time their contributions in money have averaged one dollar a piece for each member for the ministry."

CHURCH BUILDING.

No new church edifices have been completed during the year. The corner stones of three buildings have been laid with interesting ceremonies. The completion of these is a most pressing necessity in each case.

Of the laying of the corner-stone of the new building in Savannah, Ga., we have the following account:

"The announcement in the MORNING NEWS of yesterday that the corner-stone of the new chapel of the colored Congregational Church, would be laid with appropriate ceremonies, at three o'clock in the afternoon, attracted to that point quite a large crowd of colored people.

"The exercises were, prayer by Rev. A. Rowe; singing; reading of the Scriptures by Rev. J. A. Shaw, colored; prayer by Rev. C. O. Fisher, colored; singing; and an address by Rev. H. M. Turner, colored. The address occupied about an hour in its delivery and was listened to with thoughtful attention. After the address there was singing, and then the contents of the corner-stone were duly announced. The box in which the articles were deposited was then placed in position, and the corner stone was lowered into its place by Rev. F. Snelson. The exercises were closed with prayer by Rev. H. L. Simpson; singing; and the benediction by Rev. Mr. Keaton."

The death of Rev. Mr. Rowe, the pastor, arrested for a time the progress of the work. The church is obliged to worship in the chapel of Beach Institute which is now rented to the city for a public school. The inconvenience of such occupancy is a serious drawback to the growth of the church. Under the new pastor, Rev. Mr. Markham, the people will renew their efforts and we hope our friends will give us the means to assist them.

The church at Golding's Grove, Ga., laid the corner-stone of its new house of worship about the same time with that in Savannah. We have these particulars of the ceremonies:

LAYING OF A CORNER STONE.

"Agreeably to appointment the Second Dorchester Midway Congregational Church, of Liberty, Ga., laid the corner stone of their new church edifice with appropriate ceremonies.

The following was the order of service:

Singing. "Builder of mighty worlds on worlds,
How poor the house must be, etc., etc."

"Reading of Scripture by Rev. A. Rowe, of Savannah, Ga. Prayer by Rev. H. F. Hyde of Rockville, Conn.

Singing, "See what a living stone,
The builders did refuse, etc."

"Remarks by the Pastor, Rev. F. Snelson, and addresses by Rev. E. M. Cravath, Field Sec. A. M. A., New York, and Rev. Lewis Grout, District Sec. A. M. A., Vt.

"Placing corner stone by Rev. E. M. Cravath. Prayer by Rev. Lewis Grout. Singing Doxology. Benediction by Pastor.

"The building under which this stone is placed is 50x60, and very nicely arranged. The frame is nearly completed. The covering will be put on as soon as the means can be obtained.

"This building is being erected to accommodate that Congregational element that originally came from Dorchester, England, about the first of 1630. This church has been gathered together within the last twelve months by Rev. F. Snelson, of Andersonville, Ga."

The pastor makes this statement as to the needs of the church:

"This body of Christians has no house of worship. They are meeting in the school building that is not sufficient to accommodate half of them. Many each Sabbath have to remain outside, cannot as much as get within the door. We have started a building 50 x 60 feet, very nicely arranged, which will meet our necessity; we have the frame up."

At Athens, Ala., the walls of a new house of worship are erected. The people are cheerful in doing their utmost; building as they can raise the money. They greatly need their house, and they greatly need the help to complete it. The house is of brick, 26 by 40 feet in dimensions, and estimated to cost $2,500. The Association has rendered some aid and earnestly asks for the means of doing more.

Miss Wells, the teacher, to whom our work in Athens, both educational and religious, owes so much, writes thus of the ceremony of laying the corner-stone:

"The corner-stone of our new church edifice was laid to-day in the presence of a large and appreciative audience, to most of whom it was a new experience, and during the entire ceremony of nearly two hours, there was perfect quiet and reverent attention.

"The very interesting address of Rev. H. E. Brown held the great audience spell-bound. The honor of laying the stone was conferred on the writer. This, doubtless, greatly astonished those good old brethren who came in the kindness of their hearts to help lay the corner-stone, as they knew it was a "big thing," and would need a "heap" of lifting.

"The work here has been pushed vigorously with the help and instruction Mr. Brown has given the workmen. By his sagacious business management, with his own mechanical genius and devotion to the interests of the A. M. A, and its Southern work, he has saved much expense, and we shall have a very neat little church at much less cost than under any other management that I know."

The perplexities and self-denials of churches and ministers securing houses of worship are illustrated in the facts given below, by Rev. J. F. Galloway of Hamilton, Miss.

"On the night of the 21st of Dec., some one set Mary's Academy on fire and burnt it all up, seats, charts and all. I have been in terrible suspense since the burning, feeling as if I ought to be teaching, so I could be making something for my needy family, and I was not able to build another house. The colored people were not able. We have got the walls (log walls) of another, and got the roof on, but are not able to get the lumber to finish.

"I have spent some of my time working and encouraging the colored people to work on the school house here, and some of the time working on the church, and not doing much at either, because we are so poor. We expect to have another working Saturday to finish getting the sills, corner posts, plates, sleepers, etc., for the church. Then we have nearly $28 raised to buy lumber for the church. My little adopted boy of nine raised about $2, and my little girl of four years $2, by selling their missionary-hen's eggs. Two other children of six and eight years, who had no hens, gathered each a mess of turnip greens, asked their father to sell them, and got a nickel each for the church. You see we have some true hearts if we are poor."

The church in Atlanta, Ga., worshipping in the chapel of Storrs school-house, have secured an eligible lot for a church building. They have raised some funds towards the building of a house of worship and the Association has pledged a little assistance. The hard times and the want of a pastor hinder the progress of this useful band of believers. They need help in the support of a pastor and to enable them to go forward in the erection of their house of worship.

CHURCHES FORMED.

Rev. H. E. Brown gives this item respecting the formation of the church at Childersburg, Ala. It adds another to the circle of mission churches in the vicinity of Talladega that are supplied with preaching by theological students of Talladega College.

"A Congregational Church of eleven adult members was formed at Childersburg, Ala., Oct. 25. Several of the members of the new church are preparing to attend school; two, at least, will study for the ministry.

"Nearly every person of influence in Childersburg has, in one way or another, indicated his faith in the new organization."

At a later date, Mr. Brown describes a meeting held there, and some interesting visits among the people in that vicinity:

"We held a two days' meeting last Saturday and Sunday at Childersburg, 20 miles below, on the Railroad, where there is a new house and new church. On Friday night I met a few people there, with eight of our theological students. Thirty square miles of rather thinly settled forests and plantations and a village, were divided into nine districts. One of us and one or more citizens were assigned to each district.

"On Friday we visited each in the district assigned to him. We reported progress at night. It would have done you good to hear the reports. The house was pretty well filled. The people were so much interested in the reports that I allowed them to go on telling of what they had seen and heard, instead of the sermon. Grey headed men and women had promised that day to serve the Lord, and had knelt in prayer at their own homes, who had never prayed before. One committee found several persons who seemed anxious to begin a new life. Every committee had made unexpected progress. One of the citizens, a member of our church, hired his brother to work in his place so he could spend the whole day visiting. His wife, also, somehow managed to leave home to canvass nearly all day. He reported that it was the best day of his life; he had not supposed sinners would listen so anxiously."

Mr. Brown mentions the formation of another of these mission churches:

"A Congregational Church of nine members, all adults, was formed at Anniston, twenty-five miles from Talladega, May 23d. Anniston is a furnace town built within two years. It already contains several fine brick buildings and an excellent furnace. About 150 colored men are employed there in burning coal and making pig iron. The iron company gave a lot on the main street of the town, and furnished the lumber and nails for the meeting house. There is no other meeting house and, I believe, no other church organization in the place."

Of this general plan for spreading the gospel in the vicinity of Talladega, we have this brief and satisfactory statement:

"During last summer's vacation, with the aid of five theological students from Talladega College, the writer built three meeting houses, formed three churches, and held a series of union revival meetings in which eighty persons were hopefully converted. No leading man, white or black, openly opposed the work. The best men of every denomination, color and party, aided at every place. An influential man has sent an offer of a hundred dollars and a lot for a white church. Another has offered to secure the influence of all his fellow planters in favor of a new church.

"We established churches, not for sectarian purposes, not to tear down others, but for Christ, and as a help to all that is good in all churches.

"Five Congregational churches in all have been formed within twenty-five miles of Talladega. A house has been built for each church, worth from four to six hundred dollars.

"In no case has the American Missionary Association expended for house and lot more than $212, except what was paid to theological students for mission work."

THEOLOGICAL STUDENTS.

Seventy theological students have been connected with our institutions during the year. Some of these are pastors of churches, but feel their need of more Biblical instruction. Thus Rev. Mr. Lord of Emerson Institute, Mobile, Ala. writes:

"Fourteen colored ministers, some of them pastors of large churches in this city and in other places, have come into the Theological class, and have studied with a zeal and enthusiasm I was not prepared to expect."

The efforts of these ministers and of other students to acquire theological knowledge are looked upon with much favor by some of the *white* ministers in the South. As an instance we have learned that at a Theological Institute held at Talladega College for the benefit of the colored ministers in the vicinity and theological students of the institution, addresses were made in the evenings by the pastors of

the *white churches* of that city. These exercises were continued for two weeks, just before Christmas. The Institute was very favorably noticed by the Talladega press, and somewhat full reports of the lectures are published. We are informed that the white ministers were very cordial, and that two or three of them were present every night.

Most of these theological students are poor and their struggles and self-denials to secure the coveted knowledge are among the most touching facts connected with our work. We make room for one sketch. It is given by a teacher and relates to a student of Talladega College:

"He walked fourteen miles every day to come to school, and came till his shoes wore out. Then he stopped and went to work. He is a circuit preacher. He has five churches. Each member has agreed to pay him twenty-five cents. Sometimes he has meal in his house to eat—sometimes molasses. He says he is going to take a wagon and go out and collect his salary—take his pay in chickens, flour, etc. A few days ago a pastor in the East sent down a book to be given to some young minister. I told him he might keep it, and take it home for his own. The new, pleased, grateful expression on his face will not soon be forgotten!

"He is a very earnest student! He comes to school as long as he has anything to eat, and then stays out and works. To-day he was not in the class. When I reported his absence to our pastor, he said he had a law-suit about the crop he had made this year. None of his witnesses came, all the witnesses on the other man's side came, so he was adjudged $11 for his corn. He had expected $50. All his cotton is lost too! Now he must leave school. What a pity! This ex-slave has preached. He has the test of experience. He wants to make the most of himself in this his first and last chance to study. He had just moved his family to Talladega, and rented a room that he might become a member of the theological class."

The faithful labors of these student-preachers may be illustrated by a sketch furnished by a professor of Straight University, New Orleans:

"Mr. G., one of our theological students, interests me greatly. He is evidently a pure African, has only an infant's knowledge of books, but seems to be possessed of much native sense and great force of character. A little over a year ago, I believe, he went out into the marshes near the marine hospital, in order "not to disturb anybody," bought a lot of ground, with his own money, and put up a little church. By degrees he has gathered a small congregation (lately largely increased by a defection from another church, originating in loss of public confidence in its minister.) There was at first no side-walk to his building, but he visited the authorities in person, and secured the construction of a plank walk. A little Sunday-school has been organized, and aided by one of our college students, he is pushing that to success. His building has become too small for his congregation. The people are poor, and he now hopes to obtain some assistance from other sources."

SUNDAY SCHOOLS—TEMPERANCE REFORM.

Aside from the church-work, there is much done by the churches, the theological and other students in promoting Sabbath-schools and in Temperance reform.

Rev. G. S. Pope of Selma, Ala., gives this picture of the usual Sabbath day's work. Sunday-School labors, in the church and out of it, make no inconsiderable part of the whole:

"This morning at 9.30 one hundred and eighty-nine of us gathered in the Sabbath-school. No class is taught except by a member of our own church. One hour and a half is spent in Sunday-school, and no one seemingly gets tired. At 2 o'clock I preached four miles from the city. At 3 o'clock eight of our church members were teaching in four mission Sunday-schools, the nearest one about a mile distant, the farthest six miles. Two others of our Sunday-school, young converts who expect to unite with us at our next communion, are teaching in one of those mission schools. At the same hour another of our members had gathered a few old people together in a very destitute part of the city, and was reading the Bible to them. At eight o'clock we gathered in our little church for our regular preaching service."

Rev. Mr. Lord of Emerson Institute tells us of the Sabbath-school labors of the pupils of that school:

"The determination of almost all the older scholars, is to teach and elevate their people. Fifteen of the advanced scholars gathered schools for themselves last summer, teaching Sabbath-school in each case. They taught 350 scholars, and brought back with them, in the fall, a number whom they had inspired with a desire to learn. I have been at much pains to inquire and I find the unanimous testimony of the people in the places where these scholars taught, to their earnestness and pure influence. Teachers and scholars are teaching in all the Sabbath-schools in the city. The teachers at the Institute teach and really have a directing influence in Sabbath-schools, of over 3000 scholars. Four of our scholars are superintendents of some of the largest Sabbath-schools."

New Orleans is not famous for Sunday observance, yet Prof. Adams gives this account of the Sabbath-school under his care in that city:

"I am glad to write you a letter from our Sunday-school, in which we have no begging to do and no complaints to make. Since January 1st, we have raised $36.50, which has supplied us with music and other things necessary for the school. The number of scholars has been about one hundred and twenty-five, with an average attendance of eighty-five. This is not a large number for so large a city, but you must remember that we do not live in a Puritan city, where children cry to go to Sunday-school before they are fairly out of their cradles—but in this Frenchy New Orleans—where Sunday is the "maddest, merriest day" of all the week—a day into which parades, processions, excursions, and all kinds of sports and amusements are crowded with a reckless disregard of its sacred character."

The following extract from a letter of Mrs. Pope, from Selma, Ala., will illustrate the good results of Temperance Bands that are formed in connection with our schools.

"Our temperance society is pushing its work, and we are about inaugurating a crusade, to the extent that we are going to hold meetings in each of the colored churches to arouse the people upon this question. And now let me tell you of a ray of light from this lamp.

"A young man who joined our temperance society and also our church, two years ago, has been for the past year teaching in Newbern. He asked us to write a pledge, and we also gave him some tracts and papers, and he started a temperance society in connection with his school, which I think has accomplished much good.

"One of his scholars, Bennie ——, had signed the pledge and become a strong temperance boy. One day he was bitten by a poisonous snake, and the doctor of course prescribed a dram of whiskey. 'But,' said Bennie, 'I can't drink that, I've joined the temperance society,' and no persuasion or threat, or even the fear of death, could induce him to drink the prescribed dose; whereupon the doctor prepared something else which proved to be all that was needed to meet the emergency. That boy is what I call a hero, or at least he has in him the stuff that heroes are made of.

"Another encouraging incident has lately come to our notice. D—— M——, a boy about thirteen years old signed the pledge just before Christmas. His father is a drinking man and always calculates to have a regular spree at Christmas, and his mother has always been in the habit of making egg-nog for the holiday drink, as is the almost universal custom here. D—— went home from the temperance meeting full of an earnest purpose, and after much argument and persuasion obtained from his father a premise that he would not drink at all during Christmas, and his mother promised not to make any egg-nog. Mrs. M—— herself told of this, and said she, 'I did not expect his father would keep his promise, but I reckon he did, and its been a happy Christmas with us, and lately he's brought his money home more than he used to.'"

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches,	56
" " Missionaries,	48
" " Church Members,	3601
Added during the year,	674
Number Scholars in Church and Mission Sunday-schools,	5,510

The Detailed Statistics of the Churches will be found on the two following pages.

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Locations.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1875.				Additions, 1874–75.			Removals, 1874–75.				Baptized, 1874–75.		In Sabbath-school.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va., Bethesda	1869	Richard Tolman	1845	1870	49	32	81	11	12	5	17	1	2	0	3	6	1	193
Beaufort, N. C., Christ	1870	G. B. Lynch	....	1875	4	16	20	4	4	2	6	0	0	0	0	0	0	126
Dudley, N. C.	1870	R. A. Tucker	1874	1874	36	34	70	0	23	0	23	2	3	3	8	23	0	74
McLeansville, N. C.†	1871	W. G. Marts	1872	1874	28	42	70	4	11	3	14	0	0	0	0	11	0	100
Raleigh, N. C.	1874	W. G. Marts	1872	1874	18	26	44	0	31	3	34	0	0	0	0	30	0	260
Wilmington, N. C.	1870	D. D. Dodge	....	1873	2	9	11	5	0	0	0	0	0	0	0	0	0	175
Charleston, S. C., Plymouth	1867	J. T. Ford	1857	1869	69	182	251	17	13	2	15	3	2	2	7	2	11	230
Orangeburg, S. C.‡	1875																	
Andersonville, Ga	1868	H. Watkins	....	1874	7	3	10	2	0	0	0	0	5	1	6	0	0	
Atlanta, Ga., University	1874	C. W. Francis	1867	1874	32	15	47	6	4	8	12	0	2	1	3	3	1	150
" " 1st Cong	1867	C. W. Francis	1867	1874	73	71	144	4	1	3	4	1	7	0	8	0	0	175
Byron Station, Ga	1873	H. Watkins	....	1874	10	11	21	3	6	0	6	0	0	4	4	6	0	30
Golding's Grove, Ga., Midway	1874	Floyd Snelson	1871	1874	70	92	162	0	40	16	56	3	5	1	9	26	7	115
Macon, Ga	1868	W. A. L. Campbell	1874	1874	39	39	78	1	3	1	4	1	5	4	10	0	2	100
Savannah, Ga.†	1868	A. Rowe*	1844	1873	36	56	92	11	7	13	20	1	7	1	9	2	3	170
Belmont, " †	1873	"	1844	1873	16	13	29	0	17	0	17	0	0	0	0	0	0	30
Louisville, " †	1874	"	1844	1873	7	10	17	0	17	0	17	0	0	0	0	0	0	20
Ogeechee, " †	1872	"	1844	1873	8	14	22	0	0	0	0	0	0	0	0	0	0	30
Woodville, " †	1871	"	1844	1873	5	12	17	1	6	0	6	0	0	0	0	0	0	20
Berea, Ky	1853	J. G. Fee and J. A. R. Rogers	1848 1856	1854 1858	102	98	200	50	23	8	31	0	12	0	12	18	4	176
Big Hill, Ky., Walnut Chapel†	1871	A. Crawford and J. Drew	....	....	6	7	13	2	1	0	1	0	0	0	0	0	0	0
Cabin Creek, Ky.,†	1850	J. Emerick	1838	1873	9	11	20	3	0	0	0	0	0	0	0	0	0	37
Hillsdale, Ky., Bethesda †	1850	J. Emerick	1838	1870	10	13	23	1	0	0	0	0	0	0	0	0	0	27
Ariel, Ky	1864	G. Burdett	1864	1867	74	117	191	22	34	2	36	3	1	3	7	34	0	100

Chattanooga, Tenn., 1st Cong.	1867	E. B. Sellers	1874	1874	34	38	72	18	0	1	1	3	4	0	7	0	0	125
Nashville, Tenn	1868	H. S. Bennett	1863	1867	50	37	87	32	7	2	9	1	5	1	7	5	0	75
Memphis, Tenn., 2d Cong	1868	W. W. Mallory	1864	1867	36	67	103	13	20	0	20	0	0	2	2	19	4	80
Talladega, Ala	1868	J. N. Brown	1870	1874	72	48	120	12	4	6	10	1	1	2	4	3	0	168
Alabama Furnace, Ala	1874	Noah Lowry	....	1874	10	6	16	0	5	0	5	0	0	0	0	4	0	50
Anniston, Ala	1875	J. McEntosh	....	1875	5	12	17	0	17	0	17	0	0	0	0	8	0	50
Childersburg, Ala	1875	J. McLean	....	1874	9	14	23	0	5	0	5	0	0	0	0	6	0	60
The Cove, Ala	1874	W. Fuller	....	1873	6	4	10	0	3	0	3	1	0	0	1	4	0	45
Kymulga, " Kingston	1874	T. Benson	....	1873	12	17	29	0	14	0	14	0	0	0	0	14	0	60
Athens, "	1871	L. A. Roberts	1872	1875	8	16	24	5	0	1	1	0	0	0	0	0	0	180
Marion, "	1870	J. Silsby	1861	1875	36	38	74	24	1	2	3	2	3	1	6	0	0	75
Montgomery, Ala	1872	G. W. Andrews	1867	1872	23	43	66	2	35	1	36	1	2	2	5	35	3	150
Selma, "	1872	G. S. Pope	1873	1872	24	47	71	8	16	4	20	0	8	2	10	11	2	250
Gretna, La.†	1869	W. P. Ward	1869	1869	60	150	210	12	15	0	15	2	0	7	9	0	25	95
Lockport, La †	1369	N. Taylor	1870	1870	55	75	130	1	21	0	21	2	1	0	3	21	25	75
New-Iberia, La.	1871	P. P. Proctor	1866	1875	29	55	84	15	0	1	1	2	56	7	65	0	3	40
Terre Bonne, "	1870	D. Clay	1870	1870	54	128	182	15	9	2	11	7	5	0	12	9	6	49
Terre Bonne Station, La.†	1872	B. Fields	1872	1872	15	26	41	13	7	0	7	2	15	9	26	5	0	0
New Orleans, La., Central†	1872	M. C. Cole	....	1874	20	70	90	10	4	0	4	0	0	0	0	0	0	100
" " " Greenville	1869	C. W. Lewis	....	1873	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" " " Howard	1869	Henry Ruffin	....	1875	3	15	18	0	2	8	10	0	0	0	0	0	0	25
" " " M. Brown	1870	I. Hall	....	1875	8	42	50	0	3	0	3	1	0	0	1	0	3	40
Carrollton, La.†	1873	N. B. James	....	....	2	16	18	0	18	0	18	1	0	0	1	0	6	35
La Fouche Crossing, La.†	1873	Henry Armstrong	1873	1873	11	15	26	2	26	0	26	1	2	0	3	3	1	0
Hamilton, Miss.	1870	J. F. Galloway	1871	1870	4	5	9	1	0	0	0	0	0	0	0	0	0	0
Tougaloo, "	1870	L. A. Darling	1875	1874	30	27	57	12	22	0	22	1	1	0	2	20	0	100
Lawrence, Kan., 2d Cong.†	1862	A. Carpar	1873	1873	33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong.†	1869		....	....	12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Tex.†	1874	M. Thompson	1870	1874	1	6	7	0	7	0	7	0	0	0	0	0	0	0
Corpus Christi, Tex.†	1866		....	....	14	26	40	0	5	0	5	0	2	1	3	4	2	50
Goliad, Tex.†	1872	B. C. Church	....	....	10	11	21	5	3	0	3	0	0	0	0	2	10	25
Paris, Tex., with Missions.†	1868	A. Grey	1868	1868	65	108	173	4	30	3	33	5	11	0	16	38	0	128
		Totals	....	....	1474	2127	3601	368	574	100	674	59	170	59	288	378	115	4658

† From report of last year. * Deceased. ‡ Recently organized—Report not received.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

The statements and addresses made in connection with the anniversary exercises of these institutions usually contain the main facts in regard to their progress, as they also exhibit the spirit and aims of their officers, students and friends who are present. We, therefore, present selections from these, together with the lists of officers and the number of the students, as affording a satisfactory report of the condition of the institutions.

Hampton Normal and Agricultural Institute, Hampton, Va.

Chartered in 1870.

Trustees.—President, George Whipple, New York City; Vice-Presidents, R. W. Hughes, Abington, Va., Alexander Hyde, Lee, Mass.; Secretary, S. C. Armstrong, Hampton, Va.; Financial Secretary, Thomas K. Fessenden, Farmington, Ct.; Treasurer, J. F. B. Marshall, Boston, Mass.; O. O. Howard, Portland, Oregon; M. E. Strieby, New-York City; James A. Garfield, Hiram, Ohio; E. P. Smith, Washington, D. C.; John F. Lewis, Port Republic, Va.; Robert C. Ogden, Brooklyn, N. Y.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New-York City; E. M. Cravath, Brooklyn, N. Y.

Instructors.—S. C. Armstrong, Principal, Moral Science and Civil Government; J. F. B. Marshall, Treasurer and Acting Assistant Principal, Book-keeping; Academic Department—Edmund H. Sears, Jr., History and Natural Sciences; Mary F. Mackie, Mathematics; Amelia Tyler, Grammar and Composition; Elizabeth H. Brewer, Natural Philosophy and Physical Geography; Mary Hungerford, History and Geography; Helen W. Ludlow, English Literature; Nathalie Lord, Writing and Elocution; Julia E. Remington, Writing and Geography; Martha M. Waldron, Geography and Physiology; Musical Department—Thomas P. Fenner, in charge; Girls' Industrial Department—S. H. Fenner, in charge; Housework and Boarding Departments—Mary F. Mackie, in charge; Susan P. Harrold, Assistant Matron; C. L. Mackie, Steward; Agricultural Department—Albert Howe, in charge; Lecturer on Agriculture—George Dixon; Printing Office—W. J. Butterfield, in charge.

Summary of Students.—Senior Class, 51; Middle Class, 66; Junior Class, 90; Preparatory Class, 34; Post Graduates, 2; total, 243.

THE HAMPTON NORMAL INSTITUTE.

COMMENCEMENT DAY—DISTINGUISHED VISITORS AND INTERESTING EXERCISES—THE WORK OF THE SCHOOL—ITS AIMS, METHODS AND FINANCIAL SITUATION—AN APPEAL FOR AID.

[Correspondence of the Evening Post]

HAMPTON, VA., June 11, 1875.

The annual Commencement exercises of the Hampton Normal and Agricultural Institute were attended this year by a goodly number of its Northern and Southern friends, among whom may be mentioned the Rev. Phillips Brooks and his brother; the Rev. E. E. Hale, and Mrs. James Lodge, of Boston; the Rev. Dr. Gale, of Lee, Mass.; Wellington Smith, of Berkshire, Mass.; Captain Kinney, of Hartford, Conn.; the Rev. William Taylor, D. D., and Mr. and Mrs. Charles L. Brace, of New York; the Rev. Dr. Adams, of Hampton, Va.; Judge Hughes, of the United States District Court; Colonel Benjamin S. Ewell, President of William and Mary College; Major Crocker, superintendent of the schools of Portsmouth, Va.; General Page, superintendent of the schools of Norfolk, Va., and a large number of the leading citizens of Norfolk and Portsmouth.

The Commencement exercises began at 9 A. M. Thursday, June 10th, with recitations and examinations. The proficiency of the students was very satisfactorily shown. Those who listened to the examination will testify that, though lacking that power of clear and ready expression which (especially on abstract subjects) is one of the latest fruits of culture, the students showed no lack of sound mental ability.

After an intermission from twelve till half-past one, during which a lunch was served to over a hundred guests, at the Principal's residence, came the rhetorical exercises of the graduating class, held in the new chapel, Virginia Hall. These exercises, consisting of original compositions and recitations, were relieved by many songs from the "Hampton Singers," who, at home, supported by the ringing chorus of their schoolmates, are heard to greater advantage than elsewhere. Both essays and recitations were received with marked favor by the audience, and the elocutionary training of the speakers was highly commended. The greatest interest was excited by an essay on "Old Time Music," by Joseph B. Towe, himself one of the Hampton Singers. This essay, illustrated by the choir, who threw in their wild choruses showing the peculiar musical agencies referred to by the speaker, elicited enthusiastic applause, and called forth from the Rev. Dr. Taylor a request that it be printed, as will probably soon be done.

Perhaps nothing in the course of the day was more significant than the reception of the valedictory address—"The Black Man as a Voter and Citizen"—by John W. Collins, a free-born native of Maryland. While pointing out the faults and deficiencies of his own race, he made a frank, manly and forcible statement of the distrust of Southern whites among the negro voters, its confirmed character, and its dangerous political influence, which was listened to by the Southerners present in a spirit apparently of equal candor, as appeared from the remarks afterwards made by several of them.

These exercises over, the Rev. George Whipple, Secretary of the American Missionary Association and President of the Board of Trustees, presented the diplomas to the graduating class, after an earnest and touching address.

Speeches were then made by Rev. E. E. Hale, Rev. Dr. Taylor, Rev. Wm. Gale, D. D., Rev. J. W. Harding, Rev. J. M. Jones, historian of the Life of Gen. Lee, Colonel Benjamin S. Ewell, Judge Hughes, Major Crocker and Rev. Dr. Adams.

Mr. Harding's remarks contained the only note of warning during the day. He pointed to the days when the efforts of Massachusetts were directed to the enlightenment of her Indian population, when the Scriptures were translated into their language, and twenty-seven Indian Churches had been gathered on soil whence the race has now entirely disappeared. This failure he held up as a beacon, that the students might see that none such should follow this enterprise.

Major Crocker's speech was also note-worthy. It was the day, he said, when his fellow-citizens were adorning with flowers and moistening with tears the graves of their fallen champions, and he should have been with them but for his desire to be present at the exercises here. After expressing his great satisfaction at what he had seen and heard, he spoke particularly of the good sense and sound principles of the students' essays, telling them that if such were their true sentiments there was no difference between him and them, but they were all brothers. During the delivery of these essays a dove had been flying about the hall and looking down curiously from the rafters. This dove, he said, had carried his mind back to the deluge of blood which so lately had swept over the land, covering even the mountain-tops. If, now, a dove were sent forth by anxious statesmen, to look for signs of the subsiding waters, here, if at any spot, she would find the dry land that might afford rest for her foot. Here, he believed, was to be found the happy solution of the questions that now embarrass us.

The usual evening prayers closed the exercises of the day. The Rev. Phillips Brooks asked the divine blessing on all assembled, and they dispersed after a day of unusual enjoyment, and one full of pleasant incidents suggestive of the closer union and stronger fraternity of the North and South.

A few words of what this school has already accomplished: More than one hundred and fifty young men and women, who have enjoyed a complete or partial course of study at Hampton, have already been engaged in teaching at the South, and ten thousand children have been under their instruction, some of them with marked success. It is frequently said by those interested in education, "The students of Hampton are the only good teachers we can get. They are willing to work, and they know how to go about it; we have tried others, but they are the only ones we find of any use." This, of course, in its negative part is unjust to many worthy graduates of other institutions, but it shows the reputation of the Hampton students, and the practical correctness of the plan on which they are trained. Thirty-nine new educators have just been sent out to join the number previously in the field. Some have already engaged schools and will go to work in a few days.

The school will in a short time be able to accommodate three hundred and fifty scholars, and not less than seventy-five will graduate yearly, nearly all of whom will be employed in the service of the state as teachers at fair salaries. The school is out of debt and its large buildings are completed; but it needs an endowment of half a million dollars, one-third of which may be considered as already secured by the Congressional land scrip. The question of negro civilization must be settled by such institutions, and it is for the North to say whether Hampton shall be placed on a firm basis and thoroughly equipped for the work it has to do.

Fisk University, Nashville, Tenn. Chartered in 1867.

Board of Trustees.—Gen. Clinton B. Fisk, President, St. Louis, Mo.; Rev. H. S. Bennett, Secretary, Nashville, Tenn.; Rev. Geo. Whipple, Brooklyn. N. Y.; Rev. E. M. Cravath, New-York, N. Y.; Rev. M. E. Strieby, New-York, N. Y.; A. S. Hatch, New-York, N. Y.; Hon D. W. Peabody, Nashville, Tenn.; John J. Cary, Nashville, Tenn.; Maj. Enos Hopkins, Nashville, Tenn.

Instructors and Officers.—Prof. Adam K. Spence, M. A. Principal, and Instructor in Greek and French; George L. White,† Musical Director; Rev. Henry S. Bennett, M. A., University Pastor and Instructor in Theology; Helen C. Morgan, M. A., Instructor in Latin; Rev. Frederic A. Chase, M. A., Instructor in Physical Science; Rev. Sylvanus Hayward, M. A., Instructor in Mathematics; Henrietta Matson, Principal of Normal School, Instructor in English Grammar; Anna M. Cahill, Instructor in History, Geography and Arithmetic; Anna E. Alden, Instructor in Reading; Delphine E. Santley, Principal of Primary School; Matilda A. Blackmar, Assistant in Primary School last Term; Prof. Theo. F. Seward, Musical Director, in charge of Jubilee Singers; Ella Sheppard,† Rebecca Massey, Instructors in Instrumental Music; Benj. C. Unseld, Instructor in Vocal Music; Hon. Thomas C. Steward, Assistant Treasurer and Superintendent of Construction of Jubilee Hall; Sarah M. Wells, in Charge of Ladies' Hall; Mrs. M. M. Cahill, Matron.

Summary.—College Course, 9; College Preparatory Course, 33; Theological Course, 4; Normal Course, 120; Primary, 97; Total, 266; Number of Boarders, 71.

FISK UNIVERSITY.

HOWARD CHAPEL BEAUTIFULLY AND ELABORATELY DECORATED—EXAMINATIONS, ESSAYS, DECLAMATIONS, ADDRESSES AND ORATIONS.

[From the Republican Banner.]

The closing exercises of this institution began with the Baccalaureate of Sunday afternoon. Tuesday, the examination of classes was begun and continued from 9:30 till 12:30.

The rhetorical exercises were held in the Chapel, which was gotten up in the most beautiful manner for the occasion. Festoons of evergreens hung over the stand and the front end of the Chapel; baskets of flowers, among which most exquisite roses predominated, were suspended on either side the stand, while the gas jets were almost hidden by bunches of cedars. On the walls, toward the doors, were photographs of the Jubilee Singers of this year and last, and of the leaders of the troupe, Prof. Geo. L. White and Prof. Theo. F. Seward. On the wall back of the stand an immense National flag was stretched in graceful folds across the end of the building. In the centre and underneath the flag hung an elegant oil painting of Wm. Wilberforce, in a costly and elaborate frame at the bottom of which was the following statement: "Presented to the Jubilee Singers for Fisk University by friends in England, at Kingston-on-Hull, the birthplace of William Wilberforce." The painting, a most masterly work of art, arriving just in time to grace the closing exercises, cost the people of Hull £50 or $256. It will form one of the attractive features of the commencement exercises.

All the rhetorical Exercises of the Institution, thus far, exhibit careful teachers' work. The reading of the young women has been distinct, while the gesticulation of the young men has been free and appropriate. The exercises of last night fully evinced the ability of the performers to write clearly and deliver their thoughts forcibly.

After the literary Exercises were over, an address was delivered by Rev. Levi B. Wilson, D. D., of Kansas; subject, Sentiment and Faith in Life. His address abounded in eloquent passages and noble thoughts, and was listened to with great attention throughout.

ADDRESSES BY HON. JOHN M. LANGSTON AND OTHERS—GRADUATION OF THE FIRST COLLEGIATE CLASS.

The exercises of the graduating class of the University were held yesterday morning at 10 o'clock. An hour before the time the audience began to file into the chapel, until the capacious chamber was filled to its utmost capacity.

†Absent with Jubilee Singers.

The choir rendered in fine style, "Night Shades no longer." Rev. George Whipple, of New York, led in prayer. A quintette sang, "Sweet Convent Bells," and the graduates were then introduced and accomplished the following programme:

Elements of True Manhood—James Dallas Burrus, Nashville.

The Hundredth Year—John Houston Burrus, Nashville.

Finis Opus Coronat—Virginia Ella Walker, Nashville.

The ability displayed in the productions of the graduating class was fully up to the standard of college graduates. They evinced a capacity of research and a facility of expression which proved that hard study had wrought its legitimate results—accurate culture.

One of the senior class, America W. Robinson, is absent with the Jubilee Singers, and will receive her diploma as soon as she shall have brought up her back studies.

HON. JOHN M. LANGSTON, LL.D.,

was then introduced. He said that "Time and God bring us all things," and with that proposition as his key note, he gave a hurried sketch of the past ten years, adding that the colored race was marching up, and that its way lay through the schools. He paid an eloquent tribute to the American Missionary Association—the foster mother of Fisk University—as represented by Rev. George Whipple, in such cordial words as called forth hearty applause. He urged the young people to overcome the difficulties of their situation, and educate themselves into independent, self-reliant, progressive, aggressive men and women. He expressed his satisfaction in the exercises of the day, and bade the University God speed.

After a beautiful song, "The Hills Resound with Song," by the choir,

PROF. A. K. SPENCE

spoke a few words. He said that the University finished its first decade and graduated its first college class, making this a marked day in the history of the institution, and gave each of the graduates a college diploma.

The choir rendered a selection.

REV. E. M. CRAVATH,

to whom, in connection with two or three others the University owes its existence, was introduced and spoke a few congratulatory and encouraging words. In his remarks he mentioned feelingly the sacrifices of the heroic mother of the two young men who graduated, who said that her three sons had successively worn a single pair of pantaloons, which she had turned and patched for the emergency. He urged all the workers to consecrate themselves anew to this work.

REV. GEORGE WHIPPLE,

Senior Secretary of the American Missionary Association, added a few words, showing the progress of public sentiment in behalf of the colored man, contrasting the present with the time, within his own remembrance, when in the most favored seminaries of learning in the land, even the discussion of the subject of slavery was prohibited. He urged the graduates to seek their own happiness by promoting the happiness of others.

The choir then sang a hymn, which had been written for the occasion by Prof. A. K. Spence, Principal of the Institution. The benediction was pronounced by Rev. N. G. Merry.

After the exercises were over, the friends of the Institution joined together in the commencement dinner. In the evening a social reunion was held, when the friends and pupils met to spend an hour in exchanging parting words.

Thus closed the most interesting and successful commencement exercises in the history of the University. The interest swelled higher and higher each day, culminating on commencement day with the graduation of the college class.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, Arthur J. Hanson, S. J. Marshall, M.D., Rev. E. M. Cravath, Rev. George Candee, Willian Hart.

Faculty and Instructors.—Rev. E. H. Fairchild, President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of Greek Language and Literature; George McMillan, Professor of Latin Language and Literature; Henry R. Chittenden, A.B., Principal of the Preparatory Department; L. V. Dodge, A.M., Acting Professor of Mathematics; —— ——, Principal of the Ladies' Department; Miss Sarah S. Ferguson, Assistant Principal; Miss Kate Gilbert, Teacher of higher English Branches; Miss Alice M. Warren, Teacher of the Grammar School; Miss Lizzie S. Gregg, Teacher of the Intermediate School; Miss Alice E. Peck, Teacher of the Primary School; Miss Clara Saxton, Teacher of Instrumental Music; Newton E. Bacon, Teacher of Vocal Music; Geo. Ames, Teacher of Book-keeping.

Students.—Collegiate, 16; College Preparatory, 13; Normal, 41; Grammar, 37; Intermediate, 66; Primary, 98; Total, 271.

BEREA COLLEGE, KENTUCKY.

BY PROF. E. H. FAIRCHILD.

COMMENCEMENT EXERCISES—LARGE ATTENDANCE OF BOTH WHITE AND COLORED PEOPLE—INTERESTING EXERCISES—BEREA'S PROSPECTS NEVER MORE HOPEFUL.

The exercises were preceded by the anniversary of the Phi Delta Society on Friday evening; the Baccalaureate sermon of Prof. Fairchild, Sunday morning, on the "Harmony of Philosophy and Christianity"; the Missionary sermon, Sunday evening, by Rev. J. E. Roy of Chicago, on "Our Father's Business"; examinations Monday and Tuesday; and an able address on the "Dangers of our Country," by Peter H. Clark of Cincinnati, Tuesday evening.

It was anticipated that we should have a small audience on Wednesday. A circus at Richmond would draw the rabble, the court in session would detain the lawyers and many business men, the farmers were rushing into wheat harvest, and the small-pox panic, which had scattered many of the students, was still rife in the mountains. But it was a magnificent day, and at 8 o'clock in the morning the country people were coming in, and at 10 about twelve hundred were gathered under the arbor in the college grove, attentively listening to the essays and orations of the young ladies and gentlemen. At no other place can be seen such an illustration of the college motto, "God hath made of one blood all nations of men," as here, in the centre of Kentucky.

Of the nineteen performers, twelve were white and seven colored, six were entering college, and three were graduating. All did well, and some very finely. Immediately at the close, a Professor of Madison Female Seminary took the hand of the President and said: "I congratulate you on the success of your entertainment;" which expressed the thought of all. One thing is constantly manifest at these commencements: Berea College has a mission, and its spirit

pervades the faculty, students and trustees. No favorable opportunity is neglected to "make its great commission known." If liberty, equality and fraternity do not embrace the whole human family, Berea will not be at fault.

At 2 P. M. the President made his annual statement. The whole number of students has been 271, about three-fifths males and nearly one-half white. When the school was fullest there were two more white than colored. The whole expenses of a young lady for a year, including board, tuition, room furnished, fuel and lights, are $100, in advance. A part of this may generally be paid by work; and an industrious young man may defray half his expenses by labor.

The address of Rev. J. E. Roy that followed, riveted the attention of the whole audience. We felt prouder of our great and growing country, and more earnest to seek laborers for the harvest as he displayed his magnificent map and expatiated on the prospects, the powers, the dangers and hopes of the nation.

Rev. E. M. Cravath followed in his happiest mood, and Peter H. Clark with his wisest advice. It was a happy and profitable day, and the crowd went away delighted with Berea.

At the meeting of the trustees it was resolved to make vigorous efforts to liquidate the debt and complete the endowment. The faculty will spend the summer vacation in the interest of the college, both in this State and at the North. The prospects of Berea were never more hopeful.

Atlanta University, Atlanta, Ga. Chartered in 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. George Whipple, A. M., New York City; Rev. E. M. Cravath, A.M., New York City; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Esq., Atlanta; Rev. Cyrus W. Francis, A. M., Atlatna; Charles H. Morgan, Esq., Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta.

Officers of the Board, 1874–75.—Edmund A. Ware, President; Rev. Cyrus W. Francis, Secretary; Thomas N. Chase, Treasurer.

Instructors.—*Edmund A. Ware, A.M., President and Professor of History; Thomas N. Chase, A. M., Professor of Greek; Rev. George W. Walker, A. M., Professor of Mathematics; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. John E. Smith, A.M., Professor of Latin; †Joseph B. Holt, Teacher of Gardening and Farming; Mrs. Thomas N. Chase, Teacher of Reading; Mrs. Lucy E. Case, Teacher of English Branches; Emma C. Ware, Teacher of History and Latin; Mrs. George W. Walker, Teacher of Algebra and Grammar; Mattie A. Gerrish, Preceptress and Teacher of Music; †Fannie F. Ford, Teacher of English Branches; Amanda C. Scammel, Teacher of English Branches; †Mrs. Joseph B. Holt, Teacher of English Branches; Mary L. Santley, Matron.

Students.—College Course, 18; Preparatory Course, 46; Theological Class, 3; Higher Normal Course, 60; Normal Course, 109. Total, 236.

[From the Atlanta Constitution.]

THE EXAMINATION AND ANNIVERSARY EXERCISES.

The examination exercises of the Atlanta (colored) University, began on the 21st instant, and closed on the 23d

* Absent during the year. † Served part of the year.

Messrs. J. W. Glenn, H. H. Jones and Col. Mark Johnson, of the Board of Visitors appointed by Gov. Smith, were present during the examination exercises, and expressed themselves surprised at the proficiency of the scholars and the discipline maintained.

Specially commendable was the quiet, orderly deportment of the students, and their prompt obedience to the slightest command of their teachers. Wonderful indeed was the examination of the class in Latin, who had been studying it for six months. One noticeable fact was that the pure Ethiopian was the best drilled, repeating literally, while those of lighter grades exhibited more individuality, and less of imitative qualities. The examinations proved that the teachers were fitted for their calling.

THE ANNIVERSARY EXERCISES

came off yesterday at Friendship (colored) Baptist Church, on Mitchell street.

In addition to the Board of Visitors, we noticed present Prof. G. J. Orr, State School Commissioner, Col. N. J. Hammond, Lieut. R. J. Lowry, and others.

The certificates were presented to the graduates by Prof. Chase.

HON. A. T. AKERMAN'S ADDRESS.

The annual address was delivered by Hon. A. T. Akerman. He said that all reflections on the former polity of the State was in bad taste and in bad morals. If the light of the nineteenth century did not prevail in the eighteenth century, why blame the eighteenth? Let us act now according to the light of the present. Education as now guaranteed in the organic law, "shall be forever free to all the children of the State." The present system in force is as efficient as our poverty will admit. Thinking men all agree in the general polity. Educating the children at the expense of the State is no new thing in Georgia. Seventy-five years ago Georgia established the State University, and it is now one of the precious jewels of the State. Every argument made in favor of advanced education is increased ten fold when applied to elementary education. The Atlanta University is the complement of the general school system. It is yet new and experimental. The capacity of the pupils is not a matter of doubt. But a tree is known by its fruits—its latter as well as its early fruits. The University will be known by the demeanor, bearing and history of the students.

Commencement orators often tell students that everything is within their grasp. This is all arrant trash. He would not advise them to be orators, poets, historians, governors or presidents. On the contrary, he would advise them to prepare others to become useful and upright common people. Those who rise to eminent places do not determine it in early life. The father who destines his child in infancy to be President will have a son that will not rise above a fool. Strive to acquire wealth. Property is valuable because of its effect upon character, being an anchorage to it. Colored people are too prone to spend their earnings. Education does not impart mind; it can only improve it. It brings no immunity from work, but dignifies and ennobles it. He urged upon them as important elements of success, personal integrity, cheerfulness, frugality and industry.

Col. Akerman spoke about an hour and a half, and his remarks were well received.

We rejoice in being able to report that the effort to deprive the Atlanta University of the State appropriation of $8,000, utterly failed. When the proposition came before the Legislature for action, there was but one vote in favor of withdrawing the grant. We

accept this decision as evidence of the wise and just purpose of the people of Georgia to educate the colored citizens of the State.

Talladega College, Talladega, Ala. Chartered in 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega, Ala.; General Wager Swayne, Toledo, O.; Rev. G. W. Andrews, Montgomery, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Stephen Child, Esq, Marion, Ala.; Colonel Edwin Beecher, Montgomery, Ala.; Rev. E. M. Cravath, A.M., New-York City; Ambrose Headen, Sr., Esq., Talladega, Ala.; Hon. E. P. Smith, Washington, D. C.; William Savery, Esq., Talladega, Ala.; Rev. George Whipple, A.M., New-York City.

Instructors.—Albert A. Safford, A. M., Principal and Instructor in Greek; John P. Richardson, A.M., Instructor in Mathematics; Edwin C. Stickel, A.B., Instructor in Latin; Rev. Justus N. Brown, A.M., Instructor in Theology and Homiletics; Rev. Henry E. Brown, A.M., Instructor in Biblical Literature; Rev. Heman Safford, Superintendent of Labor Department; Miss Mary B. Jarvis, Preceptress, and Teacher of Physiology and Grammar; Mrs. Louie J. Safford, Teacher of History and Penmanship; Mrs. Luretta C. Stickel, Teacher of Music; Miss Josephine Pierce, Teacher of English Branches; Miss Eleanora Potter, In Charge of Intermediate Department; Miss Dell A. Safford, In Charge of Primary Department; Mrs. Augusta N. Safford, Matron.

Students.—Col. Prep., 15; Theological, 14; Normal, 46; Grammar, 25; Intermediate, 72: Primary, 75; Total, 247.

TALLADEGA COLLEGE.

BY REV. G. STANLEY POPE.

A CAREFUL AND SATISFACTORY EXAMINATION.

Allow me to give you a few impressions of my own concerning the examinations in Talladega College, which closed yesterday. I have been careful to divide my time between the different branches examined, so my personal observation embraces every department.

Monday, June 28, was occupied in the examination of the primary and intermediate departments. In these departments, the text book had been kept before the pupil more than seems wise to me, but the examinations proved the thoroughness of the work that had been done, and showed that the foundation had been laid for hard study, and close application.

Tuesday and Wednesday were occupied in the examinations of classes in the preparatory, normal and theological departments. In branches where it was possible, the pupils were given topics and required to present their thoughts upon them. In other branches questions were written upon slips of paper which the pupil drew.

About forty among the more advanced students had been obliged to leave their studies to teach. Some who had been absent two or three months, came back and were examined with their classes. Although so many of the most advanced students were absent, the examinations in these departments were very satisfactory.

I never have attended an examination in any college, where, I think, the results were more commendatory to both instructors and pupils.

In the music, and in the literary exercises Wednesday night, one could not fail to see merit and careful preparation. The exercises of the Young People's Literary Society were very enjoyable, and those parts which were their own production, the orations, essays, and discussions, were especially so, showing clearness both in thought and manner of presentation.

NEWSPAPER NOTICE.

From "Our Mountain Home."

Talladega College.

The eighth annual session of this Institution came to a close on the 30th day of June. We were not so fortunate as to be able to attend during the entire examination; but from what we saw, and have learned from many of our best citizens who did attend, we have no hesitation in saying that Talladega College is not only one of the most successfully conducted of the many institutions of learning established in the South by Northern Philanthropists, but is, in every feature that constitutes a good school, the equal of any school of its grade in the State.

As we have before had occasion to say, and as it is admitted by all unprejudiced men of this community, who know any thing about the school, the good that it has done, and is doing, among the colored people of this section is almost incalculable. It is gradually breaking down the opinion that the colored people are not susceptible of being educated—an opinion once entertained by almost every Southerner.

In other words, it is fast making friends for the cause of popular education and a thorough system of free public schools—the greatest of Alabama's needs.

The American Missionary Association, under whose auspices this Institution was established and is being conducted, have every reason to be encouraged and to continue their good work here. The time will soon come when the success of their schools will create a more liberal public sentiment relative to the education of the colored people, and stimulate our people to establish and support a system of free schools second to none in the United States. Such a result is worth struggling for, and the success of Talladega College and others like it will win it.

Tougaloo University, Tougaloo, Miss.

Trustees.—His Excellency, Adelbert Ames, Governor, President; Hon. T. W. Cardozo, State Supt. Public Education, Secretary; James Hill, Secretary of State; Geo. E. Harris, Attorney-General; L. J. Scurlock; A. P. Huggins; W. W. Edwards; J. L. Wofford; E. Handy; Rev. E. M. Cravath; H. S. Beals; Rev. E. Tucker; Gen. C. H. Howard; Rev. M. E. Strieby; R. Emerson.

Faculty.—Prof. L. A. Darling, President, and Principal of Normal Department; Miss Mary E. Smith, Preceptress; Mrs. L. A. Darling, Assistant; Miss Annie E. Smith, Principal of the Intermediate Department; Miss Zadie Wilson, Principal of the Primary Department; S. C. Osborn, Treasurer and Business Manager; Miss Mary Farrand, Matron; Miss Frances Anderson, Assistant Matron.

Students.—Normal and Intermediate Departments, 125; Primary, 92; Total, 217.

TOUGALOO UNIVERSITY.

From the Mississippi Pilot.

TOUGALOO UNIVERSITY—ANNUAL VISIT OF THE COMMITTEE.

The law requires an annual visit of a committee of at least three persons to this Institution, whose duty it is to examine the pupils and to report. The committee, this year, embraced F. A. Wolfe, Esq., Superintendent of Education of Hinds County; Dr. W. C. Crane, of St. Andrew's Church, Jackson, and Prof. Minor, of the Secretary of State's office.

Your reporter, who accompanied the committee by special invitation, was gratified to witness the evident proficiency that the pupils, in their various

departments, had attained during so short a period. The committee, after listening to the recitations, would frequently propound questions to the students. In most instances, they were met with satisfactory answers, showing that the education imparted is not mere surface polish, but that the student is so drilled that he knows and can give the reason for his conclusions. Dr. Crane, at the close of the examination, expressed the gratification of the committee in witnessing the advancement of the institution, and spoke words of encouragement to the pupils, the principal and assistants, and was apparently much gratified to see the perfect discipline which held the vast number in the most admirable subjection, without the least noise or apparent efforts on the part of the teachers. The best and most experienced of our teachers outside of this institution would doubtless profit by a visit to Tougaloo when it shall be in full blast next fall.

Mention of the female department should not be omitted. The females, like the males, are permitted to liquidate a portion of their expenses by performing the labors necessary to keep up the domestic department, embracing cooking, laundry and other appropriate service.

The Superintendent of Education of Hinds County informs us that he is continually receiving applications from other counties for teachers who have received their training at Tougaloo, but that he is unable to reply, not having enough teachers for his own county. And right here it may be proper to state, that in no instance have the teachers sent out from this school done discredit to themselves, or in any case failed to give entire satisfaction to the patrons. One paramount feature in the instruction imparted, is

THE SABBATH SCHOOL.

In this the pupil is regularly trained, so that whether he be a professor or not he can conduct and carry on the exercises of this important means of intellectual and moral training in the most approved and rational manner.

THE FARM

of 500 acres gives employment to those who desire to liquidate one-half of their expenses for tuition and board, by laboring two hours daily, (except Saturdays, when they work four and a half hours,) thus reducing their expenses from about $12 per month to $5. This affords for the table an excellent supply of vegetables. The training of the pupils in this department is regarded of the greatest importance. They are taught, when they undertake a piece of work, no matter how simple, to execute it to the best advantage, not to rush headlong into it and do it in a manner that will require doing over again.

Straight University, New Orleans, La.

Instructors and Managers.—Rev. J. A. Adams, Toulon, Ill.; Rev. J. A. Martling, Webster Groves, Mo.; Mrs. J. A. Adams, Toulon, Ill.; Miss L. A. Parmelee, Toledo, Ohio.

STRAIGHT UNIVERSITY, NEW ORLEANS.

BY PROF. J. A. ADAMS.

A MOST SUCCESSFUL CLOSING EXHIBITION—OVERWORKED TEACHERS—A BOARDING HALL NEEDED.

Our summer term closed with one of the most successful exhibitions we have ever given. An unusually large audience was present, and listened with marked attention throughout. The original pieces especially elicited much praise. They showed an ability which promises much for the future. Our annual examinations and commencement exercises were held in February.

Four young ladies graduated from the Normal department, making the second class of graduates from that department.

We have been greatly hindered during the year by want of sufficient laborers. Mr. Louis A. Bell, law professor, died just at the beginning of the school year. In November, Dr Thompson was called to the presidency of Alcorn University. This left two departments and the Central Church unprovided for. Besides, the acting President and four teachers did not return; only one was sent to fill the vacant places. We stood aghast at first, but the order to economize had gone abroad, and we bowed to the inevitable, spread ourselves over as much work as the hours of the day would allow and kept things running. Finally, Miss Parmelee, so well and favorably known, came to our relief, which enabled us to dispense with student teaching, an experiment which cost us much patronage.

The Law department was placed in the hands of members of the city bar, under whose supervision so much interest has been excited that the students have earnestly requested that the instruction should continue through the last months. The Theological department, numbering fifteen students, was instructed at odd hours by the college professors. This class embraces men of all denominations, most of whom already have churches or are preaching. They are honest, earnest, faithful students, and ought to do much to reform the "present style" of religion. Our boarding house is not large, and was soon filled to overflowing. Secretary Cravath partly promised us a new three-story building next year, but with your present embarrassments we fear that this will be an impossibility.

II. NORMAL AND GRADED SCHOOLS.

Williston Academy and Normal School, Wilmington, N. C.

Superintendent, Mr. D D. Dodge, Nashua, N. H.; Principal, Miss Ella E. Roper, Worcester, Mass.; Assistants, Miss Hannah L. Fitts, Candia, N. H.; Miss Esther A. Warner, Lowell, Mass.; Miss Hattie M. Blood, Hollis, N. H.; Miss Janet H. Gay, Nashua, N. H.; Matron of Mission Home, Mrs. D. D. Dodge, Nashua, N. H.

Number of pupils, 94 (Normal, 11); number in Sabbath-school 175.

This school has labored under some disadvantage for lack of suitable school rooms, but it has gained ground steadily, and is now in a prosperous condition.

Washington School, Raleigh, N. C.

Teachers, Miss E. P. Hayes, Limerick, Me.; Miss Emilia F. Brewer, Stockbridge, Mass.; Miss H. Alston, Cleveland, Ohio.

Number of pupils, 370; number in Sabbath-school, 260.

Avery Institute, Charleston, S. C.

Principal, Rev. Jas. T. Ford, Charleston, S. C.; Assistants, Miss A. D. Ludlow, Oswego, N. Y.; Miss Mary Crowell, Charleston, S. C.; Miss J. S. Hardy, Shelburne, Mass.; Miss Agnes Duncan, Wayland, Mass.; Miss H. F. Miller, Charleston, S. C.; Miss E. Gaillard, Charleston, S. C.; Miss Leonora Johnson, Charleston, S. C.; Miss Rebecca Pease, Charleston, S. C.; Miss M. McKinlay, Charleston, S. C.

Number of pupils, 439 (Normal, 85); number in Sabbath-school, 230.

We copy a few words about the "busy workers" in Charleston:

Little noise has been heard from us in Charleston; but if we have not buzzed it is not because we have not been busy bees. School furnishes a great deal of employment for time, outside of the regular school hours. When boys and girls have all departed, leaving the halls of learning to vacant silence, in the Home next door, the teachers sit bending over books, papers and pens, or cogitating new plans. Our principal, with his double duties of school and church, works sometimes to the verge of danger. Our teachers are faithful followers of his example.

During this long season of short days we have had to dovetail our duties in the nicest manner, in order to fit them into the allotted time.

It is natural that after the long fast many hasten eagerly to the feast. Thus was it after the war when a people long deprived of mental food were bidden to come and take, "without money and without price." Now this keen appetite is gone. Now colored boys and girls do not love learning more ardently than do white boys and girls; but the former, as much as the latter, must be entreated and impelled to seek their own good. None can do more than to dig diligently into the often hard human soil, and drop in some tears also as the seed is dropped, raising prayer with hope, to Him who has bidden, "In the morning sow thy seed, and in the evening withhold not thine hand."

Brewer Normal School, Greenwood, S. C.

Teacher, Mr. J. D. Backenstose, Geneva, N. Y.
Number of pupils, 17 (Normal, 6); number in Sabbath-school, 30.

Much good has resulted from the enthusiastic efforts of Mr. B., the Principal. The school would have been larger, but for the poverty of the people. Those attending have made a great advance during the year, and ten of them will soon be prepared to enter upon the work of teaching.

Normal School, Andersonville, Ga.

From the lack of funds, we were compelled to discontinue the work at this station, and no school has been held, except one taught by a student-teacher during a few months in the summer.

Storrs School, Atlanta, Ga.

Principal, Miss Amy Williams, Livonia Sta., N. Y.; Assistants, Miss Mary Beach, Perrysburg, Ohio; Miss Lizzie Stevenson, Bellefontaine, Ohio; Miss Nellie J. Howe, Post Mills, Vt.; Miss Anna Baker, Oberlin, Ohio; Miss Amelia Ferris, Oneida, Ill.; Matron, Miss Lizzie Stevenson, Bellefontaine, Ohio.
Number of pupils, 440 (Normal, 4); number in Sabbath-school, 280.

As during the previous year, the Association furnished the building, and nominated the teachers, who were paid by the School Board. The school has been full to overflowing, and even more would have been in attendance, if larger accommodations could have been furnished.

Lewis High School, Macon, Ga.

Principal, Miss M. E. Sands, Saco, Me.; Assistants, Miss A Lynch, Ballston, N. Y.; Miss Addelyn Gerrish, Leetonia, Ohio.
Number of pupils, 272; number in Sabbath-school, 150.

Co-operation with the city has been less successful at this point than at other stations, yet the Association furnished the school building, and nominated three of the teachers, the remainder being from the South.

Beach Institute, Savannah, Ga.

During the past year, this building has been rented to the city for the use of the public schools.

Graded School, St. Augustine, Florida.

Teachers, Mrs. Isadore Hamlin, St. Augustine, Fla.; Miss Alice M. Kearney, St. Augustine, Fla.
Number of pupils, 127.

Very efficient work has been done at this school under the direction of Mrs. Hamlin, who resigned at the close of the year. The school has lost an interested and benevolent friend in the death of Dr. Bronson.

Trinity School, Athens, Ala.

Principal, Miss M. F. Wells, Ann Arbor, Mich.; Assistant, Miss Abby Fay, Prairie Depot, Ohio.
Number of pupils, 174 (Normal, 39); number in Sabbath-school, 180.

Under the earnest and judicious efforts of Miss Wells, Trinity school maintains its high standard. Many student-teachers have received their education here, and are now engaged in instructing others.

Lincoln School, Marion, Ala.

Teachers, Miss Abby B. Clark, Boston, Mass.; Miss Sarah Silsby, Selma, Ala.
Number of pupils, 194 (Normal, 70); number in Sabbath-school, 75.

This school has passed from under our patronage, being merged into the State Normal School of Alabama located at Marion. The above named teachers were nominated by the Association.

Emerson Institute, Mobile, Ala.

Principal, Rev. E. P. Lord, Olivet, Mich.; Assistants, Prof. G. W. Warner, Collinsville, Conn.; Miss Kate A. Lord, Olivet, Mich.; Miss Loretta E. Hart, Rockford, Ill.; Miss H. J. Stevenson, Bellefontaine, Ohio.; Miss Nettie Hosler, Eaton Rapids, Mich.; Miss Emma A. Willard, Galesburg, Ill.; Miss Ella Marsh, Grinnell, Iowa.
Number of pupils, 411 (Normal, 158); number in Sabbath-school, 300.

In reviewing two years, Mr. Lord has given us an encouraging report of the fruitfulness of this field.

In these two years more than fifty young men and women have begun the Christian life, not from impulse, but by coming to respect, love and finally choose, that life. Over five hundred scholars have been under the influences of school life, and almost all have come to despise the old way of living, and really have an honorable ambition. I never knew a more noble sentiment than has grown up among our older scholars during the past year.

The white people have shown a remarkable amount of kindly feeling, especially the pastor and people of the First Presbyterian Church. We have even been offered assistance by Southern white teachers, in teaching in a new Sabbath-school. When we recall all these encouragements—the spirit of progress and improvement which has already begun to work as a little leaven, we cannot but forget our discouragements in enthusiasm and earnest endeavor.

Swayne School, Montgomery, Ala.

Principal, Mr. J. M. McPherron, Montgomery, Ala.; Assistants, Mrs. J. M. McPherron, Montgomery, Ala.; Miss Mary Ashley, Northboro, Mass.; Miss C. E. Hulsart, Imlay City, Mich.; Miss Helen M. Leonard, New Bedford, Mass.; Miss M. A. Perry, Holden, Mass.; Matron, Mrs. G. W. Andrews, Collinsville, Ct.

Number of pupils, 472; number in Sabbath-school, 160.

Mr. McPherron writes:

The school attendance of the past year has not been quite as full as in some former years. This is partly owing to hard times. But most of those who have been in school during the year have made very much better progress in their studies than in any previous year. Some who were doing well in their studies were compelled to leave school to teach, because if they did not begin at once they would lose the opportunity of earning any money during the year, which they could by no means afford. One very encouraging fact, in the history of the year, has been the conversion of many of our best scholars.

During the week of examinations, a committee of gentlemen, composed principally of residents of the city, visited the school. They seemed much pleased and as much surprised. Some of them were fully of the opinion that the colored people were incapable of an education. One of these said he was glad to have that idea exploded. Judge Bibb declared that the school belied the common impression that the negro could not receive a thorough education. Capt. Bush (city superintendent), said the school had never before made as good progress. A reporter for the "Chicago Tribune," remarked that he never saw scholars who had been in school for the same length of time do better. He was especially pleased with recitations in algebra and grammar. These are some of the more encouraging aspects of the work. Of course, there are discouragements. Perhaps the greatest of these is the difficulty of keeping scholars in school for a sufficient length of time.

Burrell School, Selma, Ala.

Principal, Mr. J. N. Messer, Parnassus, Penn., Assistants, Miss Sarah C. Williams, Lafayette, Ohio; Miss Sarah L. Emerson, Hallowell, Me.; Miss Mary E. Wilcox, Madison, Ohio; Miss Mary Miller, Fostoria, Ohio; Miss Emily E. Hersey, Bennington, N.H.; Miss C. A. Benton, New Haven, Conn.; Matron, Miss Sarah L. Emerson, Hallowell, Me.

Number of pupils, 399 (Normal, 14); number in Sabbath-school, 450.

Of the prosperity of this school, the Principal says:

You will be gratified to hear that there has been uniform progress throughout the year in all of the following particulars: In increased zeal and study; more regular attendance, more cleanliness of person and clothing; and a greater regard for morality and religion. The most discouraging feature of the work is the irregularity of attendance. The colored population is more transient than the white. Children come to school a few days and never come again, and when they are looked for, it is found that they have moved away. We have had enrolled during the present school year four hundred pupils, while the average is just two hundred. This is a very poor showing; but when we consider the condition of the people it is easily explained. The colored people are very poor; many of them taxed to the utmost to get some thing to eat. So when they can find work for any of their children, the temptation to take them from school is very great.

Burrell School Reform Society is still a vigorous organization; the meetings are well attended usually. I think it is doing good. Many of the larger school boys are very much interested in the temperance work.

Howard School, Chattanooga, Tenn.

Principal, Mr. B. F. Koons, Oberlin, Ohio; Assistants, Miss Emma Fairfield, Mansfield, Ohio; Miss C. M. Blood, Lyme, N.H.; Miss Julia A. Johnson, Cleveland, Ohio; Miss Adella Royce,* Oberlin, Ohio; Miss Mary H. Scott, Waukegan, Ill.

Number of pupils, 468, (Normal, 8); number in Sabbath-school, 125.

We receive from the Principal the following information:

"Our year has been one of pleasant, and, I trust, of faithful work. We have done all we could reasonably hope to accomplish, and we feel that great advancement has been made by many of our pupils, both intellectually and morally. We have been visited by other workers, and have received many words of cheer and encouragement from them. Our Sabbath-school is in a flourishing condition."

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal, Prof. A. J. Steele, Whitewater, Wis.; Assistants, Miss E. M. Barnes, Bakersfield, Vt.; Miss Amelia F. Clapp, Kirtland, Ohio; Miss S. A. Stevens, St. Johnsbury, Vt.; Miss S. Ida Allen, Leetonia, Ohio; Miss S. A. Allan, Geneseo, Ill.; Matron, Miss E. M. Barnes, Bakersfield, Vt.

Number of pupils, 300, (Normal, 140); number in Sabbath-school, 80.

From the Memphis Appeal.

The closing exercises of Le Moyne Normal School, ushered in by an excellent sermon, by Rev. David Walk, of the Linden Street Christian Church, last Sunday, have been of an interesting and creditable character throughout—creditable both to instructors and pupils. Too much praise cannot be bestowed upon those, who, without remuneration sufficient to provide the plain necessities of life, left pleasant homes for the purpose of doing the work that is being done by the teachers of this institution, in educating the colored people to a degree of usefulness, at least to their own race, they would hardly attain by any other means.

On Tuesday and Wednesday the different classes were examined. Those in algebra, history, physiology, grammar, arithmetic, geography, gave evidences of thoroughness hardly looked for, the examination proving highly satisfactory. On Tuesday night the exercises of the junior classes took place, and were of a very interesting character. They consisted of recitations and essays. Every one was pleased with the exercises, they showing careful training, and intelligence and appreciation on the part of those engaged.

*Resigned.

Last night the exercises of the senior class, the closing exercises of the term, were listened to by a crowded house. The essays read showed thought and some ability in composition.

Throughout, the exercises, as well as the work of the whole year, have been full of promise and encouragement. Never have pupils been more kindly and carefully guided and taught. It is well known that the discipline and spirit worked up by Mr. Steele and his helpers are well worthy the approval and imitation of our educators. Many of the students of the normal department, we learn, go to the country to teach during the vacation months, with the expectation of being able to continue their studies in the fall; thus the influence of this institution is not only a blessing to the colored people of this community, but it reaches to other communities by the influence exerted through the teachers sent out.

Normal School, Lexington, Ky.

This school has been supported by the public school funds this year, and we have received no reports.

Ely Normal School, Louisville, Ky.

The Ely Normal School Building has been rented to the city, for the use of the public schools, as for several years past.

Union Academy, Columbus, Miss.

Superintendent, Mr. J. N. Bishop, Columbus, Miss.; Principal, Mr. T. S. Wood, Brownsville, Pa.; Assistants, Miss C. A. Stanton, Blue Earth City, Minn.; Mrs. M. E. F. Smith, New London, Conn.; Matron, Mrs. A. M. Marsh, New London, Conn.
Number of pupils, 419, (Normal, 12); number in Sabbath-school, 123.

Normal School, Pine Bluff, Ark.

Teacher, Mr. M. W. Martin, Ripon, Wis.
Number of pupils, 175, (Normal, 30).

Mr. Martin writes:

"I see much hope in these whom we have carried along these five years, especially some fifty very promising boys and girls who began their first lessons with us. Some of them already exhibit much tact in teaching. Each year we get some pupils from a distance of seventy, eighty and ninety miles, and a number of our students are out teaching now.

"We have reorganized our Sabbath-school in the new A. M. E. Church with renewed prospects for good. The teachers are nearly all from our school. We meet once a week as a Bible Class and Teacher's Meeting, which is well attended."

Barnes Institute, Galveston, Texas.

Teacher, Rev. A. G. Marment.
Number of pupils, 176, (Normal, 12).

A pay school was maintained for a part of the year, by Mr. Marment, to whom we granted the use of the building.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville.—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

Dudley.—Rev. Richard A. Tucker, Washington, D. C.
McLeansville.—Miss E. W. Douglass, Decorah, Iowa.
Woodbridge.—Miss Alicia S. Blood, Lyme, N. H.

SOUTH CAROLINA.

Beaufort.—Miss Mary Kildare, Newry, Ireland.

GEORGIA.

Golding's Grove.—Mr. S. Snelson, Mr. G. B. Snowden, Miss Emma Jackson, Golding's Grove, Ga.

ALABAMA.

Kymulga.—Mr. Samuel White, Talladega, Ala.

ARKANSAS.

Fort Smith.—Miss Dora Ford, Abington, Mass.

STUDENT-TEACHERS.

We have already, in the General Survey, mentioned the gratifying fact that more than *sixty thousand* pupils were taught by our former students. It remains to give some details showing their zeal and usefulness.

A teacher in Atlanta writes:

The first Sabbath evening of the school year is given to reports from those who have been teaching during the three months' summer vacation.

One young man reported twenty-nine conversions of children under fifteen years of age from his day and Sabbath-school. This young man was so apparently unpromising that even his teachers could never encourage him to anything higher than "toting brick." Yet he has plodded on at his books, a marvel of patience, battling with stupidity, poverty and ridicule, till he has now closed his second term of school teaching. As he told his simple story in his broken way, his black face radiant as he spoke of his love for the souls he had led to Jesus, I felt truly it is "not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Many of our students are genuine missionaries, leaving comfortable homes in pleasant cities, where they might spend a restful vacation, to go to some plantation miles from the railroad and postoffice, to teach such schools as are found only in the benighted South. Others sacrifice the profits of a good trade, receiving often a mere pittance from the poor parents whose children they are lifting into the light. Their delight in returning to our Christian family and enjoying its intelligence and culture, marks their self-denial in shutting themselves up to a people of extreme poverty and ignorance, being often compelled to listen to a minister, and labor under a Sunday-school superintendent, who cannot read.

The *Southern Workman* frequently publishes letters from the Hampton students who are engaged in teaching. We copy a few items:

Ackrel E. White writes, "Since the 17th of Nov., which was the time I left your school, I have been located in a very hilly and rocky country—among the Blue Ridge mountains.

"I have now on the roll of my day school thirty-nine scholars, and after Christmas I expect to have more. I am happy to say that I have a large Sunday-school of both old and young; and I think much good can be done in Sunday-school, for the children and their parents all come out, and the old people are very anxious to learn to read the Bible. I have those read that can read, and then I explain to them the best I can. I am sorry to say that I have but a very few that can read the Bible, but those that cannot read are very anxious to hear it read."

George W. Cole writes from Tappahannock, Va.: "I have a large school, and it works me day and night. I have also quite a large Sunday school, which is doing well. I have white as well as colored. They mix in the classes and all enjoy their lessons together. We are having quite a nice time in day and Sunday-school too. The County Superintendent was out to see me last Tuesday. He was well pleased, and complimented the school by saying it was the best in the county. When he first put me to work he said he would not allow me full wages, but he says now that I am welcome to full rates."

A teacher in Wilmington furnishes this illustration of the good outcome to an unpromising scholar:

In one case, a very fair knowledge of the common branches had been obtained, to little purpose apparently, as there was no desire to use it, in meeting the great need of teachers. In course of events, and after no little hesitation, the young man was led to take a school in the country—and now seems entirely absorbed in his work. In a recent visit to the city, he was able to tell us not only of his success and happiness in the public schools, but also of a pleasant Sabbath gathering for which he gladly received books and papers.

A teacher in Athens, Ala., gives this cheering information:

A goodly company of our best students, young men and women of rare promise, re giving themselves to the work of teaching, with a devotion, a spirit of consecration, that is a silent but powerful rebuke to all luke warm, faithless ones, who do not rise to the grand privilege of doing all possible good with their rich dower of talent, learning and accomplishment.

From all quarters come words of cheer from our student-teachers. Though they are met by many difficulties, and have hard battles to fight, yet they are full of courage, and their enthusiasm is an inspiration to us, in the work of preparing more laborers for the Master's vineyard.

The demand for our students as teachers is thus spoken of by a teacher in Mississippi:

Our graduates are eagerly sought for by the most intelligent county superintendents, and preferred to even Northern teachers, because they can adapt themselves more readily to the wants of the people. A few years of such labor will accomplish more for the regeneration of the South than could ever be accomplished by legislation.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	7
High and Normal Schools	17
Common Schools	8
Total number Teachers	150
" " Matrons	9
" " In Business Department	7
" " Pupils	7209
Theological	70
Law	17
Collegiate	60
Collegiate Preparatory	191
Normal	1354
Grammar	1014
Intermediate	1554
Primary	3033
	7293
Studying in two grades	84
	7209

CHINESE IN AMERICA.

Superintendent.

REV. WM. C. POND, San Francisco, Cal.

Advisory Committee.

Rev. Geo. Mooar, D.D.; Rev. Jos. Rowell,; Rev. J. W. Hough, D.D.; Rev. E. P. Baker,; Hon. Sam'l. Cross,; Hon. E. D. Sawyer,; W. K. Rowell, Esq.; John A. Snook, Esq.

An abstract of the article by Rev. W. C. Pond, giving a connected view of the reasons for continuing the work of the Association among the Chinese, is here presented. It forms a good introduction to the brief but encouraging details which follow:

The American Missionary Association was among the pioneers in missionary service among the Chinese immigrants to California. As early as 1852, Rev. S. V. Blakeslee, under the auspices of this society, undertook to reach and save these heathen strangers, on a plan substantially the same as that which in later years is proving its wisdom, by its great success. That is, he proposed to teach them English instead of requiring their teachers to learn Chinese. The times were not ripe for the effort then; or, for some other reason, the enterprise was abandoned.

In 1870, Gen. C. H. Howard, at that time the Western Secretary of the Association, visited California, to inquire in relation to a resumption of the work laid down sixteen or seventeen years before. The result was that several schools were established, most of which are continued in operation, on a somewhat modified system, to this day. We will not consume space in sketching, even in the briefest manner, the history of these schools, but will pass at once, to a question of immediate and practical interest.

"I. Is this work needed? We have in America more than 100,000 Chinese; of whom it is safe to say that 80,000 are to be found on the Pacific slope. This is the vanguard of an army whose reserves amount to 400,000,000. It is coming to our shores at the rate of about fifteen hundred every month: the average for the last three years being sixteen thousand per annum. It is an army of busy, enterprising, persistent people, who hold what they get, and get what they can, not only of money, but of place and power. It is an army which, having its base in San Francisco, pushes its inroads to all parts of the land; and, whether welcome or unwelcome, will get a footing, and will make its way everywhere. It is an army of heathen, selfish, cruel, corrupt and corrupting. How can it be a question with any Christian, or with any thoughtful lover of his country, whether these strangers need to be, or ought to be, educated in our ideas, and brought to the knowledge and love of Christ.

"But is the special work of this Association needed? Suppose that we should retire from the field, will not others come to the rescue? Doubtless, God will find instrumentalities, even though we decline to do our part. Our work does not come in as a rival or competitor with other missions: and so far as it has yet been extended, it is a clear addition to the amount of effort made, and of results secured. All the missions, Presbyterian, Methodist and Baptist, as well as our own, need

greatly to increase their labors, if more is done than to teach the bare surface of the mass of heathenism brought within our reach. We might double our work in this city without trenching on that of any other mission. We might quadruple it in the State at large, if the funds could be provided to sustain it. The field is large, is open, is inviting. The harvest is precious. It must be reaped.

"II. What is our work in its methods and aims? There is nothing in the externals of it, imposing. We have had no funds to expend in the erection of large buildings, or the gathering together of complicated machinery. We begin by establishing an evening school which we invite the Chinese to attend, for the purpose of learning the English language.

"The purpose of these schools is, first, to bring the Chinese within our reach. They desire to learn English, but, at first, do not wish to learn about Christ. They will run the risk of the latter, for the sake of the former. We are honest with them, and fulfil the implied pledges of our invitation, by giving them the very best instruction in English, that we can afford. But from the beginning we speak to them of Jesus. It is scarcely possible that one should have been in our schools a week, without learning something about the Saviour, and hearing that he himself is invited to accept the great salvation.

"We earnestly desire to retain them in the school, till they have learned to read the Bible, easily and intelligently, in our tongue. The Scriptures in Chinese are not as useful among the common people of China, as we had at first supposed them to be. The number who can read in their own tongue, is comparatively small: and of those who can pronounce the characters, very few comprehend the ideas which they represent. Reading as taught in the primary schools in China is mechanical and almost meaningless. Among those of our converts who can read in Chinese, the majority would turn from their Chinese Bible to our English one, to learn what they had been reading about. So that we are specially cheered as we observe a constantly increasing steadiness in the attendance of our pupils, and a larger and larger proportion of them who advance to the point where they can read and appreciate and commit to memory such passages of the Bible as we bring to their attention. This is the most that we undertake in the educational direction. A few of our pupils do a little in geography and arithmetic, but except in the cases of those who have been selected as missionary helpers, we take the ground that their study of the higher branches of an English education must be pursued, if at all, at their own expense. For the end for which our schools exist, is not the training of the intellect, but the saving of the soul. Their leading idea is not the education, but the conversion of the pupils. We sustain them, in order that through them we may preach the gospel. And the gospel is preached through these instrumentalities more efficiently, I am fully convinced, than it could be in any other way. The Christian teacher is brought into personal contact with the pupils, so that, often, warm personal friendship springs up, and they listen with sincere respect and ready faith to whatever testimony may be borne respecting Jesus. The hymns, some of which are sung at every session, are surcharged with gospel. In connection with each school, a portion of one or two evenings every week, is devoted to special devotional exercises, in addition to those which belong to the regular routine. And as soon as any pupil has yielded himself to the love and service of Christ, the school affords him just the right field for Christian work, and a good opportunity for practical Christian training.

"III. This preaching of the gospel has not been without effect. I doubt whether any evangelistic labor in connection with our churches, has yielded larger results, in proportion to the funds employed, and the breadth which we have been permitted to give to the work. Last month four hundred and eighty-three Chinese attended our schools During the last eleven months (since the commencement of the present fiscal year of the Association), at least sixteen hundred and eighty-four have attended for longer or shorter periods—long enough, every one of them, to have heard something about Jesus, and to have understood that kindness was shown them for Jesus'

sake. The average attendance, last month, was three hundred and six. There is reason to believe that nearly seventy have been converted in connection with our efforts, of whom more than thirty were led to believe during the last year. Scarcely a month has passed without bringing tidings of dark souls brought to this life-giving light. Thirty-eight have been baptized. These converts have united in the organization of 'The Congregational Association of Christian Chinese,' the members of which are pledged to love one another, and to watch over, care for and help one another. New members are received to this Association with great carefulness, and on substantially the same terms on which we receive members to our churches. But they remain in the Association under instruction and test-work and training, about six months before they are recommended for baptism and reception to the church. Our Chinese converts have in almost every instance proved themselves to be true-hearted, steady, hard working, giving and growing Christians. Among them are several whom I should be glad to take at once as missionary helpers, if the funds could be provided for their support. More and more thoroughly am I convinced that this is the true plan for conducting the work: as the Apostles found it in their days: as the American Board finds it in foreign lands in our day: to call into service those who know in their own experience what it is to come out of heathen darkness into the light and love and life of Christ.

"It is impossible that the Congregational Churches of California, few as they are, and very feeble, as all but two or three of them are, with the great and manifold pioneer work which God has given them to do: it is impossible, I say, that they should carry unaided this Chinese mission. With about three thousand members, these churches raised and expended, last year, in Christian work, $135,366. They will do as much, or more, this year. They have increased the amount raised in California, for this cause (outside the contributions of the Chinese themselves), from $190 in 1873–4, to more than $1700 in 1874–5. Their gifts for it will increase. But they cannot do it all."

REPORTS OF SCHOOL WORK AMONG THE CHINESE.

We copy below, extracts from some letters—mainly written by Gee Gam, the faithful Chinese convert—giving the methods of work and the encouraging results; together with glimpses of persecution.

Gee Gam thus describes some of his modes of securing attention to Bible truth:

"During my ten days' visit at the school in Sacramento, I entertained the scholars as follows; 1st. I assisted the instructor in teaching the scholars to read in their reader from 6½ P. M. to 8 P. M. I then gave them some arithmetic exercises on the black board. I first show them an example and then set some new figures on the board and asked the most advanced boy to do it, while others could look on and learned by his motions. 2nd. I gave them some geography lessons from the Map of the World and also told them about the two motions of the earth and their rate of speed—the size of the earth and its distance from the sun and moon. I also told them about the idea which many of our countrymen have been relating in regard to it. 3rd. I gave them a few miscellaneous sentences on the board as follows, 'He endeavored to bribe the judge.' 'He was arrested for forgery.' 'He was imprisoned for perjury.' 'The judge will certainly convict him.' 'He is now a convict,' &c.

"The reason why I gave them such sentences was, because there is not a Chinese in America who does not want to learn the language of the courts. There, I made and used these sentences to procure their most careful attention, and obtain their audience for the Bible lesson which I intended to read and explain before them. This lesson commenced from 9 to 9½ o'clock, and then I closed the school with a prayer.

"The first evening in Stockton I invited the scholars to remain for some Bible lessons after we got through teaching at 9 o'clock, but they all said that they had to go. I found none of them were to remain, so I was quite disappointed at the time. I went back to my lodging place, kept thinking what was the best way to gain their attention. Finally the thought came to my mind, I told it to the teacher of the school. So the next evening we shortened the lessons and got through teaching at 8 o'clock. I then distributed the Bibles among them and told them to look at the place which I had marked. Then I went on reading and explaining to them about the five thousand that were fed with the five loaves and two fishes, and the twelve baskets which they took up. They were so astonished and so delighted to hear more of Jesus' power, but I found my time was rather short, so I told them about the seven loaves and a few little fishes which satisfied the hunger of the four thousand.

"After I got through my Bible stories, I gave them some experiences similar to those which I gave in Sacramento. I continued with them from seven to ten every evening. One of the most advanced scholars asked me in Sunday-school as soon as he saw me, he said thus: 'Please find those places for me of which you spoke, for I love to read them?' What a great joy I felt within my heart when he told me this. I could do nothing but keep thanking in my heart the Lord, and also asked for more of His holy spirit upon the boy."

Another letter mentions the case of a Chinaman who threatened to kill his own brother for being a Christian, but who was afterwards converted himself:

"I forgot to mention in my last report about the boy who united with our Chinese Christian Association from Oakland. He was Gaw Moy's brother. His intentions were to come to California to make money and convert his brother back to heathenism, and to take his life if he would not recant, and would surely have done so; but God's plan was contrary to that which he had in his mind. When he arrived in San Francisco, his brother took him for his assistant at Mr. N. P. Cole's family; while he was there he hated his brother, and even made many threats to kill him, and said that he did not want a Christian brother. About nine months after his arrival, he began to go to school for a few months. I then got him a place to work at the new primary department at the Golden Gate Academy. He then came to our evening school in Oakland. Two weeks ago he said this to me: 'I was so sorry because I used to hate my brother and wanted to kill him. I now love the same Jesus as my brother loves. I am willing to serve the same Saviour he has been serving. I wanted to be one of the members of your Christian Association.' I was then so astonished and so overjoyed to hear of his conversion, and at once welcome him as a new brother of our Congregational Association of Christian Chinese."

Rev. Mr. Pond reports conversions, with an instance of persecution:

"Our work has moved on with increasing interest. On the 4th inst. three of our pupils who for six months or more have given evidence of conversion, were baptized and received to Bethany church. One other was to have been received, but his older brother having learned of it, and finding that neither persuasions nor threats would deter him, bound him and locked him up, till the hour was past. The dear boy sent word that he had 'Christ in his heart, all the same.' None of these things move him, and we hope that before next communion, his brother may somehow be persuaded to withdraw his opposition. During March four conversions were reported. Several have already cheered our hearts in the present month. God's Spirit reveals himself so constantly working with us, that it is impossible not to become enthusiastic and joyful."

Gee Gam furnishes some interesting experiences as given by Chinese converts:

"Ten of our Oakland scholars have decided to serve Christ and have united with our Christian Association during the revival meeting there.

"Some of these boys have been attending our schools and meetings a year and a half, some a year, some six months and some three months, but they had not decided to give up everything to follow Christ until week before last.

"Most all of them were formerly scorners of Christianity. Last Saturday we held a meeting by ourselves, and most all of them told their experiences. One of them said 'a year ago, I was not only a gambler, but also an enemy of Christ and of those who believe in His name. I used to tell people not to attend these meetings nor the schools. I was one of those who came to argue with you Christians last year at the time when you held that great argument. I was then carrying a pistol and dagger, and I was angry enough to kill all of you with them; but I was sorry afterward and my conscience troubled me ever since for accusing you without any cause.' Then he expressed his thanks to the friends who led him to our school and thanked God for his new heart.

"Another has been believing in Jesus for some months, and has given up every thing to serve Christ except one thing, and that was the worship of ancestors; for he said that he was the only child of his mother, and it would surely break her heart if she knew that he had forsaken the worship of his forefathers, and he also said that it would be dishonorable to give it up. But this stumbling-block was finally removed by the Holy Spirit of God and he is now a sincere Christian. Another was whipped by his brother because he believes in the Lord Jesus and he has joined our Christian Association."

STATISTICS

OF TEACHERS, SCHOOLS AND SCHOLARS AMONG THE CHINESE IN CALIFORNIA.

Number of Schools	11
" Teachers	16
" Pupils	1801
Ceased from Idolatry	72
Give evidence of Conversion	49

THE INDIANS.

The favorable reports of labors among the Indians have already been alluded to. We present some details, showing that wherever efficient labor has been performed among them, whether directed towards the improvement of their physical condition, their education, or their spiritual life, success has attended it. The friends of the Indian have every reason to be encouraged in the continuance of labor in their behalf.

RED LAKE AGENCY, MINNESOTA.

R. M. Pratt, Agent.

Rev. Francis Spees and Wife, Missionaries.

Isabelle L. Allen, Teacher.

The Agent at Red Lake reports that the Indians are all very friendly, and appear to be well satisfied with what is being done and proposed to be done for them. Rev. Francis Spees still continues his labors as pastor of the little church, and general missionary. The church now numbers seventeen, and Mr. Spees writes encouragingly of the progress they are making in the Divine life. The church building, greatly to the disappointment of the people, is still delayed. The Association has not been able to supply the funds to go on with the work. A day school with some thirty-five pupils has been maintained.

Agent Pratt says:

"There seems to be a growing desire for larger and better farms, and many are doing well, and deserve credit for their industry and perseverance in clearing up new land to enlarge their gardens, the more so, as I have told them I have no funds to pay them for such labor, but that their remuneration would come from the crops raised. I have endeavored to impress upon them the necessity of their helping themselves."

Rev. Mr. Spees writes:

"Our Sabbath exercises consist of a preaching service in the Chippewa language in the forenoon, a Bible study in the afternoon, conducted by the Agent, and an evening service led by Dr. Allen, who reads a sermon. We have a Wednesday evening prayer-meeting, and a prayer and conference meeting preparatory to the Communion. Our church members are for the most part making progress in the Divine life. I am sometimes amused at the child-like simplicity of faith, just budding into existence. For instance, last evening Little Deer came to our prayer-meeting, and after meeting, he said: 'My wife and I were off cutting poles to hang our corn on,

and as we have no team, we had to back them home. I had six poles and she four. We became very tired and stopped to rest. I proposed that we have a season of prayer, so I knelt and prayed, and to my surprise, my load was very much lighter the rest of the way home.'

"There has not been a drunken Indian at Red Lake since last payment, to my knowledge. Several Indian women, members of our church, yesterday expressed a joy that they had started in this good way, and said that they 'remember God every day.' One of the men who has been sick lately, said to me one Sabbath when I had been reading to him from the Testament. 'I am not afraid to die. Sometimes I almost wish to go, there is so much of trouble in this world.' Yesterday a Cass Lake woman, who is a sister of the old Christian Indian Baptist, sent to me an urgent request to come and tell her all about the religion that her brother had received, saying, 'I want to know all about it too. I am sick; I may not live a great while, and I am in earnest to hear about the right way.' God will bring hundreds of these people to himself, if we enter upon the work as though we mean to succeed. The work must go forward; it will go forward!"

LAKE SUPERIOR AGENCY, WISCONSIN.

Dr. I. L. Mahan, Agent.

This Agency is composed of seven different reserves, separated by hundreds of miles. The headquarters have been moved from Bayfield to Red Cliff that the Agent may superintend more directly the work of the Indians at this place. Besides the Odanah Mission School, in charge of the Presbyterians, there have been five day schools taught during the year, with six teachers and two hundred and seventeen pupils. Two night schools with three teachers and forty-seven pupils were maintained during the winter months. The Agent has sent us a report full of good things, showing the readiness of the Indians to work, and their desire to make themselves homes. We can only make brief extracts:

"*Bad River Bands.*—These have steadily advanced in all steps towards civilization, notwithstanding many drawbacks, and the determined stand taken by most of the chiefs against self-advancement and support. The chiefs have rendered no assistance whatever, in fact they have discouraged the young men upon all occasions, even requesting the Agent to withdraw the employees, etc. The young men have kept steadily onward, taking the advice of, and frequently consulting with, the Agent, farmer, teacher and missionaries. The result is an increased demand for horses, cattle, and the comforts of a home. The Agent's recommendation that allotments of eighty acres of land be made to those prepared to receive patents was granted, and allotments to one hundred and sixty-one individuals were made, and the boundary lines surveyed and blazed; the chiefs took decided steps against the movement, but the young men came forward, gave evidence of having made improvements, and received their certificates.

"The product of Indian labor on this reserve for the last twelve months is estimated to be over $100 for each man, woman and child on the reserve. This is the result of Indian labor as practiced by the few who work. What might it not be if *all* did what they could! Twelve Indians have learned to read during the year, and seven have learned trades. Eighteen additions have been made to the little church of the Presbyterian mission, fifteen during the last six months. This is but a partial result of the year's operations, but does it not look well? Does it not speak in thundering

tones that will not be mistaken, in favor of carrying the Bible in one hand, and Christian civilization labor in the other, while the prayers and labors of a few devoted missionaries heat the iron, and strike while it is hot?

"*Red Cliff Bands.*—They have generally supported themselves and families. They work as white people, and the majority have taken a noble stand for self-support. The Agent moved on this reserve to thoroughly test the question what can be done with it. . . . The Indians worked manfully; about four times the usual amount was planted. The season has been unusually dry (no rain for the six weeks ending Aug. 5th), the potato bugs have been destructive in the extreme, saying nothing of the cut and other worms; and yet the estimated crop for this year will be four thousand bushels of potatoes, fifty bushels of turnips, fifty bushels of beans, twenty-five bushels of peas, ten bushels of onions, ten tons of hay cut, twenty-five tons of sugar harvested. They have built fifteen boats and over three miles of fence, cut fifty-two thousand staves, and made one thousand fish barrels. They have caught over one hundred and fifty tons of fish, fifty tons being caught during the cold winter months, and sold to parties for shipment South and West. Over half of these Indians have been engaged outside of the reserve in logging camps, cutting wood and other civilized occupations. Many of them have accumulated property in houses and lots, horses, cattle, etc., and have given the best of evidence that they are now ready for citizenship.

"*Fon Du Lac Bands.*—I visited the sugar camps where I found men, women and children just as active in their several assigned duties, as one would wish to see in a well-regulated manufactory. Each one had his part to perform, and he did it with a will, not slow or lazy, as some would have us think, but with a spirit and determination to 'make sugar while the sap is down,' worthy of imitation by some who profess a greater civilization. While on the reserve, I inspected a wagon road cut out this winter by the Indians; it is seven miles long, running from their village to the 'Northern Pacific Junction.' I walked over it, and a better winter road cannot be found in the Northwest. This they did at their own expense, that is, doing the work and boarding themselves, and all for the privilege of having a civilized way of getting to town with potatoes, sugar, etc. This visit, and what I witnessed during it, has caused me to think more favorably of Indian civilization than ever, especially as it relates to the Fon Du Lac Bands.

"*Lac Court D' Oreilles Bands.*—These Indians certainly deserve attention from the Government. They are willing to work, and have some good farming lands. I know of no better material for a philanthropic and benevolent Government to work upon. It has been estimated that three hundred and sixty-four have been brought directly under the civilizing influence of the farmer and teacher, and that eighty families are now actually engaged in agricultural pursuits. It is very plain to be seen that the last two month's work has given new life to Indian civilization on this reserve. More care has been taken of their places. They have worked harder and seem more contented than ever before. We have had many more calls for houses, stoves, and household furniture than ever before, and all from the fact that the Indians have a claim upon a local habitation. I think I have never met a people who so universally appreciate a home as my Indians do. Now if they love their rude and miserably uncomfortable lodges, how much more will they love and appreciate a comfortable house with such home comforts as can be procured at small expense! This, in my opinion, is one of the chief ways of reaching the Indian heart, and causing him to turn from his roving life.

"The fires of midsummer that swept over the Northwest, extended to their Reservation, and fears were entertained that their houses on the Lake shore would be burned. The flames were stayed, however, through the combined efforts of every man, woman and child that could lift a hand. The fires were fought for two weeks, during which time many gardens were entirely destroyed. Potatoes just large enough to eat were scorched and burned till their growth was entirely destroyed. It being

too late to replant, many will be entirely without them during the coming winter. They have had an unusually good year in sugar and rice, perhaps twice the quantity of those articles having been harvested this year. Those having gardens near the Lake shore have unusually good ones. I never ate better potatoes anywhere than these Indians furnished me on this visit. The lots and gardens have been fenced with the lumber I sent them last year. I observed neatness and cleanliness where two years ago I found filth and vermin. Many who wore long hair have abandoned this superstitious custom, and now wear their hair short. I am satisfied the Indians are trying to do the best that they can, under the circumstances, to make their homes comfortable. They expected nothing from the Department this year, and when informed of the object of my visit, and that the Government was mindful of their condition and wants, their joy and happiness were unbounded."

GREEN BAY AGENCY, WISCONSIN.

Jos. C. Bridgman, Agent.

J. W. Stryker, Mrs. H. E. Stryker, Teachers.

W. W. Wheeler, Farmer.

This Agency includes Oneidas, Stockbridge-Munsees and Menomonees. One hundred and thirty-eight of the Stockbridge Indians last November enrolled themselves as desirous of becoming citizens, under the Act of Congress of Feb. 6th, 1871, were paid their per capita share of the tribal funds, severed their tribal relation, and became true and loyal citizens of the United States. They are reported as in nearly every instance doing well. Both the Agent and the Farmer write very favorably of the progress of these Indians in education, and in agricultural and home-life.

The Agent in his annual report, says:

"We can see a marked improvement in our scholars the past year. The young men and women who have attended our evening schools manifest an encouraging desire to learn. Our missionary work presents some encouraging aspects. We have received about twenty-five into church membership during the year. Sabbath-school, before morning service is well attended. We think there is some improvement in the manners and habits of the people; they dress better and have more self-respect. In agriculture we see a decided advance; more acres of grain are planted, and better cultivated; more than double, if not three times the quantity of potatoes raised in former years, will be raised this year. The people are more industrious, and an advance towards a higher state of civilization is perceptible. Intemperance is the great curse of this tribe—and it is to be regretted that there is not a law whereby an Indian found under the influence of liquor, could be arrested and confined until he would tell where the liquor was obtained. This plan would effectually stop the wicked traffic. The head men of this tribe have repeatedly expressed the desire that a boarding-school might be established among them.

"The Menomonees are making obvious improvement in their habits and homes; they are building good houses, tilling their farms with commendable industry, and, as a general thing, are an honest people, quiet, well-disposed, and willing to work.

"About one half of this tribe are Catholics, and the remainder are Pagans, who worship the great spirit, in medicine dances, feasts, etc. A hopeful feature is, that having interested myself in their welfare, and assured them of my respect for their desire to worship the Good Father of us all, and expressed, at the same time the wish

that they would let me tell them of God, as we believe in him, they promise us a hearing. In connection with the farmer, whose whole heart goes out in earnest prayer to lift up these darkened ones, and an interpreter, we hope to present to them Jesus and His wonderful love, praying that God will glorify Himself in our trying to win souls to Him."

The Farmer adds encouraging statements:

"It is the universal testimony of the white people of the county who knew this tribe twenty-five years ago, that they have made remarkable improvement within that time. Nearly every family lives in a tolerably comfortable log or frame house, and has its little farm cleared up, varying from one to forty acres, and increasing every year. They take pride in making their houses look smooth and neat. There are about twenty yoke of oxen on the reservation, owned by individuals, and a great many steers, besides many pony teams.

"Within a few years there has been a great work done in the way of temperance reform, so that I doubt whether a more temperate community of its size can be found in the State than this. This is partly, no doubt, but only partly, because it has been made dangerous for white men to sell whiskey to the Indians. On the whole, one can but feel, on going over the reservation, and seeing their farms cleared and cultivated, good fences taking the place of brush ones, their neat and substantial frame and log houses, their good stoves and beds and chairs, and even sewing machines, their children as a general thing well clothed and going to school, that certainly the friend of the Indian has no occasion for discouragement, but many incentives to labor on in hope."

FORT BERTHOLD AGENCY, DAKOTA.

L. B. Sperry, Agent.

We copy from the report of the Agent:

"The past year at the Fort Berthold Agency has been one of trial for the Agent and employees, but of prosperity and encouraging progress for the Indians. The action of Congress reducing the number and salaries of employees after July 1st, 1874, resulted in the loss of some of the most valuable assistants, and seriously crippled the work. We are sorry to state that the reduction of employees and salaries, together with the accidental burning of a large part of the agency buildings on the night of Oct. 12th, 1874, necessitated the discontinuance of the school; hence we can make no report of progress in school work.

"The Indians are all Pagan, and most of them still seek their religious consolation in the usual 'medicine' ceremonies peculiar to the American Indians. It is evident, however, that as they become civilized, and prosper materially, they are losing confidence in the 'medicine dance;' and it seems highly desirable that the doctrines and claims of Christianity be presented to them soon, so that their unsettling beliefs may be replaced by the true religion.

"The work of 'subsistence and civilization' has been the absorbing study and effort of the year, and the results are quite satisfactory. While these people have not had an abundance of food, but have clamored for more, they have not actually suffered from hunger; and they are now in the most healthy and thrifty condition that they have enjoyed for many years. This condition is due to the fact that the Department sent them last fall an unusual quantity of provisions; and, further, to the fact that many of them have taken hold of work, and are raising more crops, and in various ways earning more money than heretofore.

"During the year I have issued them forty-three wagons and thirty-one carts, with harness, and they are thereby enabled to aid themselves greatly. During last winter they cut and banked, for steamboats, nearly one thousand cords of wood, for which they received $4 per cord. This summer they have made and sold to the agency over one hundred tons of hay at $12 per ton. They are now busily engaged in mining coal for winter fuel and in harvesting their corn and potatoes. They have planted about five hundred acres of corn and twenty-five acres of potatoes. The yield of each will be about the average crop; and prospects for the coming winter are quite bright.

"During the year I have issued nineteen cows to such families as promise, and seem determined to take good care of them. Quite a number of the men have learned to milk, and are very proud of their cows. Most of them are raising the calves, with the intention of securing a herd from which, in the future, to provide their own beef.

"The distribution of labor between the sexes is steadily becoming more just and satisfactory. They are steadily improving their dwellings and house furniture. Sickness and disease are decreasing. Individual self-respect and pride are growing. The power of the chief is diminishing, and the idea of individual property and wealth is finding welcome lodgment in their minds. It is still a good ways from the average white man down to the average Arickaree; but I consider civilization, to the point of self-support, by agriculture and stock-raising, possible within a few years, if the present policy is persistently and carefully pursued toward them."

SISSETON AGENCY, DAKOTA.

Rev. M. N. Adams, J. G. Hamilton, Agents.

On this reservation there are six Presbyterian churches with four hundred and seventeen members, worshiping in four churches, and five native pastors, who minister to these churches, and several outposts. These are under the care of the A. B. C. F. M. Four schools have been taught in as many different districts, besides one Manual Labor Boarding-School, and these are sustained by Government, and the teachers selected by the Agent.

Rev. Mr. Adams resigned his commission as Agent the 1st of May, and J. G. Hamilton was appointed to succeed him.

Mr. Adams writes:

"There are two parties here. One is the Christian element, the enlightened and progressive men and women, who have renounced paganism, polygamy, war, feasting and dancing, gambling and horse-racing, vagrancy and plundering, and who have accepted the Gospel of Christ and entered upon a new life. They are deeply interested in the education of their children, and desire the advancement of all their people in their intellectual, social, moral and religious interests, and they earnestly and unitedly ask the sympathy of all Christians, and the aid and protection of the United States Government in their struggles for life and salvation.

"The other is the old pagan party, under the dominion of old chiefs, old warriors in heart, polygamists and heathenish in their practices—feasting, dancing, drumming and gambling, they are opposed to all progress of their people. They are unreconciled to all laws, order and authority restraining, or in any way contravening, their customs and habits. They are always complaining of and revolting against the Government, its officers and agents, however generous, kind, faithful and true to them. This party lies athwart the road to progress, and promptly and unitedly opposes all attempts of the more enlightened and Christian portion of that people to advance in true civilization. They find sympathy and help from squaw-men, old traders, border miscreants, all that class of lawless and corrupt men who throng and loiter around about those Indian reservations, like foul birds in view of the fallen carcass. That there should be friction between these two parties is not strange. It is but the development of the *old leaven* in the wonder-working of the Gospel of Christ, "the power of God to salvation" among that Dakota people. May the Lord God rebuke the wrong, maintain the right, and save that people, the objects of His eternal love, and of the faithful labors of his own servants."

J. G. Hamilton writes:

"The records of this Agency for the months of July and August show an unusually large amount of work done both by employees and Indians.

The farmer has worked energetically and with marked success, to secure a sufficient quantity of hay to carry the stock on the Reservation through the winter, and prevent the recurrence of last winter's experience, viz: the starving to death of numbers of oxen. In addition to this the harvesting and stacking of grain has gone forward, and though two weeks of continuous rain have damaged the grain somewhat, yet the amount that is good is large. The appearance of grasshoppers during the harvesting season excited considerable alarm among the Indians, but by cutting the grain fields where they alighted, and burning the prairie, and stubble, we succeeded in driving them away without their doing any particular damage. Whether they deposited eggs during their stay here is not yet known.

"The smith reports a busy month in his line of repairs, &c. The carpenter has had his time taken up with the making of doors, and framing of houses, together with keeping up repairs of wagons and other implements belonging to the Indians.

"So far as working is concerned, the Indians during the present summer have done exceedingly well, and the summary of the year's work will show considerable advancement made in agricultural pursuits."

SKOKOMISH AGENCY, WASHINGTON TERRITORY.

Edwin Eells, Agent.

Rev. Myron Eells, Missionary.

For six months this year, the Association has sustained a missionary at this Agency, Rev. Myron Eells.

He writes under date of Sept 7, 1875:

"The church was organized June 23, 1874, and now numbers seventeen. The average attendance at Sabbath-school has been eighty, at prayer-meeting twenty-two, at public worship eighty-five. Seventy-three families are under pastoral care. I have been to one or other of the three logging camps each week in company with our interpreter, and have held meetings with the Indians, in which they talk and sing, and of late some have been willing to pray, repeating the words, sentence by sentence, after us. They are like children in this

respect, for although they say they pray in their hearts to God, and I think some of them to be Christians, they have to be taught to pray aloud. I taught them some time ago to ask a blessing before eating, and some of them seem quite pleased with it."

At a later date he adds:

"The past month in company with the Agent and the interpreter, I have spent in a trip among the Clallam Indians, who live from thirty to a hundred and fifty miles from here. They belong to the reservation, but are allowed by treaty to live off from it, if they behave themselves, and they much prefer it, as it is the land of their fathers. A little more than a year ago, the Head Chief, Lord Jim, in connection with the larger band of the tribe, bought two hundred and ten acres of land. This land has been divided among those who paid for it, so as to give each a water front. They have begun to clear the land, which is all heavily timbered, and this year have some very good gardens. Having spent nearly all their money for the land, their houses were necessarily very poor, but this year, nearly all have built better ones, which are on one straight street, and some of which are very little different from good American ones.

"They are also anxious for Christian instruction. I think that the moral influence of Christian work among the Indians surrounding them, and their own observations of the effect of intemperance and other evils, have been the means of awakening this desire. They know that there is a Sabbath and Christian instruction at the other reservations surrounding them, and they feel that they are being left behind in the Indian march towards civilization and Christianity. However, as they will not come to the reservation to live, and as no teacher is sent among them, they realize that they must help themselves, and they are trying to do so. About six months ago, their chief with a few others, came to the reservation, and in connection with other business, asked for religious instruction. They were then, they said, accustomed to assemble on the Sabbath, and talk over things as best they knew how. Three months after, about fifty of them, including a number of the tribe from other places came again, and were very anxious to learn some of our Indian religious songs, so that they might sing them on the Sabbath. They did learn a few. On our trip down, I met their chief twenty-five miles this side of his home, and he told me they were accustomed to get together every Sabbath and sing them. About six miles this side, I spent a night at another camp of the same tribe, and was told that the chief, with a few others had come there one Sabbath to sing with them. On arriving at their home, I found them ready to stop work and come to church whenever I could hold service. They are accustomed to use the best house they have for church, having benches, and using a large hand bell to call the people together. On the first Sabbath, about twenty-five others came from within twenty-five miles, and before the second, fifty more had come from within forty miles. They were very attentive. Some of the time we talked in Chinook, a language which the younger Indians of all the tribe understood, and sometimes it was translated into Clallam; but when we spoke in Chinook alone, they would generally remain after service, and talk it over among themselves, so that the old ones should understand what had been said. They are most anxious to learn to sing, that being a peculiarity of the tribe, and I taught them more of our Indian songs. When I spoke to them of the reason of Christ's death, they seemed to be more attentive than when I addressed them on other subjects. I left a number of pictures among them, illustrations of Bible scenes, which they will often look at, and talk about, on the Sabbath.

"About thirty of them took the temperance pledge; forty more of them did so during their visit here three months ago, and about fifty others had previously done so. Among this portion of the tribe, I can learn of but little drinking. Another portion who live near the milling places drink much more. At the last term of court held in their district, eight persons were convicted of selling liquor to them, one of whom retaliated by burning seven Indian houses at Point Discovery, including six or eight hundred dollars worth of property. Our church has a small fund for sick and poor Indians, which was immediately handed over to those suffering the most."

The Agent in his annual report says that the Indians have generally done well, have worked industriously, been steady and sober, attended church regularly, and have been tractable and obedient.

Two new obstacles have arisen. The Indians are no longer allowed to cut the timber of their Reservation; and the language of the statute regarding the sale of liquor to the Indians is so ambiguous that some judges are of the opinion that it does not affect the Indians living off the Reservation.

"Notwithstanding the above, our Indians have done well. The school has been full, average attendance twenty, all the appropriation can support. The scholars have made as much progress as the same average class of white children; they are most of them small, learning to read, write and spell, and the rudiments of arithmetic and geography.

"About two hundred Indians have been living on the reservation the past year. The old men fish and clear land, make canoes, etc. The young men work at logging, cutting wood, or any other labor they can obtain, and are good laborers if any suitable employment is found for them. Their manner of living is much improved. They cook on stoves generally, eat on tables, sitting on chairs, with plates, knives and forks. They dress as white people, and are to a great degree civilized.

"We find the Indians morally weak, easily influenced for good or evil, but not able to withstand much temptation.

"It is now nearly four years since the first steps were taken which resulted in my coming to this place. Upon looking back and reviewing the past, I find much cause for gratitude that the Great Author of all has seen fit to grant so much favor to our efforts here. Where then was a squalid, destitute handful of discouraged Indians, now are triple the number, and all comfortable and apparently contented and happy. The gain that is apparent is so much greater than my most sanguine expectations, that I feel that there is much to encourage us in making future efforts.

"Among the most important of their interests which needs attention, is the provision for their religious instruction. During the first two years of my being here, the apparent and probable future results of missionary work seemed to me so small that I felt it would not warrant me to ask for the support of a missionary here, but the strides they have taken during the last eighteen months have led me to change my opinion. During the year 1873, from June 1st to December 31st, our attendance at Sabbath-school was seventy. During the year 1874, from April 15th till December 31st, the attendance has averaged

eighty. These numbers I have from actual count: they show the advance we are making."

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents	7
" Missionaries	3
" Teachers	5
" Churches	2
" Schools	3
" Pupils	75
" Church Members	34

THE JAMAICA MISSION.

The Executive Committee have steadily kept in view the question of making this mission self-supporting, or of transferring it to some other organization. Both the missionaries and the churches recognize the importance of action in one or other of these directions. The church at Eliot has already passed under the care of the Presbyterian body in the Island. A missionary meeting was held Aug. 2d, at which the other five churches were represented. This subject was fully discussed. The idea of becoming self-supporting was the most popular one. The five churches prefer to continue in association under the name of the American Mission, seeking the fostering care of the A. M. A., and relying on Divine aid to sustain the cause of God among themselves, and otherwise promote the extension of the Redeemer's kingdom. The assistance of the Association in times past was gratefully acknowledged, and the hope was expressed that the partial withdrawal of support, although, for the present, deeply felt, might be turned to good account in stirring up the churches to nobler efforts for self-support.

JAMAICA MISSION.

STATIONS, OUT-STATIONS AND SCHOOLS.

Brainerd—Rev John Thompson, Mrs. Thompson; Martin E. Harris,* Jas. W. Welsh, teachers.

Manning's Hill—Under charge of Mr. Thompson; John L Kelly, teacher.

August Town—School under care of Mr. Thompson; Jas. D. Rannie, teacher.

Eliot—Under Mr. Thompson's care; John McLeod, assistant; L. Bishop, teacher.

Chesterfield—Rev. C. B. Venning, Mrs. Venning; Ewen N. McLaughlin, teacher.

Cumberwell—School under care of Mr. Venning; John Phillips, teacher.

Baxter's Mountain—School under care of Mr. Venning; Frederic Marshall, teacher.

Brandon Hill—Rev. S. B. Wilson,† Mrs. Wilson;† Robt. McF. Chamberlain, teacher.

Providence—Under care of Mr. Wilson; W. J. Davis, teacher.

Richmond—Miss Lucy A. Woodcock, teacher.†

*Removed. †Returned to the United States.

CHURCHES.

STATIONS AND SCHOOLS.	Members.			Additions.			Removals.				Number in congregation.	Number in Sabbath-school.	Contributions.	Whole number in day-school.	Average number in day-school.
	Males.	Females.	Total.	Profession	Letter or restored.	Total.	Dismissed.	Excommunicated.	Deaths.	Total.					
Brainerd	64	131	195	14	3	17	4	7	4	15	450	100	$88	138	64
Mannings Hill	29	47	76	5	4	9			1	1	300	90	84	92	70
August Town														139	75
Eliot	20	23	43								113	60		70	35
Chesterfield			112	21	4	25		3	3	6	180	100	28	105	61
Cumberwell														64	47
Baxters Mountain														40	31
Brandon Hill	31	47	78	9		9	5		1	6	250	100	83	135	113
Providence	17	26	43					4	1	5	100	50	35	47	28
Richmond														61	29
			547	49	11	60	9	14	10	33	1393	520	$318	791	553

It will be seen that the churches have an aggregate of 547 members, and an attendance of 1,393 worshippers. The increased membership during the year has been on profession of faith 49, an average addition of 16 to each ordained missionary. Eleven have united by letter from other churches, making the total additions 60.

The Schools have received £263-13s. from Government. The total number of pupils has been 791 and the average attendance 553.

Mr. and Mrs. Wilson resigned their connection with the mission in June last, and are now in this country. Mr Venning is practically laid aside by infirm health. He has been connected with the mission almost from its organization. He may continue to have an oversight of the church at Chesterfield, (Mr. McLaughlin, the teacher of the school, having the principal care,) but he will be able to render little, if any actual labor. Rev. John Thompson is, therefore, the only remaining missionary in active service. He will be assisted by native teachers, some of whom, it is expected, will be ordained during the year, and all of whom will receive their support from the Island.

August 24th, Mr. Thompson writes:—

"I have been much engaged in every part of this mission field, superintending some of the largest and most profitable meetings I have ever known in this land. That at Chesterfield on Lord's day, the 15th inst., was a meeting of unusual interest and importance; when it was my privilege to give the right hand of fellowship, as our custom is, to fifteen persons, who united with that church on profession."

The Jamaica friends of our mission express a good deal of apprehension at the withdrawal of so large a part of our aid. Hon. John Savage, who has ever taken a deep interest in the prosperity of the mission, alluding to the fact that the responsibility of directing these

churches will devolve wholly upon the Rev. Mr. Thompson, says, "Fortunately you have connected with your mission a few excellent native young men, who may become valuable assistants to Mr. Thompson." Naming them, and characterizing them as possessing abilities considerably above the average, and as sincere, humble-minded and devoted workers, he expressses the hope that they will become useful and acceptable ministers of the Gospel, to whom the pastoral care of some of the stations may be safely trusted. He adds: "This view of the work of the mission field in Jamaica that contemplates a more extensive use of native agency is fully in accord with the present views of all the religious societies having missions there."

MENDI MISSION, WEST AFRICA.

Stations—Good Hope on Sherbro Island and Avery.
Missionaries—Rev. J. K. Billheimer, Rev. G. P. Claflin, Rev. Barnabas Root, Daniel W. Burton, Robert Kirk, Mrs. Billheimer, Mrs. Claflin, Mrs. M. M. Mair.
Native Assistant at Avery—Samuel Goodman.
Teachers—Elias Tucker, Mrs. Goodman, and other native helpers.

Besides the above named stations, there are several places in neighboring towns in which missionary services are held with more or less regularity, by persons from the mission.

Rev. J. K. Billheimer has been absent from the mission during most of the year. He arrived in New York in January, and is now on his return to Africa. Mrs. Billheimer will remain in the United States until Spring. Mr. and Mrs. Claflin left the mission in February on their return to this country. They have since resigned their connection with the mission. Mrs. Mair has left the mission and returned to her home in Scotland, after many years of faithful and successful labor.

Mr. Root is a native of Africa. He was received into the mission November 1st, 1854, being then about six years of age. With a slight interval, which he spent in this country, he continued in the mission school until early in 1863, when he came again to the United States to study for the ministry. He graduated with honor at Knox College, Galesburg, Ill. in 1870, and from the Congregational Theological Seminary in Chicago in 1873; and engaged for a time in missionary work among the Freedmen of the South. November 5th 1874, at a council called by the Broadway Tabernacle Church, New York, he was examined with the view to his ordination as a missionary to his native land, and was unanimously approved. The ordination exercises took place in the Broadway Tabernacle, November 8th. Rev. Wm. M. Taylor, D. D. preached the sermon from the text, Mark 5 : 19, "Go home to thy friends and tell them how great things the Lord has done to thee, and hath had compassion on thee." Referring to the examination, he said, "I never heard a candidate acquit himself more creditably."

Mr. Burton and Mr. Root sailed from New York, for the mission, November 14th by way of England, where they were joined by Mr. Robert Kirk. They landed in Africa, January 5th, 1875.

There has been no unusual religious interest at the mission during the year. The meetings have been reported as well sustained and the church as being in a healthy condition. A number of persons are reported to have shown a change of life. Invitations continue to flow in from neighboring towns, asking for missionary visitation and service, which the native assistants and church members endeavor to supply, some of them making great sacrifice to do so. We are more than ever convinced that the appeals for missionary labor coming from the people in this part of Africa can only be met by sending forth Christian missionaries and teachers of their own race, educated in this country, who shall go forth prepared intellectually and spiritually to preach the Gospel, establish schools for training missionaries and teachers, and diffuse the blessings of Christian industries and Christian civilizations. There are under training in our Southern institutions young Christians of both sexes, whose hearts, we believe, are devoted to this work, some of whom, we hope, may be prepared to go out before the close of the present year. It must, however, be borne in mind that this field eminently demands workmen that need not to be ashamed. To plant a Gospel of love where hatred and wars have been stimulated by the cupidity of civilized nations, to secure the blessings of Christian industry and Christian civilization in a land cursed by slavery and the slave-trade, to win a degraded people, cursed by these influences to the purity and faith of the Gospel, is a work demanding a master mind and full preparation, and it will not be surprising if but few of those who have so recently come out from the house of bondage shall be speedily prepared for it. Still the providences of God seem more clearly than ever to indicate that upon the colored people thus trained and prepared must we ultimately depend for the missionary laborers of Western and Central Africa.

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS

OF ITS WORK AND WORKERS.

General Summary.

Workers.

Missionaries.—At the South, 48; among the Indians, 3; in the Foreign field 9; total, 60.

Teachers.—At the South, 150; among the Chinese, 16; among the Indians, 5; in the Foreign field 18; total, 189.

Matrons, 9; in Business Dep't, 15.

Total Number of Workers, 275.

Churches.

Churches at the South, 56; among the Indians, 2; in the Foreign field 7; total, 65.

Church Members at the South, 3,601; among the Indians, 34; in the Foreign field 587: total, 4,222.

Total number Sabbath School Scholars, 7,981.

Schools.

Schools at the South, 32; among the Chinese, 11; among the Indians 3; in the Foreign field 12; total, 58.

Pupils at the South, 7,209; among the Chinese, 1,801; among the Indians, 75; in the Foreign field 831; total 9,916.

Details of School Work at the South.

Chartered Institutions: 7.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 243; Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 271; Boarding accommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 226; Boarding accommodations for 100.

Atlanta University, Atlanta, Ga.—Number of Pupils, 236; Boarding accommodation for 150.

Talladega College, Talladega, Ala.—Number of Pupils, 247; Boarding accommodations for 100.

Tougaloo University, Tougaloo, Miss.—Number of Pupils, 217; Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of Pupils, 180; Boarding accommodations for 30.

Other Institutions: 17.

Williston School, Wilmington, N. C.—Number of Pupils,	94
Washington School, Raleigh, N. C.— " "	370
Avery Institute, Charleston, S. C.— " "	439
Brewer Normal School, Greenwood, S. C.—Number of Pupils,	17
Storrs School, Atlanta, Ga.— " "	440
Lewis High School, Macon, Ga.— " "	272
Graded School, St. Augustine, Fla.— " "	127
Trinity School, Athens, Ala.— " "	174
Lincoln School, Marion, Ala.— " "	194
Emerson Institute, Mobile, Ala.— " "	411
Swayne School, Montgomery, Ala.— " "	472
Burrell School, Selma, Ala.— " "	399
Howard School, Chattanooga, Tenn.— " "	468
LeMoyne School, Memphis, Tenn.— " "	300
Union Academy, Columbus, Miss.— " "	419
Normal School, Pine Bluff, Ark.— " "	175
Barnes Institute, Galveston, Texas.— " "	176

Common Schools, 8. Total, 32.

Pupils Classified.

Theological,	70
Law,	17
Collegiate,	60
Collegiate Prep.,	191
Normal,	1,354
Grammar,	1,014
Intermediate,	1,554
Primary,	3,033
	7,293
Studying in two grades,	84
	7,209
Scholars in the South taught by our former pupils,	64,000

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Mrs. T. D. P., West Newfield, Maine.
Andrews, Rev. G. W., Montgomery, Ala.

Bake, Rev. Henry P., Cambria, N. Y.
Baker, Allen C., East Charlemont, Mass.
Baker, Miss Sarah M., Newark, N. J.
Barker, Geo. R., Plymouth, Conn.
Barnes, Rev. David R., Oneida Lake, N.Y.
Barrows, Edwin, Providence, R. I.
Bassett, John D., Warren, Conn.
Bates, Dea. Timothy P., Southampton, Mass.
Barton, Mrs. P. M., Deansville N. Y.
Bayley, Mrs. Emma E., Brooklyn, N. Y.
Bidwell, Charles A., Hartford, Conn.
Black, Robert Clifford, New York, N. Y.
Blagden, Samuel P., Jr., New York, N. Y.
Blakely, Rev. Quincy, Campton, N. H.
Bliss, Edgar Sumner, Philadelphia, Penn.
Botsford, R. W., Fillmore, N. Y.
Brace, Mrs. Mary A., West Hartford, Conn.
Bray, Dea. Chas. A., Fair Haven, Conn.
Bray, Rev. William McKendree, Mystic, Conn.
Bridgham, George, Minot, Maine.
Brigham, C. H., Palmyra, N. Y.
Briggs, Mrs. Mary A., Cleveland, Ohio.
Burrall, G. B., Lakeville, Conn.
Burns, Mrs. Cynthia S., Milford, N. H.
Burns, Florence, South Abington, Mass.
Burrows, Rev. E. B., Lebanon, Ohio.
Burt, Dea. Roderick, Springfield, Mass.
Butler, Rev. E. P., Lyme, N. H.
Butler, Mrs. Laura A., Bradford, Vt.

Carpenter, Dexter, Seekonk, Mass.
Carr, Rev. Wm. T., New Haven, Conn.
Carter, Robert, New York, N. Y.
Carter, Rev. Thomas, Boonton, N. J.
Carter, Mrs. Thomas, Boonton, N. J.
Chadwick, Miss Elizabeth, Exeter, N. H.
Chadwick, Micajah, Hatchville, Mass.
Chandler, Mrs. Irene S., Springfield, Mass.
Chapin, Rev. Roswell, Atwater, Ohio.
Chapman, Rev. J S., Chester, Vt.
Chapman, Mrs. Timothy, Bath, Maine.
Chase, Mrs. Thomas N., Atlanta, Ga.
Chatfield, E. A., New Haven, Conn.
Chenery, Dea. B., Medfield, Mass.
Chidsey, Clayton L., Avon, Conn.
Cilley, Edward, Exeter, N. H.
Cole, Miss Louisa J., Carmel, N. Y.
Collins, Mrs. Elizabeth W., Collinsville, Ill.
Cook, Nellie L., South Abington, Mass.
Corliss, Dea. Edward, Fontanelle, Neb.
Coult, Mary C., Barre, Mass.
Cowee, Mrs. Sarah L., West Boylston, Mass.
Crafts, Mrs Phebe A., Shelby Iron Works, Ala.
Crocker, Alice E., Lockport, N. Y.
Cummings, George J., Meriden, N. H.
Cunningham, N. D., Gloucester, Mass.
Curtis, Edwin T., Calumet, Mich.
Curtis, Rev. W. W., Calumet, Mich.

Daniels, Mrs. C. E., McGregor, Iowa.
Davis, Mrs. B. B., Amherst, N. H.
Davis, Dea. Merrill, Minot Center, Maine.
Davis, Mrs. Sarah L., Monona, Iowa,
Dawes, Hiram R., Bellows Falls, Vt.
Day, Daniel, Pittsfield, Mass.
Dean, Dea. Asa, Bakersfield, Vt.
Dickinson, Miss Estella J., Springfield, Mass.
Dodge, J. H., Topsfield, Mass.
Dowd, Mrs. Chas. F., Saratoga Springs, N. Y.
Dowd, Russell J., Clinton, Conn.
Downing, Nathan P., Minot, Maine.
Dresser, Miss Adaline M., Linwood, Neb.
Dresser, Francis Fenelon, Linwood, Neb.
Dresser, John W., Castine, Maine.
Dresser, Mrs. Mary M., Castine, Maine.
Duclow, Lewis, Gloucester, Mass.
Duncan, Miss Eliza B., Union Falls, N. Y.
Duncan, Francis E., Union Falls, N. Y.
Duncan, Miss Margaret B., Union Falls, N.Y.
Dungan, I. A., Newton, Iowa
Dunks, J. S., Union City, Mich.

Eaman, M. A., Detroit, Mich.
Ecob, Rev. James H., Augusta, Maine.
Edson, Mrs. Hiram, North Brookfield, Mass.
Eldridge, Mrs. Wm. W., East Falmouth, Mass.
Esset, Mary E., Gloucester, Mass.

Fay, Dea. Gerould E., Bellows Falls, Vt.
Fay, Mrs. Mary A., Springfield, Mass.
Felton, Hiram, Enfield, Mass.
Fenn, L. L., Elgin, Ill.
Flagg, Miss Ellen S., Springfield, Mass.
Fisher, Edward, Grinnell, Iowa.
Fitch, Mrs. Carrie C., Randolph, N. Y.
Follett, George, Norwich, Conn.
Fowler, Dea. E. D., Fair Haven, Conn.
French, Miss Mary C., North Brookfield, Mass.
French, William B., Brooklyn, E. D., N.Y.
Frissell, Mrs. Maria J., Kiantone, N. Y.

Garland, Samuel, Gorham, Maine.
Gaylord, Miss Anna, Norfolk, Conn.
Gaylord, Miss Elizabeth C., Norfolk, Conn.
Gilbert, Daniel, North Brookfield, Mass.

Glover, Rev. L. M., Jacksonville, Ill.
Goodell, Francis, New Haven, Conn.
Goodyear, Edward L., North Haven, Conn.
Gould, J. Porter, Topefield, Mass.
Gowin, Mrs. Eliza Jane, Little Valley, N. Y.
Grant, Miss M. E., McGregor, Iowa.
Gridley, Lewis, Caton, N. Y.

Hall, Rev. Alfred H., West Meriden, Conn.
Hall, Henry E., Roseville, Ill.
Halley, J. H., London, Eng.
Hamilton, Mrs. Almena A., Woodburn, Ill.
Hamilton, Mrs. J. Antoinette, Unionville, Ct.
Hanford, W. R., Rodman, N. Y.
Hart, Salmon N., Hartford, Conn.
Harwood, Peter, Barre, Mass.
Hawes, Mrs. Estes, Barre, Mass.
Hawley, Mrs. Marietta, Unionville, Conn.
Hayden, Mrs. Lizzie J., Unionville, Conn.
Hayward, Alden, Raynham, Mass.
Hayward, A. Morton, Easton, Mass.
Hemingway, Miss Mary E., Plainville, Conn.
Herrick, Mrs. H. W., Manchester, N. H.
Hersey, Miss Susan E., South Abington, Mass.
Hicks, Rev. Lewis W., Woodstock, Vt.
Hickox, Mrs. Lottie M., Watertown, Conn.
Hill, Hiram, Williamsburgh, Mass.
Hills, Burritt, Plainville, Conn.
Hills, Miss Lottie, Mount Vernon, Ohio.
Hinckley, Mrs. N. W. S., Charlestown, Mass.
Hine, Miss Clara Stone, Higganum, Conn.
Hobart, Mrs. L. Smith, New York, N. Y.
Hobart, Mrs. Sophia S., Berlin, Vt.
Hodgkins, Mrs. Phebe, Minot, Maine.
Hodgson, Dea. James, Blackstone, Mass.
Hoedemaker, Miss Helena, Kalamazoo, Mich.
Howard, Sidney, West Randolph, Vt.
Howes, B. F., South Deerfield, Mass.
Howe, Miss Harriet A., South Weymouth, Mass.
Hubbard, Alanson, Sunderland, Mass.
Hunt, Elihu S., Lowell, Mass.
Hurlbert, Mrs. E. H., North Brookfield, Mass.

Ingalls, Oren B., Belvidere, Ill
Ives, Mrs. Emma S., East Hampton, Conn.
Ives, Rev. Joel S., East Hampton, Conn.

Jackson, Sherry, Colchester, Conn.
Jencks, George, Killingly, Conn.
Jones, Miss Susan W., Baltimore, Md.

Kelsey, Miss Emma, Plymouth, Conn.
Kendall, Miss Mary W., Springfield, Mass.
Kent, Dea. Hervey, Exeter, N. H.
Kilbon, Mrs. Helen M., Springfield, Mass.
Kimball, John R., Pembroke, N. H.
Kimball, Rev. Peter, Gates, N. Y.
Knapp, Mrs. Vallie A., Menomonee, Wis.
Knight, Dr. H. M., Lakeville, Conn.

Larkum, John F., North Brookfield, Mass.
Lester, Mrs. Rhoda Ann, Amherst, Mass.
Lewis, Edward, South Weymouth, Mass.
Loud, Mrs. Bertha, South Weymouth, Mass.
Lovering, John D., Exeter, N. H.

Madison, James, Delaware, Ohio.
Martin, Dea. Geo. H., Norwich, Conn.
Mason, O. R., Binghamton, N. Y.
Mead, Silas E., North Greenwich, Conn.
Merriam, Homer, Springfield, Mass.
Merriam, Mrs. Ellen B., Springfield, Mass.
Merriam, Levi, West Meriden, Conn.
Merriam, Mrs. Levi, West Meriden, Conn.
Merrill, Chester W., West Andover, Ohio.
Merriman, Mrs. Susan P., Camillus, N. Y.
Meserve, Mrs. Geo. P., Fisherville, N. H.
Miller, Miss Harriet M., Oberlin, Ohio.
Miller, Mrs T. L., Beecher, Ill.
Miln, Rev. Geo. C., Mount Carmel, Conn.
Miner, Mrs. Henry, Binghamton, N. Y.
Mix, Elisha, Jr., Terryville, Conn.
Mix, Frank W., Terryville, Conn.
Montague, William H., North Brookfield, Mass.
Moore, Mrs Mary E., East Douglass, Mass.
Morrison, Miss Annie, Grinnell, Iowa.
Morse, Mrs. H. Alice, Easton, Mass.
Morse, Mrs. Walter, Pittsford, Vt.

Nash, Miss Maria D., South Weymouth, Mass.
Newhall, B. C., Lyme, N. H.
Nichols, Rev. Charles L., Brownville, Maine.
Nichols, Mrs. Annie F., Brownville, Maine.
Norton, Henry, Goshen, Conn.

Oviatt, S. B., New Haven, Conn.

Palmer, Mrs. Samuel, Woodstock, Conn.
Palmer, Rev. Wm. S., Norwich, Conn.
Parker, Mrs. Louise H., West Meriden, Conn.
Peabody, Charles J., Topefield, Mass.
Peck, Mrs. Almira, Unionville, Conn.
Penfield, C. L., Pittsford, Vt.
Perley, Dea. Haskell, Georgetown, Mass.
Perry, Francis U., Bellows Falls, Vt.
Perry, Miss Susie A. D., Geneva, N. Y.
Phelps, William, Jr., Warehouse Point, Conn.
Pierce, Jonas, Westminster, Mass.
Pitcher, Mrs. C. A., Martinsburgh, N. Y.
Pond, Edgar L., Terryville, Conn.
Poor, J. M., Haverhill, Mass.
Porter, Marshal, Hebron, Conn.
Powers, Charles S., Delaware, Ohio.
Powers, Harry, Pittsford, Vt.
Pratt, Miss Sarah S., Boston, Mass.
Prince, Miss P. A., Payson, Ill.
Putnam, Rev. H. B., Salem, Mass.

Quinby, Miss Ella F., Springfield, Mass.

Reynolds, James B., North Haven, Conn.
Rice, Francis H., Vanceburgh, Ky.
Rice, Mrs. Charlotte, Vanceburgh, Ky.
Richards, Miss C. G., Boston, Mass.
Richards, William Sidney, Corydon, Iowa.
Richardson, Miss Hattie D., Arcade, N. Y.
Ripley, David, Newark, N. J.
Ripley, Mrs. David, Newark, N. J.
Ripley, Hezekiah W., Harlem, N. Y.
Ripley, Wills C., Greene, N. Y.
Robbins, Miss Ellen, Payson, Ill.
Robbinson, Mrs. Mary E., Jewett City, Conn.
Rogers, Mrs. N. M., North Brookfield, Mass.
Root, E. H., North Coventry, Conn

Safford, Gov. A. P. K., Tuscon, Arizona.
Saville, S. O., Gloucester, Mass.
Sawyer, Abbie C., Harvard, Mass.
Sawyer, Wilbur F., Harvard, Mass.
Scudder, Rev. Wm. W., D.D., Glastonbury, Ct.
Scudder, Mrs. Fanny, Glastonbury, Conn.
Searle, Silas P., West Andover, Ohio.
Sears, Mrs. Sarah G., Boston, Mass.
Sellen, E. K., East Long Meadow, Mass.
Selover, Edward C., Auburn, N. Y.
Seymour, Rev. Chas. H., Newburyport, Mass.
Seymour, James S., Auburn, N. Y.
Seymour, James, Jr., Auburn, N. Y.
Shaw, Mrs. Lucy J., North Yarmouth, Maine.
Shaw, Dea. Stillman W., Minot, Maine.
Shaw, Mrs. Ursula J., Brimfield, Mass.
Sherman, Miss Mary, Paxton, Mass.
Sibley, Ellen C., East Douglass, Mass
Sill, Mrs. S. H., Old Lyme, Conn.
Simpson, Mrs. Mary D., Binghamton, N. Y.
Singer, J. W. F., Mount Vernon, Ohio.
Smith, Rev. Andrew J., Waterford, Maine.
Smith, Miss Eveline, Springfield, Mass.
Smith, Ezra M., Peterborough, N. H.
Smith, Mrs. William C., South Deerfield, Mass.
Snow, Dea. Geo. A., Brewer, Maine.
Snow, Mrs. Susan T., Brewer, Maine.
Stevens, Miss Augusta, Gibson, Pa.
Stoddard, George S. F., Woodstock, Conn.

Stone, Amasa G., North Brookfield, Mass.
Stone, Closson H., Warren, Conn.
Stone, Rev. M. D., Windham, Vt.
Stowe, Warren, Suffield, Conn.

Tayntor, Joseph I., New Haven, Conn
Thayer, Reuben L., Enfield, Mass.
Thomas, Chauncey, Pittsford, Vt.
Thomas, Rev. Wm. H., Success, N. Y.
Thompson, George, Framingham, Mass.
Thompson, John N., Stratham, N. H.
Todd, Francis H., North Haven, Conn.
Torrey, George C., South Weymouth, Mass.
Treadwell, Oliver F., M. D., Whitneyville, Ct.
Tuttle, Miss Emily A., Middlebury, Conn.
Tuttle, Mrs. Julia D., Cleveland, Ohio.

Ward, Arthur J. N., Enfield, Mass.
Warren, Mrs. Mortimer A., Columbia, S. C.
Waters, Rev. Geo. F., Bethel, Conn.
Webster, Benjamin F., Terryville, Conn.
White, Rev. Lyman, Deerfield, N. H.
White, Mrs. Mary A., South Weymouth, Mass.
Wight, Dea. F. S., Medfield, Mass.
Wilcox, Dan, Plainville, Conn.
Williams, Miss Carrie, Fitchburgh, Mass.
Williams, Edward A., East Hartford, Conn.
Williams, Miss S. C., Marr, Ohio
Winn, Mrs. Elizabeth M., Northborough, Mass.
Winter, Rev. Alpheus, North Greenwich, Ct.
Witherbee, Mary Grace, New York, N. Y.
Wright, Mrs. John B. Clinton, Conn.

SERMON.

THE UNFAILING VIRTUE.

"Charity (or Christian love) never faileth."—1 Cor. 13: 8.

FATHERS AND BRETHREN:

As your preacher understands his appointment, it is his duty now to open the word of God for some truth, by the enforcement of which this Christian gathering may be animated in its deliberations. Leaving to some the details of business; to others, the news of the Missions; to others, the plans for the future; to others, appeals upon special aspects of our work, let the duty of the hour be met by a call on your attention to a thought from God,—a thought embodying the principle which underlies all His own undertakings, and which must underlie ours if we are to be workers together with Him. The thought selected is one of Love, of Christian Love.

The particular aspect of it to which I call attention, is found in the First Epistle to the Corinthians, XIII chapter, 8th verse, CHARITY, OR CHRISTIAN LOVE, NEVER FAILETH. And invoking the spirit of the theme to be in both speaker and hearer, I proceed to introduce this particular thought of love as the inspired writer has introduced it into the New Testament. In the course of certain instructions for the attainment of spiritual gifts, the Apostle shows his readers "a more excellent way;" that is, he sets before them the one attainment which is above all others, and possessing which any Christian may become eminent in grace.

Thus pre-eminence is given to love. Faith he does not slight—we could not expect the Apostle Paul to do that—nor hope, but love is crowned the chief. Indeed, not only may Paul be said to crown this Christian grace, but to sing its coronation hymn, for the chapter is an anthem to love, than which nothing can be more appropriate, truthful and beautiful. Here in words that at once charm and impress, he shows that love alone can inspire and purify. Love is the sum of virtue. It fills up the law. The present finds it seeking not its own: the past employs it covering all things: the future enjoys it hoping all things. It never fails. Prophecy, tongues, knowledge

itself may fail, but love faileth never, neither in this world, neither in the world to come. Nor was this mere sentiment in a letter, but the very life and soul of the writer's conduct towards his correspondents. Among them, Paul did not behave himself unseemly; sought not his own; was not easily provoked; thought no evil; bore all things; believed all things; hoped all things; endured all things; emphatically, his charity did not fail.

The Apostle, however, is not relating his experience, but describing a virtue for others to practice. Hence, in justice to the text, we must take it in its intent, and examine and enforce it as descriptive of that Christian possession of all others to be earnestly desired. Giving a summary of its features, the sacred writer says, It never faileth.

Let me present a few considerations which may substantiate the Apostle's judgment. In other form, let me give a few answers to the question, "Wherein is love an unfailing virtue?"

I. In the first place, when called upon, love is unfailing in its responses. When asked it never fails to answer like itself,—in love. And this because from its nature it intends to bless. Love is an emotion of good-will, that is, a movement out to bless. If there is a joy to heighten or a woe to lighten, love beats joyously or sadly according to its opportunity. If love can do nothing to carry out its will, it never fails to express regret at that, and regret in the circumstances never fails to satisfy.

It is interesting to watch this unfailing grace at its work. Look at a company of people considering a misfortune,—say a street accident. One is a critic and he reviews the case; another is a philosopher and he explains it; a third is a busybody and he eyes it for capital in tale-bearing; a fourth is a fault-finder and he is all condemnation; the lover of man, forgetful of everything but the ruin and a remedy, is deep in a plan for instant relief. As sure as love *is*, it comes to the rescue. If it is *not*, of course there is no effort.

Sometimes, it is supposed, that there may be a genuine love which does not show itself even when there is appeal and opportunity. The thing is naturally impossible; for the essence of love is good-willing (*bene volens.*) How can there be a still willingness; indeed the words, "still will" are as contradictory as "white black," or "liquid frost." True, there may be a want of felicitous modes of expression, but if love is in a heart there must be some form of willing good, some outgoing of affection towards its object. True, again, one may desire to hide the strength of emotion, but the very effort to hide discloses possession in the lover. In this connection, what can be finer than Shakespeare's delineation of a daughter's hidden yet moving love? See King Lear for the picture. After her faithless sisters had exhausted language in telling of their affection, Cordelia exclaims:

"What shall Cordelia do,
Love and be silent; * * *
* * * * * * *
And yet not so, since I am sure
My love's more richer than my tongue."

And so nothing she says, but everything she does, till her broken-hearted father expires with her devoted body in his arms. Here was love silent as to speech, yet active as life, and strong as death. The difference between Cordelia's love and that of her sisters was shown in her constancy of response to her aged father's need, and their failure to respond even once. The conclusion is irresistible, love they had none, for response they had none. In fact, we always so conclude that a love which fails to put in an appearance when called, has no standing among the virtues,—it is outlawed. This doctrine of genuine love never failing in response, makes clear to us how the divine beneficence is so easily moved. God is love, hence He lives but to respond to dependent and appealing beings. When overpowered by the divine greatness and led to cry: "Lord, what is man that thou art mindful of him," we get instant relief by the counter exclamation, "My God, thou art all love." For God would sooner cease to be, than fail to respond to the humblest appeal. He hears the raven's cry, certainly not the most amiable of birds, but because it has a "cry," He heareth it. And this by an illustrious necessity of His nature, for as sure as He doth live as love, He doth live the Hearer of Prayer, since love's answer "never faileth."

II. Again, this Christian virtue never fails by an untimely exercise; it is never out of fashion; never inopportune; no infant is too young to be loved, no grandsire too old. Over every other grace it has this advantage of timeliness. We may hope when there is no rational ground of hope, owing to a want of ripeness in the time. We may trust out of a time of trust, and fail. But the untimely hour for Christian charity can never come.

When the American Missionary Association began its work, it encountered the usual discouragements of missionary efforts. "The attempt was premature." "Stay until certain political changes occur." "Try some civilizing appliances first, then send the gospel." There was certainly a faintness of faith in its success, even among the good. But there was an irrepressible conflict of love in many Christian hearts, and not waiting till the times would seem propitious, they made the time there was propitious. With a church hesitating in its faith behind them, and a world ridiculing their hope around them,

and a foe opposing their efforts before them, but with a mighty love within them they began with the glad tidings to every creature. They heard the advice to let ploughs, and mills, and school books, prepare for the gospel; but these pioneers took the Master's plan and went, first of all, into the densest darkness with the brightest light. Their faith was stigmatized as fanatical, their hope ridiculed as maniacal, but to the credit of human nature, their love for the soul was let alone. While the process of their failure was prophetically elaborated with the skill of a perfect unbelief, their love in the effort was sacred even to the scoffer. No time was a poor time for that. And to this unfailing and infallible movement to bless, and such as it, movements that took the world's most inconvenient time to do the world's uncalled for work, are we indebted for those clusters of churches, colleges, and schools, which shine like spiritual constellations in the darker regions of the South. Every missionary church spire, every college cupola, every school house roof, bears this witness heaven-ward, "Christian Love never faileth." Far be it from us to slight the faith that upheld, and the hope that inspired them. But had they not worked, and worked by love, where had the effort been?

And love's victory is as ready with a refutation of its efforts being too late. "They are past help, they are below an average humanity, and cannot be brought up," was the plea of other objectors. But the loving said, "No, it is never too late for the unfailing virtue." And for evidence that they were right, take the conversion of these same objectors to the faith that is born of right. Witness the scores of testimonies from men of mark, who have been present at the latest efforts to educate and refine the free, and have repented (in a certain sense) and confessed, and testified to their mistake.

Perhaps no Christian enterprise has so many and so striking testimonies to its efficiency, especially in those labors where the worldly-wise prophesied failure, as the American Missionary Association. From the beginning at Berea to the latest examinations at Atlanta, see what a change upon the question of a higher education. And as to the evangelization of the colored people, the most unconcerned travellers come North to tell us that but for this Association's churches, and schools, and what radiates from them, they know not what the vast tracts of this missionary field would do for a word of Christ to perishing souls. This witness is true, and confirms our remark that late or early, on the score of untimeliness, love "never faileth."

III. Let it be remarked further, that this character is earned by love's uniform success in attaining its end.

Without exhausting the causes of failure to achieve, the most prominent to human eyes, are opposition from without, weakness within, and a lack of appreciation. It takes no great length of time, nor stretch of thought, to shew, that however frequently these causes of failure prevail over other human efforts, they do not wrest a victory from the love that "seeketh not her own."

Let us see. Opposition does not make love give way. To resist its motions does not extinguish a good will, for outward force does not reach it and in collision with another will the good can never yield. To give way to evil is a sign of evil in the one who yields. Envy, spite, detraction, in a word, ill-will may hinder and defame, but unless the movement out to bless gives up its character, and becomes an emotion of enmity, its very name indicates its unyielding purpose to will the good against all opposition. Love, therefore, remaining love never faileth. Like the front of St. Helena to the sea, is the breast of the loving to the oppositions of the unloving. There they come wave after wave, leaping up to the "hundred fathom rooted rock," but they leap to submerge it may be, yet eventually to divide themselves and fall to either side. Perhaps, they gather and try again, but it is only to meet with like success, meanwhile the breast of the assaulted bares itself to the next attack. And so long as love reigns, so long does the heart, or the kingdom, or the cause containing it, sustain itself in the face of hostility. "The gates of hell shall not prevail against it."

And, in like manner, success attends its aggressions. Moving, ever moving to bless, by name and by nature, it cannot but hold on its way. If there is any faltering in its progress, it is by the introduction of unloving means to carry out its ends. And the fact that *they* cause disaster, establishes the position we assume, that to love in its purity there is no such word as fail. Take the history of the Christian church as a fitting instance. When the holy love that is in her Head has swayed her assembled powers what has withstood her? When for a supposed temporary advantage the meaner forces of sword and sceptre have been employed, the result has been disastrous. Indeed, the church's history, external and internal, agrees with personal experience in this, that the letting down of love has been the letting go of power. Hear the church's cries for a revival of her strength. In substance they are;

"More love to Thee, O, Christ!
More love to Thee."

And when the blessing that crowns all other blessing comes, when after a season of tears and penitential prayer she emerges again

into her strength, the evidences of her renewal are heard of in the new song of the newly energized as they save the perishing,

"The love of Christ doth us constrain
To seek the wandering souls of men."

Bitterly do these transient experiences read us the lesson that "our other loves have little life, when Christ's not loved the most of all."

Nor is this transient experience only, it is permanent also. Look over Christendom for the denominations of the church militant who are most efficient in blessing the world. The hierarchies have the numbers, the masonry, and the show, but, as they themselves allow, they have not the zeal nor the power of the inner life. The power is with the pure. And it is worthy of remark, on a night like this, that the purer brotherhoods are most highly blessed in aggressive Christian work. The churches most vigorously prosecuting missionary work, are those who contend most earnestly, and pray most fervently, for purity of communion. Their principle is, love in the membership, even if there must be but a little flock. Ten families with this unfailing grace can do what a thousand churches organized on the national or territorial, or stone-and-lime principle, cannot do. On the field of spiritual conflict one loving life chases a thousand, two put ten thousand to flight. In multiplying the bands of the holy, force fails, display fails, machinery fails, numbers fail, measures fail, love never fails. Take Incarnate Love's word for it. "Without me, ye can do nothing; but with me, ye can do all things." When weak in worldly power, then has the church been strong in the Lord and in the power of His might. Glorying in her own infirmity, the power of Christ has rested on her. Verily, there *is* a power in godliness. He is anything but a keen observer who does not see a divinity in Christ's remark to the few who began to shew love to the loveless world: "Fear not, little flock, it is my Father's good pleasure to give you the Kingdom."

But here an inquiry may be raised. Seeing that we often look in vain for success, and at times curtail, and suspend, and abandon enterprises which we are conscious of beginning in love, how can we accept this doctrine that it never fails? Yet, in the face of this objection the remark is repeated; Love never fails of attaining its end. It can no more do so, than God can fail, for He is love, and all that He undertakes He accomplishes. Less cannot be affirmed of those who have His spirit and power. The omnipotence of loving effort can be vindicated as follows. Having the best intention possible, love puts the best means possible into action, and works them out in the best possible manner. All the success that the nature of the case allows, all honorable results from the willing and working of good are inevitably secured. To secure an end by fraud or force, is entirely out of love's intentions. To carry a point by the infringement of any interest which love for all should guard, is not and can never be before it as an end. Hence, there is not a failure of love, but a failure because love is strenuously opposed to unloving means to reach its ends. See this Missionary Association ready to do more than it has done; its love is not exhausted, though its means are. Why, then, to carry out the good intentions of this Association do not the Secretaries forge notes and raise the value of bonds? Because they are too loving, too loyal to love's ends. In such an act, they and love would part company, for stealing, even in the name of benevolence, it cannot away with. That would be doing good at too great a cost. In such a case, love would fail if it failed to forbid. And so we well can see, and with reverence be it spoken, the God of love might save a soul at too great an expense. If souls were saved at the sacrifice of the divine law, or freedom of will, or the principles of honor and right, love would disown the salvation, for love's great aim and effort and end is to move out in good will toward every interest under and over heaven. O! glorious is the thought that all that can be done by infinite benevolence will be done, and it will yet be justified of all in saying: "What more could love have done that it has not done?" If any perish after every lawful appliance, it is not by a failure of love, but by its most loving guardianship of interests dearer than the sinner's life. No, men and brethren, love never faileth in carrying out its ends.

Nor, let it be added here, need we fear that a loving effort will ever fall to the ground totally unappreciated. He, who numbers the hairs of our heads, who sees the sparrows fall, who has set the world's eyes upon the widow's mite, He, for one, will see that nothing like himself appears in vain. And were our knowledge exhaustive, we should find that even on the earth the cup of cold water is never given in utter failure.

It is of interest to stumble now and then upon facts illustrative of the certain victory of this virtue, even in those crises of antagonism where it is thought that love has laid down the crown, and force and passion have the throne. That was an instructive incident in our late war, when there came through our lines at Nashville a bale of cotton from the South, marked "The American Bible Society." No note, no bill of lading, nothing to trace it by, accompanied it. At first, it was looked at with suspicion, perhaps it had explosives concealed in it, perhaps it was a device of the enemy for—men knew not what. But, when it was opened, and found to be harmless, the

light that made its coming visible soon dawned. It was remembered, that shortly before, there went through our lines at the same point, a shipment of Bibles, the gift of "The American Bible Society" to the Southern troops. Since war at its wildest did not crush out the love of souls from the Northern heart, war at its wildest did not crush out the appreciation of that love in the Southern heart. Some one owned, in that silent gift, that love had not failed.

Did time permit, the unfailing nature of this virtue might be shown from the defeat of its opposite. When did hate prevail? It has stunned, and betrayed, and maligned, and obliterated; but when came it forth a conqueror? Never. He who is boasting of his resistance of a loving advance, who is exulting in crushing out the light, who is intriguing to let malice have its way, who is only waiting for brute force enough to carry out his intentions, is only boasting of, and scheming out, and waiting for his own defeat, for as sure as he is loveless he is weak, and will miserably fail.

IV. I hasten to remark that love's immortality crowns it as the unfailing virtue. After the life that is measured by years is over, love's life faileth never. Other graces may serve their day, and die with their opportunity to irradiate the soul, but there is no such death to Christian love. Much of our knowledge concerning earthly subjects may not be required in a better world. Faith will be lost in sight, that is, the faith we live by here. Hope will rise into fruition, that is the hope in exercise in the world that now is. But love will exist, that is the love we have here,—and with it will remain all that is worth retaining of our mundane life; for take away the willing and doing of good, and the enjoying of what was ours by the good willing of others, and what is in this life's perishable furnishings that we should care for in the future state? But blessed is the thought that what is loving is never to be lost. The memories of childhood, the pure and lasting friendships, the sweet charities of life, the pardons, the prayers, the benefactions, the holy joys that knew us here, are not to perish. They are to be continued and sublimed, and ever more to be in us and with us in our wanderings through eternity. Nor can this immortal virtue ever be superseded. Nothing better can any spirit, embodied or disembodied, do than love; for nothing better does the Spirit Supreme himself. It is the life of God. He that loveth, lives and moves and has his whole moral being in God. He is born of God, and knoweth God. God dwelleth in him, and he in God, and assuredly that life faileth not.

Here be it said, that love demands immortality for its exercise. It already stretches itself beyond our ordinary life, and has even now a hold of God and of all the good, and nothing can put them asunder.

Men have different faiths of God, and varied hopes of God, but they have only one love of God. Love's nature, source and action all bespeak its immortality.

"We must not doubt, or fear, or dread, that love for life
was only given,
And that the calm and sainted dead will meet estranged
and cold in Heaven:
O! Love were poor and vain indeed
Based on so harsh and stern a creed.
If in my heart I now could fear, that risen again we
should not know,
What was our Life of life when here, the hearts we
loved so much below,
I would arise this very day,
And cast so poor a thing away.
But love is no such soulless clod: living perfected
it shall rise,
Transfigured in the light of God and giving glory
to the skies:
And that which makes this life so sweet,
Shall render Heaven's joy complete."*

These answers to the inquiry, Wherein is love an unfailing virtue, namely, in its unfailing readiness of response; its seasonableness; its uniform success; and its endless life, justify (we humbly trust) this apostolic judgment that of all Christian graces it should be most earnestly desired, because it "never faileth."

To apply what has been spoken, let it be said, that if there is such potency in this grace, Christians may see wherein some of their enterprises fail. Perhaps I ought not to say "fail" in the same sentence with "Christian," because what is truly Christian, is truly loving, and therefore cannot fail. But using the language of appearance, we do fail in the sense of coming short of what we might do, and what we often expect to do. And we come short in exact proportion as we lack in love. Let fact without and consciousness within bear witness. From the conversion of a continent, to the forgiveness of a wrong, the testimony is the same, if tried in love it succeeds, if tried without love it fails. Faith may be present, removing mountains, hope may be near, clearing the skies; but if the love that going out in its freshness, and reaching the heart to be won, be absent, nothing is done.

And seeing this, a serviceable application of our theme will be the arming of ourselves with the loving mind, so that the spring of wis-

*Adelaide Ann Proctor.

dom in deliberation, of self-denial in benefaction, of heroism in achievement may never fail. We are about to hear of progress, of further effort at conquest, of various and recurring needs. We need more money, more benefactors, more laborers, more prayer, more interest in the helping of the lowly and the poor. The voice of love calls to us to-night with a peculiarity of nearness never used to any other nation since its first utterance: "Let mine outcasts dwell with Thee. . . . . Be Thou a covert to them, for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." It must be needless to disclaim the thought that our proposal to arm ourselves with a loving mind means that we shall meet this practical duty by merely suffusing our minds with a sentiment. That is not the thought. The plea for love is for the moving affection, the movement out to bless, not the complacent musing kindness which begins and ends in merely wishing well.

The force of love insisted on may be instanced by its effect in a Christian heart, of which your preacher once was cognizant some twenty years ago. After a powerful sermon on Christian consecration in a Western college chapel, (Oberlin,) a student was found one afternoon in the college office, deeply absorbed in a map of the world. Stealing up behind him, a fellow student said, "What are you so engrossed in geography for?" "To tell you the truth," was the quiet reply, "I am looking among these islands of the Pacific, wondering if when I am ready to go Christ will give me one of them to win for Him. And I was in a search through this group, thinking which one it might be, for I would die contented if I might be used to bring back to Him even such a little part as this, of that whole world for which He died."

Herein was the love that is the call of the hour, the inward will merging into the outward act. And nowhere is it more clearly shown to be still a power in devoted human hearts than in missionary life and effort. Often and over again have we heard our brethren who have arisen and left us from Oberlin and Andover, and those select localities where those exiles of love decide their life's work, often have we heard them declare that love alone did move them, love to Christ who died, love to those He died for—but for that they never had vowed to be the living sacrifices they became. This is a night and a place to remind ourselves that such love has not yet fled our earth, and be it now our prayer that we may have a share of it.

And this constrains us to turn our last thought towards Him who being Love incarnate, still leads the way to unfailing triumph. Here is a life that was no failure because it was a life of love. Insulted,

He turned the insult into blessing; the insult is dead, the blessing still lives. His love outlasted the hate of Jerusalem. "Weep not for me," said He, "daughters of Jerusalem, weep for yourselves, for destruction is nearer you than me." The taking of His life was not the taking of His love. "Father forgive them" was his dying cry. Nothing in life nor death could stifle his affection. Arisen from the dead, he said "Go and tell my disciples, and Peter—and Peter, what a resurrection of love was there—that I am arisen." And from His throne of grace and glory what is His word to-night? "Come and love me even as I am loving you. And if ye love me, keep my commandments, one of which is, minister to mine and ye minister to me." Still the same, "Strong Son of God, immortal Love!" *Thou never failest.* AMEN.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent soci[illegible]; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annu[illegible] meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary Association.

No. 56 READE STREET, NEW YORK.

For List of Officers, see second page of the cover.

LETTERS AND OTHER COMMUNICATIONS.

Those relating to the Foreign Missions of the Association should be addressed to Rev. GEORGE WHIPPLE, New York; those on general business, to either of the Secretaries.

DONATIONS AND SUBSCRIPTIONS

May be sent to WM. E. WHITING, 56 Reade Street, New York; Rev. C. L. WOODWORTH, Congregational House, Boston, Mass., Rev. JAMES POWELL, 112 West Washington St., Chicago, Ill.

Drafts or Checks, sent to New York, should be made payable to W. E. WHITING, Assistant Treasurer.

MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See third article of Constitution, on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members, and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by coöperation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of———dollars, in trust, to pay the same in———days after my decease, to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association, to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names their places of residence, (if in cities, the street and number.) The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last will and Testament, in the presence of us, who, at the request of the said (A. B.) and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY MAGAZINE

is published monthly, at 56 Reade Street. Pp 24. Terms, Fifty Cents per year, payable in advance: The PAPER, Twenty-five Cents per year.

1876

THE

THIRTIETH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

FITCHBURG, MASS.,

OCTOBER 25TH AND 26TH, 1876.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 56 Reade Street.

1876.

American Missionary Association,

56 *Reade Street, N. Y.*

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Edward Beecher,	S. B. Halliday,	John H. Washburn.
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COMMUNICATIONS

relating to the business of the Association may be addressed to the Corresponding Secretary, Rev. M. E. Strieby, 56 Reade Street, New York City.

DONATIONS AND SUBSCRIPTIONS

may be sent to H.W. Hubbard, 56 Reade Street, New York, or when more convenient, to Rev. C.L. Woodworth, 21 Cong'l House, Boston, Mass., or Rev. Jas. Powell, 112 West Washington Street, Chicago, Ill. Drafts or checks sent to Mr. Hubbard should be made payable to his order as *Assistant Treasurer.*

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

THE

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THIRTIETH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Association met in the Rollston Congregational Church, Fitchburg, on Wednesday, October 25th, 1876, at 3 o'clock, P. M. The President, Hon. E. S. Tobey, of Boston, took the chair, and introduced the services by reading the hymn "My faith looks up to Thee." Rev. E. S. Atwood, of Salem, read the Scriptures and led in prayer.

On motion of Rev. Charles L. Woodworth, Rev. A. P. Marvin, of Lancaster, was chosen Scribe, and Rev. George H. Stanton, of South Weymouth, Assistant Scribe.

The following gentlemen were appointed a committee on Nominations, viz.: Rev. H. M. Tyler, Rev. G. D. Pike, and Rev. C. L. Cushman.

The annual report of the Treasurer, Edgar Ketchum, Esq., was then read by him, accepted, and referred to the Executive Committee, for printing.

Rev. M. E. Strieby, D.D., Secretary of the Association, read a full abstract of the annual report of the Executive Committee. The report was accepted, and the several parts were referred to Committees to be appointed to consider and report upon them.

The Committee on Nominations reported the following Committees, which were appointed.

Committee on Business.—Rev. G. R. W. Scott, Rev. C. L. Woodworth, Rev. Marcus Ames.

Committee on Finance.—Rev. George A. Oviatt, A. S. Barnes, Esq., Samuel Holmes, Esq., Hon. J. G. Pollard, and Charles Crosby, Esq.

Committee on Religious Work.—Rev. E. S. Atwood, Rev. Franklin Tuxbury, Rev. Michael Burnham, Rev. E. G. Porter, Rev. E. E. Strong, Rev. W. S. Alexander.

Committee on Educational Work among the Freedmen.—Rev. A. P. Foster, Pres. E. M. Cravath, Rev. S. M. Freeland, Rev. E. O. Jameson, Rev. G. M. Boynton, Edward Smith, Esq., Rev. Thomas S. Robie.

Committee on Work among the Indians.—Rev. G. H. DeBevoise, Rev. Stephen M. Newman, Rev. H. D. Walker, Dea. M. J. Brown, Rev. F. E. M. Bachelor.

Committee on Chinese in America.—Rev. C. R. Bliss, Rev. A. G. Bale, Rev. L. S. Parker, Rev. Charles Jones, Rev. Wm. Clark, D.D.

Committee on Foreign Work.—Rev. John W. Harding, Pres. A. L. Chapin, Gen. Clinton B. Fisk, Rev. Edward Strong, D.D., Rev. A. E. P. Perkins, D.D., Rev. H. B. Cummings.

The Nominating Committee also reported the following list of Officers for the ensuing year. The report was accepted, and the officers elected.

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HON. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	REV. G. F. MAGOUN, D.D., Iowa.
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Hon. A. C. BARSTOW, R. I.	Rev. J. W. STRONG, D.D., Minn.
Rev. THATCHER THAYER, D.D., R.I.	Rev. GEO. THACHER, LL.D., Iowa.
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H. W. HUBBARD, Esq, *Assistant Treasurer, N.Y.*
Rev. M. E. STRIEBY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WILLIAM B. BROWN,	S. S. JOCELYN.
A. S. BARNES,	CLINTON B. FISK,	ANDREW LESTER,
J. B. BEADLE,	AUGUSTUS E. GRAVES,	CHARLES L. MEAD,
EDWARD BEECHER,	S. B. HALLIDAY,	J. H. WASHBURN.
GEORGE M. BOYNTON,	SAMUEL HOLMES,	G. B. WILLCOX.

The appointment of a Corresponding Secretary, in place of the late Rev. George Whipple, D.D., was referred to the Executive Committee.

The Association was then addressed by the President, Hon. E. S. Tobey, it being the first occasion of his occupying the chair.

Announcements for the evening were made; prayer was offered by Rev. Dr. Perkins, of Ware, and the meeting adjourned to half-past seven o'clock.

The Association assembled according to adjournment. Rev. E. E. Strong, of Waltham, conducted the devotional exercises.

The annual sermon was preached by the Rev. Nathaniel J. Burton, D.D., of Hartford, Conn., from the text, Psalm 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The discourse was listened to by a large audience with delighted interest.

THURSDAY, Oct. 26.

The morning session began at 8 o'clock, the President in the chair.

Prayer was offered by Rev. Edward Strong, D.D., of West Roxbury.

The first two hours were devoted to a service, commemorative of Rev. George Whipple, D.D., late senior Secretary of the Association, and Rev. E. P. Smith, President of Howard University, and recently engaged in the service of the Association on an exploring tour in Africa.

Interesting and highly appreciative remarks and reminiscences were made by the Hon. E. S. Tobey, Rev. M. E. Strieby, D.D., Rev. Elnathan Davis, Rev. R. B. Howard, Rev. Leonard S. Parker, Gen. Clinton B. Fisk, Dea. Samuel Holmes, Rev. S. S. Ashley, and Rev. George P. Claflin.

Gen. Clinton B. Fisk, Rev. L. S. Parker, and Rev. B. N. Seymour, were appointed a committee to present resolutions expressing the feelings of the Association in view of the decease of Rev. George Whipple, and Rev. E. P. Smith.

The Memorial Service, which profoundly interested a very large company of Christian friends, was brought to a close with prayer by Rev. H. B. Hooker, D.D.

The business of the Association was resumed at 10 o'clock, when a paper was presented by Rev. C. L. Woodworth, on the following topic: "Does the day of Pentecost cast any light on the principles and methods of propagating the Gospel among the unevangelized?"

The Rev. D. O. Mears, of Cambridge, came next with an essay on the following subject, viz: "The Centennial Problem, and its Uncertain Factor."

The President being called away, took leave with a few impressive remarks on the subject of the essay, and the general work of the Association.

Gen. C. B. Fisk was then called to the chair.

Rev. G. D. Pike, of New York, made an address on Missionary Work in Africa.

Adjourned till 2 o'clock, P. M.

At the opening of the afternoon session, prayer was offered by Rev. S. M. Newman, of Taunton.

A paper prepared by Rev. W. C. Pond, of San Francisco, was read, in his absence, by Rev. B. N. Seymour, of New Ipswich, N. H.

Rev. George A. Oviatt, from the Committee on Finance, made the following report:

Mr. PRESIDENT: Your Committee on Finance beg leave to report as follows:

We have not only examined the statement of your Treasurer, as presented to the Association yesterday, but also a classified statement of its assets and liabilities, furnished by the financial committee, a sub-committee of your Executive Committee in New York, clearly showing the pecuniary condition of the Association and its monetary necessities for the future.

It can be said without hesitation, that the financial affairs of the Association, in all respects, have been administered during the year past with remarkable economy; while the financial committee, composed of gentlemen of eminent business ability, propose to prosecute still further their special work of looking after the expenditures of the Association, that in this direction there may be no waste, and that the resources at command may be made to accomplish as much as possible.

The aggregate receipts of the society from all quarters, the collections from the churches, individual donations and legacies, were about ten per cent. less last year than the year before, and as the expenses have not exceeded the receipts, it is evident that there has been either a contraction of labor performed or a commendable effort in the line of retrenchment. The Association has not been able to extend its operations either at home or abroad, while the compensation of the missionaries and teachers in its service is at the very lowest notch. The Secretaries and other agents, never extravagantly paid, voluntarily have thrown off from their salaries as much as they could and live.

These curtailments in the expenses of the Association have been virtually,

on the part of the employees, so much increase of their individual contributions to its funds, and the question arises whether, had the patrons of the society all over the land done the same thing, its receipts would not have been sufficient to cancel its indebtedness and greatly extend its work.

The indebtedness of the society a year ago—in round numbers, ninety-six thousand dollars—was diminished last year by special contributions a little more than three thousand dollars. This indebtedness, as you are aware, is for property in the hands of the Association—mostly needed in carrying on its work—so that the assets are equal to the liabilities, and even more than this. But the interest on this large sum of ninety-three thousand dollars has to be paid annually, which is taking so much from the receipts, which are all needed for the prosecution of the great work the Association has undertaken to do.

Your committee cannot do otherwise than recommend that strenuous efforts should be made on the part of the friends of the society to lift from it the burden of this debt.

Of the receipts last year, a little more than thirty thousand dollars were in the way of legacies.

The work of the Association cannot be carried on successfully on the present plan, (which contemplates, in the future, work on a larger scale,) without an increase of receipts.

Your committee suggest that it would be well, at once, to inform the churches of the exact amount of their contributions last year—just how large and just how small they were—and that they be urged, in view of the greatness of the work to be done, to give to this leading object of beneficence with a more liberal hand.

The Executive Committee tell us of the hopefulness of our work, and that more must be done. Do not the churches, in adopting this committee's report pledge themselves to see to it that the treasury of the Association shall be filled?

We are happy to say, that we find the Association, financially, in good, sound condition, save that it wants larger receipts to enable it to liquidate its indebtedness, and to enlarge its operations in accordance with the plain indications of the will of the Master.

All which is respectfully submitted.

The report of the Committee on Religious Work was presented by Rev. E. S. Atwood.

The Committee on "Religious Work" desire to express, at the outset, their satisfaction at the breadth and particularity of the report referred to them for consideration, presenting, as it does, in such brief space, so complete a view of the outcome of the strictly religious work of the Association. As the tabulated results cover, with one or two exceptions, a period of only ten years, and yet an exhibit is made of fifty-six churches, with a membership of about four thousand, and a Sabbath-school clientage of still larger numbers, the Association is certainly to be congratulated on its uncommon and most gratifying success.

That these results have not been wrought out by spasmodic effort, but are the fruits of healthy growth, seems evidenced by the fact, that these scattered churches are already in the process of concretion into conferences, local and State. The element of organization, so vital in its bearing upon the best working of the law of fellowship, integral in Congregationalism, has manifestly

not been neglected. Of these fifty-six churches, all but four are credited with Pastors, and appear to be fully equipped for work.

Still more significant and trustworthy, however, than these external indications of prosperity is the actual spiritual fruitage of the year, only partially represented in the 665 additions to church membership during the last twelve months. The revivals at Raleigh, and Memphis, and Hampton, and Selma, and Nashville, and Atlanta, and Athens, and New Orleans, and Mobile, and Talladega, are the seals of the Highest upon the faithfulness with which the Association has done its religious work. It is noticeable and gratifying also that, as a rule, these seasons of refreshing seem to have been remarkably free from that turbulence of feeling and manifestation once so characteristic of the colored race, under such circumstances, and which justly raised suspicion as to the genuineness of a so-called "work of grace." It seems evident that a life of piety is being wrought out, which is calmer, more intelligent, and more stable. It has more of the blood and brawn and fixity of principle, and less of the frenzy of mere emotion, and this fact of itself is evidence of large progress.

Special attention is called to that portion of the report relating to the training of theological students. The commendation of this line of associational work lies on the very face of it. The small outlay of means requisite to the sufficient equipment of these preachers to their own people is no inconsiderable advantage, but far beyond this in importance is the fact that in many particulars they have special adaptations for the work. There are certain affinities of race stock that are stronger than culture; a brotherhood of common blood that has possibilities and opportunities specifically and solely its own. The burden of experience is positive that an alien ministry is only a temporary expedient; and that without undue haste, and equally without undue delay, the work of evangelizing any people must largely be handed over to those whose birth and common interest identify them most closely with the race to be led into the light and liberty of the Gospel.

Nor is this all, nor the most—a vaster problem finds, in the successful outworking of this line of effort, its only hope of solution. The evangelization of Africa is a work that has hitherto foiled the wisdom and resisted the most aggressive endeavors of the various forms of missionary enterprise. That great continent, with its territory sweeping through so many parallels of latitude, with its teeming millions of population, is out of reach by reason of the malaria that fringes it like fire, and though here and there a man has been able to defy it, yet the multitude of martyr graves that line its shores, evidence how well nigh hopeless is the endeavor to break through it. From the honored dust of Livingstone, under the marbles of Westminster Abbey, and from the no less honored dust of Smith, under the lonely sods of the land for the hope of whose redemption he died, and out of the sleeping places of many of God's elect, comes a voice of warning, that makes even dauntless organizations and heroic men hesitate when the name of Africa is mentioned. But just now, when experience is at a loss and sagacity has exhausted expedients, the providence of God seems to indicate that the educated Freedmen are the divinely commissioned messengers to that dark land, and that the outstretched hands of Ethiopia are to be filled with good, by sons and daughters sprung from her own loins. The committee notice as a hopeful augury for the future of this enterprise, the growing interest in the work among the students at Nashville, and Mobile, and in the LeMoyne Institute, showing itself in the organization of African missionary societies, and in personal consecration to the service; and they feel warranted in urging the Association to advance as swiftly and with as full force as may be, along this opening path, so radiant with promise. It seems to your committee quite practicable to secure from many churches and individuals by special solicitation—annual scholarships, to be administered for the education of such students as desire to fit themselves for the African work and they suggest the matter to the careful consideration of the executive board.

One other item of the general report has attracted the particular notice of the committee, viz.; the plan of mission stations adjacent to the schools. It seems to have peculiar merits, with few or no drawbacks. As practical training schools for preachers these stations will have their inestimable use, while at the same time they are sure to become centers of crystalization for new churches. With every word of this paragraph of the report your committee most heartily coincide.

In closing a general survey of things done and things purposed by the Association in the matter of religious work, a most satisfactory advance is noted, and your committee would heartily echo the word "Forward" which is manifestly the watch-word of the executive board. With increased confidence, we renewedly commend to the churches this great work in all its branches, certain that its successful issue carries with it the only satisfactory and permanent solution of some of the darkest problems of our national life, while at the same time it offers the most hopeful assurance of the speedy redemption of the swarthy myriads of that ancient land whose bringing in to God has hitherto seemed the last possibility of missionary enterprise.

The Communion of the Lord's Supper was observed at 3 o'clock. The Rev. Edward Strong, D.D., and the Rev. S. M. Freeland officiated at the table. A large number of communicants participated in the solemn and delightful service.

Resuming business, the report of the Committee on Educational Work among the Freedmen, was read by the Rev. A P. Foster.

The Committee on Educational Work among the Freedmen, beg leave to report as follows:

The importance of the education of the freedmen cannot be over estimated. It is vital to the well-being of this republic. Indeed, it is scarcely exaggeration to say that it is essential to the republic's continuance. In this aspect, the work of the Association appeals to our patriotism as can that of no other society.

At the close of the war the nation was confronted with a most difficult problem, to wit: on what footing to place the South. We apparently had a choice between two courses, and only two. On the one hand, the Southern States might be held as unorganized territory, governed by a civil service, as England governs India, and no exercise of the rights of citizenship be permitted therein till it should be well established that the inhabitants could be trusted with such responsibilities. This was Mr. Sumner's plan. But there were objections to it so serious that it was rejected. The other alternative was to give back the rights of citizenship to those who had been in rebellion, and then, as a necessary protection to the negro, to give him an equal voice at the ballot-box. This last measure was decided upon, whether wisely or not we will not here attempt to debate, and 930,000 colored men, who were unable to read the ballots which they cast, were entrusted with the most sacred right of freemen. What was the result? These men, who through their past life had been subjected to

the withering influences of slavery, without knowledge of the responsibilities or duties of citizenship, trained by a previous endurance of injustice to deem it lawful to do injustice in return, given over, most of them, to a degrading superstition, or a corrupt Christianity, beyond question did not in many cases exercise their new-born power wisely. Subject to the influence of designing men, they many times have been guilty of a misapplication of funds, or of the enactment of unjust laws, or of introducing into office men who could not command respect. Parties divided largely on the line of race, and matters were decided in politics mainly by the simple question of whether blacks or whites were in the majority. It is not surprising, under these circumstances, that the whites, heretofore accustomed to the servile obedience of those who now had matters their own way, themselves in most cases uneducated, their passions stimulated, and their Christianity corrupted by the slavery of the past, should fail to meet this unpleasant state of things in a Christian way, but instead resorted to old-time violence. It cannot be denied, that while the present alarming condition of affairs throughout the South is without justification, it has its roots in causes which can be thus easily traced.

The question here meets us with fearful earnestness: What can be done for the unhappy South? Education and Christianity—and they only can solve the problem; not education alone, not Christianity alone, if such a thing could be, but Education and Christianity combined;—an educated Christianity. We have not before us to-day the question of reconstruction; we are here concerned only with the religious and educational aspects of Southern affairs. Nor have we now to do with what may be the duty of Government It is a question worth raising, whether, as a matter of self-preservation, Congress should not do something for the education of the illiterate masses of the South.

But we must not place our dependence on the Government. There are political difficulties in the way, which render governmental help in educational directions unlikely if not impossible. In this emergency Christian people must stand in the breach. In this emergency this Association comes to the front, and, pointing to its record, reasonably claims our heartiest support. As Christians, desiring the salvation of souls; as just men, desiring to protect those whom our own act has put in peculiar danger; as patriots, desiring a united, peaceful and happy land, we are bound to meet these pressing needs.

The Association the past year has done work such as to awaken thankfulness and courage. It has now in the South, seven chartered institutions of learning, fourteen high and normal schools, and six common schools, twenty-seven in all. It sustains 147 teachers, and 6,175 pupils, 57 of whom are in theological training.

It should be remembered, that it is not proposed by this Association to establish a system of public schools throughout the South. A work of this character would be beyond its means, and still more beyond its province. Its one aim is, and must be, to establish at convenient points, institutions to prepare Christian workers. These institutions, dotting the South, are the ganglia or nerve-centers from which will radiate in every direction Christian influences. This principle is fundamental to all Christian work; it is the principle which our Lord set forth under the parable of the leaven. It is the principle which has prevailed, and must prevail, in every kind of missionary enterprise. Years ago the American Board established missions in the Sandwich Islands. To-day the converted Hawaiians are sustaining missionaries of their own race, on the Gilbert and Marquesas Islands. But the Gospel no sooner touches these distant islanders, than they, too, are fired with missionary zeal, and to-day in their turn are supporting missionaries of their own blood on the Mortlock group. And

now word comes, that the Mortlock Islanders are preparing to send of their own number to islands still further west It is a like wonderful development which we expect among the colored people of the South; and we record with gratitude that colored teachers are quietly spreading here and there throughout the South, sustaining schools on their own account. There are to-day 70,000 scholars in the schools of the former or present pupils of institutions under the care of the Association. It is gratifying to notice also, that a great interest in the Christianization of Africa has sprung up among the Christian negroes of the South, and that there is now no unreasonable prospect that that vast continent, which has been besieged by white missionaries on every side for these many years, with but here and there a foothold on its burning shores, may now be conquered for Christ by those whose qualifications of race fit them for success. As the fundamental incentive and preparation for all such work, the extensive revivals in many of our institutions are especially cheering

In the condition of the educational work of the Association there is no cause for discouragement, but every inducement to push on in the line marked out by Providence. The loss of Emerson Institute by fire is a matter of deep regret, and the building should be speedily replaced by the benefactions of Christian people. The splendid building recently dedicated as Fisk University, erected by the self-denials and ability of the colored people, is an enduring witness to the value of such influences as this Association throws around that race. But the work is threatened on every side; by the ignorance and immorality of the blacks, by the passions of the Southern whites, by the intense aggressiveness of the Roman Catholic Church, and, shall we say it, by the indifference of many Christian people in the North. The great need now is, that the Association should receive the most generous support of all good people. Its work has by no means come to an end. For many years in the future must it be sustained in its endeavors to do for the negroes what humanity, and patriotism, and Christianity, are all loudly demanding of us.

Rev. G. H. DeBevoise presented the report of the Committee on Work among the Indians, as follows:

The Committee to whom was referred so much of the Annual Report as related to "the Work among the Indians," have considered the subject, and submit the following:

We find from the report, which seems to be full and exhaustive, that notwithstanding unusual obstacles and discouragements, arising from the unsettled condition of Indian affairs, and of public sentiment in regard to them, a gratifying success has attended the work performed by the different agents, missionaries and teachers appointed by this Association. The result of their labors appears to be of exceptional value, and calls for a renewed expression of thankfulness to God for the seal of success He has given to the labors of His servants. While all are ready to confess, that the sum of results, so far as their value can be at all measured, falls short of the desire and the hope, and very far short of the apparent need, none can fail to rejoice in any success attending the labors of God's servants, in the difficult fields of Christian work.

We think that no one can appreciate, even in small degree, the great work yet to be done for and among the Indians, without regretting that so little comparatively has been planned, undertaken or accomplished by any Christian organization in this important and promising field; nor without wondering why, from any causes, the churches fail to furnish the means or men necessary to the work.

It appears to your committee, that if any society or company of Christians, organized, planning, working and praying for the establishment of the kingdom of Christ in our land, is called of God to go in and possess this people for Him, that call comes to the American Missionary Association. We believe that the importance and proportions of their work among the Indians will soon appear in outlines clearly defined. We trust that God will place before His church and people, an open door to this work; and that the policy of the Government will in the future be of a character to strengthen the hands and encourage the hearts of all who labor and pray for the salvation, temporal and spiritual, of this much injured, much degraded, much belied, and little understood people. We deprecate any change which will have the effect or tendency, to leave this roaming savage, and already too warlike people, under the control and influence of men who are but ill qualified to teach them to learn war no more.

We deem it the pressing duty of Christian ministers, teachers, and all who lead in the making and moulding of public sentiment, persistently to keep before the people and the rulers, such a view of the duty and moral obligation of this nation toward the Indians, as is thus expressed, in the words of one well qualified to pronounce righteous judgment in the case, "If this nation would stand justified at the bar of history"—and at a higher tribunal—"the corner stone of our Indian policy should be, the recognition by the Government and by the people that we owe the Indian not endowments and lands only, but also forbearance, patience, care and instruction."

And if neither in these words themselves, nor in their author's intent, was included the larger idea, we here add it, and with emphasis. We owe it to them, we owe it to ourselves, we owe it to their Master and ours, to give them the Gospel. We welcome and re-echo the sentiments of the honored President of this Association, as, speaking from a large experience and with mature judgment, he affirms his convictions with respect to the encouragement we have for Christian labor among this people, concerning whose susceptibility to any impression for good, good men have been strangely filled with unbelief.

In the spirit vitalizing the words spoken to our ears and to our hearts last evening, we would hail and encourage the going forth of many more workers, upon whom God grant the mantle of our much beloved and much lamented Bro. E. P. Smith may fall. May there be found those who shall go forth to bear the precious seed, and to bear it weeping, too, if God will that thus it be. We believe that there is a Divine power in the Gospel of Jesus Christ, which will make even the Indian wilderness to be glad for the Gospel, and the desert of their savage life to rejoice and blossom as the rose, and we look for the witness in the years to come, of a changed, regenerated existence, as they bring forth in their lives the fruit of the Spirit.

The Committee on the Work among the Chinese reported through Rev. C. K. Bliss, as follows:

The Committee to whom was referred the Work of this Association among the Chinese in America, present the following report:

Having examined with care the papers submitted to us, and especially the extended one by Rev. W. C. Pond, we should be untrue to our convictions did we not give an emphatic endorsement to the work as now prosecuted by the Association, and a hearty God-speed to our brethren directly engaged in it. Their measures commend themselves to us as wise, and we rejoice with them over the gratifying results already attained.

The *demands* of this work should, in our view, awaken serious attention. The presence in this country of 100,000 idolatrous and corrupt people, coupled with the certainty that the incoming tide cannot be stayed, is a fact of tremendous import. What is to be their influence upon us? Can such influence be shaped by us? Is it possible to leaven that strange mass with Christian ideas and principles? These are questions vitally affecting our national welfare. But the tide flows out as well as in. China is destined to feel, even more sensibly perhaps than we, the effects of this commingling of races and ideas upon our western shores; and it is a question rising far above the level of all political or social questions, whether the time favored of God for spreading Christianity in that vast empire has not at last come. It is a significant fact that a dozen young men, converted within two years in the schools of our mission, are now in China, from some of whom tidings have been received regarding the intense eagerness of their countrymen to learn from them about the religion of Christ. The vantage-ground upon which such men stand as witnesses for Christ, is apparent at a glance. At home, acquainted with all the skepticism of their countrymen regarding their own faith, and confident that they can give them something better than anything they have ever had, these converts can do a work for Christ which foreigners, however wise and however devoted, could never hope to do. The signs are now multiplying, that the unforeseen Divine providence which has brought these people to our land is destined to have in this matter a grand development.

Our attention has been particularly drawn to the *methods* by which our brethren prosecute their work. Their chief instrument is the school, and the school in its most rudimentary type. The new-comers, eager to learn the English language, avail themselves of any opportunity to do it, and our teachers, with a kind of craft against which there is no law, in the words of Bro. Pond, "bait the Gospel-hook with the English alphabet." They preach, but not from a pulpit. They inculcate doctrines, but not in very scientific forms. They take the occasion afforded by their personal intercourse with eager and grateful pupils, to speak to them of the love of Christ. Some might criticise their work on the score that these schools are but slightly organized, and that the education they secure is of the simplest character; but herein our brethren illustrate their wisdom. Their object is not education, but conversion. They extend to persecuted men the hand of kindness; confer upon them a temporal boon of great value in their eyes, viz.: a knowledge of the English language; and having thus proved their good will, they bring the truths of religion to them by direct personal instruction and appeal. It would be difficult to devise more favorable circumstances in which to preach the Gospel to men who, by reason of national prejudices and a difficult language, and many other barriers, have been found hitherto almost inaccessible to it.

Other methods of work, approved by the brethren, seem equally useful. The society known as the Congregational Association of Christian Chinese, so rigid in its conditions of membership, and so well adapted to unite in sympathy and effort those who abandon idolatry for Christ, can doubtless be made greatly helpful in the common work.

The *results* which a few years of labor in this field have secured surprise us. Not long ago we were in doubt whether any impression whatever could be made upon people so firmly wedded to the superstitions of centuries; but already more than a hundred have been numbered as converts, and many more have become dissatisfied with their old religion, and seem about ready to accept the new. It may well be doubted whether in our entire field of mission-

ary effort the world around, there is one spot that will better repay careful cultivation.

The necessities urged by our brethren for the more successful prosecution of the work are very few. In fact, their modesty in making demands upon the benevolence of the churches is noteworthy. But there is one want which they express that should be immediately met. They should have a building of their own, suitable for their purposes, and large enough to accommodate all who would come to them. They ought not to be crippled financially by the payment of rent, which though in a business point of view small, is yet large to them; nor should they be crowded into uncomfortable quarters. A donation of two or three thousand dollars would remove this the chief evil against which they contend, and it is earnestly hoped that among the benefactors of the Association some one will come forward with the amount required.

In conclusion, we commend this work to the churches as one full of good fruit, and worthy of their liberal support and earnest prayers. It is a work brought to our hands in fulfillment of those numerous and earnest prayers of ours that God would open doors of effort before His Church. The doors are open. The door of China is California, and the question which His providence is now pressing upon us is, Will ye enter it?

Rev. John W. Harding, from the Committee on Foreign Work, made the following report:

REPORT OF COMMITTEE ON FOREIGN WORK.

The Committee appointed to report on the Foreign Work of the Association note with satisfaction the judicious transfer of most of the churches, schools, and property, connected with the Jamaica Mission to the care of the Wesleyan, Baptist and Episcopalian Missions, and express the hope that the transfer of the whole work may be soon completed.

We have examined the latest reports from the Mendi Mission, with conflicting emotions of painful sadness and hopeful encouragement. On the one hand, the providential origin of the mission, its interesting traditions, and its accomplished success in having fairly opened that region to Christian influences, especially at Avery Station, which is forty miles inland, and comparatively free from the malarial influence and the corrupting civilization of the coast, second the proposed and vigorous reconstruction of this mission, and particularly its reinforcement by a colored leader of the requisite ability, and his colored assistants. But, on the other hand, the discouraging facts presented to us by the Secretary, and those on the ground, lead to a serious questioning, whether the future work of the Association in Africa should be much longer confined solely to this mission. It is confessed that Western Africa is the special home of the malarial foe. Of forty-nine missionaries sent thither by the Association, sixteen have died in the field, and thirteen have returned within a year on account of ill health. Rev. E. P. Smith, whose value to the cause was so inestimable, was at once stricken down. Rev. Barnabas Root, a native, and now connected with the mission, whose ordination was hailed as a marked event at our last anniversary, and from whose careful education and promising abilities so much was hoped, is in large measure disabled by pulmonary illness contracted in this country. Since Mr. Smith's death, Mr. and Mrs. Burton have been compelled to come home, and Mrs. Billheimer has been forbidden to return to Africa by her physician. The question comes, whether, in contemplating the future of our foreign work, it be not demanded

by Christian prudence and a wise foresight, while still holding our advantages on the Western coast, which are too great to be abandoned, to look up, as soon as may be, some better strategic point for our Christian work in Africa. This was strongly recommended last year at Middletown, both by a resolution and by the general tenor of the accompanying speeches. The place indicated was somewhere in Eastern or Central Africa. It was then urged that the remarkable progress of civilization along the great thoroughfare of the Nile and the railway connected with it, so rapidly piercing the interior, the wonderful interest and world-wide attention now concentrated on African explorations, the distinguished part which our American travellers and newspaper representatives, like Stanley and Southworth, have had in awakening this interest, together with the influence of our military officers and engineers, in friendly relations with the Khedive, and of the multitude of wealthy and intelligent tourists in Egypt, conspire to make it desirable that this Association should at least speedily take efficient measures to explore this region, with a view of occupying, should it be found practicable, some point of missionary operations, and particularly with the view of training up native missionaries for the great future that seems to be so rapidly looming up, for the splendidly fertile, thickly populated, and comparatively healthy regions of Central Africa—inhabited too by tribes which are, it is said, in general superior to those of the Western Coast. Your committee beg leave respectfully and earnestly to second these suggestions and recommendations.

On motion of Rev. C. L. Woodworth, the several reports were accepted, and referred to the Executive Committee for publication.

Gen. Fisk spoke on the duties we owe to the Indian tribes. Rev. Dr. Strieby followed on the same subject.

The Rev. Mr. Claflin, from the Mendi Mission, addressed the meeting in reference to the work in Africa.

Rev. E. M. Cravath, President of Fisk University, Nashville, spoke briefly on the subject of Education among colored youth, and the sympathy of British Christians with this cause.

Rev. Henry T. Cheever, of Worcester, moved a resolution as follows:

"Resolved, That in behalf of the millions of Southern Freedmen, still the wards of the nation, having the name, but not yet the reality of freedom, there is demanded, at the present time, more than ever before, earnest prayer and right political action on the part of all American citizens." Adopted.

Benediction by the Rev. Dr. Clark, of Amherst, N. H.

Adjourned to 7½ o'clock.

The concluding meeting of the Association was held in the evening. A numerous audience was present, and listened with deep and earnest attention to the close.

Prayer was offered by Rev. Mr. Webb.

The first address was by Col. Meacham, in reference to the Indians, and especially the Modocs.

He was followed by Rev. E. Van Orden, missionary in Brazil, who spoke of slavery in that empire.

Rev. W. S. Alexander, professor of theology in Straight University, New Orleans, spoke in high terms of his pupils, and referred to the perils of the freedmen.

The closing address was by Gen. Fisk, in regard to the great work of elevating the colored race.

Rev. Thomas K. Fessenden gave voice to the earnest desire of those present, that the Association may be greatly prospered in the time to come.

Rev. R. B. Howard, of East Orange. N. J., of the committee appointed to prepare a minute in regard to the deaths of Rev. George Whipple, D.D., and Rev. E. P. Smith, made the following report, which was unanimously adopted:

After 30 years faithful service of Christ and his poor, Rev. George Whipple, the Senior Secretary of this Association, has gone from his work to his reward. We wish to express here, and put on record, our heartfelt appreciation of his eminent services. He was early imbued with the then rare sympathy for the slave, and thoroughly devoted to his emancipation. As a student at Oneida Institute, Lane Seminary and Oberlin College, in which last institution he became a professor, he was in schools of preparation for his life-work. Called to the Secretaryship at the formation of the American Missionary Association, he remained to his death its chief executive officer. Whatever it has accomplished it owes very largely to the wisdom, carefulness, firmness, administrative ability and religious consecration of George Whipple. He was a trusted counsellor, in the trying times of emancipation, to Lincoln, the emancipator. He was a discreet and sleepless friend to the Freedmen. He had a loving care as well as a burden of responsibility for the missions in Africa and Jamaica. He was cautious in weighing testimony, slow in coming to final decisions and utterly immovable in what he believed to be right. Undemonstrative in words or manner, there was a fountain of tender sympathy in his heart for the missionaries, and teachers, as well as the degraded people for whom they labored. His character was a rare combination of dignity, gentleness and strength. He richly deserves the universal respect and affection in which he is held by all who know him. We doubt not he has received the heavenly welcome from our blessed Master, "Well done good and faithful servant, enter thou into the joy of thy Lord." We hereby extend our tenderest sympathies to Dr. Whipple's afflicted household. We record our sense of the irreparable loss experienced by this Association in whose private counsels and public meetings his presence has hitherto never been wanting, and which seems to-day even indispensable. May God comfort his sorrowing family, and guide the bereaved Association in all the affairs which so sorely miss him.

Rev. E. P. Smith was at the time of his death engaged in the difficult and dangerous service of missionary exploration on the coast of Africa. He was sent out by this Association to prepare the way for an enlargement of its work in the cause of their fathers through the agency of educated and Christian freedmen. He had performed services somewhat similar in this country for the

Christian Commission and for this Association at the South and, on its recommendation, among the Northwestern Indians. He rejoiced in doing work from which, on account of its demands upon courage and self-denial, many would have shrunk. *He richly deserved the confidence of the government and the nation in his faithful administration of the office of Indian Commissioner, which he filled with signal ability and unsullied integrity.* His death by climatic fever was sudden, and the loss to the African Missions cannot be easily measured or readily repaired. He has joined the great company of martyrs whose lives have been given to African evangelization. Brother Smith exhibited in all his perplexing and exhaustive duties a sweet and attractive Christian spirit. The wounded soldier, the degraded freedman, the outcast Indian and the heathen African were alike the objects of his tenderest pity and most devoted service. God kindly gave him visions of the upper glory while dying so far away from the comforting and sweet ministries of wife and child. To his dear family we tender our warmest sympathy in their unspeakable sorrow.

Such deaths as we now record signify a loss to the church and to mankind. We are thankful to God for such Christian lives and labors. We trust him to raise up other men fit to wear the falling mantles of His workmen. Our faith in God's purpose of salvation for the outcast and miserable in Africa and America abates not one jot. The work grows richer with every precious new life sacrificed to promote it. Of Brothers Smith and Whipple we may tenderly say, "Lovely and pleasant were they in their lives and in their deaths they were not divided." Their unfinished work, speaks but one language. Close up the depleted ranks, and in the name of our great Captain, march on to victory. That final victory has the divine promise and waits only upon the faith of God's people.

The resolutions were adopted by a rising vote, when all joined in singing, "Nearer, my God, to Thee."

Voted, To refer the Minutes to the Executive Committee, and the Scribe, to be prepared for publication.

Rev. C. L. Woodworth moved a vote of thanks as follows: Resolved, That this Association gratefully records the good providence which directed it to Fitchburg, to hold its thirtieth annual meeting; that it offers hearty thanks to the Rollstone church and society for the use of their beautiful house of worship for the sessions of this meeting; to the pastor of this, and of the Calvanistic church, for ready and unwearied co-operation; to the families of these, and also the families of sister churches, for abundant hospitality, more than meeting the wants of numerous guests; to the choir of this church, for helpful service in the songs of Zion; and to the Fitchburg, Cheshire and Clinton Railroads, for return tickets on their various lines.

A fitting response was made by the pastor of the Rollstone church, Rev. G. R. W. Scott.

After singing and benediction, the meeting adjourned at 9½ o'clock.

A. P. MARVIN, *Scribe.*

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1876.

EXPENDITURES.

The South.

Through the Treasurer of American Missionary Association,	$126,111 47	
Hampton Normal and Agricultural Institute,	62,414 77	
Berea College,	10,232 11	$198,758 35

The Chinese.

Support of Superintendent and Teachers on the Pacific Coast,		5,633 80

Indian Missions.

Salaries of Missionaries and Teachers,		1,542 67

Foreign Missions.

Mendi Mission,	8,266 07	
African Exploration,	829 15	
Jamaica Mission,	3,068 83	12,164 05

Publications.

American Missionary Magazine, Annual Report and Mailing,	8,682 71	
Less received for Magazine,	4,054 50	4,628 21

COST OF COLLECTING FUNDS.

Boston Office.

Rev. C. L. Woodworth, District Secretary,	2,437 50	
Rev. L. Grout, Agent, Maine and Vermont,	600 00	
Traveling Expenses, Secretary and Agent,	839 62	
Rent, Postage, Stationery, Printing, &c.,	946 58	
Clerk in Boston Office,	504 00	

Chicago Office.

Rev. James Powell, District Secretary,	2,437 50	
Traveling Expenses,	410 89	
Office Expenses, Printing, Clerk, &c.,	779 60	

Other Collecting Agencies.

Rev. G. D. Pike, District Secretary,	2,437 50	
Traveling Expenses Secretary and Agents, Printing, &c.,	1,001 17	
Rev. O. H. White, D.D., in England,	2,662 43	15,056 79

COST OF ADMINISTRATION.

Rev. Geo. Whipple, Corresponding Secretary,	3,375 00	
" " " " " additional,	250 00	
Rev. M. E. Strieby, Corresponding Secretary,	3,375 00	
Clerk of Corresponding Secretaries,	720 00	
William E. Whiting, Assistant Treasurer,	2,000 00	
Bookkeeper,	1,500 00	
Office Expenses, Rent, Postage, Stationery, &c.,	2,727 95	
Postage account,	1,059 51	
Annual and Anniversary Meetings, Travelling Expenses, &c.,	307 50	
Expenses on Wills and Estates,	87 85	
Centennial Exhibition,	332 07	15,734 88
Interest Account, Balance,		7,864 07
		$261,382 82
Balance against the Association, Sept. 30th, 1875,		96,559 20
		$357,942 02

RECEIPTS.

Acknowledged in American Missionary Magazine, of which amount there was received for the Debt, $3,136 42,	$188,116 65	
Amount received for American Missionary Magazine,	4,054 50	
	$184,062 15	
Received at the South not acknowledged in American Missionary Magazine,	8,000 00	
Received by Hampton Normal and Agricultural Institute,	62,414 77	
Received by Berea College,	10,232 11	264,709 03
Balance Sept. 30th, 1876,		93,232 99
		$357,942 02

We hereby certify, that we have examined the accounts of Edgar Ketchum, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1876, with the vouchers, and find the same correct as stated in the above account.

WILMOT WILLIAMS, } *Auditors.*
S. V. WHITE, }

Amount that will be required to pay students within the next few years in accordance with the request of Donors, $15,393 98

REPORT

OF THE

EXECUTIVE COMMITTEE.

In this *thirtieth anniversary* of the *American Missionary Association*, the Executive Committee turn with sorrowing hearts to pay their tribute to the memory of the beloved dead before recording the work of the living.

The heaviest bereavement that has ever fallen upon the American Missionary Association came to it on Friday Oct. 6th, in the death of Rev. Geo. Whipple, D. D., its senior Secretary. Since the organization of the Association, five of its Presidents have in succession died. These officers, highly valued by the Association, and greatly honored in other walks of life, were not, however, immediately connected with the management of its work; but Mr. Whipple always had direct responsibility as its Secretary. For some years he shared the duties of administration with Mr. Lewis Tappan, to whom, under God, the Association mainly owes its existence and organization, but the weight of years led Mr. Tappan at length to resign his position as Treasurer, and in 1873 he died. Of the other heroic men associated with Mr. Whipple in the early and dark days of the anti-slavery struggle and of the Association's history, some have fallen in death, others have retired from active service, but he has stood through all these years in the steady discharge of duty until the last sickness gave the warning that the time of his release had also come.

At the close of the year 1846, Mr. Whipple entered upon his duties as Corresponding Secretary of the American Missionary Association, then recently formed. He was in the forty second year of his age, in the full vigor of his manhood, and he devoted his whole energies to his new position with a success that is well known by the results, but with a faithfulness and spirit of self-sacrifice that few outside of his office ever knew.

Through the whole course of his thirty years duties as Secretary, he labored with increasing diligence. He was a model of punctuality in the regularity of his office hours, and his vigilance and supervision extended to all parts of the work of the Association. He seldom took any time for vacation or relaxation, and even in the hours of conference and consultation, he soon became restless if the discussions wandered in the least from the point immediately in hand.

Mr. Whipple's character was so well rounded that it is difficult to single out peculiar traits, yet a sound judgment—a judicial cast of mind—was perhaps the most marked feature. He was not apt to make suggestions of new plans, but he was always ready to consider them when proposed, and in their consideration he was not content with a superficial or second hand view of the case. He examined the papers himself, and always if time permitted, verified the accuracy of the figures by recasting them with his own hand. Perhaps it might be said that he was not quick in reaching his conclusion—certainly he was not hasty—but when his opinion was fully made up, his associates were accustomed to value it as highly as that of any man living.

This judicial feature of his character fitted him peculiarly to represent the Association in its intercourse with the officers of Government, in its relations to the Freedmen and to the Indian tribes. We have reason to know that he commanded the esteem of all the officers —military and civil—with whom he was thus brought into contact, and that he had a great weight of influence with them.

He was very conscientious. He seemed ever to respect the rights of others, in small as well as great things, and it is doubtful if the man lives who feels that Mr. Whipple ever intended to injure him in any way. The rights of the poor slave were espoused by him when worldly considerations would have told him to "pass by on the other side." Nor was he narrow in his sympathies. He was interested in all classes of men, and in all who sought to benefit man or extend the Redeemer's kingdom.

But those who knew Mr. Whipple most intimately had the highest esteem for his piety and his ripe and well developed Christian character. Humility, profound reverence for God, quiet and calm trust in His promises and love, and full consecration of all he had and could do to the Master's service marked his character. His was a busy life. He rests from his labors, and his works do follow him.

Mr. Whipple was seriously ill for nearly three months before his death. He was stricken down on one of those unusually hot days in July, overcome by heat and toil, with symptoms resembling sun-

stroke. His remarkable fine constitution resisted for a long time, but he never rallied from the attack, and at length the powers of nature gave way, and he died with little suffering, and in the calm and assured hope in the mercy of the Divine Redeemer.

Rev. Edward P. Smith, died June 15th, on board the Steamship Ambrig, near the island of Fernando Po, in the Gulf of Guinea and was buried June 16th, at the Presbyterian Mission Station at Old Calabar.

Mr. Smith was born June, 1827, at South Britain, Conn. After graduation, from Yale, he taught school for three years at Mobile, Alabama; studied two years in the Union Theological Seminary, New York City, and while there associated himself with Charles L. Brace in his efforts for reclaiming and finding homes for destitute and vagrant children.

From Union Seminary he went to Andover, and after completing his course of study, was settled at Pepperill, Mass. Soon after the breaking out of the war, he volunteered his services to the Christian Commission, and was stationed at Nashville and Chattanooga.

His services before the close of the war were considered so valuable that he was appointed Superintendent of the Western department of the Christian Commission, and afterwards Field-secretary at Philadelphia, where he had charge of the distribution of a very large amount of money and supplies. After closing up the affairs of that organization, he wrote a very interesting volume, entitled "Incidents of the U. S. Christian Commission."

About this time, the educational work among the Freedmen was attracting much attention, and Mr. Smith entered the service of the American Missionary Association as District Secretary at Cincinnati. He was soon called to New York to take charge of the field work of the Association at the South, and while in this capacity, in coöperation with the Freedmen's Bureau, he performed a large share of the work of planting the schools and colleges of the Association for the Freedmen. Mr. Smith was eminently a pioneer, and when Gen. Grant announced his Indian policy, and invited the different benevolent societies to appoint agents and coöperate with the Government in the work of Indian civilization, Mr. Smith resigned his position in New York, offered his services as Indian Agent, and was appointed to the Pillager and Chippewa tribes in Minnesota.

Finding an excellent outlook for civilizing agencies at White Earth Reservation, he built school houses and homes for the Indians, fenced in their lands, furnished them with stock, taught them agricultural and mechanical pursuits, and thus illustrated the possibilities of the

triumph of a righteous policy for the red men. On the occurrence of a vacancy at Washington, Mr. Smith was appointed Commissioner of Indian Affairs, and entered heartily into the business of developing the beneficent policy of the Government. The merciless opposition which he met from designing men, who sought to profit at the expense of the Indians, exhibits one of the saddest phases of our republicanism. Soon after the retirement of Mr. Delano as Secretary of the Interior, Mr. Smith resigned his position, and was elected President of Howard University. The American Missionary Association had long felt that their African Mission work should be reconstructed and enlarged; and Mr. Smith was asked to visit Africa and make the necessary investigations. While on this mission he died of African fever after an illness of two days.

On the thirteenth of June he was taken with very alarming symptoms, and from the first was confident that he would not live. He called for the purser of the steamer, and requested him to write as he should dictate, and from those last precious words the following are selected: "I could not die happier, easier, more hopefully and blessedly than I am now passing away." "I would like to live for more service for Him, but there is nothing else worth talking about to keep me here," "How glorious—how joyous—how blessed! It could not be possible for me to set out on an excursion so triumphantly, transcendently, magnificently, as I now pass away to join Him whom we love, and shall yet serve in magnificent glory."

Mr. Smith was a Vice President of the Association.

The hand of death has removed two other Vice Presidents, Hon. Henry Wilson and Rev. Geo. B. Bacon, D.D. Henry Wilson was too well known, and his name too highly honored to need eulogy from us. We only wish to record our appreciation of his deep interest in the colored people of this nation, and his clear perception of the fact that their welfare and that of the nation are identical. His voice, pen and influence were devoted to the enforcement of his earnest convictions on that subject.

In the death of Rev. Geo. B. Bacon, D.D., we mourn with his church and a very large number of friends in both literary and religious circles the death of a beloved pastor, a scholar and a Christian man of broad sympathies and untiring and useful activity.

Two of our co-laborers on this Committee, Mr. James O. Bennett and Thomas Ritter, M. D., were removed from us by death during the year. These esteemed brethren were elected as members of the Committee at the same Annual Meeting in 1848, two years after the organization of the Association, were regularly re-elected every year

since, and died in this city within a few months of each other; Mr. Bennett's death occurring suddenly Jan. 26th, and Dr. Ritter's after an illness of twelve days, May 12th.

Brothers Bennett and Ritter were men of decided Christian character, active in their duties in the church, broad in their sympathies for all forms of religious work, and from the first, earnest and steady friends of the colored race. In their interest in the work of this Association, and in their faithful attendance on the meetings of this Board, few of their associates surpassed them. Mr. Bennett rendered valuable service to the Association as auditor of the Treasurer's accounts.

We are called to record the death of three of our female missionaries. Miss Mary J. Doxey died on the morning of the day on which our Annual Meeting assembled last year. She was one of our earliest missionaries among the colored people in Hampton, Va., and vicinity, where she continued her labors for several years, and was then transferred to Eastville on the eastern shore of Virginia. In both localities her labors were faithful, and attended with good fruits. On her final return from the South, she resided in Brooklyn, N. Y., where her death occurred. Mrs. Harriet M. Dodge, wife of our missionary, Mr. D. D. Dodge, who has superintended our work in Wilmington, N. C., for the last three years, died at Nashua, N.H., June 28th. A few years since, the news of the capture and imprisonment of an only son in Libby prison gave her a nervous shock from which she never completely recovered. She was one year at Hampton and two years at Wilmington, presiding over the Mission Homes of the Association with a motherly kindness and assiduity which the teachers will ever gratefully remember. Her life was quiet and useful, and she died without a struggle, in simple trust in Jesus. Miss Lucy A. Woodcock died Aug. 3d. She was educated at Oberlin, and in 1853 entered the service of the Association as a missionary among the Freedmen in Jamaica. She labored as a teacher at Eliot, Sea View and Richmond, with much acceptance. At Eliot, owing to the failing health of Rev. Mr. Thompson, the missionary, the burden of keeping up the station mainly rested upon her. She not only taught the school, but often took charge of the meetings of the church, conducting services in the form of a Bible class, or requesting the members to speak and pray. Ill health compelled her to return home, and she died among her friends in Wellsville, N.Y.

GENERAL SURVEY.

IN THE SOUTHERN STATES.

A broad outlook over the Southern portion of these United States brings to view a population of more than thirteen millions of people not yet recovered from the effects of a long and disastrous war, with their labor system not yet adjusted to the new order of things, and with many prejudices and animosities not yet allayed. Among this population are over four millions of colored people struggling with poverty, ignorance and many other difficulties and dangers which beset them in their untried and peculiar position. The political agitations of the day--and they have recurred at every Presidential election since the war—reveal the deep-seated and unreconciled antagonisms which lie beneath the surface. The political excitement will pass away, and the North will be in danger of again forgetting the whole subject, but the elements of discord will remain, only to foment into future and more serious disturbances. The outlook is gloomy.

But amid these discouragements there are elements of light and hope; and we hesitate not to point to the churches and schools, the missionaries and teachers of the American Missionary Association, and kindred Christian influences, as among the most encouraging sources and evidences of a brighter day. For these come to the South in no spirit of antagonism, seeking neither office nor emolument, and aiming only and effectively to remove the main cause of the difficulty—the ignorance and degradation of the colored people.

It is, therefore, with great joy that we invite attention to another year's faithful and successful labor in our churches and schools in the South. We chronicle no part of this work with greater satisfaction than the revivals of religion and the conversion of souls. We are grateful to God that he has given so many evidences that his presence has been with our workers amid the toils and anxieties of the year. Revivals and ingatherings have been enjoyed in most of the larger churches under our care. In some cases the harvest has been quickly gathered after long sowing and watering, and in other instances the increase has come steadily through the year. In ten of the churches, the accessions on profession of faith have numbered 282. This by no means includes all who have given satisfactory evidence of conversion, for, as in the past, many of the converts unite with the churches to which their parents or friends belong. Our missionaries make no opposition to this, for it promotes a fraternal fellowship with those churches, and furnishes them with members who carry with them an enlightened and practical piety. The only drawback is that these

converts do not always find in those churches the intelligent teaching and moral surroundings needed to train them in the Christian life. There are 56 churches in the South on our list and the additions during the year have been 665. The total membership is 3,935.

We feel called upon to give additional attention to the training of *theological students*. An educated and pious native ministry is essential to the moral and spiritual elevation of the colored people in this country, and the Freedmen can never render the great service to Africa to which we believe God calls them unless a large number can be fully prepared in mind and heart to carry the Gospel thither.

Closely connected with this duty of educating students for the ministry is the necessity of founding new churches in which these students can preach, in which the Gospel, as we understand it, can be proclaimed and exemplified, and from which more students can be gathered. For, without aiming at any rivalry with existing colored churches, we are satisfied that the greatest service we can render in the spiritual advancement of this people will be in the establishment of churches which are untrammeled by their usages and traditions.

Many openings for the planting of such new churches are before us, and, in some cases, where our schools or other like influences have prepared the way, the pressure upon us to enter them has been very great. The want of funds alone has hindered us. We hope that brighter financial days will in some measure relieve this difficulty, but our conviction of the necessity of enlargement in this direction is so great that we must at all hazards push forward in it.

The most practical and least expensive mode of such effort is to plant *mission stations* near the schools, which, as fortresses, can send out their trained soldiers to teach and preach. Indeed, the theological student while pursuing his studies can go out to these stations for the Sabbath and return on Monday—thus benefiting both the people and himself. A building costing $200 or $300 will meet the present wants of such stations, and will serve for both school-house and church. It is the hope and aim of the Association to plant a number of such mission churches this year, and to push forward the work more rapidly and over wider sections of country as fast as the means can be secured.

Already conferences of churches are formed in the South, capable of counselling as to the location of these mission stations and of exercising a watchful care over them.

In our school work the grandest event of the year was the dedication of Jubilee Hall at Nashville, and the saddest was the burning of Emerson Institute at Mobile.

Jubilee Hall is a goodly building, substantial in structure and beautiful in its proportions. As a memorial it is historic. In the songs by which it was built it recalls the cruelties of slavery and the faith and hope by which the heart of the slave was cheered in the house of his bondage; and it also attests the self-sacrifice of the Jubilee Singers and their leader, who sought not their own advantage, but devoted their talents to rearing a school for the Christian education of the descendents of the oppressed slaves. The dedication of the building took place Jan. 1, and was attended by a large and enthusiastic audience. It was a joyous occasion, and yet there was, deep down in the hearts of many of the teachers and students, a burden of prayer that the Lord might enter the new house with the convicting and purifying power of his Holy Spirit. We are glad to record the fact that the prayer was answered ere long in the revival of His work and the conversion of many souls to Christ.

In sorrowful contrast stand the blackened walls of Emerson Institute, which was burned on Sunday night, April 16. It was the work of incendiary. The teachers and pupils stood outside in the street, tearfully and hopelessly watching the destruction of their noble school building. At the office in New York, when the news came, the first impulse was to ring forth a call to rebuild, yet we trembled to utter it with full voice, lest the gathered means might only be a diversion of funds essential to sustaining the work already in hand at other points. The rebuilding must await further developments and increased resources.

Turning from these scenes, so joyous on the one hand, and sorrowful on the other, to the steady work done in our schools, we have occasion only for congratulation. Diligent and successful labor has marked the year. The most satisfactory result of our educational work is the addition we are steadily making to the corps of colored teachers who are spreading themselves over the whole South. They go not with the grandeur of a marching army, nor with the popular eclat of the five hundred Northern teachers we formerly sent into the South, but they go quietly and unostentatiously among their own people, to teach their children in the day school and in the Sabbath school, to assist in their prayer meetings and to carry an enlightening and Christian influence to their hearts, homes, schools and churches. We believe there is not in the whole land a more salutary influence, of no greater magnitude, at work for the regeneration of the South and for the peace and prosperity of the nation, than these colored teachers. We esteem it to be one of the most important objects of this Association to multiply their numbers and to increase their

mental and moral qualifications. Our estimate is that nearly 70,000 scholars were in the schools of our former or present pupils, during the year.

But the great drawback—the poverty of the people—merits the attention of the friends of the colored race. Our brightest pupils are often compelled to quit their studies before they are duly prepared for teaching or preaching, and many are hindered from coming to school at all for want of means. Education societies are needed for the comparatively prosperous North and West—how much more for these, the poorest people of the impoverished South?

CHINESE ON THE PACIFIC.

To the mission among the Chinese on the Pacific coast, a new impulse has been added by the organization of the "California Chinese Mission" in connection with the General Association of California. This brings our efforts among the Chinese into closer relations with the churches on the coast and awakens a deeper sympathy. We believe that the churches at the East are also taking a greater interest in the conversion of these Chinese and in their relations to the redemption of China itself. This centennial year has been dishonored by the attempt to debar these foreigners from our shores and to arouse anew the bitter spirit of caste prejudice, and by mob violence against these unoffending people. We rejoice that our Superintendent, Rev. W. C. Pond, has joined with other friends in resisting with tongue and pen this unchristian outbreak.

In no part of our field have more satisfactory results appeared in the conversion of souls and in general Christianizing influences, considering the amount of money and labor expended, than among these Chinese on the Pacific slope. The report of the Superintendent enumerates 13 schools and 1536 scholars. Those who profess to have ceased from idol worship number 119, and those who give evidence of conversion 89. The total receipts for the year have been (in coin) $5.320, of which $1,406 was contributed directly to the auxilliary, and through the churches in California $741, precisely double the amount received the preceding year.

THE INDIANS.

The unsettled condition of affairs among the Indians during year has been a serious drawback to our work among them. A feeling of uncertainty has extended not only to the agents, but to the employes and the Indians—in some cases causing the employes to resign. Yet notwithstanding this, our agents have remained at their

posts without change, and have done most satisfactory work; and the reports show that the Indians have made great progress towards a Christian civilization.

JAMAICA.

The work in Jamaica, in accordance with the recommendation of the Annual Meeting in 1873, is being transferred to other hands. The Rev. John Thompson alone remains in the active service there, and he will transfer the churches under his care as rapidly as it can be done consistently with the best interests of all concerned. Rev. Mr. Venning and his wife, so long connected with the missions, are in feeble health and laid aside from active work. They await almost from day to day the time when their change shall come.

AFRICA.

The greatest sorrow and the greatest interest of our field-work cluster around the African mission. The impulse given at the last annual meeting led to the journey of exploration by the lamented Rev. E. P. Smith. His sad death is but one of the sorrows and difficulties thrown before us to try our faith and increase our zeal. The return of Mr. Burton, Mrs. Billheimer's presence in this country and the prohibition of her return to Africa by her physician, and the continued illness of Bro. Barnabas Root, are among the other discouragements. But the question is not one of sorrow, but of hope; not of death and defeat, but of success. Africa must be conquered for Christ—yea, even Western Africa, malarial, barbarous and cursed as she is with tribal wars and slave-hunting. The antecedents of the negroes of this country point to them as the destined heroes in this steady conquest for Christ; and the history and traditions of this Association—yea, all that it has experienced of difficulty, sickness and death among its workers and the discouragements now resting upon its efforts there—are but motives for renewed zeal and sacrifice. We had hoped that the martyr Smith would have led the new movement, but he did all that the Master had appointed for him there. He indicated his plan for the renewed effort—left his triumphant testimony to the faithfulness of Christ in the hour of death, and then went to his reward, sending the call from that dark battle field and from his bright death hour to his successor.

Portions of Africa are as healthy as America, but, over the larger part, malaria reigns unchecked, and joins hand in hand with heathen barbarism in disputing every inch of ground with the missionary of the Cross. Western Africa is the special home of this malarial foe, yet even here, while some have died, others have labored with suc-

cess for many years. Of forty-nine missionaries sent thither by the American Missionary Association, sixteen have died in the field and thirteen returned within a year on account of ill health; on the other hand, one of its missionaries has remained twenty-four years, one nineteen and two others seventeen years, with occasional respite of return to America: one remained twelve consecutive years, and two others five. This, indeed, is a sad record, but is far better, we think, than most people in America imagine. One great danger attending the efforts of nearly all our missionaries in Africa has been a zeal which has driven them to excessive toil, pressed as they were by the great desire to accomplish the work so near their hearts.

We believe that to-day a white man of good constitution, not liable to malarial attacks, between thirty and forty years old, gifted with a moderation that would not lead him beyond his strength, could go there to labor with the prospect of long life and great usefulness. Some acclimation would be inevitable; but with proper precautions it might be passed through as safely as any malarial fever in this country.

In the proposed reconstruction of our Mendi Mission in Africa, the American Missionary Association must secure the services of such a man. Who will volunteer to go forth? We shall expect to be very careful and severe in scrutinizing his health, his mental and spiritual gifts, and we shall not hesitate at all to reject any applicant, for his sake as well as ours, who may fail of the requisite qualifications. We believe Providence calls for the man, and we shall spare no pains to find him and send him forth.

We have spoken of a white man, but we should be far more ready to receive a colored man of similar qualifications as the leader of the force we propose to send thither. In addition to this leader, we desire the services of three colored men and their wives to accompany him. These men must be qualified to teach or to preach, and must possess all the requisitions of health and heart for the work in Africa. We hope to secure such workers and to send them out at the beginning of the next dry season.

But still the refrain comes to us of Africa's deadly climate, and a deeper tone is added by the death of Mr. Smith; yet is it the way of heroes to shrink from the front of the battle because death is there? In our armies in the dark days of the rebellion, the fall of a leader discouraged no one. Others sprang forward to fill the vacancy, and when the rank and file were mowed down, the North wept her honored dead, but sent other sons to take their places. When the Christian martyrs sunk in death at the stake or in the arena of blood,

it was but the signal for the bolder avowal of Christ, and a fresh marshalling of those ready to peril their lives for His sake. In the battle-field, the thought was not of danger, but of victory. The field must be won and the nation saved. In the martyr age, the thought was not of the fagot or of the fang of the wild beast, but that the world must be conquered by the Cross. And now in this case, Africa must be won to the Saviour. *It will be won.* The danger must be met. The climate must be braved. There can be no delay till commerce or civilization shall have drained these swamps or cleared the jungle. Christianity must take the lead, and as the co-worker with civilization, must bring religion, health, and the new life to Africa.

FINANCES.

The receipts for the year from all sources (including those for Hampton and Berea) have been $264,709.03; being $8,824.19 less than last year. On the other hand the expenditures for the year (including Hampton and Berea) have been $261,382.83, being $28,953.04 less than last year.

These figures indicate the gratifying fact that we have begun a reduction of debt even on a decreased income, as compared with last year. With returning prosperity to the country, and increased receipts to our treasury, we hope to follow this beginning with more marked reductions. The treasurer's report also shows that in this reduction of expenditure is the item of over two thousand dollars on the cost of collection and administration.

We rejoice in a diminished debt, yet the cutting down in the field work, by which it has been achieved, has been done with great sorrow and regret. The cry comes up from every part of the South for enlargement. We are confident the golden hour for the most effective work is passing away, and our earnest prayer is that the heart of the nation may be so aroused to the pressing wants of the field that the day for an advance along the whole line may not be far distant.

THE CENTENNIAL EXHIBITION.

The Centennial Exhibition seemed to call for some indication of the progress in education of the millions of former-slaves whose relation to the nation in the past are historic and whose future condition is so intimately connected with its welfare. Space was accordingly obtained and the Association forwarded specimen exhibits from its schools and also photographs of its buildings in the South, together with a map showing the location of its schools and those taught by its pupils. This map is a most striking evidence of the wide-spread

work done through the schools of the American Missionary Association.

Hampton Institute occupies the same room in the Centennial building with its varied exhibits; and a large picture of the Jubilee Singers and portraits of the Earl of Shaftesbury and of David Livingstone furnished by Fisk University complete the display. Perhaps no room in the Educational Gallery attracts so many interested visitors as Gallery T. 47.

FREEDMEN'S MISSIONS AID SOCIETY—JUBILEE SINGERS.

The interest in our work continues in Great Britain. The Freedmen's Missions Aid Society, under its faithful Secretary, Rev. O. H. White, D. D., is securing funds mainly for the aid of students who are looking to Africa as their field of labor. The Jubilee Singers have spent another successful year among our British friends, and will remain with them this year also. Rev. Mr. Cravath, the President of Fisk University, gives them the benefit of his efficient supervision.

THE BIBLE SOCIETY.

As in the past, this benevolent society lays us under obligations deserving of distinct and thankful mention for its steady and liberal grants of Bibles and Testaments for the Freedmen.

DETAILED REPORT.

FREEDMEN.

CHURCH WORK.

REVIVALS AND INGATHERINGS.

Our last Annual Report was written while in some places revivals were in progress, or the special effort had just closed. We give the subsequent results.

In Raleigh, N. C., the closing services of the revival are thus described by Rev. W. G. Marts:

"I would like to give some additional items with respect to our work here. The whole number who professed an interest in Christ was about eighty. The greater number of these give good evidence of possessing a new life. At the date of my last letter to you, twenty-two had united with us. Subsequently sixteen more were received into membership, making our total number fifty-two. Some others of the converts have expressed a desire to unite with us.

"Many of those received into the church preferred to be baptized by immersion. I accordingly baptized twenty-seven of them in this way. A creek, about a mile from the city, is the place where this ordinance is usually celebrated by the churches of Raleigh. Thither, upon a most beautiful Sabbath afternoon, we repaired. Two or three thousand people gathered to witness the performance of this rite. Good order was observed and great solemnity pervaded the assembly, and we trust that an impression was made on the impenitent which will produce good fruit.

"At the night meeting following this service, we partook of the Lord's Supper. Many for the first time commemorated the dying love of our Lord. It was a blessed hour that we thus spent in communion. I had never witnessed such a season before. There was great quietness and solemnity, but deep feeling, and an interest that seemed to isolate that company of believers from the great and respectful throng around them. We all felt that Jesus must be present. Many a heart was melted, and many a face beamed with joy that earth cannot give. New inquirers presented themselves that night, and several persons professed conversion. Thus ended that blessed Sabbath, long to be remembered by us all."

The revival in the LeMoyne Institute, at Memphis, Tenn., was so rapid in its development as to awaken a natural anxiety as to the permanency of its results. The long summer vacation in the school occurred soon after the close of the revival meetings. Prof. Steele thus describes his anxiety and the gratifying relief:

"I felt, as did other of the teachers, some concern about the state of things we might find among the converts on our return after vacation. Letters from different ones to some extent reassured us. Our return would reveal all. So it has. Our fears have proven groundless. We have yet to find more than one of the whole number who has lost sight of the salvation found so precious in the school prayer meetings. There is now the same fervency and interest felt and shown forth in the testimonies in our weekly meetings; the same earnestness of purpose to live Christian lives. So that we cannot doubt but the good seed was sown in good ground, and that it has well taken root—we trust for rich fruitage in eternity.

"Our prayer meeting, each Friday afternoon, is very pleasant and a blessing to us all. Usually the pupils all remain. If during the week there have been any burdens or crosses, the meeting lifts them all and lets in good cheer and joy. There are not many in the school not Christians; we look soon to see them brought into the fold. We rejoice that the Holy Spirit is present, and that His influence is felt."

As an illustration of the more quiet methods of Christian labor among the colored people, we give an extract from a letter of Rev. Richard Tolman, Hampton, Va.:

"There is not now, and has not been since the spring of 1873, what may be called a revival. Nor have we been any of this time without some tokens of God's gracious presence in the conversion of souls. Though various persons who gave evidence of piety, on account of their peculiar denominational views, join the churches to which their friends at home belong, there has not been a communion season here, for more than two years, without some additions to the church by profession.

"And this leads to the remark that we have the privilege of witnessing at times wonderful transformations of character: some who, when they came, had been addicted to lying and stealing and other vices, and who seemed at first beyond recovery, by means of the educational and Christian influences brought to bear upon them, have been moulded into a manhood and womanhood of the noblest type.

"Besides our Sabbath services and week day religious gatherings, we depend much under God upon private personal effort, and this may be the reason why the fruits of conversion among us have been generally not so much in the mass, but one by one throughout the year."

The faithful labors of Mr. Pope at Selma, Ala., are thus described:

"We have been visited with a precious revival, during which there have been sixteen conversions, and now during the week of prayer our meetings are full and interesting, and several are still inquiring the way to life.

"Mr. McLean, one of the theological class of Talladega, assisted Mr. Pope for nearly two weeks, and proved to be indeed a great help. The last night he was with us he preached from the text 'The harvest truly is great, but the laborers are few.' He made a stirring appeal to the young people to prepare themselves to enter in and reap the harvest. At the close of the sermon, Mr. Pope said he had long hoped and prayed that from the young people of our church there might be many whom God should call to the work of ministers and teachers, and then asked all the young men who were ready to consecrate themselves to such work, and by thorough study fit themselves for it, to come forward and occupy seats at the left of the pulpit; and young ladies who would give themselves to the work of teaching, and study with that in view, to take seats at the right of the pulpit; immediately nine young men and fifteen young ladies and girls came forward, while every heart in the house seemed to be thrilled in response to the call."

The dedication of Fisk University took place Jan. 1st, 1876. The occasion was joyous, yet there were many hearts burdened for the

spiritual baptism of the faculty and students in their new and beautiful home. This feeling was indicated throughout the three days of dedicatory services. The revival which came soon after is thus described by Mrs. Spence:

"For weeks before we left the old place, as soon as it was certainly known that we were to dedicate Jubilee Hall the first of January, there was a great coming unto God. If ever that prayer was sincerely made since the days of Moses, I believe it was made with us: 'If thy presence go not up with me, carry us not up hence.' We felt that we needed not only to dedicate that house, but we needed such a dedication of ourselves as should swallow up the hindrances of years; that we must be in such an attitude that God could bless us, and work through us. Outwardly the revival may be said to have commenced on the Sabbath, Jan. 16. Previous to this there had been some very searching sermons.

"At the Sunday night prayer meeting there was a great spirit of confession and of humiliation; and near the close Mr. Spence asked all those who felt that they had backslidden from God and would like to be prayed for, and wanted to say so, to rise up with him. God gave a good many of us strength to do it, and we got a great blessing. On the Wednesday night following we had a deeply interesting meeting. It seemed as if God had come down among us. Friday, the 21st, was set apart as a day of special prayer and humiliation to all who would like to avail themselves of the opportunity. I think it was quite generally observed. The next day, Saturday, there was one conversion. On Sunday three other persons were converted. Others followed, until last week, the number was ten.

"Last Sabbath, Jan. 23d, was a wonderful day; seven anxious souls found peace. On Monday the feeling was such that the morning exercises became an inquiry meeting. In that meeting a young man who had been under conviction, rose and said: 'I have been seeking Him a long time; now I see the way; now I know that I am a Christian.' During the day six more came into the light; recitations stopped of themselves; students were so broken they could neither study nor recite. A room was designated where Christians might come to meet those who wished for religious conversation or prayer. Yesterday there were four conversions: to-day there have been four. There have been now over thirty conversions; but O, this is only the beginning; there are stout-hearted ones not yet brought in.

"Wednesday night, half past nine. We have just come up from our weekly prayer meeting. I never was in such a meeting before. Older Christians sat still; we let the converts talk; they pressed upon each other: I never heard such testimony before, so clear, so simple, so decided: there was no mere sentiment, no talking at random; they all testified to the power of faith; the burden of it was, 'when I believed.' One young man said: 'I am alive; I was dead; my soul was asleep: now my soul is alive; I feel the love of God' Many said: 'I thank God I came to Fisk University.' 'I thank God He led me to Fisk University.'"

In a subsequent letter Mrs. Spence describes the communion season which followed the revival:

"One week ago last Sunday thirty-two of our dear young people united themselves with our church. There were several who had applied for admission, and did not join till they could hear from home. O what a day it was! The communion before was at the dedication. What a change in six weeks! Then our hearts were bowed before God, pleading that this house might be filled with His presence. We know now that God has accepted this house to put His name here; His presence has overshadowed it. We prayed that He would come till His presence could be felt, and He has answered our prayers. Henceforth we want Fisk University to be a school where

the Spirit of God will dwell, where young men and women will be stimulated to earnestness and consecration, where ministers and missionaries will be trained, and all its children shall be taught of God."

Miss Matson adds some particulars:

"I wish I could photograph our prayer-meeting to-night to you. Teachers, and, to quite an extent, older Christian students, give place in many of our meetings, so that the young converts may have greater opportunities; then two and three will be on the floor at once, eager to speak; and often, in prayers, it is the same. A little boy, who has been converted in the primary school, made a most touching prayer; there were not many dry eyes in the room when he ceased—'Dear Jesus, please to convert my parents; and grant before this month is out, that all of our families may be Christians; and O, send a great many people from America to Africa, and the islands, where they don't know anything about Jesus, to tell about Him to those poor people.' A young man said, he used to wonder when he saw Christians mourning over sinners, he thought if he was a Christian he should let that satisfy him, and enjoy it, but he had found religion to be the first good thing he wanted to share with all the world. He said when he came here he found Jubilee Hall a different place from what he had expected; he supposed they would have preaching on the Sabbath; probably would open the school with prayer; but he did not suppose they would pray all the time—all over the building—the young men's hall was full of prayer, they came to his room and troubled it with their prayers, till he asked the Lord to make the young men let him alone. Now he blessed God that they did not let him alone. When he began to seek the Lord, he prayed in two different closets, and every corner of his room, but he never found God till he let go of his sins, then he fell into the arms of Jesus, and He caught him.

"Many of the young men who have been converted have been engaged in barber-shops, where they worked on the Sabbath. This has always been a struggle, for in several instances it was giving up their only means of coming to school. A young man who resisted long before yielding, finally said that was the thing he could not give up, but he did at last trust God for employment, and found great peace. He went to his employer, and told him he could not work on the Sabbath now, for he was a Christian, and so wonderfully did the Lord care for him that he was allowed to remain in the place, working only week days."

At Woodbridge, N. C., the A. M. A. has a school and a church. Miss Waugh is the teacher of the former, and the latter is without a pastor. The revival interest detailed below is due, instrumentally, to the teacher. She has no help except as she can secure the services occasionally of a minister on the Sabbath. We trust her toil and faith will reap yet larger harvests.

"The good work of the Lord goes on slowly and surely. Monday night our hearts were made very glad by the conversion of the most prominent man in the community, the secretary of our Band of Hope. Last night he spoke earnestly to his unconverted neighbors. Yesterday he erected the family altar in his house, making the third family within sight of the chapel where the father leads in prayer, who, three weeks ago was unconverted.

"Our hearts are made to rejoice almost every night by some token of answered prayer. Since Wednesday, five men, all heads of families, have come forward for prayers; the wives of two of them were converted on Wednesday night. Five or six of my older scholars are also seeking Jesus. Saturday I received a letter from a young man who went from school the first of the year to teach, saying that he had given his heart to Jesus, and meant to live henceforth for Him who died for him. Another

answer to prayer. I can only say 'Praise the Lord.' The house was crowded full on Wednesday night, more than could be seated. They come for miles all around us, and as they go back they kindle the fire, and they tell me that revivals have commenced all around us."

A great work of grace, culminating in the day of "prayer for colleges," was enjoyed at Atlanta University, and is thus described by Prof. Francis:

"You will rejoice to know that we are in the midst of a glorious work of grace in this institution. It is four years, at least, since there has been any such general and deep religious interest as now seems to pervade all classes and to reach almost every heart. There has been, for some weeks, a growing seriousness, which manifested itself in the increased fidelity and prayerfulness of Christians, found expression during the week of prayer, which was faithfully observed, and culminated in the meeting on the day of prayer for colleges.

"At the meeting on the last Sabbath evening in January, a very remarkable expression of feeling was manifested, and twenty-five persons arose and desired the prayers of others in their behalf; some in sentences of a few words only, and others in remarks taking two or three moments to utter, and each independent of the others, rising in his own seat. Special meetings have been held for a week past, with a steady maintenance of interest, and a uniform attendance. Quite a number profess a hope in Christ, and give evidence that a change has taken place in their characters. Many others seem to be deeply interested in the salvation of their souls, and almost every day another is added to the number.

"The work has had one of its chief manifestations in the renewed consecration of Christians, and the importance of this cannot be overestimated, when the circumstances are understood. A large part of the students have a nominal connection with some church before coming here, and so far as they don't live a true Christian life constitute a dead weight upon all Christian activity. We believe that a number of this class have been really converted, or led on to a permanent consecration to Christ's service.

"There is a great increase of mission interest, and the contributions at our monthly concerts this year are twice as large as ever before. We think some are ready to say, 'Here am I; send me.' Pray for us that we may have wisdom and strength to reap this harvest, and that the good cause may be greatly built up here."

At a later date, Prof. Francis gives further particulars, especially interesting as showing how different races become one in Christ:

"At our April Communion season yesterday, seven persons were received into membership in our church, five of them upon profession of faith, as a part of the fruit of the blessed work of grace we have enjoyed for the last few weeks. Others have already joined churches at their homes, and a few more will do so. We think that at least twenty have found the Lord, and give good promise of holding out, while a most precious work has been done for many Christians who had wandered from the fold, and were not living active lives. Of the seven who united with the church yesterday, one was a daughter of teachers from New Jersey, one was a Swedish girl, a member of one of the families, and four represented four different sections of this State. Two had been connected with Congregational churches, one had been reared as a Baptist, one had been trained as a Lutheran, and three had been under the influence of different branches of the Methodist church. They represented three different races, and were of several different colors, and we rejoiced that they could all be 'one in Christ.' I mention these facts to indicate how in our work sometimes the ends of the earth

seem to be brought together, and how we are permitted to anticipate the day when caste and all other unchristian barriers shall be broken down, and the very spirit of Christ shall prevail."

A refreshing season was enjoyed at Athens, Ala., and is thus briefly referred to by Miss Wells, the teacher:

"The Holy Spirit is striving with the hearts of our students. Nearly all who have not found the Saviour are asking what they shall do to be saved. Four have come into the light to-day. What can we do but work and pray for these burdened ones?"

Rev. Mr. Roberts, the pastor, adds:

"Our meeting still goes on; we have had about thirty converts, and from thirty to sixty inquirers. The work seems to stand still amongst the students, but outsiders are coming in two or three a night."

The Central Church (colored) in New Orleans, La., had been for some time without a settled pastor. The advent of Rev. W. S. Alexander was welcomed as the beginning of brighter days. It proved to be so in the filling up of the congregation, in the increasing consecration of the membership, and soon in a blessed revival. The facts are thus given by Bro. Alexander:

"I have 'glad tidings' to send you from Central Church. For several weeks the spirit of inquiry has manifested itself in the Congregation, in a deeper and more tender interest in the preaching of the word. Christians have been quickened. Some, from whose hearts the Christian hope had well nigh departed, have been recovered and are now rejoicing in a better hope and a higher consecration.

"The conversions which have already occurred, ten in number, are of that clear and decided type that admits no doubt of their genuineness. I have never in my ministry seen deeper conviction of sin, or in the hour of conversion a more intelligent trust in the Saviour. After days of prayer and earnest seeking these same souls have found peace in believing, and their hope is as decided as was their conviction. On last Sabbath morning, after the service, a young girl, a daughter of one of our officers, who had been seeking most earnestly for a week, came to me, and with smiles and tears said to me, 'O, I am saved! I am saved!' and she went from one to another of the congregation who lingered, and told them of her joy and gratitude, and her tears of gladness called forth tears of sympathy from many eyes. The work is spreading. Some of our leading men are deeply interested, and have given me their solemn pledge that they will seek until they find. It is God's work, and we believe He will carry it on until our eyes behold blessed results.

Rev. Mr. Adams, of Straight University, makes this brief mention of the influence of the work in that institution:

"I am happy to be able to say that the religious interest in the school (Straight University) is on the increase. The prayer meeting yesterday was the best we have ever had here. Two more students professed their faith in Christ. Many stood up to tell how much joy and peace they had found in believing on Him. Nearly all the unconverted students present rose for prayers, and expressed their desire to become Christians. Ten are now numbered among the converts, and I think there will be more."

The ingathering of souls is thus gratefully described by Mr. Alexander:

"The revival in Central Church, of which I wrote to you in March, has been in uninterrupted progress since, and the interest is still very deep and tender, with a larger number of inquirers than at any previous time.

"The decided evidences of God's convicting and converting grace for which I have always longed in my ministry, in precious seasons like this, have here been given, with hardly an exceptional case. There has been no instance of professed conversion marked by mere emotion and sympathy which would create a suspicion of its genuineness, but under God's guiding hand all have been led on step by step into the kingdom. As an illustration of this fact, I may mention the experience of a member of the Board of Trustees, who was under the deepest conviction for many days. I thought I had seen strong men weep, but really I never did until I saw this noble man. Tear drops, like the summer rain, fell from his eyes to the floor, night after night. His eyes were constantly swollen with weeping. But at last light broke in upon his burdened soul, and from that hour his peace has been like the river, so deep and full, '*the peace of God which passeth all understanding.*'

"Sunday, March 26th, was the day of our precious ingathering. On the Thursday night preceding our preparatory service, the candidates presented themselves for examination. It was an open examination in presence of the church and congregation. Each one, from the dear boy of twelve years to the man and woman of forty, stood up, as their names were called, and told 'what the Lord had done for their souls.' God made all our hearts tender, and tears of joy and gratitude were mingled with the tears of these converts, 'newly born' into the Redeemer's kingdom.

"The morning of the Sabbath was peaceable and beautiful. The congregation which gathered was large, and deeply impressed with the occasion. After two beautiful children had been consecrated to God in baptism, *twenty-three* adults came forward to take the vows of God upon them. Six were received by letter, and *seventeen* on profession of their faith in the Redeemer, nine of whom received baptism. Eight were members of Straight University. After they had given their assent to the 'Creed' and the 'Covenant,' the right hand of fellowship was given, and we sat down together at the table of our Lord. This precious Sabbath has passed into our memories as one of the brightest and best of our lives.

"And the good work goes on. Since communion day, March 26, seventeen decided cases of conversion have occurred, and the number of inquirers, all earnest, and some I believe very near the light, already reaches thirty. Many are students of the University, where they have daily prayer-meetings, and where the teachers are untiring in their devotion and faithfulness."

Emerson Institute, Mobile, Ala., was blessed with a revival among its pupils. Rev. Mr. Lord refers thus briefly to the awakening, and its connection with the contemplated organization of a new church:

"We are having a most precious work of grace. Our whole school is moved, and ten have already been hopefully converted. An outsider would hardly think anything unusual going on, and yet seventy-five have risen very thoughtfully for prayers. Our new church is feeling the effects, and several will unite upon the first Communion."

Later, Mr. Lord adds:

"The blessed work of the Spirit continues. Fifty of our older scholars have given the brightest and clearest proof of leaving all to follow the Master. The work is spreading into all the colored churches. Our scholars have gone to work at once. Twenty may join the First Congregational Church. The building is to be dedicated next Sabbath, and the first communion observed. The church starts off with bright prospects."

Talladega, Ala., has enjoyed its share of this blessing. Prof. Safford writes:

"We are in the midst of a refreshing from God's presence. On Saturday night, twenty-six came forward for prayers. Several had expressed a change before that. Last night (Sabbath) the church was crowded and many came forward. In our own family of students but one remains who has not manifested an interest in these meetings. Several, who have been here for years and seemed past all hope, are showing a deep interest. The meetings are quiet and free from all noisy demonstrations."

The pastor of the church, Rev. Mr. Marts, adds:

"The Lord has been, and is, evidently present with us to seek and save sinners. More than twenty have been converted, and more are anxiously inquiring the way. The meetings are almost ideal ones for their quietness, order and seriousness. We have a separate room for inquirers, where we converse and pray with them in a whisper. I suggested this to the workers, as the best way, perhaps, to prevent the attention of the anxious ones being divided, and it seems to yield good results."

A small but valuable addition was made to the church in Wilmington, N. C. One of the teachers writes:

"Wednesday evening, March 29, was a joyful one to the Congregational Church in Wilmington—small in membership but great in faith—for on that evening seven precious souls were gathered into its sheltering fold from out the darkness around it. The services were held in the school-room, which becomes our chapel on Sundays. At the close of the sermon the candidates went forward, and gave hearty and emphatic assent to the Articles of Faith and Covenant of the Church. Thus was added to this little church a force which will give it a strong impetus in its onward course, for each possesses an active, earnest, Christian character. Two young couples were among the number. They are all young except one, who is a 'mother in Israel.' Three of the number have had to endure persecutions that bear close resemblance to inquisitorial times, bodily torture excepted. Our hope rests with the young! There are two large Bible classes, of forty men, and fifty women, and it would be difficult to find a nobler set of representative young people anywhere than is gathered into our Sunday-school. The superintendent holds a large Bible class immediately after the morning service. Many who attend these Bible services are from other churches. They come here, they say, 'to be fed out of the Word of God.' The good seed so faithfully sown is springing into life, and we trust will soon yield a plenteous harvest.

FOUNDING OF CHURCHES—DEDICATIONS.

The formation of the "Union Congregational Church of Jacksonville, Fla," and the dedication of its house of worship, is described by Rev. C. L. Woodworth, Dist. Sec. of the A. M. A., who was present and conducted the services. This is not a Mission church, nor is it connected with the A. M. A., but its object and spirit so fully harmonize with our aims in the South that we rejoice to put the facts on record.

"This is the first church of the Congregational order planted in Florida. The persons united in this enterprise, are residents of Jacksonville, formerly from the North, and largely from New England. And it may be said of all of them, without exception, that they had tried for years to labor with the other churches of the city, while all the time sincerely preferring their own polity. But a series of events, over which they had no control, seemed at last to lay upon them the necessity to plan for a church of their own. Accordingly they began to meet in each other's houses for prayer and consultation with reference to such an undertaking. The meetings were held for months, growing in interest and in numbers, until finally these brethren resolved to go forward in the strength of God and plant the church of their early love. And it would seem as if the repressed energy of years were put into the work. For they not only had a mind to build, but they set their hands to it with such energy that in just eight weeks from the time the first spadeful of earth was taken out for the foundations, the house was dedicated to the worship of God. Every step of the way seemed indicated by the finger of Providence. Indeed, the whole history of the enterprise is marked by tokens of divine direction and favor.

"It was the privilege of the writer to be present and supervise the work of organizing the church. He preached the first sermons in the new church on the first Sabbath in January, to full and eager audiences. The ensuing week was occupied in preparing confession and covenant, in receiving the names and letters of those desiring to enter into the movement. Thirty-eight names of such were registered, of whom twenty-one had letters, and the Sabbath following, Jan. 9th, they were organized into the 'Union Congregational Church of Jacksonville.' At the same time the new house of worship, 40x60, was dedicated, and the whole cause committed to the care and favor of Almighty God.

"While it is hoped and believed that this new church will be a center for the spread of the Pilgrim faith throughout Florida and the regions around, we would have it distinctly understood that the Congregational church has no mission in the South to pull down other churches or to proselyte from them. But it is under bonds to add the measure of its Christian force to that of the other churches, to save the perishing multitudes there and everywhere. And unless we would compel our members, who emigrate from New England and the North, to forsake their own church, we must plant that church throughout the South. But if not for their own members, they should do it for the sake of the colored people, who need the freedom, the purity, and the intelligence of its ministrations."

The formation of the church in Mobile, Ala., was foreshadowed in what has been said of the revival in Emerson Institute. It may be proper to add that the church was originally Presbyterian, formed by the colored members who had been members of the white Presbyterian churches of the city. The change to the Congregational polity was made by the cheerful concurrence of all parties concerned. From the *Emerson Institute Sentinel* we furnish this sketch of the council called for the recognition of the church:

"A Council of Congregational Churches of Alabama met, by invitation, in the First Congregational Church of Mobile, on Scott street, April 8, 1876, for the purpose of considering whether the organization of the First Congregational Church of Mobile had been regular and satisfactory, and if so to receive it into their fellowship. The Council was composed of Rev. G. S. Pope, pastor of the First Congregational Church of Selma, Alabama; Mr. Lanier, delegate; Rev. W. G. Marts, pastor of the First Congregational Church, Talladega, Ala., Rev. G. W. Andrews, minister without charge, Talladega, Ala.: Rev. E. C. Stickel, pastor of First Congregational Church, Montgomery, Ala.; Miss H. M. Leonard, delegate. The Council was organized with Bro. G. W. Andrews as moderator. The clerk of the church, Rev. E. P. Lord, then gave a brief history of the church, and read the Articles of Faith and Constitution adopted

by it. The proceedings of the church were unanimously voted by the Council to be satisfactory, and the Council commended the church for the care with which they had proceeded. The organization of the church was here approved by the Rev. Dr. Burgett, pastor of First (white) Presbyterian Church of Mobile, who was present.

"After arranging exercises for a formal recognition of the church Sabbath night, the Council adjourned till that time. In the evening Rev. W. G. Marts preached to a good congregation an able sermon from Acts 24: 25. Sabbath morning was solemnized by administering the sacrament of baptism to six who presented themselves for that purpose.

"Sabbath afternoon, at 3: 30, found the church full to overflowing, waiting the services of dedication. After Scripture reading by Rev. W. G. Marts, and a prayer, Rev. G. W. Andrews delivered a powerful sermon on Christian Love from 1 Cor. xiii: 31. Then Mr. Scipio Brown, in the name of the trustees of the church, in a few words, gave the house to God. This was followed by a consecrating prayer offered by Rev. E. C. Stickel, which, with an anthem and doxology, concluded the services."

The house of worship at Athens, Ala., whose erection is so largely due to the untiring energy and perseverance of Miss Wells, the principal of the school, and to the help of the colored people, is sketched in a letter from Rev. H. S. Bennett:

"I have just returned from Athens, Ala., where I have been to assist in the dedication of the beautiful little church which they have just finished, and I write to give you some impression of the field in that village and the surrounding country. The occasion was a delightful one. In the morning of the Sabbath, July 2d, I preached and administered the Lord's Supper.

"The dedication took place at 8 P. M. The house was filled to overflowing by a deeply interested audience. The capacity of the building is about two hundred and twenty-five, when the seats are all taken. It is a little gem, about 24x36 feet, of brick, and is beautifully finished inside. All classes agree that it is the neatest church in the place. The choir of the school had several beautiful anthems ready for the occasion. I preached the sermon from Romans 1: 16. Rev. Lindsey A. Roberts, the pastor, offered the dedicatory prayer, and Miss M. F. Wells, the principal of the school, gave a touching history of the struggles of the little band in their efforts to build this church. The exercises were interesting, and the congregation were deeply impressed.

"The church is now the strongest colored church in the place. It has about fifty members, who are the young and intelligent pupils of Miss Well's school."

A new chapel was begun in the Spring for the church in Savannah. It was not quite completed when the vacation came. The terrible visitation of yellow fever in that city will delay the finishing, but it is hoped that it will be ready for use soon after the return of Rev. R. F. Markham, the efficient missionary pastor. The inconvenience to this church of worshipping in the chapel of Beach Institute was so great that the new building became a necessity. Its prosperity is quite important to the welfare of the numerous mission stations in and around Savannah.

CONGREGATIONAL CONFERENCES.

Our churches in the South are widely scattered, and the missionaries are poor, hence it is difficult to secure frequent gatherings for conference. The Central South Conference maintains its regular annual meetings with increased interest. We copy from the *American Missionary* a brief notice of its last meeting:

"The Fifth Annual Meeting of the CENTRAL SOUTH CONFERENCE was held recently in Nashville, Tenn. It represented about twenty churches in the central portion of the Southern States. It was composed of black and white ministers and delegates—no colored line being drawn or thought of. It welcomed a few visitors to a share in its deliberations, and here again were whites and blacks. On the Sunday it filled the pulpits of the colored churches of the city, and of one white church which extended an invitation for supply.

"The meeting was a good one. The narrative of religion was encouraging. Two topics of much interest were discussed: The Influence of Romanism on the Freedmen, and the Relations of the Freedmen to Africa. On the latter subject, the papers and addresses at the annual meeting of this Association were in part read before the Conference, and produced a marked impression—awakening a new enthusiasm for the preparation of missionaries for Africa. We learn that, since the meeting, preliminary steps have been taken at Fisk University to organize a 'Society for the Evangelization of Africa'—its members pledging themselves to *pray, give or go*, as God shall enable and direct. The students of Fisk are represented as 'aglow with the subject.' We hope the flame will burn bright and steady, and extend to all our institutions in the South."

The Conference of Southeastern Georgia is composed of churches founded by the A. M. A. It embraces the churches of Savannah, Ga., Charleston, S. C., and the mission churches near Savannah. The pastors of most of these mission churches are also teachers of schools in their church buildings. Rev. Mr. Markham, pastor of the church in Savannah, gives an account of the recent meeting of this Conference, from which we abridge these items:

THE SOUTHEASTERN GEORGIA CONFERENCE of Congregational Churches held an interesting meeting last week. There are seven churches connected with this Conference. All were represented except one. The reports from the churches were very encouraging. All are regularly supplied with preaching, and in a good spiritual state. Each church has had accessions by profession within the last few weeks.

The MIDWAY DORCHESTER CHURCH, Liberty county. Rev. F. Snelson is pastor. This church, the survivor of the old Midway Congregational Church, was organized in its present form only about two years ago. They are building a church which will cost over $2,000, sixty by fifty feet. We held service in the new church, though not yet finished. Nearly five hundred persons were present. We held Communion in connection with the meeting, and fifteen persons united with the Midway Church, most of them from the Sabbath-school. This church received sixty-two members during the year, and has now one hundred and seventy-five members. There is a flourishing day school connected with this church of over one hundred scholars.

BELMONT CHURCH. The pastor, James Fleming, a licentiate, teaches a day-school of seventy-five scholars. Fifteen persons united with this church this year, and five now stand propounded for membership.

PILGRIM CHURCH, WOODVILLE, has built a house of worship, twenty-six by forty-six feet. This church was very small—only twelve members. Bro. H. H. Sangstacke their pastor, teaches a day-school of ninety scholars in his church, has a flourishing Sabbath-school of seventy-five scholars, and a fine congregation, varying on Sabbath evenings from one hundred and fifty to three hundred. Fifteen persons recently united with the church, and twenty-two more stand propounded for membership.

The OGEECHEE CHURCH is growing, under the care of Rev. J. B. Cuthbert Five have been added this year.

LOUISVILLE CHURCH is small; received two members.

The SAVANNAH CHURCH in the city have laid the foundation for a new chapel. The church is growing in numbers and spirituality. The Sabbath-school is increasing every Sabbath; there is a very interesting Bible meeting held on Tuesday evenings, conducted by the pastor; much enthusiasm is manifested in this meeting.

The CHARLESTON CHURCH was not represented.

A new mission has just been started at EAST SAVANNAH, which it is hoped will soon grow into a church.

The Conference licensed five persons to preach. There were interesting discussions on Sabbath-schools, temperance and education. All agreed that it was the best Conference they had ever held. There is a great work to do here.

A new Conference was formed in Alabama in April last. The *Emerson Institute Sentinel* gives this brief account of its organization.

"The ministers and delegates of the Congregational Churches of Alabama met in Montgomery, Thursday, April 6th, at the invitation of the church at Montgomery. Rev. G. W. Andrews of Talladega, was chosen Moderator.

"Articles of faith and a covenant were adopted and a State Conference fully organized. There are now twelve Congregational churches in Alabama; one in Montgomery, one in Selma, one in Marion, one in Athens, one in Mobile, and several in and about Talladega. These have been built up in six years, and the denomination is rapidly growing in the State. The meeting was one of very great interest, and the members are looking forward with much interest to the meeting next year at Marion."

Rev. G. S. Pope adds a few particulars:

"The Congregational churches of the State met with Bro. Stickel's church in Montgomery, April 6th, and organized "THE GENERAL CONFERENCE OF CONGREGATIONAL CHURCHES IN ALABAMA." We have twelve churches in the State now, so I think we can claim to be the banner State in the South.

"A peculiar and important feature of our organization is that we have an Executive Committee of three, whose duty it is to provide for holding Sunday-school Teachers' Institutes and Theological Institutes in connection with the yearly conference, and aid in revival work. We have felt the need of a State Superintendent to attend to this work and the organization of new churches, but supposing the American Missionary Association would not feel, under its present pressure, authorized to keep a man in the field for this work, we have determined to make the best stagger we can in attempting to walk alone."

THEOLOGICAL STUDENTS.

The theological students in the schools of the A. M. A. are usually very poor. The letter below from one of their teachers gives some touching facts. A student-aid fund is essential to the continuance of the mass of these young men in their courses of study.

"Connected with our school is a theological class of thirteen members. They are all poor men—several of them with families—who are practicing an amount of fortitude and patience under sacrifices and privations, which is truly wonderful. Like the disciples of old, some of them have left all to follow Christ in most cases that all being as little as was that of the disciples.

"Some of these men preach to Congregational churches which have been established at different points—children of the Church in this place; others hold Sabbath schools in dark places which have but this one ray of light. This work is of great value, giving these men experience, and also reacting upon the work here, by inciting the young people to attend this school, who, in their turn become prepared to carry on the work. Thus the work spreads, though slowly.

"How some of these men live is a mystery. Two of the most efficient workers receive less than one hundred dollars each per year, which must cover family expenses for themselves and wives, books, paper and other school expenses. One, who is a faithful worker, was engaged in mission work during the summer; he had two revivals in which many were converted. For this work he has not received one cent. Others, who held meetings, received only the food they ate while holding them. One walked fifty or sixty miles to find a school, taught three months, but has not received a penny for his labor. While the laborer is worthy of his hire, it may properly be asked, 'Why don't the people for whom they labor pay them?' It is because they are too poor. Occasionally some one gives a chicken, cabbage, pumpkin, etc., which is all he can do. These men in going out to their work travel from five to fifty-two miles at every trip—those whose trips are twenty miles and upwards, go by rail, costing from $1 to $2.60 per trip, which they pay from their small salary. All others walk. One Sabbath one of them walked six miles to open a Sunday school, went from house to house to notify the people, held his Sunday school, and then walked back. Not long since another was to walk twelve miles, preach, and then walk back, but a mule was obtained for him. I presume he has been obliged to walk since, for mules are not always so easily secured.

"This walking over rough roads is hard work, aside from the fact that shoes wear out, and there is not money to buy more. It is also necessary that their teacher visit the young churches occasionally, to administer the communion and baptism, and to admit members, as he is the only ordained minister here, and has 'the care of all the churches.' If he goes by rail he must be gone two nights, but this is too great a tax on his time and strength, for his duties here are both numerous and arduous. Then, if he could do it, the colored people live in such small cabins, usually of one room, and are so poor, that they could hardly find room for him, and white people could with difficulty be found who would have 'a nigger preacher' in their houses."

The gratitude of some of these students for assistance, as well as incidental allusions to their wants and trials, are well presented in the following extracts from letters written in acknowledgment of aid furnished them.

From P. W. Young.

"It is with much gratitude, that I write you a short letter. I wish to return to you my sincere thanks for the money that I received from you. It could not have come in a better time for I was greatly in need of funds to pay my expenses. It troubles me to think that I cannot find the way in which I should express my thanks to my Northern friends as I should.

"We have a fine school at present. I am studying systematic theology, and I like it more than any study that I have ever pursued. I have a fine Sabbath-school, about thirteen miles from here, to which I go every other Sabbath. It numbers about one hundred and twenty-five. I enjoy teaching them very much with three or four of their number to assist me.

"I taught school five months last summer and part of the fall, but my wages were only twenty-five dollars a month and I could not save much at that price, especially as it was discounted so heavily. I have not got all my pay yet either."

From B. H. Hudson.

"I have received twenty-five dollars out of the funds you sent for the aid of students who are in need, and are preparing themselves for life's work.

"I have taught for several years past, during vacation. My salary has been small, mostly paid in State money, worth from eighty to ninety cents on the dollar. I have often failed to get my pay, even in State money. My aim is to complete a normal course of study, if I can, though the way sometimes seems dark.

"With the aid I have received from your contribution, for which you have my hearty thanks, I shall try to work my way through the present session of school. I am endeavoring to fit myself for the Lord's service, a service that is demanding laborers now, for our people are suffering from the want of proper leaders and teachers."

From J. R. McLean.

"Through the kindness of Prof. A. A. Safford, I got a portion of the money you sent to him. I am not able to tell the good it will do me, but I feel sure it will not be spent in vain. I was needing some money very much just then, because I got nothing for my work during the summer. I taught two months and have not received any pay yet, and I am not sure of getting anything at all.

"I hope I shall be able to continue in school until I shall be able to do a good work for the Master, for I feel that the work is great and there are so few who are taking hold of it."

An editorial in the "American Missionary" makes some suggestions as to the modes in which the benefactions intended for these students may be given.

"Many of our friends are contributing funds to aid the students in the South. Some of these gifts are for particular students; others are to be assigned at the discretion of the Association. The latter is the better way; for the individual student may be taken sick, or die, or prove unworthy; while the teachers can always make judicious selection and appropriation—changing, if need be, the beneficiary."

"The principal of one of our schools wrote us not long since that some of his best scholars would be compelled to leave school for lack of means. But by taking the small donations which had gathered in our hands, we were enabled to send him two hundred dollars with which to meet the emergency. The wise use of that sum was just the help to the many in the time of need.

"If we are, in this way, entrusted with funds to aid students, we will encourage them to express their gratitude through the columns of the "Missionary," thus reaching the donors, and we hope, awakening an interest in the minds of other liberal friends."

The awakened interest among our students in the great work of African evangelization is attested by the following items from the "American Missionary."

"It will gratify the friends of the colored race to know that the enthusiasm for African evangelization which was enkindled afresh at our recent Annual Meeting, is extending among our institutions and churches in the South.

"Soon after the Annual Meeting, Secretary Strieby attended the meeting of the Central South Confereuce, held in Nashville, and presented to the members of the body and to the members of Fisk University, an outline of the Papers read and the Speeches made at Middletown. The seed fell upon good soil, for the ministers present, and the teachers and students of the Universiiy cherished a warm interest in Africa. In the University, immediate steps were taken to give some permanent form to the awakened zeal, and in December a society was organized, the members pledging themselves to aid in the regeneration of Africa.

"The first public meeting, at which the Society was inaugurated, Jan. 2, 1876, was in connection with the dedicatory services of Fisk University. The very instructive address of Rev. G. D. Pike was then delivered before the Society, and seemed to arouse still more the enthusiasm of the students. The second meeting was held Jan. 30, at which there were religious exercises, addresses and a *collection*. It is the intention of the Society to get out circulars, asking all colored schools throughout the South, and especially those under the care of the American Missionary Association, to form similar societies, to exchange reports, and at length to hold a general conference of the societies."

From Mobile, Rev. E. P. Lord writes regarding the missionary meeting, as follows:

"We hold monthly missionary meetings which are attended with great interest. At the December meeting a report of the work already done in Africa, and of its present needs and relation to the educated colored people of America was given, and awakened great interest among the older students; previous to this, one of the young women had expressed a desire to become a missionary to Africa, and since then he said it was her intention to fit herself for that work.

"The interest is a growing one, and we feel confident that more of our students will see the need of work there, and will be glad to say, 'Send me.'"

From Tougaloo and Selma we also hear that the subject is awakening interest. We clip from the "Advance" the following, showing that the students in our Le Moyne Institute are awakened to the subject:

"On to Africa by way of the Southern States!" is becoming at least quite a familiar *thought*, if not a saying, to many interested in foreign missions. The lively interest felt by the students in our schools seems to encourage this hope. Soon after the day of the Week of Prayer, devoted to missions, our students and teachers formed what was called the Le Moyne Missionary Society. In two or three days over $70 was raisod to be sent for the support of a native missionary worker at some point in Africa. We hope to make the amount $100. So far all has been given by students and teachers. Several of our most promising pupils express an earnest desire and a longing to be prepared and able some day to go to their Fatherland, and carry the light of the gospel."

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches,	56
" " Missionaries,	46
" " Church Members,	3,935
Added during the year,	665
Scholars in Church and Mission Sunday Schools,	5,475

The Detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Locations.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1876.				Additions, 1875–76.			Removals, 1875–76.				Baptized, 1875–76.		In Sabbath-school.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed	Excom.	Total.	Adults.	Infants.	
Hampton, Va., Bethesda	1869	Richard Tolman	1845	1870	63	38	101	49	19	5	24	0	4	0	4	15	0	205
Beaufort, N. C., Christ†	1870				4	16	20	4	4	2	6	0	0	0	0	0	0	126
Dudley, N. C.	1870	R. A. Tucker	1874	1874	32	36	68	1	1	0	1	1	1	1	3	0	0	70
McLeansville, N. C.†	1871	John Ingle	1866	1875	28	42	70	4	11	3	14	0	0	0	0	11	0	100
Raleigh, N. C.	1874	Geo. S. Smith	1876	1876	20	31	51	4	8	1	9	0	0	0	0	2	0	200
Wilmington, N. C.	1870	D. D. Dodge,	1876	1873	3	5	8	0	5	2	7	1	5	0	6	5	0	150
Charleston, S. C.	1867	S. M. Coles			68	180	248	50	6	1	7	10	1	0	11	3	4	231
Orangeburg, S. C.	1875	W. L. Johnson	1870	1876	12	17	29	5	4	8	12	0	1	1	2	0	2	30
Andersonville, Ga†	1868				7	3	10	2	0	0	0	0	5	1	6	0	0	
Atlanta, Ga., University	1874	C. W. Francis	1867	1874	34	21	55	4	11	6	17	1	7	1	9	8	1	125
" " 1st Cong	1867	Samuel S. Ashley	1849	1875	72	72	144	21	6	2	8	1	2	5	8	2	0	250
Byron Station, Ga.†	1873	H. Watkins		1874	10	11	21	3	6	0	6	0	0	4	4	6	0	30
Golding's Grove, Ga., Midway	1874	Floyd Snelson	1871	1874	89	117	206	1	38	7	45	1	0	1	2	16	10	200
Macon, Ga†	1868	W. A. L. Campbell	1874	1874	39	39	78	1	3	1	4	1	5	4	10	0	2	100
Savannah, Ga.	1868	R. F. Markham		1875	49	52	101	10	8	4	12	1	0	0	1	8	3	40
Belmont, "	1873	" "		1875	24	22	46	0	25	2	27	5	4	3	12	25	13	49
Louisville, "	1874	" "		1875	7	18	25	0	10	1	11	5	1	1	7	10	5	34
Ogeechee,† "	1872	" "		1875	8	14	22	0	0	0	0	0	0	0	0	0	0	30
Woodville, "	1871	" "		1875	12	12	24	1	11	7	18	5	0	1	6	11	2	69
Berea, Ky.	1853	J. G. Fee and J. A. R. Rogers,	1848 / 1856	1854 / 1858	66	85	151	0	28	4	32	2	10	0	12	23	0	140
Big Hill, Ky., Walnut Chapel†	1871	A. Crawford			6	7	13	2	1	0	1	0	0	0	0	0	0	
Cabin Creek, Ky.†	1850	J. Emerick	1838	1873	9	11	20	3	0	0	0	0	0	0	0	0	0	37
Hillsdale, Ky. Bethesda†	1850	J. Emerick	1838	1870	10	13	23	1	0	0	0	0	0	0	0	0	0	27
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Chattanooga, Tenn., 1st Cong.	1867	Temple Cutler	1861	1876	44	39	83		6	1	7	0	2	0	2	5	7	170
Nashville, Tenn	1868	Henry S. Bennett	1863	1867	73	50	123	31	39	2	41	2	6	0	8	30	2	90
Memphis, Tenn., 2d Cong.	1868	W. W. Mallory	1864	1867	39	61	100	8	12	0	12	1	0	1	2	8	0	115
Talladega, Ala.	1868	W. G. Marts	1872	1876	93	56	149	14	29	5	34	0	4	4	8	29	0	175
Alabama Furnace, Ala.	1874	Noah Lowry		1874	15	16	31	1	10	4	14	0	0	0	0	10	0	75
Anniston, Ala.	1875	Peter J. McEntosh		1875	14	26	40	0	22	4	26	0	1	0	1	16	1	50
Childersburg, Ala.	1874	John R. McLean		1874	7	16	23	0	2	0	2	1	0	0	1	2	0	60
The Cove, Ala.	1873	Alfred Jones		1875	5	5	10	7	0	0	0	1	0	0	1	0	0	30
Kymulga, " Kingston	1874	Thornton Benson		1873	19	21	40	0	10	1	11	0	0	0	0	10	0	65
Athens, "†	1871	L. A. Roberts	1872	1875	8	16	24	5	0	1	1	0	0	0	0	0	0	180
Marion, "†	1870	J. Silsby	1861	1875	36	38	74	24	1	2	3	2	3	1	6	0	0	75
Montgomery, Ala.	1872	E. C. Stickel	1875	1875	25	53	78	10	6	11	17	1	6	1	8	4	2	120
Selma, "	1872	G. Stanley Pope	1863	1872	31	56	87	3	36	9	45	0	5	4	9	18	1	180
Mobile, "	1876	A. B. Irwin	1874	1876	16	26	42	0	13	2	15	0	0	0	0	10	2	45
Gretna, La.†	1869	W. P. Ward	1869	1869	60	150	210	12	15	0	15	2	0	7	9	0	25	95
Lockport, La†	1869	N. Taylor	1870	1870	55	75	130	1	21	0	21	2	1	0	3	21	25	75
New-Iberia, La.	1871	P. P. Proctor	1866	1875	29	56	85	0	0	0	0	0	0	0	0	0	0	37
Terre Bonne, " †	1870	D. Clay	1870	1870	54	128	182	15	9	2	11	7	5	0	12	9	6	49
Terre Bonne Station, La†	1872	B. Fields	1872		15	26	41	13	7	0	7	2	15	9	26	5	0	0
New Orleans, La., Central	1860	Walter S. Alexander	1861	1876	28	77	105	5	44	5	49	3	0	0	3	0	0	100
" " " Greenville†	1869	C. W. Lewis		1873	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" " " Howard	1869	Henry Ruffin		1875	5	17	22	0	3	5	8	0	0	0	0	3	0	34
" " " M. Brown	1870	Isaac Hall		1875	13	47	60	0	12	8	20	0	1	0	1	0	0	40
Carrollton, La.	1873	N. B. James		1875	2	14	16	0	0	0	0	0	0	0	0	0	0	0
La Fouche Crossing, La.†	1873	Henry Armstrong	1873	1873	11	15	26	2	26	0	26	1	2	0	3	3	1	0
Tougaloo, Miss.	1871	L. A. Darling	1875	1874	38	33	71	16	14	2	16	0	2	0	2	14	0	75
Lawrence, Kan., 2d Cong.†	1862	A. Carpar	1873	1873	33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong.†	1869				12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Tex.	1874	M. Thompson	1870	1874	11	21	32	0	0	0	0	0	0	0	0	0	0	20
Corpus Christi, Tex.	1866				10	24	34	0	6	0	6	2	0	1	3	3	4	40
Goliad, Tex.	1872	B. C. Church			9	10	19	0	2	1	3	0	0	1	1	2	3	20
Paris, Tex., with Missions†	1868	A. Grey	1868	1868	65	108	173	4	30	3	33	5	11	0	16	38	0	128
		Totals			1634	2301	3935	370	536	129	665	80	124	60	264	321	122	4676

† From report of last year.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

CHARTERED IN 1870.

Instructors.—Gen. S. C. Armstrong, Gen. J. F. B. Marshall, Mr. Albert Howe, Mr. George Dixon, Mr. William B. Crowell, Mr. Geo. J. Davis, Mr. J. C. Mebane, Miss Mary F. Mackie, Miss Amelia Tyler, Miss Elizabeth Brewer, Miss Mary E. Atkinson, Miss E. C. Atkinson, Miss Mary A. Loomis, Miss Eunice C. Dixon, Miss Agnes M. Lord, Miss Helen W. Ludlow, Miss Nathalie Lord, Miss Julia E. Remington, Miss Susan P. Harrold, Miss C. L. Mackie.

Number of Students—243.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

The annual examination of this Institute occurred May 18th, a little earlier than usual. There is steady progress in the work done by this excellent school. The graduating class numbered forty-five, the largest ever sent forth, and their examination and addresses were an improvement upon the past. The addresses, for range of topics, and skill in handling, and effectiveness in delivery, would have done honor to many a white institution of like grade in the North. The industrial department—including the wide range of field, fruit and stock, of sewing and cooking, and of printing, is prosperous. The farm, under bright May skies and diligent and judicious culture, was especially attractive. The press where the *Southern Workman* is printed, occupies less space, but may in the end be found to be doing as large a work.

In the public exercises of the day, the graduating class necessarily occupied so much of the time that there was little space for addresses from others, yet those we did enjoy lacked neither in ability nor variety. Three brief speeches were made, by Dr. Schaff (a German) Dr. Braden (an Englishman) and Prof. Newell (an Irishman.)

[From the Norfolk Virginian.]

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

The anniversary exercises of the Hampton Normal and Agricultural Institute were held yesterday, and showed a marked advance in the admirable course of instruction pursued. A large number of patrons and friends of the Institution and other invited guests from both the North and South were in attendance, and all seemed highly pleased with the evidence of progress made. The morning hours were occupied in the assembly room, and the five other recitation rooms, in each of which three or four classes were examined at different hours. The branches of study are the useful rather than the ornamental, designed to fit the students to go forth as teachers; to impart to their race a solid, practical English education—or to fill other positions of beneficent and elevating influence among them. Two hundred and eleven students, male and female, have been in attendance during the past year, of whom forty-five were in the graduating class.

After the morning examinations, the visitors were invited to inspect the various buildings and departments of the Institution, the girl's industrial room, the dining room, kitchen and laundry in Virginia Hall, and the printing office

and mechanical workshops in the basement; also the agricultural department, the barn stalls for live stock, orchards, grain fields, vegetable patches, etc., which are admirable in all their appointments and products, the labor being all performed by the students in part payment for their board and tuition.

A beautiful collation was served to about two hundred guests at the residence of the Principal, General S. C. Armstrong, after which the rhetorical exercises were held in the spacious chapel in Virginia Hall, which is one of the finest educational edifices in the country, and to which Academic Hall, in which the recitation rooms are situated, is inferior only in size. These exercises consisted of poetical recitations, original orations and essays by ten members of the graduating class, who acquitted themselves in a manner to reflect the highest honor on the Institution, and give evidence of the thoroughness with which they had pursued their studies, and would have done credit to an institution of far higher pretensions. The fact is especially worthy of mention that although several of the pieces had special reference to the past and future of the colored race, no traces of bitterness, but on the contrary, the kindest sentiments, were expressed throughout.

The music which added so much to the pleasures of the entertainment, was unique for such an occasion. It was not the usual performance of an orchestra or brass band (though very creditable outdoor music was furnished by the latter, organized among the students) but by the "Hampton Singers," whose popular songs have been received with such favor in their extended tour throughout the country, and no better nor more acceptable music could have been furnished. The richness of voice and perfect time and harmony with which the plaintive plantation songs as well as pieces of higher character were rendered, made this one of the most delightful features of the occasion.

At the conclusion of these exercises, the diplomas were delivered to the members of the graduating class by Rev. Dr. Whipple, President of the Board of Trustees and Corresponding Secretary of the American Missionary Association, (under whose auspices the Institution had its origin,) with a few touching words of farewell.

Brief and earnest addresses of congratulation and commendation were then delivered by Rev. Dr. Schaff, Professor in Union Theological Seminary of New York City; Rev. Dr. Braden, editor of the *Independent* of London, now on a visit to this country, and Professor Newell, Superintendent of Education of the State of Maryland, after which the whole audience united in singing "Old Coronation," and the exercises were concluded with prayer and the benediction by Rev. Dr. Schaff.

This proved to be one of the most successful and satisfactory anniversaries of this noble and prosperous Institution. We were happy to see a large delegation from Norfolk among the guests, and among them some of our most prominent citizens. May the Hampton Institute long continue its useful and honorable career.

Berea College, Berea, Ky,

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, Arthur J. Hanson, S. J. Marshall, M. D., Rev. E. M. Cravath, Rev. George Candee, William Hart, Peter H. Clark.

Faculty and Instructors.—Rev. E. H. Fairchild, President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of

Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of the Greek Language and Literature; ——— ——— Professor of the Latin Language and Literature; L. V. Dodge, A. M., Professor of Mathematics; Rev. Charles G. Fairchild, Professor of Natural Sciences; Rev. R. Chittenden, A. B., Principal of the Normal and Preparatory Departments; ——— ——— Principal of the Ladies' Department; Miss Sara S. Ferguson, Acting Principal; Miss Kate Gilbert, Teacher in the Preparatory Department; Miss Alice M. Warren, Teacher of the Grammar School; Miss Etta McClelland, Teacher of the Intermediate School; Miss Alice E. Peck, Teacher of the Primary School; Miss Clara A. Saxton, Teacher of Vocal and Instrumental Music.

Students.—Collegiate, 27; Normal, 42; Grammar, 36; Intermediate, 45; Primary, 93. Total, 237.

A VISIT TO BEREA COLLEGE.

BY REV. R. L. BRECK, D.D., OF THE SOUTHERN PRESBYTERIAN CHURCH, CHANCELLOR OF CENTRAL UNIVERSITY, AND EDITOR OF THE TRANSYLVANIAN PRESBYTERIAN.

[From an Editorial in the Transylvanian Presbyterian, July 14, 1876.]

"This institution has great notoriety in Kentucky and in the Northern States. Its beginning was a church and a school, established some years before the civil war, by anti-slavery men from the North, for the poor people of the adjacent mountain region. The public mind, sensitive to everything relating to the institution of slavery, distrustful of the designs of those engaged in the enterprise, and finally, about the time of the John Brown raid in Virginia, thoroughly fired by rumors of tampering with the slaves to foment sedition, the citizens assembled in mass-meeting, passed resolutions condemning the parties and demanding their departure from the region, and appointed a large committee of leading citizens to see that their demand was complied with. The parties expelled returned at the close of the war, recovered through the courts for the destruction or damage of their property, and resumed their work. The school, originally designed for whites, was opened also to the now emancipated blacks, the plans were enlarged and liberal contributions secured from the North for carrying them forward. Commodious and handsome buildings were erected, and the students increased until they numbered several hundred.

"The institution as now organized has been in operation several years. The officers and teachers have had little or no social relation with the families which constitute our better society, but in their intercourse in other ways they have thoroughly won the respect of all intelligent and fair minded people, by their promptness and uprightness in business matters, their polite and unpretending personal bearing, their correct deportment as citizens, their general good counsels to the colored people, and their manifest philanthropic devotion to their self-sacrificing work. Particularly, upon the enfranchisement of the blacks their conduct was in striking contrast with that of many native political radicals. While the latter gave fierce counsels to their blinded black followers, the former counseled peace, exhorted them to be thankful for and satisfied with their enlarged liberty, to exercise it with moderation, and to cherish kind feeling and kind relations to their old masters. With some of the instructors at Berea the writer of this article has had an acquaintance and occasional intercourse for several years, and has found them as just represented. Of Dr. Fairchild, the President, especially, it gives us pleasure to say that he is an intelligent Christian gentleman, of scholarly culture, who, apart from views he entertains which bring him in contact with the convictions and prejudices of our people, would be an ornament to any of our institutions of learning. We have discussed with him, in private and in public, differences on political and social questions, without diminution of the respect which all intercourse with him inspires for his sincerity, fairness, and Christian zeal in the interest of the poor whites and blacks.

"Favorably predisposed from our personal knowledge of the gentlemen engaged, and in pursuance of a purpose for some time entertained, to use the first opportunity to become better acquainted with a great enterprise so near to us, the writer and our esteemed president, both of Central University, on the 8th ult., rode out to Berea, over a good Macademized road, to attend the Commencement Exercises. The site of the institution and of the neat village which has grown up about it, is as charming as can well be conceived, on a beautiful plateau under the shadow of the mountains, some sixty feet above the valley through which it is approached. When we arrived, although the hour was early, the exercises were in progress, in a splendid grove of native and dense forest. We were recognized on our approach, and invited at once to comfortable seats on the platform. Here the scene presented was one of great novelty. Upon the large platform, which was covered partly with canvas and partly with the green boughs of trees, were the president and professors of the College, Rev. John G. Fee, founder of the institution and pastor of the College Church, the students who were to take part in the exercises, male and female, white and colored, a brass band consisting of students of both races, and a piano presided over by a young lady, of the white race, who was a student in the normal department of the institution and teacher of music. In front of the stand and provided with seats, was an audience of probably a thousand people, young and old, male and female, white and colored, all evidently poor, but respectably dressed and preserving great good order. They appeared a perfect democracy, with little advantage of condition possessed by any above others. And yet, whilst no portion of the seats was occupied exclusively by either color, and there appeared little except color to make a distinction among them, they were grouped upon the color line. A similar observation we may here make about the students. They sat together, read or spoke alternately on the rostrum, sung together in duets and choruses; and yet when driven by the storm a short while in the chapel, and in the recess, whilst there appeared an absolutely free, easy and polite intercourse of male and female and white and colored, yet they seemed naturally to separate and group themselves on the color line.

The subjects of essays and orations were very various, and indicated a fair average range and even some ambition of thought. Of the two classes of young men, white and colored, the latter seemed to us to display most vigor in their speeches. Some of the colored young men—if their orations were entirely their own, and we were assured they were—give promise of making public speakers of much force. Their declamation was excellent, and their pronunciation conformed punctiliously to the standard of Worcester. Girls, both white and colored, read essays. Two young ladies, both white, who were the only graduates, read pieces of a high order in most excellent style. The exhibition altogether was very creditable as compared with the performance on similar occasions in other institutions.

There were in the school during the last session about 250 students. Males and females, white and colored, recite together. The expense of tuition and living in the institution is very small, and many are permitted to defray it in part or entirely by their labor. The endowment of the College is small. The

church of the College is independent, and a latitude of views on some matters is tolerated. The pastor, who was regularly educated for and ordained to the Presbyterian ministry, is a decided immersionist; the College body generally are pedo-baptists.

"We omit of necessity many facts that would be of interest to our thoughtful readers; we have written this much because the enterprise relates to a subject of great magnitude of itself—the education of the colored race—which is now engaging, and is destined still more to engage, the attention of all our Southern Churches; of which we will have something to say in future issues of our paper."

Fisk University, Nashville, Tenn.

CHARTERED IN 1867.

Board of Trustees.—John J. Cary, Esq., Nashville, Tenn.; Rev. H. S. Bennett, Nashville, Tenn.; Maj. Enos Hopkins, Nashville, Tenn.; Gen. Clinton B. Fisk, New York, N. Y.; Hon. D. W. Peabody, Nashville, Tenn.; Rev. E. M. Cravath, New York, N. Y.; Rev. M. E. Strieby, D.D., New York, N. Y.; Rev. George Whipple, D.D., New York, N. Y.; A. S. Hatch, Esq., New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M.A., President and Professor of Mental and Moral Science; Prof. A. K. Spence, M. A., Dean of the Faculty and Professor of Greek and French; Rev. H. S. Bennett, M.A., Secretary of the Faculty, Professor of Theology, and University Pastor; Miss Helen C. Morgan, M.A., Professor of Latin; Rev. Frederic A. Chase, M.A., Professor of Natural Sciences; Miss Anna M. Cahill, Instructor in Mathematics and History; James D. Burrus, B.A., Instructor in Mathematics; Miss Henrietta Matson, Instructor in English Grammar and Composition; Miss Sarah B. Paddock, Instructor in Geography; Miss Sue Stevenson, Instructor in English Branches; Miss E. D. Santley, Instructor in Primary School; Miss Rebecca Massey, Instructor in Instrumental Music; Mrs. Julia A. Chase, Instructor in Vocal Music; Hon. T. C. Steward, Business Manager and Superintendent of Construction of Jubilee Hall; Miss Sarah M. Wells, in charge of Ladies' Hall; Mrs. M. M. Cahill, Matron; †George L. White, Professor of Music; †Prof. Theodore F. Seward, Musical Director with the Jubilee Singers; †Miss Ella Sheppard, Pianist with Jubilee Singers.

Students.—College Course, 11; College Preparatory Course, 38; Theological Course, 13; Normal Course, 109; Primary, 63. Total 212. Twice counted 22.

DEDICATION OF JUBILEE HALL.

The special act of dedication took place on Saturday forenoon, January 1, 1876, but the services may be said to have begun on Friday morning, ere the rooms had all been cleaned out and the furniture arranged, and to have ended, January 3, 1876, when the school exercises were regularly inaugurated.

The first public prayer in Jubilee Hall was offered on Friday morning. "We assembled," says one of the teachers, "in a recitation room, and as there were no seats, we lined the four walls of the room, standing with reverent heads, as Prof. Spence committed to God our new and beautiful house and ourselves its occupants."

WATCH NIGHT MEETING.

This meeting is of immemorial observance among the colored people and has been held regularly in Fisk School since it was founded. The services are

*Absent with Jubilee Singers.

devotional, and being continued till after midnight, are a farewell to the old year and a welcome to the new. The hours were delightfully and profitably spent in prayer and singing, interspersed with grateful remembrances of past spiritual mercies and in supplicating for Divine blessings on the coming services of dedication, and on Fisk University as it enters upon its new era, and also upon the nation, now beginning its centennial year.

A teacher gives these particulars: "The special burden of prayer seemed to be that God who had surely been with the school in the old home might take possession of this, might so fill it with His presence that it should be as the temple of old, when the glory of the Lord descended and abode upon it, and in it, that it might be the birthplace of souls for many generations to come. A student prayed, 'O! Lord, Thou knowest, we hated to leave the old home, which was so dear, and so sacred to us, and we do not want to stay in this spacious building unless *Thou* art here.' Mention was made of Moses, when he pleaded with God, 'If thy presence go not with me carry us not up hence,' and very sweetly came to our hearts the promise given to God's servant, 'My presence shall go with thee, and I will give thee rest.' Just at twelve o'clock, when 1875 was numbered with the past, and the untried new year was opening upon us, we all knelt in silent prayer, that God would hide us beneath His wing, safely sheltering us, during all the passing years, whether they brought to us trial and sorrow or joy and rejoicing, in the great work that He has given us to do."

DEDICATION OF THE HALL.

January 1, 1876.

A more delightful day could not have been desired for the dedication of Jubilee Hall than to-day. Long before the appointed hour, crowds were wending their way to the beautiful hill on which the building is situated, and by the time the exercises opened, a vast throng had assembled to witness one of the most interesting events that has ever occurred in the history of the colored race. Over the door leading to the platform from the hall, were the flags of America and England, looped up with magnolia leaves.

On the speaker's stand were seated Revs. T. O. Summers, D. D., J. C. Granberry, D. D., and N. T. Lupton, LL. D., Professors in Vanderbilt University; Rev. J. Braden, D. D., of Central Tennessee College, Rev. D. W. Phillips, D. D., of the Nashville Institute; Rev. J. B. McFerrin, D. D., Corresponding Secretary, and Rev. D. C. Kelly, Assistant Secretary, of the Missionary Society of the Methodist Episcopal Church, South; Rev. J. B. Lindsley, Dr. W. P. Jones; Ex-Senator Fowler, Judge Alexander Campbell; Prof. J. W. Coyner, Prof. Cole, Joseph Cares, G. W. Hubbard, J. J. Carey; Gen. Clinton B. Fisk, Rev. M. E. Strieby, D. D. Cor. Sec. of the American Missionary Association, Hon. E.P.Smith, Rev. G. D. Pike, Rev. W. S. Alexander, Edgar Ketchum, Esq., Samuel Holmes, H. W. Hubbard; Prof. A. K. Spence, Prof. F. A. Chase, Rev. H. S. Bennett and the lady teachers of the Institution.

A noticeable feature in the audience was the large number of white citizens present. The Sixteenth Infantry Band was in attendance, and while the multitude was assembling and in the subsequent exercises, contributed to the interest of the occasion.

"Gen. Clinton B. Fisk, President of the Board of Trustees, took the chair and invited the vast audience to unite in singing,

"Praise God from whom all blessings flow."

The audience remained standing while Rev. D. W. Phillips, D. D. invoked the Divine blessing. The University choir sung

"Steal away to Jesus."

Selections of Scripture were read by Rev. J. Braden from an elegant Bible which had been presented to the Jubilee Singers by the Presbyterian Church in New York city, of which the Rev. Dr. Burchard is pastor. The band played the national airs, closing with "Dixie" and "Yankee Doodle" amid loud and long continued applause.

Gen. Fisk then delivered the address. It was eloquent and appropriate to the occasion. We copy this brief passage for its historical reference to the University:

It is a decade since many of us who share in this day's joys participated in the inauguration of Fisk School, established in yonder vacated army barracks, under the auspices of the American Missionary Association, by two of its most faithful, sagacious representatives, Revs. E. M. Cravath and E. P. Smith, who, after a survey of many inviting fields, decided that here, in this central city of the South, they would plant a university for the higher education of the freed people. It was the day of small things; and to an observer, who did not with prophetic soul scan the future, the idea that a university should be the outgrowth of the beginning of ten years ago was absurd. Let us not despise the day of small things.

The history of the rise and progress, successes, disappointments and triumphs of Fisk University would reveal a story replete with illustrations of heroic Christian faith, and a sublime courage which knows no such word as fail. The immediate friends and promoters of this institution, though poor in worldly goods, and beset with discouragements without limit, were, nevertheless, rich in faith, and never faltered from their original purpose to build here a college, or, at least, make the beginning, trusting to the blessing of God upon those who might come after them to carry forward the enterprise to complete success. Year by year, after the undertaking of ten years since, grew upon us the perplexing problem of obtaining the means to purchase a new site and erect the permanent initial building of Fisk University. When, through decay of the old buildings and the urgent demands for increased facilities, the necessity for a solution of the problem became imperative, there was found one man equal to the emergency.

The son of a village blacksmith, who, from limited advantages of culture, became a successful country school teacher, a brave and gallant soldier of the army of the Union, and a most faithful staff officer in my own military family, became the man of all work in the hour of our greatest need; and to no human agency, nor to all other human agencies combined, are the triumphs of this glad hour so much indebted as to George L. White. [Applause.)

The story of the Jubilee Singers fills a volume. The little poorly clad company of emancipated slaves who, four years ago, left Nashville on their mission of song, have, since that day, written their names indelibly on the hearts of millions in our own country and Great Britain. They went forth weeping, bearing precious seed; they came again rejoicing, bringing their sheaves with them.

CONGRATULATORY DESPATCHES

Gen. Fisk remarked that a large company of friends in Great Britain were that day celebrating with the Jubilee Singers this glad occasion, and stated that the Jubilee Singers had just sent them the following despatch from Leeds, where they then were.

CABLE TELEGRAM FROM ENGLAND.

"British friends and Jubilee Singers send greeting. Hitherto hath the Lord helped us. May Fisk University be inspiration to struggling humanity in America, and light to Africa's millions. May Great Britain and America ever thus unite to extend Christ's kingdom.

Leeds, 9 A.M. E. M. CRAVATH."

RESPONSE FROM NASHVILLE.

"Fisk University responds with thankful greetings. To the Jubilee Singers, to their friends at home and in the land of Wilberforce and Sharp, we owe what God hath wrought. May the two flags floating to-day from Jubilee Hall ever symbolize the united purpose of both lands to fit the struggling Freedmen of America to carry light to Africa."

The audience then united with the choir in singing,

"The year of Jubilee."

Rev. John B. McFerrin, D.D., Senior Secretary of the Missionary Society of the Methodist Episcopal Church South, was introduced by Gen. Fisk, as having most faithfully aided him during his official residence in Nashville.

Dr. McFerrin was greeted with much enthusiasm, and spoke with great earnestness, concluding his remarks with these words:

I want you, Gen. Fisk, and all others, to understand, that the Southern people, as far as my information extends—that is, the intelligent, patriotic and Christian people of the South, with perhaps, a few exceptions—rejoice in the education and elevation of the colored people, and fully appreciate the grand work you are doing for them. [Loud applause.] I stand on my native soil and bear this testimony. It meets the hearty co-operation and sincere approbation of all Christian people. In the elevation to which the colored people may attain, it is my prayer that all the instruction they may receive, all the culture you may bestow upon them, may bring them to Jesus. Your Sunday schools, churches, seminaries and your colleges, are worth nothing unless you bring those taught to Jesus. I pray that the President, the Faculty, the teachers and the pupils may all be sanctified in Christ, and at last meet in heaven for Christ's sake. [Applause.]

LETTERS FROM INVITED GUESTS.

Letters were then read by Gen. Fisk, from a number of prominent gentlemen, expressing their interest in the cause to which Fisk University is devoted, and regret that they were not able to attend. The letters were from Mr. D. L. Moody, the Evangelist, Gen. Garfield, M.C., Hon. L. Q. C. Lamar, Hon. W. E. Dodge, Bishop Payne, Hon. Geo. H. Stuart and Hon. John Eaton, U. S. Commissioner of Education.

After addresses by Sec. Strieby, Rev. G. D. Pike and Rev. E. P. Smith, the prayer of dedication was offered by Rev. H. S. Bennett, pastor of the church, and the keys were delivered by Gen. Fisk to Rev. A. K. Spence, Acting President of the Institution.

In the evening a bountiful repast was provided, and about three hundred invited guests, colored and white, sat down together, an event of no small social significancy. The speeches that followed were genial, and those from the white

residents of Nashville gave evidence of sincere interest in the efforts of this Institution in promoting the education of the colored people.

THE SABBATH SERVICES.

January 2, 1876.

The services of the forenoon were under the direction of the pastor of the church, Rev. H. S. Bennett.

The sermon was preached by Rev. M. E. Strieby, from the words in Gal. 5: 1. *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*

After the sermon, the Communion of the Lord's Supper was administered; the Rev. E. P. Smith and the Rev. W. S. Alexander officiating in the services.

In the afternoon at 3 o'clock, a large audience listened to a very interesting and instructive lecture on AFRICA, by Rev. G. D. Pike. The lecture was delivered under the auspices of the "Society for the Evangelization of Africa"—a society recently organized by the students of Fisk University, and which has taken a strong hold upon their hearts. The members pledge themselves to do what they can to evangelize Africa—to pray, give, or go, as God shall call.

After the lecture, Rev. Dr. Dashiell, Secretary of the Missionary Society of the M. E. Church, North, and others, added some instructive and encouraging remarks.

PRAYER AND CONFERENCE.

On Sunday evening a meeting for prayer and conference was held, which partook largely of the missionary spirit which has been roused in all hearts by the afternoon lecture. The aims of this Institution were spoken of—shall it indeed be a missionary school, from which shall go forth young men and women, to carry the Gospel to darkened lands?

THE OPENING OF THE SCHOOL.

January 3, 1876.

On Monday morning the school assembled for the first time in the new building. Prof. Spence opened it in the usual manner, by prayer and the reading of the Scriptures. This was followed by brief addresses from some of the students, and by earnest and encouraging addresses from Rev. H. S. Bennett, Rev. W. S. Alexander and Gen. Fisk. These exercises were among the most intesesting in the whole series of service, and were felt to be auspicious of a bright future for the spiritual as well as the educational work of the University.

FISK UNIVERSITY.

The closing exercises of Fisk University, Nashville Tenn., occurred May 21–25. A sermon was preached by Bishop D. A. Payne, D. D. President of Wilberforce University, at 11 o'clock Sunday. Prof. F. A. Chase lectured at 3.30 P. M. on the life and labors of David Livingstone, before the Society for the Evangelization of Africa. This lecture was but one of a series of missionary lectures and addresses on Africa, which have been delivered before the students of the University during the past year. By these addresses a great interest has been aroused in the minds of the students on the subject of African missions, and several of them are studying in nearly every portion of the State, in school-house, church, log cabin, brush arbor, barn, or wherever a score of children can be gathered and a partial shelter from driving rain or burning sun be secured. It is a new and toilsome work to many of them, and three months of school under the great disadvantages everywhere found do not seem to promise great things, but it is a little, and in the right direction, and it pays to inspire and fit them for such service. Virgil and Horace, Greek Lessons, Anabasis, and Greek Testament, Algebra and Trigonometry were examined.

Could the enemies of the education of the negro have been induced to visit the classes during the examinations, their preconceived notions must have received a terrible shock if they were not completely overthrown.

One of the most interesting features of the occasion was the examination of a class of young men in Theology. During the year thirteen young men have been pursuing a course in Theology under the instruction of Rev. H. S. Bennett, Professor of Theology. The class, consisting of eight at the close of the school, were examined in the English Harmony on Tuesday, and in Skeletonizing on Wednesday. Both examinations were attended by large audiences, and were well sustained. This class give only part of their time, about one-third, to Theology, while they are pursuing their literary and academic studies in their various grades. The experience of the past eight years has demonstrated the wisdom of this course.

The colored people of the South need young men, who may go immediately into the field, with what culture they may receive in a few years of study.

On Monday, Tuesday and Wednesday evenings, the usual literary exhibitions and anniversaries came off, in which a large number of young ladies and gentlemen participated. The exercises were highly entertaining to large audiences. As indicating the ability of the colored youth for literary effort they were promising. Some of the productions had decided merit, while the delivery of the readers and speakers, was on the whole animated, clear and vigorous.

The occasion was made more interesting by the presence of Prof. Geo. L. White, of the Jubilee Singers, who came over from England for the purpose of setting on foot measures for the good of the Institution.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A.M., Atlanta; Rev. George Whipple, A.M., New York City; Rev. E. M. Cravath, A.M., New York City; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Esq., Atlanta; Rev. Cyrus W. Francis, A.M., Atlanta; Charles H. Morgan, Esq., Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta.

Officers and Instructors.—Edmund A. Ware, A.M., President and Professor of History; Thomas N. Chase, A.M., Professor of Greek: Rev. Cyrus W. Francis, A.M., Professor of Ethics and Christian Evidences; John E. Smith, A.B., Professor of Latin; A. A. Murch, A.B., Instructor in Mathematics; Rev. Horace Bumstead, A.M., Instructor in Natural Science; Joseph B. Holt, Teacher of Gardening and Farming; Mrs. Lucy E. Case, Teacher of English Branches; Mattie A. Gerrish, Preceptress and Teacher of Music; Mrs. John E. Smith, Teacher of English Branches; Mrs. Joseph B. Holt, Teacher of English Branches; Annie L. Grout, Teacher of English Branches; Mary A. Chapin, Teacher of English Branches; †Anna M. Bishop, Teacher of English Branches; †Abby B. Clark, Teacher of English Branches; Mary L. Santly, Matron.

Students.—College Course, 21; College Preparatory, 29; Theological Course, 3; Normal Course, 187; Total, 240.

† Served part of the year.

From Rev. C. W. Francis, Atlanta.

ANNIVERSARY EXERCISES—GRADUATES FROM COLLEGE, NORMAL AND BIBLICAL COURSES.

Our anniversary exercises awakened unusual interest among those who do not often express any enthusiasm in regard to such matters.

The occasion possessed special interest on account of the fact that a class of six were to graduate from the College department as its first representatives. These, with four who had completed the Normal course, and three who had finished the eclectic Biblical course, made up thirteen, a larger number than have ever before been sent out at one time from this school. Most of them had been here from the first opening of the institution; indeed were among the first pupils in the early American Missionary Association schools in the State, and so had received their whole training under the same edifice. The examinations were carried on for three days in the presence of a board of examiners appointed by the Governor, who expressed much satisfaction with the results. The anniversary exercises on the fourth day were attended by a very large audience, who manifested the deepest interest until the close. All of those who were to graduate participated with productions which were very creditable, and were a surprise to those who attended such exercises here for the first time. The increased attendance on the part of all classes, the marked attention and ready acknowledgement of excellence, and the hearty expression of interest and appreciation, seem to indicate that a slow but steady progress in the right direction is maintained.

It is a great source of satisfaction that all of these graduates are Christians, and go out with deep impressions of the importance of the work they have to care for, and earnest purposes to make that work effective. All have had experience in teaching, and nearly all go to new fields of labor, whithout pausing for rest or returning to their homes. A large portion of the school have done the same, passing within a week from duties here, to the charge of schools of their own in a hundred different places in nearly every portion of the State, in school-house, church, log cabin, brush arbor, barn or wherever a score of children can be gathered and a partial shelter from driving rain or burning sun be secured. It is a new and toilsome work to many of them, and three months of school unde the great disadvantages everywhere found do not seem to promise great things, but it is a little, and in the right direction, and it pays to inspire and fit them for such service to those who sit in darkness.

[From the Atlanta Times.]

ATLANTA UNIVERSITY—COMMENCEMENT EXERCISES—INTERESTING OCCASION.

The public exercises of the Atlanta University, which have been in progress all the week, were yesterday brought to a conclusion by the anniversary exercises. The church was crowded with a very large audience. Quite a number of prominent citizens were present, and they seemed well impressed with the exercises of the day.

We give expression to the opinion of every competent judge present, when we assert that the orations and essays were exceptionally fine. With one exception they were written in a clear forcible style, without the usual faults of youthful composition.

It was remarkable that every one of the orations should have been delivered so well—with such perfect enunciation and such fine emphasis. Three or four of the speakers possess no small degree of oratorical talent.

The singing was as good as we have ever heard by any school or congregation. Most of the pupils sang by note, and rich tenor, bass, soprano and alto voices could easily be distinguished even in the burst of the choruses by two hundred voices.

The musical education of the pupils of the University seems to be finely attended to. The pupils excel in this department; many of them seeming to possess no little talent.

The whole exhibition reflected honor on the colored race, on the individual pupils, and on their instructors. All the orations and essays were original.

After singing of the parting song by the class, President Ware delivered the diplomas given by the University. The previous classes had only received certificates of graduation in certain studies. The class of yesterday was the first set of regular gradutes from this or any similar institution in all this section of country. Every one of the graduates was a professed follower of Jesus Christ. They will be watched with affectionate interest by their instructors in their course hereafter.

Bishop Gilbert Haven made an earnest speech to the graduating class, which was full of good advice.

The University is constantly increasing in popularity. The attendance grows larger every term, and during the one that has just passed was considerably over two hundred.

[From the Atlanta Constitution.]

ATLANTA UNIVERSITY—COMMENCEMENT EXERCISES—FINE SHOWING FOR THE CLASSES.

The annual commencement exercises of the Atlanta University [colored] began yesterday. The institution was thrown open to visitors, and many availed themselves of the opportunity of seeing how far the colored boys and girls were improving the privileges there furnished them.

The University is at present receiving a donation of $8,000 per annum from the State. The President, Edmund A. Ware, A. M., has evinced a decided capacity for his work, and is undoubtedly doing much good. Assisted by an efficient corps of instructors, he is educating many of his pupils up to a point, that a few years ago was not thought possible.

The *Constitution* reporter was courteously received by Mr. Ware and assistants, and shown through several of the rooms. Every thing was the embodiment of neatness, and we were struck with the politeness and respect exhibited towards both teachers and visitors by the pupils. Of these there are now two hundred and forty.

Several of these classes we heard recite, and were agreeably surprised at the marked proficiency of the pupils. They dealt with the intricacies of botany, arithmetic, and Greek in a manner that would have reflected credit upon any school.

We wish the institution much success.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega, Ala.; Gen. Wager Swayne, Toledo, O.; Rev. G. W. Andrews, A.M., Montgomery, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Stephen Child, Esq., Marion, Ala.; Col. Edwin Reecher, Montgomery, Ala.; Rev. E. M. Cravath, A.M., New York City;

Ambrose Headen, Sr., Esq., Talladega, Ala.; Hon. E. P. Smith, Washington, D. C.; William Savery, Esq., Talladega, Ala.; Rev. George Whipple, D.D., New York City.

Instructors.—Albert A. Safford, A.M., Principal, and Instructor in Greek and Moral Philosophy; John P. Richardson, A.M., Instructor in Mathematics and Natural Philosophy; Rev. George W. Andrews, A.M., in charge of Theological Department, and Instructor in Theology; Rev. W. G. Marts, A.M., Instructor in Biblical Literature; Miss Mary B. Jarvis, Preceptress and Teacher of Physiology and Astronomy; Mrs. Louie J. Safford, Teacher of History and Penmanship; Miss Mary A. McAssey, Assistant Teacher of Mathematics; Miss Clara B. Loomis, Teacher of English Branches; Miss Sarah E. Brooks, Teacher of Music; Miss Frances S. Littlefield, in charge of Intermediate Department; Miss Dell A. Safford, in charge of Primary Department; Mrs. C. M. Murray, Matron.

Students.—Theological Course, 17; Normal Course, 59; Intermediate, 76; Primary, 76; Total, 228.

EXAMINATION AND COMMENCEMENT EXERCISES AT TALLADEGA COLLEGE.

By Rev. W. G. Marts, Talladega.

The examination of the classes of this institution, for the term that has just ended, commenced on Tuesday the 20th of June. The weather was fair, and cool enough to make it pleasant for intellectual efforts, and agreeable for visitors. Besides the friends of the students and the patrons of the school, quite a number of the prominent citizens of the town were present. Among these were noticeable Ex-Gov. Parsons and Judge Afee. They listened to the examination of the classes with an interest and appreciation that was very pleasant and encouraging to pupils and teachers.

The recitations did great credit to both the students and their instructors. They showed at once the capacities of the young people, and the patience and thoroughness of Prof. Safford—the principal—and the efficient corps of instructors who assisted him.

It is, indeed, a very wholesome way in which to break down prejudice against the colored people, for the white people to visit the school, during its examination and closing exercises, year by year, if the students acquit themselves always as well as they have done this year. Nor were the circumstances the most favorable to indicate the real work of the institution, for many of the best students could not be present at the examinations, having been compelled to go out and teach school a number of weeks before the close of the term. This they are in some cases obliged to do, or lose their chance of getting schools, and thus their means of meeting their expenses at school.

During the three days of the examinations, twenty classes in all were examined by eight teachers. Prof. Andrews had examined his classes in the theological department a week before, having been compelled to go to the bedside of his, as he feared, dying mother.

Seldom do students in our Northern seminaries acquit themselves more creditably than did the more advanced class in theology at this examination. Some of the members of the second class, likewise, surprised their auditors with their rapid and nearly endless marshalling of dates, and the classification of events of Bible history.

As to the numerous examinations in the other departments, where all the classes did so well, it is impossible in so brief a sketch to speak particularly of any class or teacher, without seeming to disparage others.

At the close of the examination on Thursday evening, the Rev. E. P. Lord—the Principal of the school for the coming year—delivered an interesting address. It was listened to with marked attention. He was followed by Ex-Gov. Parsons in some excellent and instructive remarks. It remains for me to add a word as to the evening exercises of Tuesday, Wednesday and Thursday. On Tuesday evening, the "Young People's Literary Society" held its fifth anniversary exercises. The chapel on this evening, as upon the two following, was crowded to overflowing.

The performance was very creditable to the young men and women who took part in the exercises. The music each night was very good, and called forth a hearty expression of appreciation. This was especially true of the concert night (Wednesday.) The most interesting of all were the graduating exercises on Thursday night. The graduating essays and orations showed much culture. There was in most cases a very vigorous grasping of the subjects in hand, and a very thorough handling and development.

At the end of these interesting exercises, Prof. Safford delivered a very pointed, feeling and impressive address to the eight young men and women of the graduating class, and then presented them with their diplomas. This is the first class that has finished a prescribed course of study in Talladega College and received diplomas.

Tougaloo University, Tougaloo, Miss.

Trustees.—His Excellency Adelbert Ames, Governor; Hon. T. W. Cardozo, State Superintendent Public Education; James Hill, Secretary of State; Geo. E. Harris, Attorney-General; L. J. Scurlock, A. P. Huggins, W. W. Edwards, J. L. Wofford, E. Handy, Rev. E. M. Cravath, H. S. Beals, Rev. E. Tucker, Gen. C. H. Howard, Rev. M. E. Strieby, R. Emerson.

Instructors—Rev. L. A. Darling, Principal; Mrs. L. A. Darling, Miss Sarah M. Tucker, Miss Alina Darling, Assistants in Normal Department; Miss Fannie Freeman, Principal of Intermediate Department; Miss Dora Ford, Principal of Primary Department; S. C. Osborn, Treasurer and Business Manager; Miss Mary Farrand, Matron.

Students.—Normal Course, 61; Intermediate, 51; Primary, 109; Total, 221.

We have the following account of the work at Tougaloo, from the pen of Mrs. Darling:

The political excitement and confusion that existed in the State during the fall, greatly impeded the progress of our work. Many of our students were afraid to come here for fear of losing their lives on the way, and some who were teaching fled to Tougaloo for safety; others sought refuge in the woods and swamps. At the opening of the New Year, the dark clouds had in a measure dispersed, and everything assumed a brighter aspect. Our school increased largely in numbers, and during the months of January and February there were about fifty more pupils than during the same months last year.

Our prayer meetings are well sustained; there is a deep tone of religious feeling existing in our school, but no great outpouring of the Spirit has descended upon us. At our last meeting of the term, closing March 24th, we witnessed the baptism of six of our pupils, several of whom were very interesting and hopeful conversions. The teaching of my Sabbath-school class has been, and is, one of my most interesting duties here.

I have never seen anywhere so large a number of young people giving such close attention to the Word of God, and to instruction given in Sabbath school, as here among these colored people. They receive the truth as little children, according to the command of the Saviour, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." There are several with whom the Spirit is striving and over whom we feel great anxiety; we are longing to hear them witness for Jesus, and rejoice in Him.

Straight University, New Orleans, La.

Board of Trustees.—President, Hon. Seymour Straight, New Orleans; Secretary, G. H. Fairweather, New Orleans; Hon. John Lynch, New Orleans; Col. J. H. Ingraham, New Orleans; Dr. C. B. White, New Orleans; Dr. J. T. Newman, New Orleans; Rev. C. H. Thompson, D.D., Rodney, Miss.; Rev. S. S. Ashley, Atlanta, Ga.; Prof. J. A. Martling, Webster Groves, Mo.; Hon. E. C. Billings, New Orleans.

Officers and Instructors.—James A. Adams, A.M., Acting President and Professor of Latin; Rev. Walter S. Alexander, A. M., Professor of Theology; James C. Walker, Professor of Civil and Criminal Law, and Practice; William R. Whitaker, Professor of Law of Equity, Admiralty and Bankruptcy; John P. Smith, Professor of Constitutional and Commercial Law, and Law of Nations; John M. McPherron, Professor of Mathematics; Miss Laura A. Parmelee, Assistant Teacher; Miss Josephine Pierce, Assistant Teacher; Miss Ellen M. Maunder, Principal Elementary Department; Miss H. Jennie Halleck, Music Teacher.

Students.—College Course, 21; College Preparatory, 22; Law, 11; Theological, 13; Normal, 67; Intermediate, 105, Total, 227. Twice counted, 12.

From Miss Laura A. Parmelee, New Orleans.

STRAIGHT UNIVERSITY.

FIRST GRADUATION FROM COLLEGE AND LAW SCHOOL—SOUTHERN TEACHERS TWO LADIES GRADUATE FROM COLLEGE.

The examination, exhibition and commencement at Straight University were all very satisfactory. I wish some of the New York officials could have been present during the week, especially at Central Church, Friday evening, June 9th, to witness the graduation of the first college and law classes. That eight young men pass fine examinations and are admitted to the bar of Louisiana, is an event of no small importance.

The most significant feature—and here I pause to wonder if *significant* is really the right word; perhaps delightful is more honest—connected with this law class, is the fact that it has been trained by Southern men, who are thoroughly identified with Southern interests, but are willing to put aside prejudice for principle. Their devotion and faithfulness could not have been surpassed. It is pleasant to give them this just praise.

Probably Straight University will receive more local honor for graduating so large a law class, than for conferring college diplomas upon two young ladies; but to those connected with the school there can be no question that the best work of the Institution is represented by these noble girls. Very few persons can appreciate the sacrifices they have made to complete the long course of study. For six years they have been punctual, faithful and persevering in spite of every discouragement. Many of their early classmates dropped out of the course, because they found the effort to maintain themselves and acquire an education greater than they could afford.

Listening to their well written essays and remembering some of the struggles they had endured for the sake of knowledge, I was glad they composed the class of '76, and could but think the women of a century ago exhibited no greater fortitude and patience that our good girls of Straight. They are Christian ladies as well as good scholars.

Commencement exercises had an inspiriting effect upon the students and also upon the very intelligent audience, who heartily applauded Prof. Adams' able address that pleaded the need of higher education.

This has, in every respect, been a successful year. About the middle of January, or first of February, fresh impetus was given to every department. New scholars of marked ability and the re-arrangement of classes and studies, created enthusiasm. About the same time interest in the students' prayer-meeting deepened; one of the young men started an early morning meeting in his room, which was held regularly till the close of the term; devotions at the close of evening study hours became more interesting and impressive; and soon many were confessing their love for Christ. But it would be impossible to mention all the pleasant memories that teachers and scholars will keep of the past year.

[From the New Orleans Republican.]

THE STRAIGHT UNIVERSITY.

One of the most complete, practical and useful institutions of learning in this city is the Straight University, located on the thoroughfare of Esplanade street. The closing exercises of the past term of the University commenced on Sunday evening, the fourth instant, with an able address before the theological class, delivered by Rev. Mr. Alexander, on the subject, "The Ministry we Need."

Examinations in various studies were thereafter held on Tuesday, Wednesday, Thursday and Friday. The proficiency and attainments shown in the theological, ancient history, Latin, botany, mathematical, geography and English grammar classes were most creditable, and gratifying alike to the teachers and friends of the University.

On Thursday evening the annual exhibition exercises were held at the Central Church. This was one of the most interesting exhibitions ever given by the students of the university. The programme was somewhat lengthy, but the attention of the large audience remained unabated to the end. Several songs, duets and dialogues were well rendered, and during the evening short and excellent speeches deserving of praise were delivered by young students.

The regular graduating exercises occurred on Friday evening, when essays and addresses were delivered and diplomas awarded.

The law department of the Straight University presents such excellent advantages, that many of our young men, not colored, have availed themselves of the opportunity and privilege of attending its lectures, and eight young men graduated from the law class at the last term, and have been admitted to practice at the bar of the State courts.

II. NORMAL AND GRADED SCHOOLS.

Williston Academy and Normal School, Wilmington, N. C.

Superintendent—Mr. D. D. Dodge; Teachers, Miss Esther A. Warner, Miss Hannah L. Fitts, Miss Lydia P. Auld; Teacher of Music, Miss Janet H. Gay.
Number of pupils, 97 (Normal 19); number in Sabbath-school, 150.

Washington School, Raleigh, N. C.

Teachers—Miss Esther P. Hayes, Principal; Miss Emilia F. Brewer, Higher Department; Miss Ida M. Ransom, Primary Department; Miss Sarah Dunstan, Primary Department; Miss Lovey Mayo, Assistant Pupil.
Number of pupils, 318; number in Sabbath-school, 200.

Avery Institute, Charleston, S. C.

Principal—Amos William Farnham, North Hannibal, N. Y.; Assistants, Harvey J. Calvert, Sterling, N.Y.; Agnes Duncan, Wayland, Mass.; Jane S. Hardy, Shelburne, Mass.; F. Elizabeth Sheldon, Oswego, N.Y.; Levi L. Farnham, North Hannibal, N. Y.; Hattie T. Miller, Charleston, S. C.; Eugenia C. Gaillard, Charleston, S.C.; Mrs. Leonora J. Brown, Charleston, S.C.; Monimia H. McKinlay, Hattie T. Miller, Charleston, S. C.; Mrs. A. W. Farnham, North Hannibal, N. Y.
Number of pupils, 320 (Normal 108); number in Sabbath school, 230.

THE AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

[From the News and Courier.]

The closing exercises of this institute took place yesterday morning in the presence of a large crowd of spectators, composed of the friends, parents and relatives of the pupils. The school is situated in Bull street, west of Rutledge street, and was built by the contributions of some Northern philanthropists, and was for several years supported by them. As time advanced and the colored people began to appreciate the advantages of education, the attendance of pupils increased, and a tax of $1 a month was levied upon such of them as could afford to pay. It is now one of the most thriving institutions in the State, and under the supervision of Mr. A. W. Farnham, the superintendent, and corps of able assistants, affords the most excellent opportunities of education to a large number of colored children.

The exercises yesterday consisted of singing, reading and declamation, conducted in the presence of committees who were intrusted with the duty of awarding the prizes.

At the close, brief and instructive addresses were made by Mr. Graves, Associate Justice Wright of the State Supreme Court, School Commissioner S. R. Cox, and Mr. J. D. Geddings. The pupils were then dismissed for the spring vacation, which lasts until the 24th instant.

Brewer Normal School, Greenwood, S. C.

Teacher—Mr. J. D. Backenstose, Geneva, N. Y.
Number of pupils, 39.

Of the closing exercises, Mr. B. writes as follows:

Thursday, June 29, completed another page in the history of the Brewer Normal School—another year of its labor and usefulness. The examinations took place on Tuesday and Wednesday, the 27th and 28th, and manifested an appreciable degree of inquiry and study on the part of the students. Rev. F. E. McDonald, pastor of the M. E. Church at this place, and recently from Claflin University, Revs. Spearman, Perrin and Mance of the A. M. E. Church, and Hon. J. A. Spencer, Representative from this county, were among the distinguished visitors present, and expressed themselves plessed with the proficiency exhibited. The closing exercises, consisting of singing, recitations and declamations, occurred on Thursday night. The large school room, which was tastefully decorated for the occasion, was filled to overflowing with an interested audience. The declaimers gave promise of future action and eloquence far beyond our expectation. The past year has been an unusually prosperous one, and the future of the school is very encouraging.

Storrs School, Atlanta, Ga.

Teachers—Principal, Miss Amy Williams; Assistants, Miss Mary Beach, Miss Lizzie Stevenson, Miss Nellie J. Howe, Miss Anna Baker, Miss Amelia Ferris.
Number of pupils, 487 (Normal 4); number in Sabbath-school, 250.

Lewis High School, Macon, Ga.

Instructors—Principal, Miss Annetta Lynch; Assistants, Miss Adelyn D. Gerrish, Mr. W. S. Scarborough.
Number of students 127 (Normal 30); number in Sabbath-school, 100.

Beach Institute, Savannah, Ga.

For the accommodation of the public schools we have continued the rental of this building to the City Board—reserving the use of the chapel for religious services.

Trinity School, Athens, Ala.

Principal—Miss M. F. Wells; Assistant, Miss A. B. Fay.
Number of pupils, 103 (Normal 42); in Sabbath-school, 180.

FROM MISS M. F. WELLS, ATHENS—INTERESTING CLOSING EXERCISES OF THE SCHOOL—PUPILS KEPT FROM SCHOOL BY POVERTY—NEEDS OF THE PEOPLE.

We are just through with the closing exercises of the school. We had a very large and enthusiastic audience of the colored citizens of Athens; also a few white gentlemen—who expressed themselves highly pleased with what they saw and heard. We, as teachers, were greatly gratified by the creditable manner in which the students acquitted themselves, and we feel greatly encouraged by the general progress of the school and church this year.

The hard times have compelled many of our best students to leave before the close of the year. This has broken up our classes sadly, and now that the remuneration they get for teaching is so small, they will be unable to attend school next year unless they can be aided from abroad.

We hope, however, for a large number of students from the country, who are now in the schools taught by our students. Many such have the prospect of fine crops, and they are enthusiastic in their desire to attend the school which has trained these teachers. Our students seem to arouse a good deal of interest among the people wherever they go, and will, we trust, add many "spots" to the already "spotted reputation" of the American Missionary Association. Many Sunday-schools are being established, and I have constant calls for Bibles, books and papers, and singing-books,

which I have no means to supply. Many cases of destitution and suffering, also, are found which we have no means to relieve. This struggling people must be aided, or they sink in a wave of degradation and infamy. Oh, what need of earnest prayer and unyielding faith to sustain those who see and realize the peril that threatens our beloved land. God grant that this centennial year may witness a mighty uprising of Christian people everywhere, to beat back the powers of darkness, which are creeping so stealthily but surely over the land.

Emerson Institute, Mobile, Ala.

Instructors—Principal, Rev. Edward P. Lord, A.M.; Assistants, Rev. Albert B. Irwin, A.M.; Miss Loretta E. Hart, Miss Abbie J. Holton, Miss Lulu B. Dunn, Miss Sara J. Irwin, Miss A. M. Jenney, Miss K. A. Lord, Rev. Albert Irwin, Miss L. E. Hart.

Number of pupils 417 (Normal 96); number in Sabbath-school, 300.

The burning of Emerson Institute on the night of April 16th, was a calamity so great, that we might well have expected the school work to cease for the year—but the untiring zeal of Principal and teachers was manifested in the promptness with which regular duties were resumed, only one day intervening between the date of the fire and the re-opening of school in the church building. Although laboring under great disadvantages through the loss of books, the course of study was successfully continued until the last of May, when the usual interesting commencement exercises were held.

The Emerson Institute *Sentinel* thus records the circumstances of the fire.

Sunday night, April 16th, at half-past eleven o'clock, Mr. Lord was aroused from sleep, and feeling a sense of uneasiness, went out of his room about the building: finding all safe in the home part, he went into the school rooms adjoining, where he perceived smoke; hurrying on farther to a hall in the southwest corner of the building, he discovered flames under the stair-case leading from the second to the third story. Seizing a bucket of water he dashed it upon the fire, partially subduing it, but before he could secure more water or help, the flames had made such headway that he felt the family must be aroused. Sending one to give the alarm at the fire department, he awakened all in the building, telling them of the danger. Most of the family were on the third floor and some were already almost stupified by the smoke. The scene was one of terror and confusion, each fearing lest some one might be left in the building, yet all displayed great presence of mind and tried to save as much as possible from the devouring monster. But the flames spread so rapidly that in half an hour after they were discovered it was dangerous to enter the building, and in less than an hour the walls fell. The building seemed to melt away before the fire.

Fire engines were on the ground in good time, but water not being easily accessible they waited calmly outside in the street, and blew their whistles gallantly.

All that was saved from the great building was a part of the clothing of the teachers, a few books from the library, and some articles from the store-room. The piano and much of the furniture might have been saved, had there been *men* enough to carry them out.

Some gentlemen were there who aided nobly, working to their utmost to save goods from the burning building. The families living near were very kind, offering their homes to the ladies, and in many ways sympathizing with them in their misfortune. Teachers and scholars stood outside in the street, sadly and tearfully watching the scene so terribly grand, and, as the sound of crashing timbers and roaring flames came

to them, could only thank Him who "doeth all things well," that not one was harmed—all safe.

The loss of personal property in the building was considerable, including two valuable gold watches, other articles of jewelry, clothing, books and pictures, besides all the furniture of the American Missionary Association, bedding, piano, printing press, type, two sewing machines, the school furniture, school books and the bell. About three hundred books were saved out of a library of fifteen hundred volumes.

That the fire was the work of an incendiary, there can be no possible question; it was discovered in a hall under a stair-case with no stove-pipe or chimney within forty feet of it directly under a window opening upon a gallery reached by an outside stair-case. The stair-case, gallery and school rooms had not been used in two days, and Mr. Lord passed through there about dusk on Sunday, finding nothing amiss.

Monday morning found the teachers on their way to the place where their home had been, where the work of years had been done, where God had so recently manifested Himself in the salvation of precious souls; and the tears would come when they saw before them only the six great pillars, standing like sentinels before the ruins, the grand old oaks withered and blackened, and the whole scene one of desolation—Emerson Institute in mourning waiting for them. The yard was full of sorrowful, sympathizing scholars and friends. The meeting was a sad, yet a happy one. Teachers, scholars and friends seemed bound together by cords of sympathy stronger than ever before.

Mr. Lord gathered them about him, and spoke of all that had happened, as one only can when the heart is overflowing. Then arose songs of praise and thanksgiving, from hearts that felt that the hand of our Good Father had been outstretched in love to save the lives of all, and that with the eye of faith could see through the dark cloud of disaster the silver lining of good to come. Then came the tearful meeting of the family and the breaking up of home associations, for each must now go to her own home or that of a friend. All day the grounds were full of sad people, and Monday was a day of mourning.

Swayne School, Montgomery, Ala.

Principal—Azel Hatch, A.B.; Assistants, Miss Anna Haylor, Miss Mary C. McIlrath, Miss Julia E. Goodenough, Miss C. E. Hulsart, Miss Fanny A. Wilson, Miss Mary L. Hardaway, Miss Helen M. Leonard.

Number of pupils, 541; number in Sabbath-school, 160.

Burrell School, Selma, Ala.

Principal—Edwin C. Silsby; Assistants, Miss Sarah C. Williams, Miss Sarah L. Emerson, Miss Anna Coffin, Miss Mary E. Wilcox, Miss Nellie Brewster, Miss Maggie B. Flack.

Number of pupils, 428; number in Sabbath-schools, 450.

ANNUAL REPORT OF BURRELL SCHOOL, SELMA, ALABAMA.

BY MR. E. C. SILSBY, PRINCIPAL.

The session of Burrell school for 1875-6, having closed, it is proper that I should give an outline of the condition of the school.

ATTENDANCE.

The attendance of pupils has been generally good, especially in the higher grades. With the exception of the grammar department, there have been periods when all the available space in each room was occupied, making the admission of new scholars practically impossible.

HINDRANCES.

We have met with them. We have been accused of proselyting the children; running the school in the interest of the Congregational Church; lecturing and even

punishing pupils for not attending the Sabbath-school of that church, and in various ways showing partiality to those that do. These reports were carried to the ears of Capt. Ward, our city superintendent, and upon receiving a communication from him, I set myself vigorously at work to let the truth of the matter be known. I submitted the question to the entire school in the presence of a number of visitors, and in the presence of the accuser to Capt. Ward, and our justification was complete. I was gratified to receive from the superintendent the assurance that he was thoroughly satisfied with any statement I might make.

During the winter holidays, when temptations beset the young so thickly, a number of our promising scholars, members of the temperance society connected with our school, broke their pledge. We were encouraged afterwards, however, in seeing them renew their vow, or promise to do so when opportunity should be afforded.

IMPROVEMENTS.

It is gratifying to note that improvements have been made—in studiousness, in regularity of attendance, and in a growing tendency on the part of the pupils to remain in school for a longer time than formerly. As there has been less falling off in attendance, we have been able to carry scholars further along, and thus raise the grade of the school higher than it has ever been before.

The pupils are more cleanly in person, and are dressed better than in some preceding years. Marked improvement has been noticed in a number of individual cases, in respect to conduct in and out of school; more gentleness in manners and bearing, more deference to the wish of teacher and schoolmate, and less of rudeness and heedlessness.

We have been blessed with a work of grace in our school this year, concerning which I have written heretofore, and nineteen have professed their faith in Christ. A number of these have united with some church. Our school prayer meetings held every Tuesday afternoon have been usually quite interesting, and, I trust, a source of strength to the young Christians in our school. The Sabbath-school work has been growing. A number of mission schools are in operation, sustained almost entirely by members of the classes in our morning school.

We closed our school with an exhibition at night. The exercises presented consisted of songs, dialogues, tableaux and recitations, and the entertainment was well attended. A small admission fee to those not connected with the school was charged, to be applied in the purchase of charts, etc., for the rooms.

Howard School, Chattanooga, Tenn.

Instructors—Mr. B. F. Koons, Miss Kate Koons, Miss C. M. Blood, Miss M. H. Scott, Miss Hattie Blood.

Number of pupils, 463 (Normal 9); number in Sabbath-school, 203.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal—A. J. Steele; Assistants, Miss E. M. Barnes, Miss M. A. Perry, Miss S. A. Allan, Miss S. A. Stevens, Miss S. I. Allen, Mrs L. D. B. Cowan.

Number of pupils, 329 (Normal 125); number in Sabbath-school, 115.

LE MOYNE SCHOOL—FIRST GRADUATES—INFLUENCE OF TEACHERS.

FROM PROF. A. J. STEELE, MEMPHIS.

The year has been of unusual import, because at its close our first graduates were sent out. At the beginning of the year, the senior class numbered eight; of this number, all but two lacked means to complete the course, and were obliged to teach during a part of the year—so that the class numbered but two—these graduated with honor to themselves and to the school.

There is now a much stronger desire with the members of the school to remain at their work steadily, till the course of study is finished. The honors of graduation, and of holding the diploma of the institution, are very much coveted, and will be most earnestly worked for. Our senior class for next year numbers not far from twenty.

While the stringency of the times has compelled many of our students to quit their studies for a time, we find some satisfaction in the fact, that most of them have been teaching in communities where they have exerted a great influence for good.

Normal School, Lexington, Ky.

This building has been in use for public schools, during the past year.

Ely Normal School, Louisville, Ky.

For want of funds we have been unable to resume our work at this point, and the building has been unoccupied.

Union Academy, Columbus, Miss.

Principal—Mr. P. S. Wood; Assistants, Mrs. A. M. Marsh, Miss M. L. Rockfellow, Miss C. A. Stanton.

Number of pupils, 358 (Normal 5); number in Sabbath-school, 112.

Normal School, Pine Bluff, Ark.

Teacher—Mr. M. W. Martin, Ripon, Wis.

Number of pupils, 90 (Normal 30); number in Sabbath-school, 50.

Mr. Martin writes:

The religious interest here during the past few months, has taken some of our pupils into churches, where I think they will do good, yet they are regarded with suspicion by the old people, unless they follow all the extravagancies so common among them. Our Sabbath-school is smaller, but very interesting. I give a half hour Bible lesson each day, and thus reach many who do not attend any Sabbath-school.

Barnes Institute, Galveston, Texas.

We have not been able to maintain a school here during the past year, and the building has not been occupied.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

Dudley—Rev. Richard A. Tucker, Washington, D. C.
McLeansville—Miss E. W. Douglass, Decorah, Iowa.
Woodbridge—Miss Carrie E. Waugh, Scriba, N. Y.

GEORGIA.

Golding's Grove—Mr. S. Snelson, Mr. Silas Daniels, Golding's Grove, Ga.

ALABAMA.

Kymulga—Mr. Samuel White, Talladega, Ala.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	7	
High and Normal Schools	14	
Common Schools	6	= 27
Total number Teachers	147	
" " Matrons	8	
" " In Business Department	7	= 162
" " Pupils		6175
Theological	57	
Law	11	
Collegiate	74	
" Preparatory	120	
Normal	1258	
Grammar	750	
Intermediate	1541	
Primary	2428	
	6239	
Studying in two grades	64	= 6175
Number S. S. Scholars		5475

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., I. E. Dwinell, D.D., Rev. T. K. Noble, S. H. Willey, D.D., T. C. Wedderspoon, Esq. and Hon. Samuel Cross.

DIRECTORS: Rev. Geo. Mooar, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball and E. P. Sanford, Esq.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

From the "First Annual Report of the California Chinese Mission."

The following statistical table gives such among the many facts respecting our schools, as can be readily expressed in that way:

NAMES OF SCHOOLS.	Sustained during how many months of the year.	NAMES OF TEACHERS. AUGUST, 1876.	Average attendance for the year.	Average attendance for August.	Total Number enrolled during the year ending Aug. 31, 1876.	Profess to have ceased from idol worship.	Give evidence of conversion.
Antioch	1	Closed	7		17		
*Eureka	3	Mrs. E. A. Wording	10	14	22	1	
Los Angeles	9	Transferred to Presbyterian Board	18		64		
Oakland	12	Rev. W. L. Jones; Mrs. M. W. Corfield; Fung Affoo	68	60	385	20	20
Oroville	4	Temporarily closed	19		39		
Petaluma	2	Miss Jennie Anthony	11	13	42		
Sacramento	12	Mrs. S. Denton	20	24	98	1	1
San Fran.: Central.	12	S. Hackley; Mr. & Mrs. D. M. Bokee; Wong Sam	83	94	368	21	21
" Mission St.	12	Mrs. M. C. Hackley; Jo Ho	44	42	271	26	26
* " Bethany	6	Joseph J. Mason	10	9	60	6	3
San Leandro	2	Rev. T. M. Oviatt and family	17	18	30	20	13
Santa Barbara	12	B. B. Williams	14	15	73	21	6
*Stockton	11	Mrs. Maria C. Brown	19	15	67	3	
		Total	340	304	1536	119	89

*From these schools the report is for July instead of August.

NOTES.—1. The schools at Los Angeles and San Leandro have been sustained during the entire year, but were under the care of this Mission, during only the period specified.

2. The number of those who profess to have ceased from idolatry is doubtless considerably larger than is here reported. The number whose confidence in idol worship is shaken and almost overthrown, is doubtless many times larger than that given in this report. But it is the opinion of our most experienced teachers, that seldom, if ever, do our pupils cut themselves off from idolatry altogether, until they are truly converted to a better faith.

3. The last two columns contain the number given in the August reports. The total number of those who have given evidence of conversion in connection with our schools, is not less than 115. But many of these, in any single month are so situated, through absence or otherwise, as not to be able to attend the schools.

The total number of teachers employed for the whole or a part of the year is 32. The average number for any one month about 17.

The total resources of the Mission have been (in coin) $5,320.40. Of this amount, $1,406.05 were contributed directly to the treasury of the auxiliary. The amount contributed by the churches of California is $741.95, precisely double that of the preceding year. This is the third year in which this doubling process has gone on. If it can continue for about four years to come, we shall have means adequate to the work we find to do. From private subscriptions in California $551.01 were received.

The disbursements were as follows: salaries, $4,298.85; rents, $1,132; incidentals, (traveling, printing report, &c., repairs, fuel and lights, &c.,) $456.15. Total, $5,887. Would it be easy to find a missionary work as broad and as richly remunerative as this, conducted at less cost? Especially considering that poverty compels us to carry so heavy a load of rent?

The organization of the new and promising auxiliary, the "California Chinese Mission," in connection with the General Association of California, Oct. 5th, 1875, is thus briefly and approvingly noticed in the *Pacific*, of San Francisco:

"One of the memorable incidents of the late meeting of the General Association, was the organization of the California Chinese Mission, as an auxiliary of the American Missionary Association. This society is to take up the work of the American Missionary Association on this coast, acting as its agent in the collection and disbursement of its funds and the superintendence of its work. Thirty-six persons have already made themselves annual members by the payment of two dollars each. A donation of $25 will render the donor a life member. In our work among the Chinese last year, $6,504.35 were expended, of which amount $1,630 were contributed in California. The report presented to the Association, and adopted by it, contained the statement that $10,000 would be needed during this new year to accomplish, on the most economical scale of expenditure, the work which is ready and needing to be done."

The progress of the work is indicated in an extract from a letter of Rev. Mr. Pond:

"Besides the thirteen conversions reported by Affoo, two are reported from the Los Angeles school, and two in the school in Stockton; a total of seventeen during the month of December. It is an amount of saving result—a harvest—that almost staggers my weak faith. I raise the question, are these conversions real? and hesitate to say, yes. I feel that others will be likely to do the same. And yet, the more I know of our brethren, the more ashamed I grow of such unbelief. I do not hesitate to say that in the light of my observations thus far, I have less reason to be doubtful in these cases than in a like number reported among my own countrymen."

Still further indications of good are given in a letter from Fung Affoo to Mr. Pond:

"REV. MR. POND—It cheers our heart to see that the Chinese evening schools are so fully attended by our countrymen. In this school the average number of scholars for last month was the largest we have ever had. The average was about one hundred, but nearly one-half of them were under sixteen years of age. These youngsters are bright ones, and earnestly inclined to learn the English language. I hope their study will be the means of leading them to the Lord Jesus. From the first of last month up to the present date, thirteen more have become Christians, and joined our Chinese Young Men's Christian Association; six of them from Oakland, four from San Leandro, two from their school and one from Miss Henderson's school. All of them have attended the evening schools for sometime. I hope there will be many more soon to follow their example and become good Christians."

An instance of the persecution of a Christian convert by his fellow countrymen, and its endurance in an excellent Christian spirit is mentioned in one of Mr. Pond's letters:

"At the last communion of our (Bethany) church, three of our Chinese converts were baptized and received into membership. There are now upon our roll the names of twenty-six Chinese believers. Four of these have gone to China, and can be reached, for the present, only by our prayers. One other young man would have been baptized but for the interference of his relatives. You will be reminded of a similar occurrence about six months ago. In this case, they hid our brother's clothes, and then, to the number of five or six, stood guard over him, not allowing him to pass out of their inclosure, till late on Sunday afternoon, when they knew that the service was over, and his opportunity, for the present, lost. To prevent his getting another opportunity they sent him at once to San Diego; and when we shall see him again, or how we can reach him by letter, I do not know. But we hope that he will go—as the scattered disciples in early days did, 'preaching the word.' He has been in California two years, and commenced attending school almost immediately on his arrival. In the course of his examination for church membership, he made expressions like these, 'I heard the brothers say that Jesus died for us and I thought I would love him.' 'I saw that images of wood are not good and can have no power, and I stopped worshiping them.' 'Some of my friends are very angry, but I talk with them and love them.' 'I pray God, give me knowledge so I can tell more about Jesus; not money, not strength.' 'If we love Jesus, he can do what we cannot.' 'I pray God to give power to our brethren, so that we can preach the Gospel to every man.'"

FOREIGN MISSIONS AT HOME.

Under this heading, Rev. J. K. McLean, of Oakland, Cal., gives a very interesting sketch of the efforts made for the evangelization of the Chinese in California, and points out the bearings of that work on the conversion of the millions in China. His views deserve, and we believe will receive, the thoughtful attention of all who read them.

We copy below the closing portion of the article referring to the work of the American Missionary Association in California:

"Rev. W. C. Pond, the A. M. A. Superintendent of Chinese work, reckons some seventy converts among the Chinese connected with Congregational schools, more than half of them having been gained within the past year. During the month of December alone, nineteen conversions were reported. Probably the Chinese work of the other denominations on this coast is equally promising, although I cannot speak from personal knowledge. There are, in and about San Francisco, twenty Chinese schools taught in English. The Bethany Congregational Church of San Francisco has over twenty Chinese members. And in a thousand families there may be courses of influence and instruction going forward similar to that spoken of by the Chinese street preacher of Christmas night—patient, prayerful, believing women, instilling into the minds of their domestic servants the light and hope of the precious gospel of Jesus Christ.

It seems, indeed, to be a crisis-period in the history of Chinese evangelization upon our American soil. Not only are the dusky Mongols flying to our instruction "as a cloud, and as doves to their windows," but our churches upon the Pacific Coast are awaking to a new interest in these heathen brought to their doors, and to a new sense of opportunity concerning Christ's kingdom through them."

The violent outbreak of anti-Chinese hostility on the Pacific Coast is thus described by Mr. Pond:

"The month since my last report was sent, has been one of severe trials. You have been aware, I suppose, for years, that the general sentiment in this State respecting the Chinese is such that to stir it is like setting nitro-glycerine in motion. The resolutions adopted at the monster meeting at Union Hall were adjusted for meridians on the Atlantic slope, and are comparatively moderate in tone. The talk at the numerous 'anti-Coolie' clubs organized in various parts of the city is less guarded. And the conduct to which our 'hoodlum' element now feels itself set free, is more shameless and disgraceful still. Some parade has been made of the fact that on the evening of that great meeting, notwithstanding the intense excitement of the people, no Chinaman suffered violence. This is not true, as one, at least, of our teachers could feelingly testify; but that it is so nearly true, is due in part to the fact that the Chinese kept closed doors and themselves within the doors. They have felt the need of doing this, more or less, ever since. Consequently, the attendance on our schools, this month (April) thus far has greatly diminished. Our pupils have been stoned and struck and kicked as they returned from school. Their hats have been snatched from their heads and some of our 'hoodlum' crews exhibit their trophies of stolen Chinese hats, much as the Sioux or the Pawnees would the scalps of their foes. Connected with the Methodist mission are about twenty Chinese girls, who have been rescued from the prostitution to which they had been doomed, and are taught to read and to work; and, in about every case, have been brought to believe in Jesus. Under the protection of American ladies they went out, one afternoon, to walk. When at some distance from home, they were set upon by a gang of men and boys, pelted, and then, as I understand, struck, their clothes rent, their ear-rings torn from their ears; and when an Irish woman (God bless her!) gave them refuge, her house was stoned. On another occasion, one of these women being obliged to go upon some errand, was standing on a street corner, attended by her teacher—a noble Christian woman well known to me—waiting for a street-car, when a young man of our superior race, discerning an opportunity to demonstrate his superiority, slipped out of a paint-shop near by, with a brush well soaked in black paint, and bravely coming up to her from behind, drew the brush across her face and slunk away. And other white men stood by, laughing and applauding."

An illustration of Chinese forbearance under persecution is given in an article clipped from a California daily.

A gentleman who comes down Pine street each morning, has given us an incident which came under his observation on Wednesday last. A Chinaman had set down his basket to rest himself near the corner of Mason street. Three well-dressed boys, aged from twelve to fifteen years, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands—principally tomatoes—ran off a short distance, and pelted the Chinaman, besmearing his clothing and damaging his little stock. The gentleman went up to the Chinaman, and said to him: "Why do you stand still and permit such a thing? Why did you not throw one of those rocks and punish the young rascals?" What was the reply of this heathen: "Me no punishee him now, bym bye we alee go up here (pointing heavenward;) God punishee him for me alee same." Astonished at the reply, the gentleman asked "John" where he learned that: "O, me go Sunday-school and mission-school. Good teacherman show me how I makee good man."

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	13
" " Teachers	32
" " Pupils	1536
Ceased from Idolatry	119
Give evidence of Conversion	89

THE INDIANS.

The unsettled condition of Indian affairs during the year has been a serious drawback. A feeling of uncertainty has extended not only to the Agents, but to the employees and Indians, in some cases causing the employees to resign. Yet notwithstanding this our Agents have remained at their posts without change, and have done most satisfactory work; and the reports show that the Indians have made great progress towards a Christian civilization.

RED LAKE AGENCY, MINNESOTA.

R. M. Pratt, Agent.

Rev. Francis Spees and Wife, Missionaries.

Miss M. C. Warren, Teacher.

The Indians at this Agency number 1178 and the Reserve contains 3,000,009 acres of land. Rev. Francis Spees still remains pastor of the little church, which now numbers 21. The school has not been continued during the whole season for lack of funds. The Agent, and all specially interested in the work at Red Lake, earnestly urge upon the Association the opening of a Manual Labor Boarding School, as the only means of getting a sure hold upon the children. Mr. Pratt has been absent from the Agency for a few weeks, and Dr. Allen, the able Christian physician there, forwards the report.

From this report we make the following extracts:

"These Indians have raised about 7000 bushels of corn, which is an excess of 1000 bushels over any preceding year, 2000 bushels of potatoes and 430 bushels of other vegetables; have cut 250 tons of hay, made 5000 pounds of maple sugar, gathered 600 bushels of berries, caught 750 pounds of fish and $14,000 worth of furs, and made 1000 yards of matting.

"The only school was a day-school, which for want of appropriation closed the 31st of June. The largest number in attendance during any month was forty. The results were as satisfactory as could be expected where the children live at home, somewhat remote from school, with no public sentiment to compel prompt and regular attendance.

"These people are, doubtless, as moral as any heathen people; yet polygamy and licentiousness are quite too prevalent. Gambling is their favorite pastime, and is indulged in much more than it would be if employment could be given them. They are kind to the sick, much more amiable and less quarrelsome than white people, and are scrupulous in attentions to the graves of deceased friends, keeping the grass and weeds away, and frequently depositing flowers and berries on the grave.

"One of the most serious obstacles to the civilization of the Indian is his repugnance to labor; yet here are gleams of a brighter future. He is becoming industrious, is clearing and cultivating more land, is building better dwellings, getting more household conveniences and comforts, is becoming slowly more cleanly in his habits, and these foretastes of civilization stimulate him to further efforts in this direction.

"During twenty-six months, from the official report made by the physician, I find he has treated 2,388 cases, with a loss by death of twelve. This does not include the almost innumerable cases, where he has put up in the office medicines as called for by the Indians. Such success in the treatment of disease has procured for the 'white man's medicine,' almost universal confidence, although the medicine dance is still held occasionally. In all serious cases, the agency physician is called upon, and he visits them at their wigwams, as if in a white community.

"We greatly need a good Manual Labor Boarding School. If such a school were opened and properly maintained in combination with a little more liberal appropriation to purchase teams, wagons and stock, this people might be rendered self-supporting, civilized citizens, and, doubtless, with the right religious influences, and God's blessing, much might be hoped for in the way of Christianizing them."

A letter from Mr. Spees, the missionary at this Agency, states some pleasant facts respecting the little church, which was organized a few years since:

"The church at Red Lake now numbers twenty-one individuals. One member has been under censure; until recently he has promised to amend his life, and we have concluded to try him again. Three have united with the church during the past year on profession of their faith in Christ, a half-breed and his wife, and an old gray-headed man who was formerly a Catholic. This old man has been quite regular in his attendance at church for about two years past. Many times, although thinly clad and infirm in body, he has plodded through the deep snow two miles, in severe winter weather, so great has been his desire to hear the Gospel. Two women have, as we hope, been led to embrace Christ as their Saviour during the past year, who did not unite with our church. One died rejoicing a few days after finding Jesus; the other is now nearly gone with consumption, but has learned to love Jesus, and is patiently awaiting her release, while her wicked heathen parents oppose her almost to downright persecution.

"Quite recently a young Indian man, who had for years been a professional gambler, and who was a three years' soldier in the army during the late rebellion, came to our house and asked me to write out an anti-gambling pledge with a temperance pledge included. I added a clause pledging him to quit going to Indian and half-breed dances, and he has signed the writing and has commenced attending church, and we are teaching him to read in the Ojibue Testament. He has commenced building a small house for his young family to winter in.

"Our attendance on the Sabbath is not large, as the half-breeds about us are mostly Catholics, and the priest teaches them that they had better stay at home than attend an heretical church."

LAKE SUPERIOR AGENCY, WISCONSIN.

Dr. I. L. Mahan, Agent.

Robert Pew, Mrs. M. A. Wheeler, Teachers.

The Indians in the seven reserves embraced in this Agency number 4,551, and their total individual wealth is estimated at $38,355. There have been four day-schools maintained besides the Odanah Mission School of the Presbyterian denomination, and one night school. The day scholars number about one hundred and forty, and the night scholars at Red Cliff thirteen. The progress of the Indians

at this Agency is very encouraging. The Agent's report is of such general and popular interest that we cannot do better than to quote largely from his own words:

My agency is made up of seven different reservations, three in Minnesota, to wit: Grand Portage, Fond Du Lac and Bois Forte; four in Wisconsin, to wit: Red Cliff, Bad River, Lac du Flambeau and Lac Courte d'Oreille. These reserves are widely separated. To visit all of them from the office at Red Cliff would require a distance to be traveled of at least two thousand miles, stretching from the middle of Wisconsin to the Canadian line on Lake Superior. The Grand Portage reservation is only accessible by the Lake during navigation. The Bois Forte reservation can only be reached during the winter, and then forty or fifty miles must be made on snow shoes or by dog-trains.

The Indians of the Lac Du Flambeau reservation number about 700, and are usually met during the fall on the line of the Wisconsin Central Railroad, and such supplies as can be furnished distributed to them. These Indians have made no progress in civilization. They roam through the country, trapping, fishing and hunting. No missionary has ever raised his voice within a hundred miles of their camp fires. They are too far off to be reached by the agent with any degree of satisfaction; without funds sufficient to locate employés upon this reservation, it is useless to attempt anything for them. That there are good men and women belonging to these Flambeau bands cannot be denied. The following is taken from my report just after making these Indians a visit. "The Indians are extremely anxious to have their reserve improved. They express themselves as willing to do without clothing, blankets, &c., if they can have a school-house and teacher. It is a sad feature of my work, that I am not able to meet all the demands made upon me for teachers, farmers, &c. I enrolled a band of twenty-two men, who had worked faithfully the most of the past year in civilized pursuits. One of them had built a house himself, and had furnished it as white men's houses are furnished. He had a bedstead, cups and saucers, plates, knives, forks and spoons, and a No. 8 cook-stove, which he purchased at Steven's Point, shipped via railroad to Worcester, thence by stage to the Flambeau River, where he took it upon his back and carried it thirty miles to his house. Stop a moment and think. What does all this indicate? Should not an abundance of encouragement be given such enthusiasm? This Indian should be rewarded by pork and flour enough to support himself and family while he clears at least ten acres of land; but I have no funds, my hands are tied. And this is not the only instance; many such come before me almost daily. An old man on the Fond Du Lac reserve has a birch bark wigwam, in which he has a No. 8 cook-stove. I asked him why he did not build a house for the stove. He answered that he did not know how. He was abundantly able, but he had no one to go before to direct him—and people, good meaning people, ask me why I don't help such. My answer is, 'no funds.'"

Again from my report after my visit to the Lac Courte d'Oreille bands I copy; "Two things were noticeable. First, the cleanly appearance of all the Indians. I saw no sights from which to turn with disgust, as upon former visits, and I could not but remark this change. Three years ago when I first visited these bands, I found them dirty, ragged and filthy, lazy and ignorant, in a degree beyond anything I had ever imagined. Their blankets, clothing and hair were perfectly alive with vermin, and they had the wood lands covered with birch bark wigwams. To-day I found them generally dressed in civilized costume, their hair combed, and their faces and clean white shirts showing that some one has taught them the use of soap and water. The absence of the birch bark wigwams assures me that many have taken advantage of the teachings of Mr. and Mrs. Holt, and built houses in which to live and entertain their friends. Then, again, I was not in fear of losing my life as upon former visits. The Indians were gentle in their demands. They spoke and acted reasonably. They have grievances that would make white men mad, yet they trust the Great Father.

I never had a more agreeable visit with any of my Indians. They seemed pleased to have the surveyor among them, with a prospect of getting their 80s. Some seven or eight houses are in course of erection, but owing to want of funds the work has been suspended. One hundred and fifty houses should be built upon this reserve the coming year. Now, when we think that a band of some thirteen hundred lazy, indolent Indians have been turned into fine-looking, clean and industrious, let me say, citizens of the United States within three years, at an expenditure of some $25,000, have we not something to rejoice over?

The school is prosperous. I attended one morning, and Mrs. Crocker passed the several classes before me in review with very satisfactory results. She is certainly the right person in the right place. The children seem to respect, honor, and really love her. Now all this has been done under the most trying circumstances.

Civilized bands, of whom the Red Cliff stands first, have made application for 80s, and the four sections of the original reserve have been divided, surveyed, and most of the land has been applied for, under the provisions of the treaty of 1854.

The Bad River bands are progressing slowly. The want of funds to assist them this year has been a great drawback. They accepted their 80s last year, in hopes the Government would assist them in clearing land and building houses. The young men have become weary and disheartened at not receiving help. Those who planted this year have fine prospects. Many families will have potatoes to sell, after providing for their own wants, during the winter. The sugar and rice crops are failures, not more than a quarter of a harvest in either. Furs have been scarce and hard to obtain.

SCHOOLS.

One at Grand Portage, one with the Bois Forte, one with the Lac Court d'Oreille, and one with the Red Cliff bands, being the day-schools, and the manual labor and boarding-school at Odanah, have without exception been successful—that is, if day-schools can be made successful. I very much question the policy of day-schools for Indians, but under the circumstances, and living in hopes that true benevolent friends will yet come to the assistance of my people, I have kept up the day-schools; knowing that if they are permitted to dwindle away, no effort will ever be made to revive them.

GREEN BAY AGENCY, WISCONSIN.

Joseph C. Bridgman, Agent.
W. W. Wheeler, Farmer and Teacher.
Miss M. S. Schlieman, Teacher.

The headquarters of this Agency are at Keshena. The work has been greatly retarded by the interference of the Catholics as well as by the lack of funds. Three schools have been sustained among the Stockbridge and Oneida tribes. An advance has been made among the Menomonees in combining a Manual Labor Boarding School with the day school at Keshena.

The Agent writes:

"The Stockbridge Tribe, numbering only one hundred and twenty-one, have but a small school, the average attendance of which has been twelve. As the Government has withdrawn the appropriation of $400 a year for school purposes, the tribe in full council voted to employ Mrs. J. Slingerland as teacher for six months, paying her from their interest fund $200, for her services. The children are all small, but bright, keen and quick to learn, and it is to be regretted that more do not attend.

"The Oneida schools are still kept by the two missionaries appointed by the Methodist and Episcopal Societies, notwithstanding the withholding of the fund

heretofore paid them by the Government. The Methodist teacher feels this severely, as the salary paid him by the Society has been cut down to $250 a year, his only income, and he has notified me he cannot continue his labors among them unless the Government renews his salary. His school attendance has been twenty-three. There has been a deep religious interest in his church the last winter, resulting in some fifty additions to his membership, the total at this date being two hundred.

"Among the Menomonees a radical change has been made by closing the Ocoute Settlement School, and combining a Boarding and Manual Labor with the Keshena day school, placing it under the care of W. W. Wheeler, who for the past two and a half years has been the farmer of the tribe, with Miss M. S. Schlieman, assistant. The average attendance for the term has been twenty-two. This change made May 1st, met with the hearty approval of the tribe, and would have proved a grand success but for the interference of the Roman priest, who immediately expelled from his church parents who allowed their children to attend school as boarders. We have the promise of a large attendance upon the opening of the next term, Sept. 11th. Mr. and Mrs. J. W. Stryker, teachers of the West Branch school having resigned, J. Raphael Rogers, a graduate of Oberlin was secured to take their place, and he found the interference of the priest working against a full attendance, but his school of an average of ten made good progress during the first term.

"I regret that I am unable to report any marked progress in the religious element of this tribe, unless the action of the Roman priest may work for good, as expelled members of his church are questioning the piety of a religion that forbids servants working in Protestant families and that will not allow its adherents to be present when people come together for the sole purpose of worshiping God. The way has not opened for active Christian work among these Pagans, but the earnest, consistent Christian life of the employés as they come into daily contact with the wild Indian speaks for the Master and must produce fruit in its season.

FORT BERTHOLD AGENCY, DAKOTA.

Chas. W. Darling, Agent.

The Agent reports:

"At present the population of the different tribes is as follows: Arickarees 618; Gros Ventres 403; Mandans 241; total 1,359 This includes those employed as scouts at the different military posts along the river. Three were killed with Custer in that last sad charge. On the 17th of last June, two Gros Ventres, cousins, got into some altercation which resulted in the death of one of the disputants. Wood, the murderer, fired in self-defense, but that to an Indian makes no difference; he has been a fugitive ever since with his squaw and children, and it will probably be long before they will dare return. This is the only instance of the kind within my knowledge, and it really seems a marvel, that a people so low in the scale of civilization as we count them, should contrive, crowded together as they are, to live so amicably. Like those of a higher civilization they have their quarrels, but it is not often one assumes serious proportions. In the case already cited, the whole affair was the more regretted by the whites here, in that Wood was one of our most industrious workers, a staunch friend of the white man, as he has often proved, never better I think than by the magnanimous way in which he bore an imposition by a steamboat captain, who early last spring bought several cords of wood of him, paying for it with nothing better than Confederate scrip. The poor fellow did not discover the cheat until he had taken his money to the store to trade, when he was told how worthless it was. He said it was very bad, and wished nothing said about it, lest Indians who did not like the white man should be made glad. Perhaps I might as well mention right here the unscrupulous conduct of most of these boat captains in supplying their boats with wood, the more they steal and the less they pay for, the greater their satisfaction. You can understand, perhaps, how small is the incentive offered under such circumstances to Indians in this branch of industry, or how little such conduct serves to strengthen their belief in white men generally.

"The owners of thousands of acres, much of it abounding in game, these people are huddled together in a little village, covering but three or four acres, and do comparatively little hunting, while their life long enemy, the restless warlike Sioux occupy a large portion of their royal possessions. Few in number, the only safety for these three tribes, until more peaceful times, is in union; this makes them very accessible to Missionary or Agent, but still it is to be regarded as a misfortune for them on various accounts, certain it is that less dense living would very much improve their sanitary condition.

"So far as observation or experience have taught me, the greatest difficulty to be overcome in making working men out of these Indians is to find some sufficient motive for their exertion. Shut in and away as they are from all markets for produce and demands for labor, there is very little incentive for work. There was no trouble in getting the coal and wood needed for the Agency last winter, and many have been equally industrious in getting up hay during the past summer, some working under disadvantages that would have disheartened a pale face. One old fellow in particular had no better rake than his ten fingers. The squaws still form the large body of workers, and perform the drudgery of the camp, but for a man to work is no longer a reproach, and of regular workers we count forty, one of them a tall finely developed Gros-Ventres, whose manly bearing gives one an involuntary respect for him. I see no reason to doubt that uplifted by a Christian enlightenment and surrounded by more favoring circumstances, these people would become industrious and self-supporting.

"In regard to their dress, perhaps twenty or twenty-five wear citizens dress, many others their own, modified by the introduction of a garment or so, which they find to be a very good thing, particularly in the winter. But there are some who walk about with all the native disregard for covering, one old chief in particular, who seemed to delight in appearing during the severest cold, clad in no more than his robe and moccasins, the robe usually falling in a hardy fashion away from one bare brawny shoulder. None of the women have abandoned their own peculiar dress.

"One day school has been maintained under one teacher who in the face of many discouragements taught her wild pupils for seven months, with an average attendance of twenty-three. A Boarding and Manual Labor School should be established here for the education of Indian children. With all their restlessness and intractability, these children showed themselves ready learners. The school will re-open on the first of November under more favoring circumstances. It is to be held in a room of the new mission house, and the teacher's efforts will be supplemented by those of Mrs. Hall, wife of the missionary located here, who is a teacher with years of experience.

"Mission work proper can hardly be said to have gained a footing here, and any opinion as to what it may or may not accomplish, can not be based upon results already attained. Mr. Hall reached his field of labor on the ninth of May last, and has been busily engaged during the summer in the erection of the mission house, which for a time is to answer the triple purpose of chapel,

school and dwelling. He seems to be most heartily enlisted in his work, and under a continuance of the present Indian policy, it is difficult to see why its prosecution should not be productive of much good. Three Sabbath services are contemplated so soon as the house can be used for such purposes; until then, as previously, there is but one each week at the house of an old interpreter."

SISSETON AGENCY, DAKOTA.

J. G. Hamilton, Agent.

The number of Indians in this Agency is about eighteen hundred, and the reservation is some seventy-six miles long. Each able-bodied Indian is located on a farm of one hundred and sixty acres, for which he holds a certificate of allotment, and he cannot be dispossessed of this land as long as he occupies it. One Manual Labor School has been sustained for nine months of the year, and one district school for four months. The Agent's report is good. We give extracts from it, calling special attention to the work among the women, which he earnestly desires should be continued:

"The Indians here have long enjoyed the benefit of the self-sacrificing labors of Rev. Dr Riggs and others, missionaries of the American Board, and the result of their labors is now manifest in five native churches, officered by native pastors, and an aggregate membership of three hundred and ninety-five. Although the Gospel here, as elsewhere, meets hindrances, still its advance is steady, and its hold upon the hearts of these Dakota people is great, and is becoming stronger with time.

"The Indians have given up tent life and live in houses. Many of them have as comfortable and tidy homes as the most of frontier farmers. As no timber grows here, excepting oak and other hard woods, it is not possible to furnish finishing material equal to the demand, hence many houses are covered temporarily with sod roofs. The hope of obtaining shingles, flooring, siding, etc., induces the Indians to labor diligently to acquire the credit necessary to entitle them to aid in this direction. No supplies are issued to Indians, except in return for labor performed or produce delivered. They receive credit on the books of the office at certain fixed prices for all labor done, and receive rations and such other aid as the resources of the Agency allow, every month that they have credit on the books.

"The good effects of this system are seen in the number of houses occupied by Indians, built by themselves, the number of farms opened, the acres of land fenced and cultivated; and it is not unreasonable to expect that each succeeding year will show still greater improvements.

"In educational matters, owing to the limited amount of funds available from the Government, we have only been able to sustain a Manual Labor School for nine months of the year, and a district school for some four months. There are five district school buildings, in as many districts, in which schools should be taught a portion of each year; but until Congress awakes to the necessity of educating Indian children, and appropriates money for this object, the buildings here must remain unoccupied.

"The most encouraging work done on the reserve the past year has been the work among the Dakota women by Mrs. Curtis, under the auspices of the Women's Board of Missions. It has been fruitful of good, and I regret to learn that Dr. Riggs has decided to abandon it through lack of mission funds. It is an open field of labor, most promising indeed, and it is most cordially commended to those who desire to see the Indians progress. Eight hundred dollars will support two laborers in this work a year; and the good that may be done can scarcely be estimated. Will it not be possible for the Association to take up and carry forward this work?"

SKOKOMISH AGENCY, WASHINGTON TERRITORY.

Edwin Eells, Agent.

Rev. Myron Eells, Missionary.

The Agent reports the school as averaging over thirty scholars, an increase of thirty per cent over former years. The Indians have raised and sold more hay than ever before, and have more cattle. They have been accumulating about them many of the comforts of life. The attendance on Sabbath services has been good, and during part of the year there seemed to be a somewhat deep and general interest in religious matters. The Agent has a continual battle with the liquor traffic at this Agency. Of the conflict this year, he thus writes:

"Early last fall by a complication of favorable circumstances, I succeeded in convicting quite a number of persons for selling liquor to Indians, and having them punished. This for a while put a very effectual stop to the traffic, but on the other hand aroused the fierce opposition of the whiskey ring in this vicinity, which has done its utmost to prevent my succeeding again in a similar manner. Their efforts have caused me some trouble and annoyance, but I still hold the whiskey element in fear, though by no means can I entirely prevent this unholy traffic."

The missionary, Rev. Myron Eells, gives the average attendance on Sabbath-school as eighty-five, on prayer meetings twenty-seven, on public worship ninety, and the number of families under pastoral care seventy-three. The total membership of the little church is eighteen.

He says:

"Regular preaching services are held every Sabbath at eleven A. M., and the Sabbath-school immediately afterwards. Once a month in the evening there is preaching exclusively for the whites, and a collection taken up for some object. A regular church prayer meeting is held every Thursday evening, a ladies' prayer meeting once in two weeks on Wednesday afternoon, and a children's prayer meeting once in two weeks on Saturday afternoon. From the latter, three have united with the church on profession of faith.

"I have held forty-five other services with the Indians on the reservation, part of them being with the school boys, and the rest with the older Indians at their homes. I have also made two trips one hundred miles distant, holding twenty-four services there among the Clallam Indians. When I am not with them they usually hold services on the Sabbath and on Thursday evening, their chief taking charge.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents	6
" Missionaries	3
" Teachers	5
" Churches	2
" Schools	5
" Pupils	153
" Church Members	39

THE JAMAICA MISSION.

From Aug. 1875, to Aug. 1876.

STATIONS, OUT-STATIONS AND SCHOOLS.

Brainerd—Rev. John Thompson; James Welch, teacher.
Manning's Hill—Under charge of Mr. Thompson; L. J. Bishop, teacher.
Chesterfield—Rev. C. B. Venning; John M. Phillips, teacher.
Brandon Hill—Under charge of Mr. Thompson; Ewen N. McLaughlin, teacher.
Providence—Under charge of Mr. Thompson; Daniel McLaren, teacher.

CHURCHES, &c.

STATIONS AND SCHOOLS	Members.			Additions.			Removals.						Contributions.		Whole number in day-school.	Average number in day-school.
	Males.	Females.	Total.	Profession	Letter or restored.	Total.	Dismissed.	Excommunicated.	Deaths.	Total.	Number in congregation.	Number in Sabbath-school.				
Brainerd*	53	123	176	2		2	10	8	1	19	450	112	$69 50		110	70
Manning's Hill	33	50	83		8	8			1	1	300	100	90 75		90	65
August Town†																
Chesterfield*	48	67	115	1	3	4	1		1	2	180	100	77 25		80	70
Cumberwell*																
Baxter's Mountains‡																
Epsom*																
Brandon Hill	31	49	80	2		2					260	100	102 25		64	57
Providence	22	29	51	3	5	8					150	70	28 50		45	38
Totals	187	308	505	8	16	24	11	8	3	22	1340	482	388 25		389	300

* Transferred to Baptist Mission.
† " " Wesleyan Mission.
‡ " " Episcopal Ch.

The above report indicates fully the condition of the churches, &c., in Jamaica, and the transfers that have been made.

The subjoined letter from Rev. Mr. Thompson, the only remaining missionary in active service in the field, shows the care used in making the transfers. It will be seen, too, that he expresses the hope that ere long the remaining churches may, in like manner, be placed in other hands, and the wishes of the Executive Committee, to close our work on the Island, be carried out.

"Having been left in full charge of the churches and schools of the Jamaica Mission, I felt it to be my duty to take steps with a view to a transfer to other religious organizations, in accordance with the wishes of the A. M. A., with which I fully concur.

"From various letters in your possession it will be seen that our object has

been attained in part, and it is probable that we may be prepared to transfer the three remaining churches and schools at no distant day.

"In the transfer of the schools we have been careful to make the change agreeable to the wishes of all parties interested, and to the credit of the A. M. A. The schools were well supplied with appliances, and regularly organized under teachers who have grown up under the fostering care of your missionaries, some of whom have gone to their reward.

"Much care has been taken in the transfer of the two churches, Brainerd and Chesterfield, to the Baptist mission. The Mission premises are of considerable value, situated in healthy localities, and in thickly populated districts; the respective properties being regularly held in trust for the good of the people.

"The additions to our churches have been comparatively few during the year, but it is known to me that others are desirous of uniting with us; at the hopeful little church at Providence, for instance, there were several who applied for church fellowship just as I was about to leave the Island, and who will, doubtless, be received when I return to the field.

"But while we have much to be thankful for and to rejoice over, our hearts are often made sad because of the inconsistency and disorderly walk of some of our company. I need not enter into particulars; every missionary will understand it, and then it becomes all the more painful when we have to bear our sorrows alone."

STATISTICS

OF WORK AT THE JAMAICA MISSION.

Number of	Missionaries	4
"	Teachers	5
"	Schools	5
"	Pupils	389
"	Churches	5
"	Church Members	505

MENDI MISSION, WEST AFRICA.

There are three stations. Good Hope Mission in Bonthe on the Island of Sherbro. *Missionaries*—Rev. J. K. Billheimer and Rev. Barnabas Root. The latter is occupied chiefly in the translation of English into the Mendi language, which is spoken by the inhabitants throughout a large tract of heathen country. *Teachers*—Elias Tucker and Mrs. During; Buel Tucker, printer; Mr. Jewett, assistant translator for the Mendi language. *Buildings*—Mission-house, church, school-house.

Debia, an out-station from Good Hope, has a school-house and a house for the native teacher, Samuel Goodman, who has been educated in the mission of Good Hope.

Avery Station. Mahno on the Bargroo River. *Workers*—Mr. and Mrs. Burton, Mr. James Kirk, and Mrs. Thomas. *Church members* resident, included in Rev. J. K. Billheimer's statistics of the Good Hope Station seven, and seven others who attend Communion, and are, it is hoped, Christians. Number of children in the school, twenty-nine. *Buildings*— Mission house, church, where school is held, mill, store, shed for lumber and produce, fifteen houses built of slabs for laborers, four boats, one the "Olive Branch," for missionaries when travelling, one small boat and two boats for cargo, and coffee farm.

Avery Station is about one hundred and twenty miles southeast of Freetown, situated on the Bargroo river, and is on the borders of the country occupied by the Mendi people. The Bargroo river is navigable for large vessels at all seasons of the year to within four miles of the Avery Station, and on its tributaries are many large towns where missionaries would be kindly received, and these towns can be easily reached in from three to five hours by boat.

This tract of country has for some years been disturbed by frequent wars, but through the efforts of the English Government, peace has been established. Avery Station is favorably situated for health, being on high land, and as far as the country has been visited, it has been found to be rolling and hilly, abounding in streams of clear water. About two miles from the mission house is a mountain, the elevation of which is one thousand feet. This is considered

a favorable point to locate the buildings for an Industrial Training School.

The condition of affairs in Good Hope Station in the early spring may be learned from the following, received from Rev. Barnabas Root. The health of this dear brother is not firm. He has suffered much from throat difficulty since reaching Africa. He devotes himself to school work and translation.

"Our mission is in a very interesting condition just now. It is known all over the country, and, I believe, everywhere respected. We are able to see that much good has been done. I think those who have always been slow to believe on this point are beginning to see and be encouraged by it. All over the country are to be found people who have been either directly or indirectly benefited by the mission; some of these are now chiefs and men of influence in the country. It is true they are not all leading strictly Christian lives—but they are living much better than their fathers before them, and are always friendly to the mission and its work. The country is opened to us in a way that it never was before; in almost any town in Sherbro our school and religious work would meet with a hearty welcome from the people. I hope the time is not far distant when we shall be able to do a much larger work. I have often thought what an addition of strength it would be to us, if we could only get some of those good people down South—men like Mr. Gomer, who is doing so much good for the people at Shengay.

"The country is in that peculiar condition called the *transition state*. There has been much real progress in civilization within the last ten or twelve years, but morals are frightful, worse than in the purely heathen state. In this respect our work is both great and difficult.

"You have heard of the new work at Debia. The school was opened there in our new chapel last week. The number of pupils was small, but there are good prospects for a speedy increase. The work there was begun almost a year ago, and the school house would have been ready for use months ago, but I was obliged to leave it to go to Madeira for my health, and it stood just as I left it until I came back. I feared the people would lose their interest by the long delay. This has in a measure proved so. The history of the enterprise is briefly this. On my arrival here from America, I paid a visit to my relatives at Debia, and spent a few days with them. Supposing that I had come to live among them, a very pleasant site was given me for a house. I told them I must live at the mission station, as my work was to be there, but if they liked we might build a school house on the place, and give the town a good school. This they readily and cheerfully agreed to. I had seen how very finely the school at Shengay, built right in the country town and among the people prospered, and how much interest the people took in it. I was anxious to try the experiment in our work, and I thought the time and place very favorable to begin it. Debia is about four miles from Good Hope, towards the south end of Sherbro Island, and in a much healthier region. The town is not very large, but there are many Fahals, or villages, near by, besides it is on an important roadstead to the interior of the Island. The chief thing aimed at in beginning the work there was to follow the people's own ways as to the house and place, so that they might feel perfectly at home in it. So we built a chapel in every respect a country house—only better in shape and size. We have a spacious, airy and comely chapel and school house, 40 by 22 feet in size. I noticed the school-house at Shengay was a country Barre, or house, and the country children seemed to be much at home in it. I am strongly in favor of going half way to meet the people in these respects when it can be done.

"I want to see a pure, simple and natural Christianity among our people here. I would prefer that Christianity come unattended by that officious hand-maiden *modern* civilization—I think it possible—come into our simple dwellings, make us Christian Africans, raising us slowly, but surely and naturally. I feel much encouraged by the Debia work. They call it here my hobby."

Mr. Billheimer wrote from Good Hope, March 5th, as follows:

"We had most precious meetings yesterday. At 11 A. M., seven persons were received into the church, after which the Communion was administered. The services were very solemn and impressive. I should think about forty persons partook of the bread and wine. In the evening at a prayer and conference meeting, we had a large congregation. We usually continue these meetings about an hour, but I was unable to close last evening inside of an hour and twenty-five minutes. Our congregation has been steadily growing in numbers. The outlook is very hopeful. The most serious attention is paid to the preaching of the Word. I believe the Lord is about to do a great work here."

Of the results of Mr. Smith's explorations we have as yet only received the following letters. We hope there will be found among his papers or letters written to personal friends some further facts or opinions as to the re-organization of our mission on the Western Coast.

FREETOWN, SIERRA LEONE, West Africa, May 22, 1876.

When I wrote you last I was about taking passage for the Gambia, with a view to explore the river some 400 miles for a mission field among the Wallis. On arriving at the mouth of the Gambia River, April 29th, I found that the only steamer which plies on the river was disabled and could not be repaired for some weeks. The colonial Governor kindly offered to send me up in the steamer if I could wait for the repairs. The alternative was to go up in a trader's cutter, trusting to wind and tide. Either course would likely bring me into the rainy season and thus cause unusual danger of fever. The information, however, received at Gambia from officers of the Government and the missionaries, led me to doubt so seriously the probability of finding an open field at the present among the Wallis that it would hardly have been advisable to make the journey for the purpose of further information. The British Protectorate does not extend beyond one mile from either bank of the river, which generally covers the mangrove swamps, and the natives are in no degree subjected to British authority.

Only a few weeks before my arrival, one of the tribes had demanded the return of some fugitive slaves, but the Governor refused the demand. A short time after, the Governor had occasion to visit this tribe on official business, when the natives undertook to seize him, and he barely avoided being held captive, subject to the return of the escaped slaves. This fact, of itself, shows the disturbed state of the country, and that an essential element of an enlarged mission to Africa, viz. a protecting government, native or otherwise, is wanting for the present on the Gambia. I believe that some day, and, perhaps, not long hence, England will assume control of matters on the Gambia river, and for some distance north and south, and also open a route of travel and trade from Barrakonda on the Gambia to Sego on the headwaters of the Niger, and that then Sego will offer one of the best of mission fields, itself far within and opening across the continent. For the purpose of general information respecting the people and,

the country, which will be useful when this route of trade is opened, I should have been ready to undertake the Gambia trip as far as Barrakonda, and thence by land to the Wallis, if the Government steamer had not been disabled.

I reached Sierra Leone on the 1st of May, and the next day at evening went on the Sherbro steamer to Bonthe or Good Hope Station on the Sherbro Island. Here I found Mr. Root and Mr. Billheimer, and two native helpers as school teachers. Four miles out, Mr. Goodman, another native helper, is teaching a school at Debia. This constitutes the Good Hope Station. There is a church membership of about forty, including the eight new members lately added. The two schools at Good Hope and Debia number from fifty to seventy-five pupils. The scholars, the church members, and the Sabbath congregation, are mainly from what is known as the "Sierra Leone people"—that is emigrants from Sierra Leone. Within the last fifteen years, the whole native population have retired and the Sierra Leone colonists or emigrants have come in. They are not hopeful as a class for any future work. They are traders and jobbers of one sort and another, and use the most wretched nondescript of a language, Sierra Leone English, which is neither African nor European, but consists of such English words, and put into such forms and combinations as a savage, or a "Heathen Chinee" is most likely to use when he first begins to attempt the Anglo-Saxon tongue. How such language came to be brought into use as a vehicle of thought for educated men is one of the wonders of this wonderfully dark country. No heathen language can be so utterly poor and barren.

I was down with a hot fever when the steamer came to the wharf at Good Hope, but it soon passed off, and after one day I took passage in the "Olive Branch" for Avery Station at Manah on the Manah river, four miles from the Bargroo river, and about forty miles from Good Hope. The "Olive Branch" is an open boat, with eight oars and two masts with large sails—manned by a native captain and crew. She is a fine craft, and with a fair wind will make time with any of the coast steamers. She was built at the mill by native carpenters under Mr. Burton's direction. The "Olive Branch," with her African crew, brought me from Avery to Sierra Leone, via Good Hope, a distance of 160 miles. The last 60 miles we came before the wind in less than ten hours—but the night before we were obliged to go in shore and anchor while a tornado swept over us, and until a strong head wind subsided.

Avery presents a different field for mission work from Good Hope. It is forty miles from the "civilization" (?) of the coast, and is in close proximity to the Mendi people proper. It is on higher ground and above the mangrove swamps, and, consequently, is a much more healthy situation. In fact I doubt whether there are many places along the western coast, until you get back some distance and into some mountain range, which surpass Avery in healthfulness of climate. During my stay the thermometer ranged from 75° to 86°. This was the beginning of the rainy season. This mission station differs from Good Hope and others of the Mendi Mission, and indeed of all other missions on the West Coast except the Basle mission at Accra, in the industrial feature introduced by Mr. Burton some years since. In one of his visits from Good Hope in the back country, Mr. Burton came upon a swift running stream of clear water, just where it fell over a ledge of rocks some 12 or 15 feet. He had passed on the way parties of natives cutting out boards from their hard, almost *iron* wood trees, with their hand saws in the most toilsome manner. As Mr. Burton saw this power throwing itself down the rocks he could not help but ask, for what purpose is this waste? You are familiar with the sequel. The raising of the

funds for a saw-mill, its erection, its good service, paying for itself and all its running expenses, in lumber for the mission, or put into market. There can be no question as to the beneficial effects of this industry. It furnishes the natives useful employment—gives them new ideas of life and gathers a little community around, who are closely allied to the mission, and can be brought much more easily than any others under educational and religious influences. In this latter respect, however, the opportunity has not by any means been improved as it should have been, either for schools or religious work, owing to the want of an adequate missionary force. The past cannot be recalled, but its mistakes can, I trust, be obviated in the future. So far as I can now judge, Avery offers as favorable a base for progressive interior work as any point along the West Coast. The Mendi people are within reaching distance. They number from 100,000 to 150,000. They are on the whole a promising race—good physique, sprightly minds and of an enterprising disposition. They are well disposed and will probably be ready to receive teachers and missionaries at their towns much faster than suitable missionaries and teachers will be found ready to go.

Mr. Burton and wife returned to this country soon after the death of Mr. Smith, and they await the will of Providence in regard to their return. Advices from the station at Avery since they left represent the condition of affairs there as favorable.

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STATISTICS

OF WORK AT THE AFRICAN MISSION.

Number of	Missionaries	4
"	Teachers	4
"	Other Workers	4
"	Schools	3
"	Pupils	116
"	Churches	1
"	Church Members	42

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS

OF ITS WORK AND WORKERS.

General Summary.

Workers.

Missionaries.—At the South, 46; among the Indians, 3; in the Foreign field 8; total, 57.

Teachers.—At the South, 147; among the Chinese, 32; among the Indians, 5; in the Foreign field 9; total, 193.

Matrons, 8; in Business Dep't. 17.

Total Number of Workers, 275.

Churches.

Churches at the South, 56; among the Indians, 2; in the Foreign field 6; total, 64.

Church Members at the South, 3,935; among the Indians, 39; in the Foreign field 547; total, 4,521.

Total number Sabbath School Scholars, 7,980.

Schools.

Schools at the South, 27; among the Chinese, 13; among the Indians 5; in the Foreign field 8; total, 53.

Pupils at the South, 6,175; among the Chinese, 1,536; among the Indians, 153; in the Foreign field 505; total, 8,369.

Details of School Work at the South.

Chartered Institutions: 7.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 243; Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 237; Boarding accommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 212; Boarding accommodations for 150.

Atlanta University, Atlanta, Ga.—Number of Pupils, 240; Boarding accommodations for 150.

Talladega College, Talladega, Ala.—Number of Pupils, 228: Boarding accommodations for 100.

Tougaloo University, Tougaloo, Miss.—Number of pupils, 221; Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of pupils, 227; Boarding accommodations for 75.

Other Institutions: 14.

Williston School, Wilmington, N. C.	Number of Pupils,	97
Washington School, Raleigh, N. C.	" "	318
Avery Institute, Charleston, S. C.	" "	320
Brewer Normal School, Greenwood, S. C.	" "	39
Storrs School, Atlanta, Ga.	" "	487
Lewis High School, Macon, Ga.	" "	127
Trinity School, Athens, Ala.	" "	103
Emerson Institute, Mobile, Ala.	" "	417
Swayne School, Montgomery, Ala.	" "	541
Burrell School, Selma, Ala.	" "	428
Howard School, Chattanooga, Tenn.	" "	463
LeMoyne School, Memphis, Tenn.	" "	329
Union Academy, Columbus, Miss.	" "	358
Normal School, Pine Bluff, Ark.	" "	90

Common Schools, 6. Total, 27.

Pupils Classified.

Theological,	57
Law,	11
Collegiate,	74
Collegiate Prep.,	120
Normal,	1,258
Grammar,	750
Intermediate,	1,541
Primary,	2,428
	6,239
Studying in two grades,	64
	6,175
Scholars in the South taught by our former pupils,	70,000

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Mrs. William, East Douglass, Mass.
Alexander, Mrs. Eliza J., Hanover, Conn.
Ames, Mrs George W., Peterborough, N. H.
Amsden, A. M., Hardwick, Vt.
Amsden, Mrs. Mary B., Hardwick, Vt.
Arnold, Mrs. Mary H., Rushville, N. Y
Atwood, Mrs. E S. Salem, Mass.
Ayer, Miss Fanny A., Somerville, Conn.

Bailey, Mrs. S. E., Worcester, Mass.
Baker, Henry N., Rockford, Ill.
Baker, Rev. Smith, Lowell, Mass.
Barber, Miss Ella J., Hanover, Conn.
Barnum, J. H., Lyons, Iowa.
Barr, Royce H., Oberlin, Ohio.
Barrows, Thomas, Oakland, Cal.
Barstow, Mrs. Mary C., Plainfield, Conn.
Barton, Rev. Chas., Jacksonville, Ill.
Bell, John, Chelsea, Mass.
Bevan, William, Delaware, Ohio.
Bickford, Rev. L. Frank, Lamoille, Ill.
Bigelow, Rev. Albert, Buffalo, N. Y.
Billings, David A., Norwich, Conn.
Bingham, Dea. Hiram, Bennington, Vt.
Bishop, Mrs. Emma Jane, Jewett City, Conn.
Bishop Nathan P., Greenville, Conn.
Bissell, Rev O., Marlborough, Conn
Blanchard, Geo. L., La Salle, Ill.
Blodgett, Mrs. Eliza W., St. Johnsbury, Vt.
Bodge, Geo. A., Hartford, Conn
Bourne, Samuel C., Foxborough, Mass.
Boutwell, Samuel H., Andover, Mass.
Bowen, Miss Emily J., Woodstock, Conn.
Bowman, Mrs. Lucy L., Palmyra, N. Y.
Bradford, Rev. B. F., Montclair, N. J.
Brande, Henry J., Pleasant Prairie, Wis.
Brigham, Dea. Orsmel A., Lowell, Mass.
Brockway, Mrs Mary E., Hadlyme, Conn.
Brown, Charles F., Reading, Mass.
Brown, M. R., West Newton, Mass.
Bryant, Miss Alice M., North Brookfield, Mass.
Burrell, Myron L., Lockport, N. Y.

Cate, Rev. Charles N., East Woodstock, Conn.
Carpenter, Arthur B., Attleborough, Mass.
Carter, Dea. Albert D., Lowell, Mass.
Chapman, Henry A., Peppercil, Mass.
Choate, Mrs. David, Salem, Mass.
Church, Rev. L. W., West Winfield, N. Y.
Clark, Mrs. Lydia H., Worthington, Minn.
Clark, Miss Sarah K., Cincinnati, Ohio.
Cobb, Dea. Osman K., Gorham, Maine.
Coffee, James, Norwich, Conn.
Colt, Rev. G. H., Collinsville, Ill.
Colburn, Mrs. Harriet W., Hawley, Minn.
Collins, John C., New Haven, Conn.
Cook, James I., Detroit, Mich.
Cooper, Charles N., Batavia, Ill.
Cooper, David M., Detroit, Mich.
Cooper, Samuel F., Grinnell, Iowa.
Cowee, Edward A., West Boylston, Mass.
Craggin, Samuel, Milford, N. H.
Crawford, Mrs. Amelia G., Pontiac, Mich.
Crawford, Rev. Otis B., Bedford, Mass.
Creegan, Rev. C. C., Wakeman, Ohio.
Crocker, Mrs. Matilda Nye, Bridgewater, Mass.
Crooks, S. S., Detroit, Mich.
Cross, Emma E., Richville, N.Y.
Curtiss, Charles H., Detroit, Mich.
Cutler, Mrs. Laura L., Hanover, Conn.

Davenport, T. Jr., Stamford, Conn.
Davis, Miss Mary C., Medfield, Mass.
Davis, Dea. Merrill, Auburn, Me.
Day, Rev. Guy B., Bridgeport, Conn.
Day, Mrs. L., Warren, Mass.
Dearborn, Mrs. O. L., Manchester, N. H.
DeForest, George Lee, East Prairieville, Minn.
Dinnin, John E, Chelsea, Mass.
Doane, George P., North Brookfield, Mass.
Doane, Herbert S., North Brookfield, Mass.
Douglass, William, Waterford, Maine.
Dow, Mrs George F., Warren, Mass.
Dow, Dea. John, East Otto, N. Y.
Dresser, Mrs. Mary M., Castine, Maine.
Duncan, George F. E., Shelburn, Vt.

Eaton, Mrs. Emily, Phillipston, Mass.
Eaton, Rev. Horace, D.D., Palmyra, N. Y.
Edwards, Wilbur F., Roxbury, Vt.
Emerson, William A., East Douglass, Mass.

Farley, Miss Mary, Concord, N. H.
Farnham, Mrs Moses L., Andover, Mass.
Farwell, Rev. Asa, Ashland, Neb.
Fassett, Henry, West Enosburgh, Vt.
Fisher, Charles, Chester, Iowa.
Fiske, Mrs. Mary M., Bollston, Mass.
Fitch, Mrs. Augusta, Worcester, Mass.
Fitch, Walker R., Milford, N. H.
Folger, Clifford, Foxborough, Mass.
Force, Albert M., Norwich, Conn.
Foster, Rev. Addison P., Chelsea, Mass.
Fowler, Emily Sophia, Bristol, Wis.
Fowler, Mrs J., Mendon, Ill.
Fowler, Loraetta, Bristol, Wis.
Frary, Rev. L. H., Weymouth, Mass.
Frary, Mrs. Louise P., Weymouth, Mass.

Fullington, John T., East Cambridge, Vt.

Gaylord, Andrew S., Terrysville, Conn.
George, Mrs. Althea, Detroit, Mich.
George, Sargent T., Bradford, Vt.
Gilbert, Rev. Wm. H., New Haven, Conn.
Gillette, Bertrand, Saint Louis, Mo.
Gilmore, Curry, Greenville, Conn.
Gold, Dea. Theodore S., West Cornwall, Conn.
Goodrich, Rev. D. M., Windham, Vt.
Goodrich, Mrs. Elizabeth H., Middletown, Conn.
Gordon, Mrs Hetty A., Hanover, Conn.
Gott, John, Gloucester, Mass.
Gridley, Rev. A. L., Benzonia, Mich.
Gunnison, Miss Mary J., Andover, Mass.

Hackley, Samuel, Charles City, Iowa.
Hair, Miss Belle M., North Brookfield, Mass.
Hallock, Dea. Hermon W., Success, N. Y.
Hamblen, Hon. John G., Center Lovell, Maine.
Harrison, Miss Mattie L., McGregor, Iowa.
Hand, Charles O., Elkhorn, Wis.
Harris, Miss Mary Ella, Windham, N. H.
Hart, Henry H., Ware, Mass.
Hawkins, Simeon S., Jamesport, N. Y.
Head, Forbes, Paris, N. Y.
Heald, Dea. Abel, Center Lovell, Maine.
Heald, Solomon, Lovell, Maine.
Heslor, M. M., Marion, N. Y.
Heizel, J. C., Dwight, Ill.
Hill, Dea. Moses G., Buxton Center, Maine.
Hill, Samuel A., Buxton Center, Maine.
Hillyer, A. R., Hartford, Conn.
Hitchcock, Mrs. Mercy, Arcade, N. Y.
Holbrook, Rev. David S., Ellington, Conn.
Holbrook, Mrs. Lois V., So. Weymouth, Mass.
Holbrook, Mrs. Phebe C., So. Weymouth, Mass.
Holmes, Alice, Ware, Mass.
Holmes, Byron R., Cambridge, Vt.
Holmes, Mrs. L. W., New Haven, Conn.
House, Samuel, Haydenville, Mass.
Howard, Mrs. Caroline B., Detroit, Mich.
Howe, Dea. Juba, Crown Point, N. Y.
Hoyt, Miss Sarah A., Gloucester, Mass.
Hubbard, M. Louisa, Middletown, Conn.
Hubbard, William B., Pecatonica, Ill.
Hubbard, William G., Elgin, Ill.
Humphrey, Austin R., Warren, Conn.
Hungerford, Antoinette L., Chester, Conn.
Hungerford, Robert, Chester, Conn.
Huntington, Miss Elizabeth, Benzonia, Mich.
Huntington, T. G., Hadley, Mass.
Hurd, Mrs. Sarah J., Union City, Mich.
Hutchinson, Edward, Danvers Center, Mass.

Janes, Mrs. C., Lima, N. Y.
Jewell, Mrs. H. Jane, Stratham, N. H.
Jones, Mrs. Bathsheba, Auburn, Maine.
Jones, E. D., Detroit, Mich.
Joy, Eben, New Market, N. H.

Keith, Abigail, South Abington, Mass.
Kellogg, Mrs. Ann H., Fairfield, Conn.
Kelsey, Miss Mary, Westbrook, Conn.
King, Frederick, Austin, Minn.
Kingsbury, Andrew, Coventry, Conn.
Knapp, William B., North Greenwich, Coun.
Knight, George P., Lockport, N. Y.

Lane, John H., North Brookfield, Mass.
Leonard, Charles P., Roxbury, Vt.
Locey, Viola, Candor, N. Y.
Loomis, Hon. F. R., Medina, Ohio.
Lord, E. A., Danvers, Mass.
Lord, Flora M., Romeo, Mich.
Lord, Geo. B., Romeo, Mich.
Lord, Helen, Romeo, Mich.
Lord, Rev. Wm. H., D.D., Montpelier, Vt.
Loring, Mrs Mary E., Chelsea, Mass.
Loud, F. Wilbur, South Weymouth, Mass.
Lyman, Mrs. Sarah R., Warren, Ohio.

Marsh, Clara, Ware, Mass.
Marsh, Frederick, Ware, Mass.
Martin, Mrs. L., Ludlow, Vt.
Mathewson, Mrs. W. W., So. Woodstock, Conn.
Maxwell, Mrs. B. A., Wells, Maine.
McLean, Rev. John K., Oakland, Cal.
Mead, Charles L., New York, N. Y.
Merrill, Rev. George R., Biddeford, Maine.
Merrill, Mrs. J. H., Des Moines, Iowa.
Mershon, Mrs. Mary A., Newark, N. J.
Meserve, Miss Clara F., Fisherville, N. H.
Miller, Norris, Decorah, Iowa.
Milligan, Frank, Detroit, Mich.
Milton, Mrs. G. F., St. Cloud, Minn.
Minor, Henry A., New Haven, Conn.
Montague, Miss Helen C., Kalamazoo, Mich.
Moore, Mrs. Sarah E., Osage, Iowa.
Morse, Edward P., Ware, Mass.
Morse, Julius G., Cambridge, Vt.
Murdock, Mrs. L. J., Crown Point, N. Y.

Neale, John, Charleston, West Va.
Nelson, Rev. George W., Wauwatosa, Wis.
Newcomb, Dea. Elisha, Cumberland Mills, Me.
Northrop, Rev. H. D., Hartford, Conn.
Nourse, William H., Bradford, Vt.

Osgood, Mrs. Joel, Amherst, N. H.
Owens, John J., Detroit, Mich.

Paine, Mrs. Mary W., South Weymouth, Mass.
Paine, Winslow, South Wellfleet, Mass.
Palmer, Allison H., Chelsea, Mass.
Palmer, Rev. D. Henry, Penn Yan, N. Y.
Park, Miss Anna C., Bennington, Vt.
Park, Mrs. Mary J., Lowell, Mass.
Peabody, Eben, Danvers, Mass.
Pearson, Anne Cardwell, New York, N. Y.
Pearson, Jane Stewart, New York, N. Y.
Peck, Mrs. Virginia, Barrington, R. I.
Percy, Miss Julia E., Hotchkisseville, Conn.
Perkins, Mrs. Samuel H., Philadelphia, Penn.
Perkins, R. S., Danvers, Mass.
Pethybridge, Joseph, Rockville, Conn.
Pethybridge, Mrs. Joseph, Rockville, Conn.
Pike, Rev. E. B., North Boothbay, Maine.
Porter, Fred B., Detroit, Mich.
Pratt, Jacob, Jr., Chelsea, Mass.
Pratt, Miss Lydia M., South Weymouth, Mass.
Preston, Mrs. Caroline, Hanover, Conn.
Priest, Electa M., Springfield, Mass.
Proctor, A. P., Gloucester, Mass.
Pryse, Rev. John M., Lake City, Minn.
Putnam, Rev. Austin, Whitneyville, Conn.

Quimby, Mrs. S. F., Salem, Mass.

Rand, Vernon W., Morristown, Vt.
Ranges, Miss Sarah, Barre, Mass.
Rathbone, E., Chicago, Ill.
Reed, Almond A., Rehoboth, Mass.
Reed, Rev. Arthur T., Medina, Ohio.
Reed, William W., Gaines, N. Y.
Rice, Francis J., Madison, N. Y.
Rich, Mrs. Charles M., North Brookfield, Mass.
Richards, Charles T., Bradford, Mass.
Richardson, Charles A., Chelsea, Mass.
Ridley, Lyman, Danvers, Mass.
Ripley, Mrs. Emily B., Royalston, Mass,
Roberts, Rev. H. R., Everett, Mass.
Robinson, Mrs. Nathaniel P., Hatchville, Mass.
Root, Mrs. Joanna, Gaines, N. Y.
Rowe, Dea. Lucius, Fair Haven, Conn.
Russell, Dea. Ammon, Andover, Mass.
Sanger, Mrs. Elizabeth, Framingham, Mass.
Sawyer, Mrs. Elizabeth L., Boxford, Mass.
Sawyer, W. G., Detroit, Mich.
Selden, Mrs. Richard L., Hadlyme, Conn.
Seymour, Mrs. Emily M., New Ipswich, N. H.
Shackleford, Lucie U., Cincinnati, Ohio.
Smith, Augustus S., Terryville, Conn.

Smith, Rev. E. A., Farmington, Conn.
Smith, George L., Nayatt, R. I.
Smith, Rev. George R., Dryden, N. Y.
Smith, George S., Atlanta, Ga.
Smith, Joseph E., Savannah, Ga.
Smith, Mary Julia, Monticello, Iowa.
Smith, Mrs. Permelia, West Haven, Conn.
Southwick, Charles B., Belchertown, Mass.
Spelman, Mrs. Mary E., Stanton, Mich.
Stanling, Adolphus F., Detroit, Mich.
Steele, Miss Sarah E., Lockport, N. Y.
Stetson, Mrs. Emily T., So. Weymouth, Mass.
Stevens, Mrs. Cynthia W., Stannard, Vt.
Stevens, Joseph Levi, Almoral, Iowa.
Stevens, Miss Punh, Gibson, Penn.
Stitt, Dea. E. G., Sabetha, Kansas.
Stone, Mrs. Mary B., Monticello, Iowa.
Swinerton, Mrs Augusta, Danvers, Mass.

Thomson, Mrs. Annie, Delaware, Ohio.
Thompson, Col. B. W., Williamsport, Penn.
Thompson, Rev. W. J., Newington, Conn.
Thresher, John B., Stafford, Conn.
Thyng, Rev. J. H., Greensborough, Vt.
Tilton, Miss Sara, Skowhegan, Maine.
Tinkham, Mrs. Sarah, Hanover, Conn.
Tirrell, Miss Hattie H., So. Weymouth, Mass.
Torrey, Miss Harriet C., So. Weymouth, Mass.
Towne, Mrs. J. H., Salem, Mass.
Tracy, Charles, Norwich, Conn.
Trask, Dea. S. P., Danvers, Mass.
Treat, Rev. Charles Russell, Greenwich, Conn.
Tyler, Mrs. Charlotte J., Oberlin, Ohio.

Upson, Royal R., Kensington, Conn.

Verrill, Isaac, Auburn, Maine.

Wallace, Mrs. Lois D., North Brookfield, Mass.
Warner, Almon Mitchell, Cincinnati, Ohio.
Watts, William Henry, Saint Johns, Mich.
Webber, Adolph, Detroit, Mich.
Weitzel, Rev. Charles T., Norwich Town, Conn.
Welch, Mary Webster, Topsfield, Mass.
Wellman, Emma P., Boston, Mass.
Wells, Mrs. Ellen H., New Britain, Conn.
Wells, Prof. John J., Sag Harbor, N. Y.
Wells, Mrs. Sarah L, East Windsor, Conn.
Westgate, Rev. A. W., Rockland, Mass.
Wheeler, Rush B., Austin, Minn.
Wheeler, Rev. S. H., Waterbury, Vt.
Wheldon, Alice, Ware, Mass.
White, Rev. O. H., D.D., London, Eng.
White, Mrs. Charlotte B., London, Eng.
White, Miss Lora B., London, Eng.
Whitman, Miss Lizzie L., So. Weymouth, Mass.
Willard, Norman P., Troy, N. Y.
Williams, Albert G., Chester, Iowa.
William-, Jerome F., Norwich, Conn.
Williams, John D., Barre, Mass.
Wilson, Henry G., Milford, N. H.
Wilson, Mrs. Virginia H., Watertown, Mass.
Winters, Samuel, Yountville, Cal.
Wolcott, Clara P., Cleveland, Ohio.
Wood, Rev. A. A., D.D., Lyons, N. Y.
Wood, Mark H., Barrington Center, R. I.
Workman, Dea. S. S., Lake City, Minn.
Wright, Rev. W. E. C., Danvers, Mass.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary Association.

No. 56 READE STREET, NEW YORK.

For List of Officers, see second page of the cover.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to the Corresponding Secretary, Rev. M. E. STRIEBY, 56 Reade Street, New York City.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. HUBBARD, Esq., 56 Reade Street, New York; Rev. C. L. WOODWORTH, Congregational House, Boston, Mass.; Rev. JAMES POWELL, 112 West Washington St., Chicago, Ill.

Drafts or Checks, sent to New York, should be made payable to H. W. HUBBARD, Assistant Treasurer.

MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See third article of Constitution, on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members, and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by coöperation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of——dollars, in trust, to pay the same in———days after my decease, to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association, to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names their places of residence, (if in cities, the street and number.) The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last will and Testament, in the presence of us, who, at the request of the said (A. B.) and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

is published monthly, at 56 Reade Street. Terms, Twenty-five Cents per year, payable in advance.

David D. Nicholson, Printer, 104 William St., New-York.

1877

American Missionary Association.

56 Reade Street, N. Y.

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GEORGE M. BOYNTON,	S. B. HALLIDAY,	JOHN H. WARBURTON,
WILLIAM R. BROWN,	SAMUEL HOLMES,	G. B. WILLCOX.

COMMUNICATIONS

relating to the business of the Association may be addressed to the Corresponding Secretary, Rev. M. E. Strieby, 56 Reade Street, New York City.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, 56 Reade Street, New York, or when more convenient, to Rev. C. L. Woodworth, 21 Congl. House, Boston, Mass., or Rev. Jas. Powell, 112 West Washington Street, Chicago, Ill. Drafts or checks sent to Mr. Hubbard should be made payable to the order of Assistant Treasurer.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are requested to write the name of each State and Territory in full, and the name of their Post Office, and the County and State in which it is located.

THE

THIRTY-FIRST ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

SYRACUSE, N. Y.

OCTOBER 23, 24, & 25, 1877.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:
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Office, 56 Reade Street.

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THIRTY-FIRST ANNIVERSARY

OF THE

AMERICAN MISSIONARY ASSOCIATION.

———o———

The American Missionary Association held its thirty-first anniversary in Plymouth Congregational Church, Syracuse, N.Y., commencing October 23, 1877. In the absence of the President, Col. C. G. Hammond, one of the Vice-Presidents, was called to the chair. On motion, Rev. John C. Holbrook, D.D., of Syracuse, was appointed Secretary, and Rev. S. M. Newman, of Taunton, Mass., Assistant Secretary.

Rev. A. H. Bradford of Montclair, N. J. conducted the devotional exercises, reading a part of the 13th chapter of the Gospel by John and leading in prayer. Three verses of the hymn "Come, Holy Spirit, heavenly Dove," were sung.

The chair appointed a Committee on Nominations, consisting of Rev's W. L. Gage, E. C. Baldwin, A. I. Dutton and G. D. Pike, and Dea. Geo. W. Shelton.

The report of the Treasurer was presented by H. W. Hubbard, Esq., Assistant Treasurer, and on motion was referred to the Committee on Finance to be appointed.

Rev. M. E. Strieby, D. D., Corresponding Secretary, presented the Annual Report of the Executive Committee and read copious extracts therefrom.

On motion the several parts of the report were referred to the appropriate committees to be appointed.

The Committee on Nominations reported the following list of names for permanent officers of the Association, and they were duly elected :

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Rev. J. M. STURTEVANT, D.D., Ill.	Rev. G. H. ATKINSON, D.D., Oregon.
Rev. W. W. PATTON, D.D., D. C.	Rev. J. E. RANKIN, D.D , D. C.
Hon. SEYMOUR STRAIGHT, La.	Rev. A. L. CHAPIN, D.D., Wis.
Rev. D. M. GRAHAM, D.D., Mich.	S. D. SMITH, Esq., Mass.
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Rev. EDWARD HAWES, Ct.	Dea. JOHN WHITING, Mass.
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GEORGE M. BOYNTON,	S. B. HALLIDAY,	JOHN H. WASHBURN,
WILLIAM B. BROWN,	SAMUEL HOLMES,	G. B. WILLCOX.

The Nominating Committee also reported the following names of persons to constitute standing Committees, viz:

Committee on Church Work.—Rev. W. S. Smart, D. D., Rev. Temple Cutler, Rev. W. A. Robinson, Rev. A. H. Bradford, Rev. H. P. Bake.

Committee on Educational Work.— Rev. W. B. Brown, Gen. S. C. Armstrong, Col. J. T. L. Preston, Rev. C. M. Tyler, Rev. James Powell.

Committee on African Missions.—Rev. M. M. G. Dana, D. D., Rev. H. S. Bennett, Rev. Wm. Smith, Rev. G. C. Wilson, Rev. G. D. Pike.

Committee on Chinese Missions.—Rev. W. E. Park, Rev. W. L. Gage, Rev. C. L. Woodworth, Dea. Geo. W. Shelton, Rev. Chas. H. Pope.

Committee on Indian Missions.—Hon. C. G. Hammond, Rev. Geo. M. Boynton, Rev. J. J. Hough, Rev. F. G. Clark, Rev. Dwight W. Marsh, D. D.

Committee on Finance.—Hon. A. S. Barnes, Rev. A. F. Beard, D. D., Rev. L. T. Chamberlain, Rev. Geo. Harris, H. W. Hubbard, Esq.

Committee on Prayer-meetings.—Rev. R. B. Howard, Rev. S. Scoville.

It having been arranged by previous agreement that this day should be observed by the officers of the Society and the workers in the field, as the annual day of special prayer for the work of the Association, a half-hour was spent in devotional exercises, conducted by Prof. H. S. Bennett, with remarks and prayers by different individuals.

Rev. Dr. Beard, in behalf of the Committee of arrangements (appointed in advance by the Executive Committee of the Association,) consisting of Rev. Dr. Strieby, Rev. G. D. Pike and himself, announced the Order of Exercises for the ensuing sessions.

The Association then took a recess till 7:30 P. M.

At seven and a half o'clock P. M., the Scriptures were read by Rev. W. B. Brown. Rev. Geo. M. Boynton offered prayer. Rev. F. A. Noble, D. D., delivered a discourse from Eph. iv: 25,—"For we are members one of another." Rev. M. M. G. Dana, D. D., offered the closing prayer. Benediction by Dr. Noble.

The Association then adjourned till 9:30 A. M. of Wednesday.

Wednesday, October 24th.

A prayer-meeting was held at 8:30 in the Chapel.

At 9:30 the Association was called to order by Hon. E. S. Tobey, President of the Association. The hymn "All hail the power of Jesus' name" was sung, and prayer was offered by Rev. J. J. Hough.

Rev. Dr. Strieby read a paper entitled "The Religious Aspects of the Work of the American Missionary Association.

A paper was read by Rev. Washington Gladden, entitled "The Weapons of our Warfare."

Rev. W. S. Smart, D.D., Chairman of the Committee on Church Work, presented a report, as follows:

"The founding of churches after the polity of the Pilgrim fathers is the natural outgrowth of the work of this Society for the elevation of the colored race of our country. Established originally in the interest of a more catholic interpretation of the gospel, which recognized that in Christ "there is neither bond nor free," but that all, of whatsoever race, should share in the "glad tidings," it would be false to its history and to Christ did it not seek to confer all the blessings which the gospel brings to our world. And among these may be reckoned

as not the least, the gathering together of those who by its instrumentality have been led to the Saviour, in the fellowship of Christian churches. If we need the help which such organization gives, for the development of spiritual activity, and as a safeguard to personal faith, how much more is the church a necessity to those who are just emerging from the degradation of long years of bondage. The first care of the Apostles—and in all missionary work we cannot do better than follow their example,—was to found churches. For this work Paul left Titus at Crete, to "ordain elders in every city as I had appointed thee." It was the very beginning of the missionary work for the conversion of the world to Christ, when those whose hearts the Lord had touched on the day of Pentecost "continued steadfastly in the apostles' doctrine and in fellowship."

Out of this church, founded for the salvation of souls, came in time, as a natural outgrowth, the class of catechumens, the parish school and the university. Christianity is not the result of culture, but is the originator of all that instituted learning which has crystalized around those venerable seats of education which for centuries have trained the best intellects of the world. Oxford and Cambridge, Harvard and Yale drew their first life from the breast of Christian faith. We may doubt if they would have existed at all without the pre-existing church of Christ. Certainly they could not be what they are, and could not have exerted the wide influence they boast, without the molding influence of Christianity, and in the support of those who believed that the work of saving the world the church and the school should go together. This may seem to be a high-flown comparison. It may even provoke a smile, with the thoughtless, to mention in the same connection, universities which are the consummate flower of modern civilization, and the institutions founded by this Society,—Hampton Institute, Berea College, Fisk University, Atlanta University, and others elsewhere in the South; but in their spirit and work they are worthy to inscribe upon their seal the motto of our own Harvard, "*Pro Christo et ecclesiae.*" They were born of the same noble and earnest desire to perpetuate and extend the blessing of an enlightened Christianity; and their design is to furnish trained and sanctified talent for the Master's service.

God has signally blessed the efforts of this Society in past years in both these directions. The pupils in her schools have not only exhibited a remarkable progress in intellectual acquirements, but conversions among them have been frequent. The Holy Ghost seems to have presided over these schools to such an extent that few are sent forth to their life work without feeling upon their hearts His consecrating power. We rejoice in this as a clear token of God's favor resting upon the work of the Society; and as indicating the direction in which its future operations shall be conducted. It is natural that this people should look to its benefactors for guidance beyond the school, in forming the institutions of a new and better permanent social order, and that they should readily adopt the principles of the churches which have labored so earnestly in their behalf.

It may be said, this people already possess Christianity, and to a large extent have churches of their own. Yes; among the triumphs of the gospel this is not the least, that to this down-trodden and long-oppressed race there should have come from the gospel of their oppressors the light of a hope of deliverance whose fulfilment is the romance of modern history. The slave-songs of this illiterate people have touched the hearts of the Christian world, with the pathos of their faith as well as with its singular clearness and strength, and have given new meaning to the words of the Saviour, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But we cannot overlook the fact, which is apparent to all, that the faith of this people is still lacking in many of the essentials which

go to make up the best Christian manhood. They need instruction for a better conception of that gospel to which in the years of their bondage they clung so eagerly, and with such tenacity of faith. From the beginning, this Society has endeavored to so shape its operations as to secure this result. Its constant aim has been the training of men and women to a full appreciation of the characters required of those who profess to be members of Christ, and who might in time so elevate the standard of personal faith, that to faith they should add temperance and godliness. The churches founded by this Association have not been remiss in enforcing Christian discipline against such of their members as needed it; and much has been done in this way, we believe, to enforce correct living as an indispensable requisite to church membership.

Aside from this general purpose of aiding in the more thorough Christianization of the freedmen, it is not unworthy of our attention, that the advantages of the polity which we maintain, and which so largely has developed this freedom of spirit which characterizes the Congregational Churches, should be planted among this people, whose future influence upon our country and the cause of Christ, no man can predict. If the people of this race are to be, as everything seems to indicate at no remote day they may be, the instrument God is fitting by their hard contact with the highest civilization of the world for the conversion of Africa, by giving them the principles of our faith we may be sowing seeds which shall blossom all over this vast continent. It is possible that the influence of the truths which the Mayflower bore to these shores may, through this people, be again borne across the ocean, to help form the future of Africa, opening so rapidly to missionary work.

It is with great pleasure, therefore, that we note in the Theological department, an enrolment of seventy-four in course of training for the work of the ministry of Christ, and that four new churches are added to those reported last year. Fifty-nine churches with a membership of 4,014 is not, it is true, a large number, when we look at the great breadth of the field to be covered; but we trust this is but the advance-guard of an ever increasing number of Congregational Churches at the South.

The return of the descendants of those who were torn by violence from their native land, ladened with the spoils of their home of bondage, seems to be one great factor in the solution of the problem, who shall convert Africa. It seems wise to your committee that the American Missionary Association relax no effort to press forward in this department of its work. The best and most permanent results of its extensive educational effort will be secured in the establishment of churches which may be permanent centres of light to the communities in which they are placed, and from which, we trust, great numbers of missionaries for Africa are yet to come forth.

And we should remind ourselves that this large and hopeful field for Christian work will not be allowed to lie fallow, if we refuse to enter it. The Church of Rome, as Mr. Gladstone says, "with policy forever in her eye," is laying her plans to grasp for herself the future power of the freedmen in our own land. She is busy, untiring, in this as in every work to which she sets herself, sending her priests and planting her educational institutions everywhere through the South, and offering great inducements for the colored men to enter her schools. It is her boast that in no distant future she will be the church of the majority in New England. With sleepless vigilance she is pressing into every open field. We meet her emissaries everywhere, East, West and South; but, perhaps, she is nowhere so likely to be successful, as at the South. Our faith in the future of a free and pure gospel can only be fulfilled by renewed and enlarged efforts to cover

the vast missionary fields which lie West and South, every inch of which will be contested by the power of Rome.

We feel after reading that part of the report which refers to church work in the South, that it cannot stand still, but ought to be advanced so far and so fast as the means furnished by the churches shall warrant. The emergency is pressing. The future of the colored man is rapidly taking shape. Even with the ballot in his hand he is powerless to assert his rights unless you give him intelligence and that force of character which Christianity alone confers. What is to be done must be done to-day.

We call most earnestly upon the churches to come to the help of this Association in this great work. It is an opportunity which the Lord has seldom made for any people. It carries in it the seeds of large and noble victories for Christ. What has already been done commends it to our generous support; and what may be done hereafter, if there is a willing heart, will hasten the day when "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and He shall reign for ever and ever."

After singing the hymn, "Saviour, teach me day by day," an address was made by Rev. Temple Cutler, of Chattanooga, Tenn., on the same topic.

A paper prepared by Rev. Dr. Bevan of New York City, on "The Mutual relations of England and America to the Inhabitants of Africa," was read by Prof. H. S. Bennett of Fisk University.

The Nominating Committee recommended the appointment of C. A. Richardson, Esq., of Boston, and Rev'ds R. B. Howard, G. M. Boynton, G. A. Rawson and E. W. Root, a Committee on the *American Missionary*, the organ of the Association, as to its future form and place of printing, and they were constituted such committee.

The Association then adjourned till 2 o'clock P. M.

At 2 o'clock P. M., the Association was called to order by Vice-president Hammond. The session was opened by singing the hymn, "Jesus, lover of my soul," and with prayer by Rev. J. C. Holbrook, D. D.

President Tobey then assumed the chair, when Rev. W. B. Brown, Chairman of the Committee on Educational Work, made a report as follows.

"The Committee to which was referred that part of the annual report relating to Educational Work submit the following:

We are rejoiced to find that notwithstanding the "hard times" now prevalent everywhere, and pressing heavily upon this Association, its work for the past year has not been diminished in quantity, while, by a more carefully systematized plan, it has improved in quality. The higher grades of schools have lost none of their former efficiency, while some of them—for example, the important Theological department at Talladega—have been more effective than formerly, and their prospects are still brightening. The lower grades of schools, in which there may possibly be somewhat less of popular enthusiasm and novelty than existed immediately after the proclamation of emancipation, are yet doing a most excellent and necessary work.

When it is said that the Association has 134 teachers in the Southern field, this does not at all measure the actual work of teaching that is there performed; for, besides the teachers actually employed by the A. M. A., there are more than 1,500 colored teachers in the South who have been qualified for their work in our schools; so that there are now nearly 100,000 pupils receiving instruction in schools of this Association, or by teachers that these schools have sent into the field. Perhaps the indirect work of the Association at the South, in stimulating a desire for knowledge, and in substituting a standard of morality for that of religious fervor, equals in value what it accomplishes directly and of set purpose.

We are glad to find that the work of the A. M. A. at the South is coming more and more into favor with the better class of the Southern people; that our schools are conceded to be second to none others in those regions, and that they are often spoken of and copied after as model schools.

What seems to be necessary to the efficient carrying forward of the educational work is practical wisdom, patience and perseverance on the part of the Association, and adequate funds from the Christian public. The task that has been taken in hand is great and difficult, and requires the prayerful and prolonged labor of all who are in any way engaged in it. But its inherent difficulty, and yet, on many grounds, its imperative necessity, is the great motive for patient continuance in well-doing. And your Committee count it a happy circumstance that so large a responsibility for this work has fallen into the hands of a society so fitted of Providence, and by its history, spirit and principles, for carrying it to a successful issue, as the A. M. A. has in the past shown itself to be, and as it doubtless will be in the future if properly sustained by the prayers and contributions of the churches.

Rev. James Powell, Dis't Sec., then addressed the Association at length, and was followed by Gen. S. C. Armstrong, Principal of Hampton Institute.

Rev. W. A. Robinson, of Homer, N. Y., read a paper prepared by Col. J. T. L. Preston of Virginia, on "The Prospect before the Colored People in the United States, and the best Mode of Aiding them."

The Minutes of the first day's proceedings were read and approved.

After some remarks by the President, Rev. D. W. Marsh, D. D. addressed the Association, after which recess was taken till 7:30 o'clock P. M.

At 7:30 o'clock P. M., President Tobey called the Association to order. After singing by the choir, Rev. Temple Cutler offered prayer.

On motion of Colonel Hammond, Rev. P. S. Knight of Salem, Oregon, was substituted on the Committee on Indian Missions for Rev. J. J. Hough, who had left the city.

Rev. M. M. G. Dana, D.D., Chairman of the Committee on African Missions, made an extended report.

A. S. Barnes, Esq., Chairman of the Committee on Finance, presented its report.

"Your committee appointed to consider the financial condition of the Association, respectfully submit the following report:—We have carefully examined the state-

ments submitted by the officers of the Treasury, including assets, liabilities, appropriations and expenses, and we heartily commend the clearness and completeness of the various accounts. We also commend the ability and faithfulness with which the various properties of the Association have been managed. We judge that prudence has been combined with courageous promptness.

Of the *assets* of the Association, amounting in the aggregate to $274,968.35, we find $13,200 in property in the South not now used, and not needed in the future. We recommend, in accordance with the understood intention of the Executive Committee, that so soon as a reasonable opportunity occurs, this property be sold. We recommend the same disposition of lands in the North, valued at $28,900. Still other assets will become similarly available at the decease of the donors. Of doubtful assets the amount is only $3,271,01, and these will naturally be watched with care by the Association's financial agents.

The *liabilities* are such as your committee deem to be justifiable in both their nature and amounts. For the most part they are free from doubt or litigation. Upon the permanent class of liabilities, time and the already signified benevolence of holders will work a continual reduction.

Your committee have given careful attention to the *appropriations* as set forth in the official statement. They have gone over the items one by one, and have not perceived wherein they could with safety be materially diminished. The call is for increase and not for diminution.

With reference to *administrative expenses*, your committee are of the opinion that the total is surprisingly small. We find, upon inquiry, that the work which was formerly done by the lamented Secretary Whipple has, since his death, been performed by the remaining officers of the Association. Even the clerical force has scarcely been augmented. We are gratified with the consequent reduction of current expenses, yet we almost fear that it is purchased at the peril of the honored Secretary who now stands alone, and the overtaxing of his associates. We trust that the event may prove our anxiety to be groundless. In a single particular your committee would suggest to the Executive Committee the possibility of a wise reduction, viz: in respect to the financial agency in England. There can be no question that that agency has been warranted in the past; but your committee, in view of the present and prospective outlook, have doubts with regard to the propriety of its continuance.

And now we make grateful and special reference to the large reduction which has been made in the debt of the Association. One year ago, we were confronted with an indebtedness of $93,232.99. At present, owing to bequests and the sale of available assets, that amount has been reduced to $62,816.90. We feel that hearty thanks are due to God for the kind ordering which in such manner made the large reduction possible. We should have been even yet more thankful could we have seen that at least some part of the grand result was due to a general increase of interest in the Association's work, leading to a corresponding increase of the regular supplies. In point of fact, the past year has witnessed a slight falling off in the gifts from the churches. Your committee do not forget that these are times of financial depression. They do not overlook the fact that other and kindred benevolent organizations have experienced a still greater diminution of support. Yet they plead none the less earnestly against a continuance of the sad reduction. They call attention to the cause itself.

They bespeak a fresh consideration of the urgent needs of the Freedman, the Indian and the Chinaman. They ask the great constituency of the Association to remember how the national welfare, and the destiny of the Republic, and the whole progress of Christ's kingdom within our borders and, so far forth, in the world, is bound up with the evangelization of the so-called alien races. Your committee would call upon every pastor and every individual friend of Christ and humanity to do his utmost for the work entrusted to the care of this Association. Now, if ever, the watchword should be, "Let us go up at once and possess the land." In spite of financial depressions, we are able to do it. The Lord of hosts is with us! The blessing which has been ours in the past will still be vouchsafed to us. Let us humbly, and in personal consecration to the cause, resolve that when this Association again assembles in annual meeting, the glad tidings shall be sent forth that the work in the field has been enlarged and the last dollar of indebtedness paid!"

At the close of the report Mr. Barnes added a few earnest words regarding the necessities of the Society, and expressed the hope that some measures would be taken speedily to relieve the Association of its debt.

The hymn "Now be the gospel banner" was sung.

Rev. L. T. Chamberlain, of Norwich, Conn., made an address, and was followed by President Tobey and Vice-president Hammond.

Rev. Dr. Strieby made the announcement of exercises for Thursday; the hymn "Hail to the Lord's annointed" was sung, the benediction was pronounced by Dr. Strieby, and the Association adjourned until Thursday morning at half-past nine o'clock.

Thursday, October 25th.

A prayer-meeting was held in the Chapel from 8:30 to 9:30, conducted by Prof. H. S. Bennett.

At 9:30 o'clock A. M., the Association was called to order by Rev. W. L. Gage, one of the Vice-presidents.

After singing the hymn "O Sun of Righteousness, arise," prayer was offered by Rev. C. L. Woodworth.

The Minutes for Wednesday were read and approved.

Rev. J. E. Rankin, D. D., of Washington, read a paper entitled "Education in the South," followed by Rev. Geo. Harris on "The Discovery and Success of the True Method of Giving."

On motion of Rev. O. Miner, this paper was referred to the Executive Committee of the Association for publication and circulation as they may deem best.

The following Resolutions were then presented by A. S. Barnes, Esq.:

I. That in the opinion of this Association, the debt of $62,500 should be paid during the current year, and that early steps should be taken to secure this great object.

II. That it is the sentiment of this Association that its sphere of usefulness should continue to be enlarged, and that the amount of funds required for the coming year, to prosecute successfully the work before us, is at least $300,000.

III. That it should be the policy of this Association, so far as it is consistent

with its operations, that no debt shall be incurred beyond its ability to pay during the financial year.

The Resolutions were adopted.

Prof. H. S. Bennett presented the following resolution:

"That the Secretaries of the American Missionary Association be invited to seriously consider the question of placing in the field at the South, as a general missionary agent, a suitable man, to be selected from among the graduates of the schools of the Association." The Resolution was adopted.

Rev. W. E. Park, of Gloversville, N. Y., Chairman of the Committee on the Chinese Missions in California, read an extended report.

This was followed by remarks from Rev. Chas. H. Pope of California.

On recommendation of the Committee on Nominations, Rev. E. W. Root and Rev. J. H. Crum were appointed to preside at the Lord's Supper in the afternoon, and Deacons Eddy of Fall River, Mass., Shelton of Birmingham, Conn., Barnes of Brooklyn, N. Y., Richardson of Boston, and Hobart of Homer, N. Y., to distribute the elements.

After the announcements for the afternoon by the President and the benediction by Rev. Dr. Dana, recess was taken till 2 o'clock P. M.

At 2 o'clock P. M., the Association was called to order by President Tobey.

Rev. F. E. Fellows of Bozrah, Conn., offered prayer.

Rev. Geo. M. Boynton read the report of the Committee on Indian Missions.

"The Committee to which was referred the work among the Indians, submit the following report:

The American Missionary Association has not attempted to do a large or general work among the American Indians. Requested by the Secretary of the Interior to nominate fit men to fill six Indian agencies, the Association accepted this responsibility. Further than this, it has only undertaken the Christian church and school work in these agencies where they were not already in operation under the auspices of other organizations. Of these, the Mission at Red Lake agency has been given over into the hands of the Protestant Episcopal Church under Bishop Whipple.

Two churches with thirty-seven members, and five schools with 287 pupils, sum up the work of the Association, at an expense during the last year of only $950. In proportion to the limited effort and expense, the results are gratifying. The school attendance has increased, and some among the boys and girls have shown the influence of their contact with Christian truth and life. Progress is evidenced in morality and the arts of civilized life; and what is most significant, manual labor is coming to be considered more and more honorable—fit for men and not for women only—and the Indians have done more sowing and reaping, more work on farm and in forest than ever before.

It is a question in the minds of your committee whether this limited work may not be wisely merged in that of the American Board of Commissioners for Foreign

Missions, whenever the way shall appear open for such a transfer, that the American Missionary Association may concentrate its thought and effort upon the almost unlimited wants of its great Southern field.

In regard to the general relations of the government and of the Christian people to these earliest inhabitants of the land, your committee would say in brief:—There has been long enough an "Indian question" in this land unanswered, and it is high time that the Indian question should give place to an "Indian policy," fixed and consistent.

The fact as to the diminution or increase in numbers of this people is not clear enough to affect the outlook. That they are fewer than they were a century ago is indisputable, but some of the best authorities assert that for the last twenty-five years their numbers have actually increased. Certain it is that the lessening has not been where they have been taught the arts of civilization, and have learned to live like those who have come into the possession of their lands.

The one essential condition that the Indians may become a civilized and Christian people, is that we first come to consider and recognize their individual manhood. The tribe has been regarded as the unit with which the nation has had to do. That unit should be henceforth, as with other races, the individual. This must include a recognition of individuality in the matter of responsibility to law. To obey or to receive the penalty of disobedience, should be the alternative for every man. It includes his individuality of rights, and especially the right to labor (which, though often unappreciated, is yet the best inheritance of our race,) and the right to secure the results of labor. On some of the Indian reservations even, they have been refused the privilege of cutting and selling timber. "No general law provides that Indians shall select allotments in severalty," and his title to a homestead, earned by his own industry and built by his own hands, is always dubious and insecure. It includes his individual claim to that which alone can make him a man indeed, the right to education and instruction in the Christian faith.

Public opinion needs to be formed in these directions until the pressure shall come through it upon those who make and administer the laws, until this great end shall have been reached.

A most significant statement made by the Hon. John Q. Smith, late Indian Commissioner, in his last annual report, is worthy of a constant remembrance, that our Indian wars have cost more than all the foreign wars in which the nation has ever engaged. But the question is not of spending or saving money, nor of killing or not killing the Indian. The command of Christ is to the Christian people of this land, that they carry the gospel of light and love to these men of a common humanity.

The following communication from the Dakota Mission has also been put into the hands of your committee:—

REV. M. E. STRIEBY, D.D.,
Secretary of the American Missionary Association.

Dear Sir:—"The Dakota Mission," at its annual meeting held at Fort Sully, D. T., September 13, 1877, prepared the following paper for the consideration of the American Missionary Association, with the hope that the Association may approve of the same and aid in bringing these principles before the country. The same paper was considered by the American Board at its meeting at Providence, and the Prudential Committee of the Board were instructed to communicate with our National Government in regard to it.

Yours respectfully, ALFRED L. RIGGS,
WASHINGTON, D.C., *Oct.* 11, 1877. Secretary of the Dakota Mission.

A PLATFORM OF PRINCIPLES IN THE MANAGEMENT OF INDIANS.

The experience gained in prosecuting the mission work among the Indians of this country during the past sixty years, constrains this Association to adopt the following platform of principles, which we think should represent the Indian policy of our country:

I. Indians are men—not much differing from others, with the same wants, and governed by the same impulses as other men.

II. Since there is, under our government, no legal arrangement for the adjustment of wrongs among the Indians, the first and great necessity on their behalf, even in the savage state, and much more as they emerge from that state, is the protection of law and subjection to its penalties. In their native state they are lawless, and often need to be restrained by force. So far the military power is a necessity.

III. So long as they remain the wards of the government, dependent to a large extent for support and help, the necessary education in books, in agriculture and in mechanic arts, should be made compulsory. No more *Indians* should be raised.

IV. It is certainly more economical to feed Indians than to fight them, as well as more humane and Christian, and the Reservation System is accepted as a temporary expedient in preparing them for self-support. But great care should be taken that the feeding be not continued too long, and the Reservation should terminate before it becomes a hindrance to citizenship.

V. When life and property are thus protected, and Indians take the first steps towards civilization, they should find all obstacles removed to their acquisition of real estate, by homestead or pre-emption, that by reaching the conditions of self-support, they may take their place among the other peoples who constitute our American nation.

VI. In view of the fact that the Indian service of the Government is one of complex duties, requiring special training, and that removal of its officers works evil, we believe the time has come for the establishment of a true Indian civil service, in which tenure of office shall be during efficiency and good behavior.

VII. To successfully accomplish the objects herein enumerated—to civilize, to enlighten, to educate and bring up to the highest and best style of manhood—we regard the teaching of the gospel of our Lord and Saviour Jesus Christ as *indispensable*, and the prosecution of the missionary work among the Indians as *imperative*.

The document received the sanction of the American Board convened at Providence, and was committed to the Prudential Committee, to be by it in some way brought to the attention of the proper departments of the National Government.

Your committee recommend the approval of the sentiments contained in this paper of the Dakota Mission, and the appointment of a committee, to consist of Hon. E. S. Tobey (President of the Association,) Gen. C. B. Fisk, Hon. A.C. Barstow, Col. C. G. Hammond, and Rev. M. E. Strieby, D.D., to correspond with the Prudential Committee of the American Board, and if it be practicable to unite with them in such action as may to both parties seem wise.

[Signed.] C. G. HAMMOND, GEO. M. BOYNTON, P. S. KNIGHT, F. S. CLARK, DWIGHT O. MARSH.

After an address on the subject by Rev. P. S. Knight of Salem, Oregon, the report was accepted and the recommendation of the Committee was adopted.

C. A. Richardson, Esq., Chairman of the Committee on the *American Missionary*, the periodical of this Association, made a report accompanied with the following Resolutions. On motion the report was accepted and the Resolutions were adopted and referred to the Executive Committee.

The Resolutions were as follows: Resolved,—

I. That the *American Missionary* be enlarged and changed to the magazine form.

II. That its printing be transferred to New York.

III. That stated assistance be secured with the view of putting more work into the editorial department, and, at the same time, relieving the Secretary of all care as to details in this editorial work.

IV. That an advertising department be added, with the view of making it a source of income.

The Lord's Supper was then celebrated, the persons appointed for the purpose officiating.

After which, Rev. Dr. Beard cordially invited the Association, if it should be deemed best, to continue its sessions another day, and proffered the continued hospitalities of his congregation.

On motion of Rev. S. W. Brace, D.D., of Utica, it was voted that it be recommended to the Executive Committee that the $2,000 recently bequeathed to the Association by Rev. Dr. Brace, of Hartford, Conn., be applied toward the liquidation of the debt.

Rev. C. L. Woodworth then presented an invitation from the Broadway, the Winslow, and the Union Churches of Taunton, Mass., asking the American Missionary Association to hold their Annual Meeting for 1878, in that city.

The invitation was by vote accepted.

The Minutes of the present meeting were then referred to the Executive Committee for publication.

Secretary Strieby presented the following Resolution:

Resolved, That the papers read before this body may be published in full as provided for by the Committee of Arrangements, with a preface disclaiming responsibility for the opinions expressed therein; and that all the papers be referred to the Executive Committee for the publication of such of them as it shall deem best for the use of the Association hereafter.

The Resolution was adopted.

After some announcements, the Association adjourned till 7:30 P. M.

At 7:30 o'clock P. M., after a voluntary by the choir, Chancellor Haven of Syracuse University read the Scriptures and offered prayer. The hymn was sung, "High in the heavens, eternal God." An address was made by Rev. Joseph Cook of Boston, on "The Unrealized Perils of our Country," with a plea for the work of the A. M. A.

The following Resolution was offered by Rev. James Powell:

Resolved, that the American Missionary Association return its hearty thanks to the Pastor and people of Plymouth Church for the use of their house of worship in which to hold its thirty-first Annual Meeting; to the families of this and other churches co-operating for the generous and abundant hospitality furnished all who have been in attendance; to the choir who have led us in the service of song at our evening sessions, and to the reporters and press of the city for the full and accurate record of proceedings furnished by them to the public.

The Resolution was unanimously adopted.

It was *voted* that unfinished business found on the Minutes be referred to the Executive Committee with power.

After prayer and the Apostolic Benediction, the Association adjourned.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPT. 30TH, 1877.

EXPENDITURES.

The South.		
For Missionaries and Teachers,	$110,901 79	
" Land, &c. Tillotson N. & C. Institute, Austin, Tex.	5,232 35	$116,134 14
The Chinese.		
Superintendent and Teachers on Pacific Coast,		7,302 90
Indian Missions.		
Salaries, Missionaries and Teachers,		950 00
Foreign Missions.		
Mendi Mission,	7,176 02	
African Exploration,	469 90	
Jamaica Mission,	1,087 31	8,733 23
Publications.		
Paper, Printing, Mailing, &c., 25,000 copies of "American Missionary," Annual Report, Circulars, Special Publications and Map showing location of our Southern Work,	8,378 42	
Less amount rec'd for "American Missionary,"	3,913 00	4,465 42
COST OF COLLECTING FUNDS.		
Boston Office.		
Rev. C. L. Woodworth, Dist. Sec.	2,479 46	
Lewis Grout, Agt.	916 66	
Traveling Expenses, Sec. and Agent,	714 54	
Rent, Postage, Stationery, Printing, &c.	982 33	
Clerk hire, Boston Office,	504 00	
Chicago Office.		
Rev. James Powell, Dist. Sec.	2,475 83	
Traveling Expenses,	635 43	
Office Expenses, Printing Circulars, &c.	287 05	
Other Collecting Agencies.		
Rev. G. D. Pike, Dist. Sec.	2,500 00	
Rev. James L. Bennett, Agt.	319 65	
Traveling Expenses, Sec., Agent, Printing, &c.	1,259 70	
Rev. O. H. White, D.D., in England,	2,684 66	15,759 31
COST OF ADMINISTRATION.		
Rev. M. E. Strieby, Cor. Sec.	3,500 00	
Clerk for Cor. Sec.	720 00	
H. W. Hubbard, Asst. Treas.	2,000 00	
Clerk hire,	720 00	
Rent, Office Expenses, Stationery, &c.	2,213 20	
Postage Account	385 53	
Estate Rev. Geo. Whipple,	285 00	
Expenses on Wills and Estates,	986 94	
Annual and Anniversary Meetings,	228 80	
Centennial Exhibition,	274 18	
Traveling Expenses,	102 11	11,415 76

Interest account, balance,		6,002 90
Donations ack. in receipts but intended for other Societies and returned,	124 61	
Legacy acknowledged September receipts 1876, Estate of C. F. Dike, is found to belong to Endowment Fund and is now taken out,	5,000 00	5,124 61
		$175,888 27
Paid on Debt,		30,416 09
Due Tillotson N. & C. Institute,		3,390 90
		$209,695 26

RECEIPTS.

From Churches and Other Sources,	$127,406 25	
" Estates and Legacies,	45,658 23	
" Endowment Fund, Income,	6,889 98	
Total as acknowledged in "American Missionary,"	$179,954 46	
Amount received for " "	3,913 00	
	$176,041 46	
Amount received for Lands and Building for Tillotson N. & C. Institute, Austin, Texas,	8,623 25	
Amount received in the South and not acknowledged in "American Missionary,"	8,000 00	
Sale of Railway Stock not acknowledged in "American Missionary,"	17,030 55	209,695 26

STATEMENT OF DEBT.

Debt September 30th, 1876,	93,232 99
Paid on Debt,	30,416 09
Debt September 30th, 1877,	$62,816 90

This is to certify that I have examined the accounts of the Treasurer of the American Missionary Association for the fiscal year ending September 30th, 1877, with the vouchers, and find the same correct as stated in the above account.

HENRY PARSONS, *Auditor.*

Amounts that will be required to pay Students within the next few years in accordance with the requests of Donors,	$9,495 02
Received from Estate of C. F. Dike for Berea College,	5,000 00

The receipts of Berea College, Hampton N. & A. Institute and the special income secured in Great Britain and Holland for Fisk University are added below as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged.

Receipts of American Missionary Association,		$209,695 26
" by Berea College,	$24,470 13	
" " Hampton N. & A. Institute,	48,952 26	
" " Fisk University,	22,982 30	96,404 69
		$306,099 95

REPORT

OF THE

EXECUTIVE COMMITTEE.

The Executive Committee of the American Missionary Association in making this their 31st Annual Report would, at the outset, gratefully recognize the goodness of Almighty God, as manifested in the harmony of their counsels and in the success of the work entrusted to them. One member of the Committee has been prevented from attending its meetings during a large part of the year by ill-health —one other was called away in the midst of the year from the scene of his earthly activities and bidden "Come up higher."

OBITUARY.

Mr. Joseph B. Beadle had been for twelve years one of the most regular, faithful and efficient members of the Executive Committee. His interest in the welfare of the Negro race in this country had been deep and practical for many years before. He had entered with hearty sympathy into the wrongs of the slaves; he had rejoiced over their emancipation; and he embraced with ardor the opportunities which opened for aiding them to an intelligent and Christian manhood. He gave not only of his ample means (and he was a constant and generous contributor to our society) but of his time and thought as well. He was rarely absent from his place, or tardy in his attendance at the meetings of the committee. He gave careful thought to all matters which came up for consideration, and his opinions were always listened to with respect as those of a prudent counsellor. He was a faithful friend to our Society and to its work, always and everywhere. In his Christian character he was eminently a man of faith, and in his Christian life a man of faithfulness. During his sickness and amid the sorrows which gathered around his home, he gave evidence that his mind was stayed on God, for he was kept in perfect peace unto the end.

The Rev. Barnabas Root will be remembered by many of the friends of the Association as a lad of eleven years, who came to this country in 1859 from Africa with the Rev. Mr. White. A son of an African chief, he had been under instruction at the Mendi Mission from the age of six. His sweet singing in his own and in our language, and his unusual knowledge of the Scriptures, at that early age attracted much notice. He came again to this country in 1863 to prepare for the ministry. He was graduated at Knox College, Galesburg, Ill. in 1870, and at the Theological Seminary in Chicago in 1873, and proved himself among the best scholars and thinkers of his classes in both Institutions. In November 1874, he was ordained to the work of an evangelist by a council of Congregational Churches in the Broadway Tabernacle Church of New York, receiving not only formal but hearty approbation for his attainments, mental vigor and Christian spirit. His health was, however, already impaired. Bronchial troubles, threatening worse things, were already upon him. He returned after his ordination to his native land. He began his work well, established a school at Debia, preached as he was able, giving his main strength, however, to the translation of the Scriptures. But his work was interrupted, and on the 10th of June, his life blood streaming to his lips, he died.

Three other deaths of those intimately associated with our work we feel called upon to mention.

Burritt H. Fee, son of Rev. John G. Fee, of Berea, Ky., died at his father's home Oct. 1st, 1876. The training of his early life had developed in him great strength of conviction and equal tenacity of purpose. He was full of the missionary spirit, and the aim of his life was to aid in the education and christianization of the people of his own State. A graduate with honors of Berea College, he studied Theology one year at Oberlin, when his health failed him and despite all that could be done, his life ebbed away. "Our disappointments are God's appointments."

Miss Eleanor E. Johnson, a native of Massachusetts, took charge of a colored school of the Association at Evansville, Indiana, as early as 1859, where she continued to reside until her death. For seven years she pursued her work amid much opposition, but with good success, winning the confidence and respect of all who made her acquaintance, while she was loved by the poor people in whose behalf she labored. As a city missionary afterwards and at the head of the Orphan Asylum, she continued to care for the poor. The Home for the Friendless was, however, the scene of her most patient and energetic labors, and the most conspicuous monument to her fidelity.

Levi Coffin was born in North Carolina in 1798. He was very early in sympathy with the wants and woes of the slaves in his native State. At the age of 26 he moved to Indiana, and 21 years later to Cincinnati, Ohio, where he kept a *free labor* store. He was born in, and lived a member of the Society of Friends. The picture of the old Quaker in "Uncle Tom's Cabin" is said to have been drawn from him. He had the name of being acting-president of the Underground Railroad for many years. In 1862, he became the General Agent of the Contraband Relief Society. In 1863, this was merged in the Western Freedmen's Aid Association. In 1864 and 1865, he went to England to raise money and supplies for the suffering blacks. Since that time he has been connected with the A. M. A. as a collecting agent. He died at the age of nearly 78, at Avondale near Cincinnati, Sept. 16th, 1877.

GENERAL SURVEY.

THE FREEDMEN.

Whether the *Negro population* of the Southern states has materially increased or decreased in numbers since its emancipation, it will not be easy to determine until another census shall have been taken. Doubtless, the first effect of removing the slaves from the care of their former masters was to leave them improvident for themselves and unprovided for by others. They were unsheltered and unfed, and the death rate among them was enormous. But their condition as a whole has been gradually and constantly improving. Necessity has driven them to work with a lash more cutting than the whip of the overseer. Work for self once tried has proved another thing from work for others, and a mild ambition has been aroused in many a hitherto stolid and indifferent soul. Hundreds, who have sent children to our and to other schools, have felt the reflex influence of that contact with enterprise and enlightenment and have been quickened to improvement in cleanliness and prudence. The settled habits of the race and their former constitution make the conditions of the problem of their continuance quite other than those which have determined the gradual diminution of the American Indians. The death rate among them in the Southern cities is often several times larger than that of their white neighbors, but so is the population of the corresponding quarters of the poor in all cities North and South. On the whole, we

anticipate that the next official numbering of the people will show a considerable increase of this transplanted and naturalized people. At any rate there will be no decrease for the next ten years, which will warrant any diminution in our efforts or appropriations.

Politically the condition of the Freedman is greatly altered since our last Annual Meeting. For the first time since his emancipation he has been left for a half year without constant special protection from the general government, to find his level and to make his own place among his fellow citizens It seemed very hard at first—he had been held up so long,—to leave him to go alone among those jealous of at least his new rights and privileges. The result is as anticipated. For a time the Negro loses political power. In the management of state and national affairs, he is ignored and sees but little hope in pressing himself into prominence. But this can be only temporary. He will be wanted bye and bye. The right of the ballot is his, even though he does not use it for a time. That right is a magnet, which does not lose its power by lack of use and will attract to it again those who need ballots. But for the present the offence of the ballot has ceased, and from our knowledge of the field we endorse the words of President Hayes, that there have been fewer outrages and oppressions heard of in this past six months than during any like period since the war was ended. And while there is less opportunity for present political action there is more time and quiet in which to prepare for future responsibility when it shall come. It is a favorable time for such work as ours.

Our *Educational Work* has been prosecuted through the year with vigor and success. Several of our schools have been reported full to overflowing, so that applicants for admission have been of necessity refused. At the same time the standard of instruction and of scholarship has been steadily advancing. We do not claim that as a whole the graduates of our Institutions have laid as broad a foundation, or are as completely furnished as those of the older normal schools, colleges and universities of the North; but we do claim that, taking into account the insufficiency or utter lack of previous preparation on the part of our pupils, the limited time they can give to courses of study and the universal necessity of labor during these few years, the results show as earnest and as intelligent instruction as any schools in the land, and that the products are such as we may be glad to own and hopeful in sending forth. The religious influence of the schools is evidenced by the large number of those who go out from them confessing and following Christ. At more than one of them it has been said, "Every member of the graduating class is a Chris-

tian," or "Every scholar is either a convert or an inquirer." Their interest in the cause of *Temperance* is not abated. Bands of Hope and other organizations of similar character have been maintained in connection with several of the schools.

Very full of hope and encouragement have been the increasing interest and deepening *sympathy of the best class of the Southern people*, in our schools. This was specially noticeable in the closing exercises of the various schools during this past year, by a large and interested attendance at which they showed their growing confidence and regard. Here, too, we may refer to frequent testimony from *school commissioners* and others in official positions to the capacity, fidelity and success of our student and graduate teachers.

More and more fully the Southern States and people are providing schools and means for the education of the colored children. *Our work is increasingly one of co-operation*, preparing competent teachers; in some instances, also, by a careful distribution of *small sums extending the number of months* of schooling in the year from two to four, or from three to six.

It is the *normal school work*, therefore, which is for the present of the greatest relative importance. The cry of the South is for teachers: not for mere schoolmasters, but for those who are educated and can teach. They welcome, and, as a rule, treat well, those who go from our schools, and call for more than we can furnish. If we make the teachers, we make the schools. Of the 5,404 students in our 26 schools under the care of 134 instructors, about one-fifth are now directly fitting to be teachers, and probably three-fourths will teach as soon as they are competent. About 1,500 former pupils of these schools have been engaged in teaching during the year.

We invite attention to the plans for *industrial training* connected with our institutions. Where tried it has been good for the health, character and competence of our pupils, and has in addition enabled them to pay by work a part of the expenses of their living. The only questions in regard to these relate to their economy of cost to the institutions.

But these people are yet very poor. It is too much to hope that they can many of them work their way through even a brief course of education unaided. *Scholarship endowments* are needed to apply in this direction. One gentleman has given and bequeathed $25,000 for this use in one institution, and there are at least six others which could use a similar endowment to great advantage.

Two of our institutions have suffered during the year by fire. December 13th, 1876, the buildings at Macon, Ga., were wholly destroyed. The Lewis High School Building and the Norwich Chapel were among the most commodious and complete in the South. Another house was occupied by the teachers. Only a portion of the furniture, &c. was saved. Feb. 16th, the Straight University Building at New Orleans, La., was also utterly consumed. The origin of these fires is unknown and must, probably, forever remain a mystery. Fortunately in both cases there was a fair amount of insurance recovered. The interruption in the teaching was only temporary; at New Orleans the school lost but a single day.

Plans are maturing for rebuilding at both these places speedily, as also at Mobile where the Emerson Institute was burned more than a year ago. It is expected that the insurance money, will, at the present low rates of material and labor, almost if not entirely replace the buildings thus lost. Some transfers of real estate and changes of location may also help.

The *superintendence* of these building operations, as also a general care of the school work, has been entrusted for the year to Prof. Thos. N. Chase, who has been detailed from Atlanta University for this important service.

Our three *Theological Schools* are well and successfully managed. The results are manifest in the character and attainments of the graduates as well as in the number of young men who have already gone from them into the active ministry. At Fisk University a special missionary course of instruction has been arranged, extending over three years, designed to impart not only the necessary store of biblical and theological knowledge, but to give practical information and preparation for missionary life in Africa. It is in connection with this work that ground was broken for Livingstone Missionary Hall on the 28th of March, a building designed to be at once a memorial of the great African explorer and a training school for missionaries to go forth into that great continent. A considerable fund has been contributed, in large part from friends in Great Britain, who are especially interested in the evangelization of Africa, and by the tuneful efforts of the Jubilee Singers.

Four new churches have been organized under our auspices during the year. The stringency of the times with us and with the colored people has prevented the beginning of many more. Our churches in the South are all young. In 1861 there were but four. From 1864 to 1869 nineteen were organized. Since 1870 thirty-eight have come into existence. These fifty-nine include a membership of 4,048, 625 having been added during the past year, 536 on confession of Christ. That they are given to Bible reading and Bible study is the best evi-

dence of their evangelical character. The Sunday-school is in them all an important part of their organization. They count 7,213 Sunday-school scholars. But our pupils past and present reach many times that number with Bible teaching on every first day of the week.

We hear of some, though not of many, marked revival seasons during the year; it is rather over the improved quality of the converts than of their great numbers that we rejoice. The old excitement gives place to intelligent conviction, tradition and superstition to Bible knowledge, and the mere enjoyment of religion to a missionary spirit. The standard of Christian manliness and Christian living is far higher than it used to be. The desire and effort for self-support is becoming more general in these churches, though their poverty is extreme.

The early history of these Christian men and women is in many cases of thrilling interest, as it reveals the contrast between their past and present and shows how great things the Lord has done for their souls.

These churches are organized into six Conferences, which meet statedly for fellowship and fraternal counsel.

AFRICA.

Perhaps there will be no better time than now, before turning from this Negro race, to mention the changes in the aspect of the work in Africa.

At the beginning of the last year our Mendi Mission was left in weakness. Mr. and Mrs. Burton and Mrs. Billheimer had returned to this land. Mr. Billheimer was only waiting for our permission to follow them. It was not expected that either of them would return to Africa. Barnabas Root was sick and it was evident that his days were numbered. After Mr. Billheimer's return, which was early in the year, this failing man was the only missionary proper on the field. A handful of teachers and workers were there almost alone. Mrs. Mair was sent back from England. Then Barnabas died.

But, meanwhile, we were intently looking for the men to carry out the plan proposed a year ago—a reconstruction and reorganization of that work. We believed that the Lord had need of a man for a leader in that field, of peculiar gifts of body, brain and heart, of the right age, with some experience, yet with the vigor of his best years before him, of the right race if it were possible, and that a Negro of the Negroes, and we trusted that the Lord would furnish him—and we believe he has. While such a man was needed for a preacher and leader in the mission, we wanted other men to go with him and stay

his hands and fill important positions. And they have come to us, too, all from different parts of the Southern field, but all we trust from the Lord and to do the Lord's work.

We called them to New York and had them for a few weeks in special instruction in the history of our Mission, and in the principles which should underlie the work, and in the character of the people and the nature of the land whither they were going.

On the 23d of September, they were consecrated to this their chosen work, in the Central Congregational Church of Brooklyn, and on the next day, in the barque Jasper, set sail with their wives and little ones, eleven souls in all, for the West Coast of Africa. Brethren, if there should be no favorable winds but those your prayers invoke, let them not fail her till she shall come to her desired haven.

God grant that there may be great things yet to be recorded of the ministries of Snelson, James and White, all three born into slavery, educated at Atlanta, Howard and Hampton, the minister, the physician, the teacher, all workers for Christ and for a Christian civilization.

We trust them to that climate, which we know has its risks, with far greater confidence than we could those of another race. We look to see them gain a speedier and a surer hold upon the people than white missionaries could hope to do. We expect to add to their numbers from year to year as God and his people shall give us the ability, and, ultimately, to establish there a school for the education of teachers and of ministers, which shall receive the native youth of various tribes, and send them forth again after a while to enlighten and to evangelize their own—to go home to their friends and tell them how great things the Lord has done for them.

It is evident how this work has grown directly out of the educational work at home. Through it these once slave boys have become the missionaries of Christ's gospel. So our work for the Negro reaches to the children, to the churches, to the great continent beyond the sea. The enterprise of men, blessed and guided by Divine providence is opening up the unknown land. What Livingstone tried nobly and heroically to do, Cameron and Stanley, profiting by his experience, and more than all by his failure, have done. The white man has not only penetrated its forests and swamps, but navigated its rivers, bounded its lakes, and marched through the land from ocean to ocean. Commercial enterprise has looked enviously upon its stores of untold wealth on which it could not lay its hand. Railroads are opened and projected from its North-eastern coast far inland. Only let the hand of Christian love be stretched as far to carry its price-

less gift as the hand of commerce reaches forth for gain—only let the missionaries of the Cross be as enterprising as the missionaries of mammon, and those who send them forth give them as faithful a support; and Ethiopia shall not long stretch forth her hands begging for the bread of life, but only to bless the Lord and the Lord's messengers of truth and love, for his and their unspeakable gift.

JAMAICA.

In the Jamaica Mission, the transfer of the remaining churches and schools has been completed during the year, so that we shall have no future responsibility for that field nor expense on its account. It has taken these four years wisely and fully to carry out the recommendations made at the Annual Meeting in 1873. We trust it has been so effected that from what we have planted others may reap, the Lord giving the increase.

THE CHINESE IN AMERICA.

To bring the knowledge of Christ to these idol worshippers through their eagerness to learn the English language, is the special work of our mission on the Pacific Coast. The alphabet and the primer lead quickly to the New Testament, which is the standard Reading-book. Whatever may be the questions concerning the Bible in the Public schools, there is no question raised in these. The pupils do not care, so they learn English. The teachers care most that they learn Christ. At first it is mere reading words. Then comes the question, "Understandest thou what thou readest?" thought is awakened, explanation follows, and so at length the glad tidings is told in all its simplicity and fulness.

One sign of progress through the year has been the increased attendance on the schools. Of these 11 have been sustained, attended by 1,155 pupils. The Congregational Chinese Association has enlarged its membership to 125. The Bethany Home has been instituted by the Christian Chinese themselves, no longer contented with the quarters of their heathen countrymen. In it they have a weekly prayer meeting, and gather for Bible study. The consistent Christian living and earnest missionary spirit of the converts have been most gratifying. A few have returned to China and we hear of them as there faithfully testifying for Jesus. A new building has been erected for the Mission St. school in a new location and is now called "The Barnes Mission." It was dedicated July 23rd.

On that same evening occurred another of those unreasonable outbreaks against the Chinamen, which have from time to time discouraged our workers and hindered our work. A meeting of sympathy

with the Eastern strikers was turned into a "wash house war." But the Lord protected the buildings and the people gathered at, and returning from, the service. Bethany Church was threatened and an attempt made to fire it, but without success. These conflicts of race and caste, however, always for a time curtail our work, keeping some souls away.

85 give evidence of conversion, while the number of those who have ceased from idolatry is reported as 110. The pupils in Sunday-school average 152 with 92 teachers.

THE INDIANS.

As to the general condition of these Tribes, we can only say that the last few years show an improved administration of a fundamentally bad policy. The Indian Agents have, as a rule, been honester and better men than they once were. One Agent has during the year resigned—with this exception, the agents nominated by the Association have remained and been acceptable to the Government and approved by us.

The Indians have received their rations with fuller measure and more equitable distribution than, perhaps, ever before. But all the while the disabilities under which they live are very great. The inducements to give up their roving life are very few. Until the Indian can as easily and as securely obtain a sound title to the land he improves and the house he builds as the white man, we can hope for but little general and permanent advancement in his condition. The whole system of reservations and of rations, of dealing with the Indians by treaty and by law, as tribes and not as individuals, is the greatest obstacle in the way of their advancement and absorption. To separate the good Indians from the bad; the settlers from the vagrants; the peaceable from the law-breaking; is well nigh impossible until they shall be brought to individual responsibility and dealt with one by one.

Meanwhile, we are doing what we can. Two missionaries have been in our employ the past year, and two churches maintained by them. The Church at Red Lake has been transferred to the Protestant Episcopal denomination. Five schools have been maintained at our agencies and 287 children have been gathered in them for instruction, a large increase over the former year. A free lunch of the simplest sort has been found a valuable inducement to regular attendance.

Patient labors to civilize and Christianize have met with encouraging though varying success. More lands have been cleared and sown

than before, fences have been built, and simple forms of industry have been prosecuted.

We are doing but little for the Indian, and that little at great disadvantage, but that little tells and pays. The American people need a more enlightened wisdom for the management and a more earnest zeal for the evangelization of these earliest dwellers in the land.

Thus we are working to uplift into a Christian manhood the people of these three oppressed races, mainly in our own land. The problem is the same in all, though the factors vary. How can they be secured in the possession and enjoyment of their rights? How can there be implanted in them the seeds of a new and better life? How can these classes, dangerous through ignorance and neglect, be transmuted into good and useful citizens? The welfare of these races not only, but of our whole land, depends upon our reaching the right answer to these questions, and upon the faithful fulfilment of our duty to them in this light.

The Lord grant us both the wisdom and the zeal.

FINANCES.

As has been painfully known to the friends of the Association, the burden of a heavy debt has been upon it during the last few years. At the Annual Meeting a year ago it was reported as $93,232.99. The origin of this indebtedness was peculiar to this special work. The emancipating act set free four millions of slaves unable to read or write their names; gave to one-fourth of them at once the right to fight and the right to vote. They realized somewhat, as others did even more, how much they needed instruction. It was a pressure such as the nation had never seen before. The South at first did nothing. The North, feeling its responsibility for the position, gave freely. A vast work was thrust suddenly upon the Association and large means for its prosecution provided. Through the Freedmen's Bureau, the Government offered liberal aid in the erection of school buildings, to such religious and benevolent societies as would purchase the necessary land and hold the property. The Association could not refuse to accept its share in this help and in this responsibility. Out of this sudden enlargement of its work and increase of its expenditure, and also out of its diminished resources when this first outburst of enthusiasm and generosity had somewhat expended itself, the debt (grew not so much as) *was projected* upon the Association. It could hardly have been avoided. If it showed too much faith in the constancy of Christian givers, it would

have shown too little faith in them, and in the God to whom all riches belong, not to have done as much as then was done.

But, somehow, that debt must be expunged. A year ago, a reduction of something over $3,000 was reported, though on a decreased income. It was a little beginning. We hoped, then, as we have been hoping now so long, for more prosperous times, but the prosperous times have not come, and yet, to-day, at the end of this year of almost unexampled severity and general prostration of business and commercial interests, we have the gratifying announcement to make that in addition to meeting current expenses, we have decreased the debt, reducing it from $93,232.99 to $62,816.90.

How has this been done? First, beginning at Jerusalem, by a reduction of $4,319.12 in the expenses of administration. The place vacated by the death of Secretary Whipple has not been filled, and while a heavier burden has thus fallen upon those who have undertaken the work, and while it may after a time prove too great for so few to carry, yet the Committee believe the work has thus far been done with undiminished thoroughness and efficiency.

The appropriations for the Southern field have been carefully scrutinized and kept within the narrowest limits consistent with a faithful prosecution of the work. In this direction the saving has been $15,209.68. This, however, be it borne in mind is a saving not to be rejoiced in—it is one made only of constraint, not willingly. In a work capable of, and clamoring for, indefinite expansion, to cut down the amount expended in the field is to lessen the amount of good accomplished.

These reductions have enabled us to keep the current expenses within the current receipts.

For the reduction of the debt, your Committee has been enabled to use the proceeds of the sale of certain assets, not hitherto available without great sacrifice, and also a large share of a legacy amounting to $15,000.

We feel sure that the removal of so considerable a portion of our indebtedness, and at such a time, not only will be felt as lightening our load, but will also be a stimulus to the friends of the Association to put forth their combined efforts for the entire removal of this burden. It is not a paying for past work which is asked for, but for large and valuable investments, the money value of which is many times greater than the debt, and the moral value inestimable. Many friends have from time to time expressed their desire to help, and have made conditional offers towards the extinction of this debt, but it has seemed almost a hopeless effort. But now, with so good a

beginning, and with a debt already so much more easy to handle, will not these friends come forward, one by one, with large gifts or with small ones, as they may be able, to wipe out the rest, dollar by dollar to the last? Brethren, it can be done. Will you, then, untie our hands from these shackles, and unload our backs from this burden, that we may give ourselves wholly to the work before us?

Meanwhile the policy of careful economy will be continued, until and after this relief shall have been accomplished.

THE FREEDMEN'S AID SOCIETY

has continued its mission of securing funds for that part of our work which has direct relation to African evangelization, helping to educate students in preparation for that field and contributing to the building of Livingstone Hall. Gen. Fisk spent some weeks in the early summer in stimulating this agency by his presence and his words. The intense interest of the English people in the Bulgarian atrocities, later in the war still in progress, and all the year in the hard times, has made their contributions smaller than heretofore.

The *Jubilee Singers* are still abroad. They meet with success, the most marked of the year being during a short trip to Holland, in which it was demonstrated that the interest in their songs was not lost even where the words could not be understood. They reaped a rich harvest there. It is expected that they will spend a considerable portion of the next year in Germany. They are working now especially for Livingstone Hall.

THE AMERICAN MISSIONARY

has been published, as our friends all know, in a new form during the year, having been printed as a newspaper rather than as a pamphlet. We receive varying advice in regard to the future. We hear from some quarters that it is more read and more attractive to readers in its present form; others tell us that it is not so pleasant to read, nor so easy to keep as it, used to be.

It has been printed at Hampton, Va., instead of at New York as heretofore. We have been very glad thus to assist to a small degree in providing work for the compositors and pressmen among the students there, but from the experience of the year, are conscious of serious disadvantages arising from the distance of the printing-press from the office of publication.

The Committee desire advice in regard to both the form and place

of printing for the future, and refer these matters to this meeting for decision.

THE AMERICAN BIBLE SOCIETY

has not failed in its usual kindly and liberal co-operation. We have never been refused any request which we have made for copies of the word of God to be used in any part of our field.

BEREA AND HAMPTON.

Berea College and Hampton Normal and Agricultural Institute are under the direction of their own Boards of Trustees and not organically connected with the A. M. A.; but having been founded or fostered by it, and in closest sympathy in aims and efforts with it, we include in the report the usual details of their work.

DETAILED REPORT.

FREEDMEN.

RELIGIOUS WORK.

REVIVALS IN CHURCHES AND INSTITUTIONS, THEOLOGICAL CLASSES, ORGANIZATION OF CHURCHES, BUILDING OF CHAPELS, CONFERENCES AND STATISTICS.

NORTH CAROLINA.

WOODBRIDGE.

At Woodbridge, there is no regular pastor. The teacher of the day-school is also a true missionary, and the result of her labors the past year is embodied in the following extract:

"God is pouring out his Spirit upon us in answer to prayer, and seventeen have already found peace in believing, while the convicting power is resting upon every unsaved soul in the community so far as I have been able to ascertain. Every young man and woman in the school has found Jesus, or is seeking him. I can only say, GLORY *to God*. We have meetings every night except Saturday, which with our large school, tax our strength to the utmost; but God has promised "As thy day so shall thy strength be," and we *believe it*. Pray for us that all these convicted ones may be brought into the fold and believe in Christ."

At a later date Miss Waugh adds:—

"The Lord is still present with us to heal and to save. Since I last wrote you, five have found peace in believing in Christ—three young men and two young women. *Wonderfully* has the Lord answered prayer, proving his promise true—"Ask and ye shall receive," and we would give him glory while "we call upon our souls and all that is within us to *praise* His holy name."

"He answered all my prayer abundantly,
And crowned the work, that to his feet I brought,
With blessing more than I had asked or thought;
A blessing undisguised, and fair and free."

WILMINGTON.

"The first Sabbath after our return, the Sunday-school lesson was upon JOHN, 15: "Christ the vine; His disciples, the branches. A deep impression was made upon the mind of one of the girls, who had always been apparently unmoved. She went home thinking: "*I* am not a branch. *I* am not abiding in the vine; and unless I abide in the vine I shall be *lost*." For days and weeks the thought pressed on her mind, "till" as she said, she "couldn't sleep," she "felt so mighty troubled." But one night, as she lay thinking she was lost, something seemed to whisper, "Jesus came to save the lost." "Then why can't he save me?" thought she. "I reckon he can." Joy came into the troubled soul, and now she says: "*I* am a branch; I am abiding in the vine."

And thus abiding, she feels sure she shall never be moved. "But what should you do," asked her pastor, "if you should find yourself led into sin?" "*I should quit it*," was the prompt reply.

"I asked an old aunty, infirm with age and rheumatism, how it was that she was always at the prayer meeting. "Why," said she, "I'se *obliged* to be there, *for to help*." If every professing Christian felt a like responsibility, should we have so many thin, cold prayer-meetings?

From Rev. David Peebles, Dudley, N. C.

"By count, I find the average attendance at the Sabbath morning service for the quarter just closed, seventy-five, an improvement over the previous one. I see a decided improvement also in the spiritual condition of the church. Two persons united with us at our Communion, July 1st, one by letter and one reclaimed. * * * The church seems now to be enjoying a rich blessing. I have been preaching to sinners lately as faithfully as I could, and some of the members of the church are under conviction and admit they never have been Christians. Mrs. S. has for a long time conducted a young people's meeting. These are now held on the Sabbath at 5 P. M. They are well attended, and in them the first requests for prayer were made. A week ago I invited the anxious to meet Mrs. S. and myself at the church an hour before prayer-meeting, Wednesday evening. Six came and seemed very much concerned. Sabbath, I went at sundown to the church, thinking some might stay after the young people's meeting and I could talk with them. I found ten waiting for me. Three expressed hope and seemed very earnest. The prayer-meetings are full of life."

Rev. John Ingle, of McLeansville, writes:—

"The attendance on the preached word and also on the Sabbath-school, has been encouraging during the summer. We have a Sabbath-school at a point beyond Mr. Lindesey's, superintended by one of the members of the McLeansville church who lives in that vicinity. They hold their meetings and Sabbath-school in a grove, with only a little shelter of boards, but are now taking steps to build a school-house, which will render them more comfortable during the winter. I preach here every second and fifth Sabbath. This field needs a regular pastor who can give his whole time to the work."

SOUTH CAROLINA.

CHARLESTON. SOWING AND HARVESTING IN PLYMOUTH CHURCH.
By Rev. W. G. Marts.

Having earnestly sought the divine blessing upon a contemplated series of meetings in Plymouth Church, with the hope that its members would be revived by the more abundant incoming and indwelling of the Holy Spirit, and that sinners would be converted, we commenced to hold meetings about the middle of January. The prayer of faith received its inevitable answer. God blessed the means used. First there was an evident quickening of Christians. Then sinners began in great earnestness *to ask* what they must do to be saved; and then, one by one, as they learned to repose themselves entirely upon the Great Redeemer for salvation, found peace in believing, and realized joy in the Holy Ghost. Our meetings continued more or less regularly, during six or seven weeks. Sometimes the rain, which falls here quite copiously in February, prevented us from holding more than two or three meetings a week. But this did not interfere until towards the latter weeks of the meetings. They were quite well attended generally. But at no time was there a great crowd of people or the least excitement. A deep interest seemed to pervade the people, and much solemnity.

We adopted the *inquiry-room* plan with great satisfaction and with success. It was *new* to the people here. Prayer-meeting was carried on in the main audience-

room of the church, while we were laboring with inquirers in the inquiry-room, to which they were directed to repair after each preaching service. About twenty-five persons profess to have received a "change of heart" during these meetings, and are now rejoicing in a Saviour's love. Nearly, if not quite, all of the anxiously interested ones were at first greatly distressed and thought that they must *beg* the Lord for mercy, and agonize much in prayer, and shed many tears, and then the Lord might be made willing to hear them and grant them their requests. We labored assiduously (and God blessed our efforts) to impress upon their minds the precious truth that they could not propitiate God—but that Christ had done *that* when He died for us, and that they must just *believe* that He is *now* ready and willing—longing to save them. The truly earnest ones, as soon as they saw that Christ was *entreating* them, ceased entreating God and just *believed* and were made glad.

Last Sabbath was a blessed day to us all at Plymouth Church. It was our regular Communion Sabbath, and we had looked forward to it with joyful anticipations. We were not disappointed. God's smile was upon the city—in the soft air and beautiful sunshine—and we felt that he was with us in the sanctuary. Seventeen of the NEW members of Christ's great family were added to the church. A number of them were baptized. Much interest was manifested in all the services, and not a little tenderness of feeling pervaded the audience (which was large) at times. It was remarked by more than one, "This is a day long to be remembered." It is often said, too, "We have never had such times since the church was organized." Then they were invariably directed to thank and praise God, and him alone, who has thus blessed them. More of those who are numbered among the recently saved ones propose to unite with us at a subsequent communion season.

We hold a prayer-meeting every afternoon in the school building. Four of the pupils who have attended are now trusting the precious Saviour. Six of the pupils profess conversion—two were converted at the church. We make Tuesday and Wednesday evening meetings at the church *revival meetings*.

GEORGIA.

MIDWAY CHURCH AND SCHOOL.

Our readers have been pretty fully informed in regard to old Liberty County, Georgia, its Congregational church and community—the removal of the white people at the close of the war, the purchase of the lands in small parcels by the blacks, the transfer of the colored church to the Presbyterian body, and the organization of one new Congregational church a few miles distant. Rev. Floyd Snelson, pastor of that church, is winning the confidence of those around him, both white and black, and is building up the church and school work as may be seen by the following communication from the "*Hinesville* (Ga.) *Gazette*," written by Rev. Mr. Waite, the (white) pastor of the old Midway Church, a member of Knox Presbytery, which is connected with the Northern General Assembly.

"Our community of Freedmen are evidently destined to great improvement in prosperity and intelligence. The evidence of their rising prosperity, and the promise of more, is seen in the thriftiness and independence of many families, whose example will soon inspire others to greater industry, skill and providence. The proof of their growing intelligence, is seen clearly in their congregations and schools. The influence of so high an order of ministers as Rev. Jos. Williams, and Rev. Floyd Snelson, is telling powerfully for good on their churches. With such men in all their pulpits, a few years more would show wonders.

"Some time ago, the writer witnessed an examination of Mr. Snelson's school. To say that everything was creditable and commendable, would be but small praise. The corps of teachers, struggling against many disadvantages, has raised the school to an admirable grade. How they have accomplished so much in so short a time, is a mystery to a multitude outside. The school is fortunate in having as teachers, good scholars, good Christians, and good singers. To teach children 'to fear God and keep His commandments,' and to love to sing and 'praise God from whom all blessings flow,' can only make them wiser and better. Many a hut rings with such songs now. Many a little home is brightened and bettered by that school. And the scholars, considering the many obstacles of work, poverty and interruption, in their way, have gained surprisingly in knowledge and manners. Platform speaking is not much cultivated, but some of it was excellent. To estimate what the school has been to the children, their parents and the district, compare them now with what they were three years ago."

A WONDERFUL SABBATH.

Rev. J. H. H. Sengstacke of Woodville, Ga., writes:—

"Yesterday we had grand times. The church was crowded both morning and night. Some people came over seven miles to worship with us, and said they heard that our church was doing evil works, but now they saw for themselves that if the gospel is preached, it is preached in its purity at Pilgrim Church. Those are the leading people who speak this. At the night meeting over forty came forward for prayer. I think we shall yet break the strong-hold of Satan, and build up a mighty work for Christ our King."

The next day he adds,—

"I cannot help writing to you again about our great meeting last Sunday. It was a glorious meeting. I never saw such a thing before. I cannot write for joy. The people have been calling upon me ever since Sunday, and I am greatly encouraged."

ALABAMA.

We commend the following respecting "Tithes" to other than missionary churches.

MOBILE. A WORKING, GIVING, MISSIONARY COLORED CHURCH.

By Rev. Albert B. Irwin.

There are some recent items of our church life here that give us much encouragement. They are indications of a fresh determination of the people for work. The first item is, that we have placed our Sabbath-school entirely in the hands of the church members. The Superintendent for the past year has been one of the deacons, and some of the young people, during that time, have taught classes. Thinking there was sufficient material to carry on a good school by merely giving it our oversight, and acting on the principle of encouraging them to do their *own work* as fast as they are able, we have placed all in their hands. We have one young man of intelligence and piety who ably conducts the Bible class. The teachers here are, by this means, all enabled to teach in various other schools in the city. All of the present teachers in our Sunday-school are, or have been, our pupils. We hold weekly teachers' meetings to instruct them in the lessons, believing that to be one of the best ways to develop their Christian character.

A *second* item of encouragement is a move the church has made toward self-support. I preached a sermon on *Tithes*, impressing the thought of the blessings on that church and people that give most to the Lord. The idea took hold of them strongly. I called a meeting after the sermon, in which much enthusiasm was expressed. I told them I thought they had not done enough in self-support, and that the calling them together was to find out what each one, by God's help, was willing to do. Immedi-

ately, a young woman in poor circumstances said, "I will give a tenth." Another, "I will give a tenth." One young man, who supports himself by work in a cotton press, said, "I will give a dollar a month." Four others immediately followed, promising the same. Others said seventy-five, fifty, forty and twenty-five cents a month. One of the older brethren jumped up, saying, "The Lord does bless a cheerful giver; I know it. I came to church once with but ten cents in the world, and had earned nothing for some time. I wanted to give, but thought I couldn't give the last cent I had. Then I thought, it is for the Lord, and I will risk it. I gave it, and by Tuesday night I had earned *three dollars*." Another followed, saying, "*I* know the Lord blesses the cheerful giver, too. Once I attended meeting where a collection was being taken, and had two bits in my pocket. I thought 'well, I can't give that,' and for three months after I did not get a bit of work to do. At the end of that time I was at another church where a collection was taken, and when the minister said, 'The Lord loveth a cheerful giver,' I said 'well, I will risk it this time, and see.' And the next morning at daylight there was a knock at my gate, by a man come to offer me a job of work. I made *three dollars* that day, and *seventeen dollars* that week. So I believe in giving to the Lord.'

The money pledged by those present, for the year amounted to $114 which with what the members absent will give, and collections, will amount to $150. This is a good sum for the first effort; by another year they may give more.

Last Sabbath night we held a missionary concert, in which we endeavored to impress the idea of the relation of the freedmen to the evangelization of Africa. At the close of the meeting, steps were taken to form a mission band, to be called "The Mission Band of Mobile." A collection was taken, and although the people were unprepared, some saying they would have given had they known before, the amount raised was $3.30. Inclosed please find order for the same, which credit to "Mission Band of Mobile," for work in Africa.

Another gratifying occurrence was the offer of Rev. Dr. Burgett, pastor of 1st Presbyterian Church (white) of Mobile, to exchange pulpits with me. He preached for me yesterday afternoon, and I for him at night. It shows the spirit towards us of the better class of Southerners.

Rev. J. D. Smith, supplying at Mobile, Ala., writes:—

"The attendance at church and Sunday-school has been better than usual. We are holding a series of meetings in our church this week. Five or six have come forward every evening to be prayed for."

L. C. Anderson, of Florence, Ala., writes:—

"We obtained full possession of our house and lot August 1st, and have been worshiping in the building since. Since the congregation has been in the new house, more live Christianity has come to the surface among the people, and the members are working more. There was a little evidence of a revival, and on the 18th, after much prayer and preaching, we made a special effort. Three came forward and we betook ourselves to prayer in their behalf, and in a few days God gave us one soul to rejoice over. The love of God has spread gradually, and now many are almost persuaded to become Christians. Our congregation is on the increase and everything looks encouraging. Prejudice is giving way, and several families who, a few weeks ago, would not let their children attend our Sabbath-school, now send them regularly. Many others promise that they will send theirs in a little while. On our last Communion day three persons were received, one on profession and two by letter. Two composed one of the oldest and most respectable families of this town, the husband about seventy and his wife sixty. It made me shed tears as I read the covenant to this aged couple, and all were melted to tears as they saw the joy that seemed to be in their hearts. On our next Communion two or three more are to be received. Thus you see that God is with us in this work, and causing it to prosper."

MISSISSIPPI.

TOUGALOO. YOUNG MEN CONFESSING CHRIST—A GROWING RELIGIOUS INTEREST.

Mrs. T, N. Chase.

Last Sabbath seven young men united with the college church in Tougaloo. Two others were detained by sickness. Two more unite with other churches, and a few more would probably have joined us if they had not been obliged to leave school lately for lack of money.

You would have enjoyed the morning service of baptism. The school walked some distance through our beautiful grove, which, you remember, is gracefully draped with the Tillandsia or Long moss, till we gathered about the water. Every leaf, which in Mississippi is now in its perfection, had been freshened by a morning shower; and thrown over all was the hallow of a Sabbath May morning. "There is a fountain filled with blood" broke the sacred stillness, and as the seven young men received the seal of baptism it was very easy for us to sing—"Oh happy Day," "Safe in the arms of Jesus," &c.

The prayer-meeting Sabbath evening was what one would expect at the close of such a day. How easy it is to see Jesus when his "passing by" opens our sleeping eyes, and when we see him, how easy it is to work for him! At the close of the meeting there was a large inquiry-meeting, and we have reason to think that others have fully decided to be on the Lord's side. I never, anywhere North or South, saw less excitement, or even emotion, where there was so much religious interest.

Among those who recently united with the church here were three from one family, a daughter, her husband and an adopted daughter. This daughter is an old pupil of the school but she never gave herself up to God's service till laid upon a bed of intense suffering from a frightful burn. She lay perfectly helpless for nearly three months, and for several weeks was daily visited by the pastor, her only medical adviser. It was very impressive to all of us to see this beautiful young wife, not yet able to stand, sitting before the altar with her husband and little Ida, an adopted sister of twelve years. A mother only knows what it must have been to that mother, who had so long watched over her only daughter and at last saw her saved physically from fire and spiritually as by fire. As the pastor gave her the hand of fellowship, tap, tap, tap, went that mother's heel, which those understand who have visited colored churches in these lower Southern States. When service was over and the pastor greeted the mother with—"This has been a good day with you"—it seemed impossible to restrain her feelings longer, and we felt that if there was ever a time to shout, it was when she passed out of the church exclaiming,—"Glory! Glory! Glory! Glory! It is a good thing to wait upon the Lord."

LOUISIANA.

CENTRAL CHURCH.

Rev. W. S. Alexander.

The church, as a body, are looking for a renewal of the precious times of refreshing of last year. Seldom have I been in a prayer-meeting of deeper, more tender interest, than in the one we held last Tuesday evening. Nearly twenty-five took part in the service, and all our hearts were cheered and comforted."

PASTORAL VISITATION.

Among the richest experiences of my ministry in New Orleans, are the visits to the families of my congregation. I recall one with the greatest interest. The family are French Creoles. At the outbreak of the civil war, they went to France and remained abroad several years. When they left Louisiana they were Roman Catholics, but in *Marseilles* the father went into the Protestant Chapel, under the care of a godly minister. He was impressed with the truth, and in good time became a true child of God. His wife soon came to share his faith and joy. I have received a new view of the piety of the evangelical church of France, and the faithfulness of their ministers, from the

religious character of this beloved family. In our late revival, the oldest daughter and a young nephew were converted. At my last visit they sung some of the sweet religious songs from the Geneva collection. While we were bowed at the throne of grace, and I had commended them to God, the father in a few tender words thanked the dear Lord that he had sent "our brother to comfort us and pray with us."

THE SABBATH SCHOOL.

We were very happy and grateful over the prosperity of our Sabbath-school. On the 14th inst. we had 151 in attendance. We have been compelled to divide nearly all our classes, and to seek faithful teachers to care for them. With the attractive series of International Lesson papers—with the "Well-Spring," and the "Child's World," and especially with Sankey and Bliss's "Gospel Songs" the interest of the children is constantly on the increase. We have monthly Sabbath-school Concerts, which attract the parents and friends of the children. At our last concert, given in the audience room of the church, 250 persons were present, who fully appreciated the recitations and songs of the children. It is like the awakening to a new life in the children, and we feel sure the school is to become a mighty power for good, and that it will win its way to the hearts of all classes.

THE WEEK OF PRAYER

Was a very precious season to us. Every evening we gathered in our Conference room. The audience ranged from thirty to sixty. They were like revival meetings. On some occasions nearly every Christian took part in the service. We shall long remember these meetings, and many, I trust, will date from them, the beginning of a higher consecration to the Redeemer.

NEW ORLEANS, June 1st, 1877.

Since the meeting of the South-Western Conference in January, I have been watching for an opportunity of visiting the brethren in their churches and homes. A few days ago the coveted opportunity offered itself, and was eagerly welcomed. At an early hour in the morning, I took the train on the Morgan Railroad, which runs between New Orleans and Morgan City, a distance of eighty miles. The road passes through a section of country very beautiful and productive. The luxuriant vegetation is almost tropical. The forests are filled with live-oak, and the superbly flowering magnolia, with all species of palm, and other trees and plants peculiar to the South. Nature has been lavish in her gifts, and the scene is one of wild beauty and fertility. Our first stopping place was at

LAFOURCHE CROSSING,

about fifty miles from New Orleans. It is situated on Bayou Lafourche where there is a sufficient depth of water for steamers and schooners of light draught. There is but a small settlement at this point. Here we found one of our little churches, organized in 1872, and having a present membership of thirty. A licensed preacher is in charge, while the church in all its arrangements is under the superintendence of Mr. Clay of Terrebonne. He appoints the local preachers, and removes them when it seems best, and is really the bishop, whose judgment and authority is unquestioned. We held an evening service here, preaching to an attentive and grateful audience. After the sermon they questioned me for nearly an hour upon matters of church polity, presenting their difficulties, and asking to be guided. In the afternoon, three or four local preachers met me at Henry Armsted's house, and asked a "thousand questions" more or less, with regard to the duties of ministers and church officers, and difficult passages of scripture. I called it my theological class, and after a Socratic method I instructed them as well as I could upon points where they needed instruction. This much should be said of our brethren in these churches who are trying to do the Lord's work: they are deeply conscious of their ignorance, and long to be directed and educated. The next day we went on to

TERREBONNE.

At *Terrebonne Station* there is a Congregational church of thirty members under the care of Benjamin Field, an old licensed preacher. He is an old man of seventy years of age, of average ability, and, I should judge, of more than average piety. He was a slave till the war, and now earns his bread by daily toil. The church is owned by the proprietor of the plantation on which it stands—a Christian man thoroughly benevolent and kind to the negroes. At 3 o'clock in the afternoon I met the Sunday-school children in the beautiful new church of Rev. Daniel Clay at *Terrebonne*. The children all turned out in their Sunday suits. They sang, recited their catechism and Scripture lessons, and then I gave them a little talk. In the evening the church was crowded to its utmost. They came from miles around. Seldom have I ever enjoyed preaching more. The eager, crowded assembly, all so glad to see me, furnished abundant inspiration. At the close of the service they made a contribution of $5.10, towards my travelling expenses, which has been credited to them as their offering to the A. M. A. This is a live church, of 145 members, situated in the midst of the richest farming section. During the past year they built a convenient and really beautiful chapel at a cost of $1,000—and *paid for it*, without one dollar's aid from outside. They have since added a $60 bell, and that is paid for. There is not a dollar of indebtedness on the church. Mr. Clay, a man of 65 years, a slave till "emancipation," owns a good farm with convenient dwellings,—he is educating his children (he has 11 living) and devotes his best energies to those three churches, which owe their very existence, under God, to him. He is respected by all classes, black and white. He is a good citizen, a consistent Christian, and a faithful minister of our Lord. You will be surprised to learn that he cannot read a word, and the only word he can write is his own name. He has his secretary or assistant who reads the scriptures and the hymns, and he preaches and prays.

I reached *New Iberia* at midnight, and after a few hours' rest, leaving an appointment to preach on my return in the evening, I took a private carriage to Lake Peigneur, sometimes called Lake Simonet. Here Rev. Wm. Butler has organized a church of sixty members. It stands on the open prairie, centrally located for the people who attend upon its services. The local preacher who occupies the pulpit in Mr. Butler's absence at New Iberia was ploughing in the rear of the church, illustrating the mode of life of our country ministers. They are all poor men, ministering to the poor, and so they work hard for the support of their families, and give the people, on the Sabbath, the best thought and instruction which under these unfavorable circumstances they are able to give. It shows the heartiness and sincerity of these men, and should make us charitable in our judgments of these infant churches so far as their organization and methods of working are concerned. Beyond Lake Peigneur, fifteen miles, is the new church of Abberville, to which Brother Charles E. Smith, recently ordained, ministers. It starts off with a membership of seventeen, and an attendance of one hundred. They are trying to build a small chapel for present use. If they can get a loan of $100 to buy the lumber, they will do all the work themselves, and the enterprise is sure to succeed.

Between Lake Peigneur and New Iberia lies Petteance, where we have a church of twenty-five members, with Rev. Anthony Copy as pastor. At New Iberia I had a good audience gathered at short notice. The church is united and happy under Brother Butler's ministry. They report a membership of seventy-two. The church building is attractive; the congregation unusually intelligent, and everything looks hopeful and promising.

I shall not forget my welcome wherever I went among the dear brethren of our Conference. My affection for them, and my interest in their growth, strengthened at every step of my journey. Good things are in store for our little band of churches. The great need of the present and the need of the next twenty-five years, is an *educated ministry*. Hurry on the glorious work of raising up *good men*, STRONG MEN EDUCATED MEN to feed the church of God among the freedmen!

TEXAS.

GOLIAD.

Rev. B. C. Church.

A foundation must be laid for a purer religion than much we see. The increased interest in Bible knowledge is encouraging. Bible-reading meetings and Sunday-schools are steadily growing in size and interest. Besides, the people are becoming more self-reliant in all temporal matters. Many of them have given up the use of tobacco, as well as of whisky.

We carried the local Option temperance law by over one hundred majority; nearly every (colored) person voting for it. This stops all sale of intoxicating drinks on the 10th of March in this county. Nearly all adjoining counties have passed the same law. The druggist cannot sell without a written prescription from the physician. A detachment of soldiers in southwestern Texas to aid Co. sheriffs in making arrests has revolutionized all this country. *Caste* is trembling on his throne; life and property are safer than ever before the war.

Our little church here is far behind what it ought to be; but with $200 aid from the A. M. A. we built the first meeting house in this city. And now without aid, we have procured the best bell of five that ring the call to worship God. "Now what wait we for but for Thee, O Lord, to pour us out a blessing till there shall not be room to receive it?"

Rev. W. W. Mallory, of Memphis, Tenn., writes:

"It has pleased the great Head of the Church to favor us with something of a revival. The fruit has been a quickened church and eight or ten conversions. Four of these are to unite with the church on next Sabbath, and two others, intending to unite two months ago, making six."

Later he adds,—

"It is my privilege to report more favorably than my last indicated. Yesterday was indeed a high day with the church. Ten joined our Communion, one by letter, nine by covenant. Seven received baptism. Many others are tender, and we are hopeful of yet further results."

REVIVALS IN INSTITUTIONS.

Some of our Institutions have received such evident tokens of the Divine presence that we devote a page or two to reports of revivals in these schools apart from the general account of our church work.

The first extract is from the pen of Rev. Richard Tolman, who has for many years been the pastor of the church at Hampton, Va., and has labored faithfully with the pupils of the school as well as among the surrounding people.

"Our school has been favored this year, as in years past, with the tokens of God's renewing and saving grace. There have been, among the girls, several interesting cases of hopeful conversion to Christ. One of these is that of a girl, who, for three years, had been looking and longing for light to guide her to heaven. The ignorant colored preachers, those blind leaders of the blind, afforded her no help. She joined the school this year, animated chiefly by the hope of being instructed in that pertaining to her spiritual welfare. And now she rejoices in the long sought for peace in believing. All but one of the girls of the present graduating class—and that one but recently united with the school—encourage us with the hope that they are the followers of Christ. We cannot be too grateful for the blessing with which God is crowning our endeavors to train Christian men and women for the great work before them among their ignorant and degraded race.

Among the candidates for admission to the church next Sabbath is one who graduated a year ago last June, and is now teaching in the neighborhood of Norfolk. He entered the school a wild, reckless young man; and, during the first year of his course, was quite a trial, because he was, as he now describes himself, very wicked. But he gradually became more serious and thoughtful, and ere he left was under deep religious convictions. Yet he tried to hide those convictions, and refused to take an open stand for Christ. But though he thus left Hampton, there followed him an influence for good which he could not shake off. When, in particular, he thought that he ought to open his school with prayer, and guide his pupils heavenward, he became more deeply impressed with the importance of becoming a Christian. Nor could he feel at all satisfied until, during the last summer, he consecrated himself to Christ. Since then, so far as we can learn, he has been a diligent and faithful worker in the Lord's vineyard. This is one of a class of converts who greatly cheer our hearts. We may not see the full result of our labors during their connection with the school; but as 'the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain,' so we must wait for the fruit of God's grace in the salvation of souls."

REMARKABLE CONVERSIONS IN THE GRADUATING CLASSES AT HAMPTON AND FISK.

Letter from Rev. R. Tolman, Hampton, Va.

The blessings of Divine grace with which Hampton Institute has previously been favored, have descended upon us, in an unusual degree, during the past year. The largest class that ever graduated here, fifty in number, received their diplomas May 24th. Forty-five of these were boarding scholars, who have the advantage over the day scholars, in that they come more directly and fully under the molding influences of the school. All these forty-five have, as we trust, entered upon the new and nobler Christian life; the last one of the number turning his heart and steps heavenward during the Sabbath morning service, immediately preceding the anniversary. He entered the sanctuary that morning with bowed head and depressed spirits, but went home with beaming countenance, rejoicing in Christ as his Saviour and Lord. Thus God answered the prayer that went up weekly from the teachers' meeting, that our graduates might go forth to their life-work baptized with his Spirit and clothed with his salvation.

Letter from Miss Henrietta Matson, Nashville, Tenn.

We have just closed our commencement exercises, which have been of wonderful interest. We have been asking the Lord to give us his Spirit through these exercises, and this he has done in an especial manner. The conversion of one of our students, on the very last day of school, before examination, gave a tenderness of spirit which has been breathed through all the exercises.

The young man had held out against God all the year, though powerfully wrought upon by the Spirit, passing through terrible conflicts, in which his strong will refused to yield to the claims of God. One week before school closed he decided to leave school, as there seemed an opening for him then, for summer employment. He bought his ticket, engaged an expressman to take his trunk, and went to the depot. He left us very reluctantly and sadly, but with no thought of returning. He waited at the depot till train time—but his trunk did not come, the expressman had forgotten the order. He returned to the Institution, intending to take the morning train, but that night was seized with a conviction that the Lord had sent him back to save him, and that now, if ever,

he must give himself up to God. The next day, in the noon prayer-meeting, he asked for prayers, speaking with an earnestness which thrilled every heart. That night he yielded himself to God, and Oh! how entire was the consecration; Satan had desired to have him, and the conflict had been fierce and strong, but when at last he gave himself into the hands of Jesus he was as a little child. The token by which we knew that peace had entered his soul, was the perfect quiet which came over him; he rose from his knees and simply said, "I am saved," but his face wore the look of those who have entered into the most holy place. Ever since, he speaks of *rest, such rest in God*, and his clear, ringing testimony of what God has done for him touches every heart. He says he can never see that trunk without thinking of what almost miraculous means the Lord used to bring him to Himself.

ATLANTA UNIVERSITY. REVIVAL IN THE INSTITUTION.

From Rev. C. W. Francis.

We have for some weeks been rejoicing because of the indications of God's power to save, manifested in our school. The week of prayer was observed, and brought its blessing, and on the day of prayer for colleges, a great increase of thoughtfulness was manifested, and many were soon inquiring for the way of life. Many Christians have had their purposes greatly quickened, and some who had wandered have been reclaimed, and a deep, serious spirit of inquiry seems to pervade the whole school. There is no opposition, and no outbreaking sin carried on, and all acknowledge the power and presence of the Spirit. There has never been in this school more earnest attention to the truth, or more earnest seeking to know the path of duty. And this work goes on with few extra meetings, and no manifestation of excitement, and no interruption to regular work; but rather a quickened zeal for study and a more cheerful submission to authority, which seems to indicate that kind of "religion in common life" which is at once the fruit and seal of a genuine consecration to the Lord. We do not yet count up results by numbers of converts, but believe that quite a number have really chosen Christ, and we are hopeful for many more. Three will unite with the church on the next Sabbath, while others prefer to wait till another season, and others still to unite with churches at their homes. Many of our ordinary meetings have been of thrilling interest as one after another testified to his love to Christ and confessed wanderings, and sought the prayers of those who prayed. Such was the one two weeks ago on Sabbath night when twenty-six arose in this way for personal testimony within an hour and a quarter.

One thing which God gives us to cheer our hearts is the evidence from time to time that the seed sown bears fruit after pupils are separated from us. Not a few, who did not yield while here with us, have found Christ when brought face to face with the difficulties and responsibilities of their work, and have been made to feel that he alone could hold them up. But we are anxious to see them firmly anchored before they go out to meet the tremendous temptations of the positions they have to occupy. Pray for us that we may have the faith and patience to reap the harvest which our God seems to be making ready for us.

At Tougaloo University, also, there have been many conversions, and several have joined the church from the school.

THEOLOGICAL CLASSES AND ORDINATION OF EVANGELISTS.

To those familiar with the need of an educated ministry among the colored people, one of the most encouraging features of our work must be the Theological Classes in connection with some of our Institutions, and the ordination and sending forth of colored evangelists and preachers. By the aid of our good friends in great Britain, we have been enabled the past year, as for three years previous, to assist many of these young men in their preparation for the gospel work. The small sum of $70 or $80 a year has enabled many a student to continue his studies, who, without this aid, must have left school and abandoned the thought of teaching or preaching.

LOUISIANA.

NEW ORLEANS. EXAMINATION OF THE THEOLOGICAL CLASS AT STRAIGHT UNIVERSITY. EVANGELISTS ORDAINED. TWO STUDENTS LICENSED.

"There have been fourteen young men in attendance upon the theological lectures during the term. A part of them have been constant and devoted to the studies of the course, and others, members of the Legislature, have attended when their other engagements permitted. The subjects of study during the year have been the being and attributes of God; the Bible; its history, authenticity and inspiration; Exegesis; occasional lectures on Pastoral Theology and Ecclesiastical History, with a general review of the studies of the last year in Doctrinal Theology. The class has made satisfactory progress, and there has been a marked growth in earnestness and enthusiasm. The annual examination occupied two hours and was well sustained. A majority of the class are native Louisianians. One was born on Turk's Island and one in Jamaica. Several of them have been for two years or more licensed preachers.

ORDINATION.

"At the earnest request of the Morris Brown, the Spain St., and the new Congregational church at Abberville, a Council was called by Central Church, to examine, and if found qualified, to ordain *Isaac H. Hall, Henry A. Ruffin* and *Charles E. Smith*. Their examination which was faithful and thorough, was most heartily approved, and these young men were ordained on the evening of June 4th. The sermon was preached by Rev. W. S. Alexander (Moderator); the ordaining prayer was offered by Rev. M. C. Cole, and the charge and right hand of fellowship were given by Rev. C. Hunt (colored) of New Orleans. A good audience was present, and the occasion was one of deep, tender interest. Mr. Thomas E. Hillson and Mr. William H. Bolding, of the theological class, were, by the same Council, licensed to preach the gospel for the term of three years. Of the young men ordained, Mr. Hall has served the Morris Brown church with great acceptance, and Mr. Ruffin, the pastor of Spain St. church, is greatly loved. Mr. Smith, who was formerly a student at the New Orleans University, has organized a flourishing Congregational church of seventeen members, with an audience of one hundred, at Abberville, in Vermilion Parish. It is a most hopeful enterprise, and Mr. Smith, with his ordination vows fresh upon him, enters upon his work with true enthusiasm, and with great promise of success. No one who has not travelled through these parishes, and had personal knowledge of the profound, appalling ignorance of the colored churches, from the ministers down, can con-

ceive of the urgent demand for educated and devoted preachers. True progress will begin only when the churches are supplied with preachers and teachers, who are something more than blind leaders of the blind.

COLORED EVANGELISTS ORDAINED—YOUNG MEN LICENSED TO PREACH.

"Geo. W. Moore and Laurine C. Anderson, students of Fisk University, were ordained May 20th, in Nashville. Rev. T. Cutler, Moderator of the Council, preached the sermon; Rev. H. S. Bennett gave the right hand of fellowship; ordaining prayer by Prof. F. A. Chase; address to the candidates by Prof. A. K. Spence. Both of these young men are in the theological course of Fisk University."

GEORGIA.

ATLANTA. ORDINATION OF JOSEPH E. SMITH.

By Rev. C. W. Francis.

Another accession to the ranks of our laborers from the company of students, brings rejoicing to the hearts of many. Joseph E. Smith, a recent graduate of Atlanta University, has been set apart to the work of the ministry by appropriate services, and has gone to have the care of the church in Marion, Ala.

The life of this young man, thus far, is very suggestive, and well illustrates the work of the American Missionary Association. He was a native of Virginia, but was early "sold South," and thus separated from his mother and all the family, none of whom have since been seen by him. It is only recently that by accident he learned of the existence of a brother in Arkansas. Being in Georgia when the war ended, he ran from his master (who still claimed him) and came to Atlanta secreted under a freight car. He then led for a year or two a free and irregular life, under circumstances not at all favorable for moral or intellectual culture. He was found by some of the early teachers of the American Missionary Association eight years ago, in some missionary visits, and persuaded to attend the night school. He was then a waiter in a hotel and unable to read. He soon became interested in education and devoted all spare time to study, and then began to attend Sunday-school and the preaching service, and thus, step by step, was led on until he yielded to religious impressions and united with the church, a humble, earnest Christian. From the first, he felt called to devote himself to the work of helping up those who were still down, and began study in earnest. Taken into the boarding school in 1870, his own exertions supplemented by the aid of a few friends, which was secured for him by the intercession of teachers, have carried him through a course of study, which gives him a fair preparation for his chosen work. He has already made trial of his gifts by service with the churches in Andersonville, Ga., and Montgomery Ala., and by several months service in Savannah, including the period of Yellow fever visitation. He remained at his post and was taken down by the disease, but recovered, and with a fresh baptism of the Spirit and a new consecration to the work, asked for the commendation of his brethren and the commission of the church. At a council held Dec. 19th, he was duly set apart to the work, the sermon being preached by Rev. Temple Cutler of Chattanooga, the other parts being by Rev. S. S. Ashley, Pres. E. A. Ware, and Rev. C. W. Francis, most of whom had stood in very intimate relations to the candidate as pastor and instructors and had watched his career from the first."

THEOLOGICAL CLASS AT TALLADEGA COLLEGE.

This institution is beautifully located and has a character of its own. Not so advanced in classical studies as is Atlanta, it yet has a theological department, and is the center of a wide-spread and powerful religious influence. It is pre-

eminently a missionary institution. The church here is in excellent condition, and the strongest I have yet seen in the South. The Sunday-school of three or four hundred scholars is in all respects a model. Besides this central school, the institution sustains various mission schools scattered throughout the region. In these schools they have collected over a thousand pupils; and several of them have already grown into churches, and are supplied with preaching chiefly by the students of the theological class. The class the past year numbered twenty-five, and some of them are men of special promise. Their examinations in theology and in New Testament history were every way creditable both to themselves and to their teacher, Prof. Andrew.

CHURCHES ORGANIZED.

Four new churches have been formed during the year—at Marietta, Ga., Florence, Ala., Nashville, Tenn., and Abberville, La. The chapels, also, at Savannah and Atlanta, Ga., have been so far completed that the congregations now occupy them.

The Churches at Andersonville and Golding's Grove, Ga., have been united.

ALABAMA.

A NEW CHURCH AND SUNDAY-SCHOOL AT FLORENCE.

Letter from Rev. G. S. Pope.

The Congregational Church at Florence was organized yesterday, with twenty-one members. They were a remarkably intelligent company of Christians. Old father DePriest was the central figure, as they received the Right Hand of Fellowship, and on either side of him stood his children and grandchildren with others. Twelve of the number are heads of families representing eight families. All but two of them have comfortable homes paid for. A Sunday-school was organized in the morning with a good number of children and young people present. In the P. M. I presented the "Mission of our Congregational Churches in the South." Bro. Roberts propounded the Articles of Faith and offered the Prayer of Consecration; Bro. Spence gave the Right Hand to the new Church, and Miss Wells gave the Address to the People. At night Bro. Spence preached, and the Sacrament of the Lord's Supper was administered. It is a fine opening. They are very desirous to have some one to preach who will also teach.

TENNESSEE.

The removal of Fisk University to its new home in Jubilee Hall, left vacant the old buildings. Of these, Howard Chapel, so commodious for worship, was not left long unoccupied; Mr. George W. Moore, a student of the University, who had been licensed to preach during the previous winter, began a preaching service in the chapel, with such good success that it was thought wise to organize a church. Prof. Spence describes the interesting services:

ORGANIZATION OF A CHURCH AT HOWARD CHAPEL.

By Rev. A. K. Spence, Nashville, Tenn.

The council had been held on Saturday, and advised that the church be formed. Sunday, October 29th, came with all the glory of an autumn day in Ten-

nessee. When we reached the chapel at half-past two P.M., we found it nearly full of people. It was a pleasant company to look upon, so decorous, so interested, composed largely of past and present members of the Institution and their parents and friends. It was good to sit down again in the old chapel so full of memories. Its very walls seemed sacred, associated with so many prayers and praises of other days, so many rich outpourings of God's Spirit in reviving power, so many feasts around the table of our dying Lord.

After some baptisms by immersion, we sang, as only colored people can sing, "There is a fountain filled with blood," and the exercises were begun by our young brother, George W. Moore, student, and pastor of the church. Brother Roberts of Athens, Ala, our first theological graduate, who in former times left an arm, his right one, on the field of the battle of Nashville, fighting for his country and liberty, then preached an earnest and thoughtful sermon adapted to the occasion. Next came baptisms by sprinkling, organizing the church, and prayer by Brother Bennett. Then it was my part to say a few words of recognition on the part of the Congregational churches of the land to this little band of eleven members. Brother Chase closed the exercises with some excellent words of exhortation as to purity, fidelity, a missionary spirit, and brotherly love toward Christians of all denominations. We then took the communion with this new little church.

GEORGIA.

GROWTH OF THE CHURCH IN ATLANTA.

By Rev. S. S. Ashley.

The pastor of the church in Atlanta sends us the following encouraging account of its growth, and of the new and commodious edifice which is nearly completed.

On the 26th of May the church observed its tenth Anniversary. President E. A. Ware, Rev. C. W. Francis and Prof. H. Bumstead of the Atlanta University participated in the exercises of the occasion. A large audience was in attendance; and the reminiscences of events connected with the history of the church, and of the persons first engaged in missionary work among the colored people of this city, and especially of the venerable and sainted Ayer, awakened great and tearful interest. The circumstances under which the church was organized, its growth and present condition evidenced that God was in the movement.

The church was organized May 27th, 1867, with ten members, two of whom have passed on to the church triumphant. Two hundred and seventeen persons have been enrolled as members, seventeen have died, fifteen have been excluded, twenty-six dismissed by letter. One hundred and eighty-three joined by profession. For most of the time since December last there has been an encouraging religious interest. The voice of the enquirer, and the testimony of the convert are often heard. Several converts have united with other churches. During the past summer, the interest and attention of the church have been engaged upon the new meeting-house. After long waiting and much struggle and sacrifice a comfortable, and, in many respects, an attractive house of worship has been brought nearly to completion. The expense will be about $4,000. Besides the audience room which will seat three hundred persons, there are in the basement three rooms for the Sabbath-school, Bible-classes and prayer-meetings.

The church is under grateful obligations to the American Missionary Association for pecuniary assistance, and also to the many churches and friends at the North who have taken a helping interest in this work.

A class of young colored people in the city have co-operated in a very liberal manner in furnishing the main audience room. They have thus secured an interest in the house which we hope will lead to an interest in Christ.

The prospect is, that the church will now enter upon a wider field of usefulness—be enabled to do more for the Master.

CONFERENCES.

The Annual Meeting of the Central South Conference was held at Chattanooga, Tenn., November 9th, 1876. The Conference comprises churches in Tennessee, Georgia, Alabama and Mississippi. The attendance was encouraging, and the meetings left a good impression on the people. The double bereavement of the Association by the deaths of Secretary Whipple and Brother E. P. Smith, was recognized in a tender tribute to their memories.

From the report of the meetings, we reprint the following papers:

NARRATIVE OF THE STATE OF RELIGION.

The report of the churches indicate on the whole a growing and prosperous condition of the work. Those fields which seem the most unpromising are such as have been destitute of ministers for some months past. From the various accounts it appears that a high standard of Christian life is held up before the people, temperance and chastity are inculcated as cardinal virtues, and proper methods of worship are observed. Several churches report precious revivals of greater or less power.

In reference to the churches in Alabama, we would report:

Athens—The church at Athens is in a prosperous and growing condition, numbering upward of fifty of the young and middle-aged of the place. They have recently finished a beautiful little brick chapel, with a seating capacity of 250. In the spring a powerful revival led to the conversion of twenty-six persons. The prayer-meetings are well attended, and discipline is enforced.

Anniston, Kingston, Childersburg and Alabama Furnace are churches in the vicinity of Talladega, and are supplied by theological students from the Institute at that place. They report from thirty to fifty members, are supplied with houses of worship, and maintain good Sabbath schools. The work thus accomplished is a most important one, and has furnished a model for other institutions.

The church at Marion, while presenting a most promising field, has suffered seriously for want of a pastor. They have a good building, and would do a good work, but the lack of a pastor paralyzes them. That want will soon be met.

Montgomery—Rev. E. C. Stickel reports some interest; has about seventy members; maintains a flourishing Sabbath school, and two or three mission-schools.

The church in Selma is in a good condition, Rev. H. W. Carter, pastor. A revival during the year added twenty-five to the church. The Sabbath school numbers 180. The church supports six mission-schools about Selma, in which 400 pupils are taught. The pastor, during the last year, held a normal class of Sabbath school teachers. They have various committees—on visiting the sick, Bible distribution, etc. They have a fine reading-room for the use of the whole city.

The church in Talladega, Rev. G. S. Pope, enjoyed an extensive revival last winter, which resulted in the reception of thirty-four members. There is a con-

tinual manifestation of the presence of the Spirit. The Sabbath school numbers 175. The students of the College maintain about twenty Sabbath schools in the neighborhood of Talladega. The Institution is the center of a great and growing influence.

The churches in Georgia report as follows;

First Church, Atlanta, Rev. S. S. Ashley, reports a steady condition, a good Sabbath school and two mission-schools. The church has no comfortable place of worship. Some conversions have taken place. The church exerts a wide influence in the city. A Band of Hope and Lodge of True Reformers, temperance societies, are in a very flourishing condition. The Sabbath school collections have amounted to $100. The University Church has a healthful life. A good revival during the winter brought in many of the students.

Byron, Bro. H. Watkins, pastor, is in a better condition now than for two years. Six members have been added recently. A Mission Sabbath school is sustained at Powersville, four miles from Byron. Members have been lost because they have had no ordained minister.

Macon rejoices in a new minister, but has been run down because of neglect. About twenty hearers comprise the congregation. A heavy debt burdens the church. The members, about 45 in number, are scattered. This church especially demands our prayers.

The Andersonville church is dead.

In Mississippi, the churches in Salem, Columbus, New Ruhamah and Pleasant Ridge are without pastors, but hold on their way as well as they can.

In Tennessee, the First Church of Chattanooga, Rev. T. Cutler, on the whole is in an encouraging condition. Its prayer-meetings have twenty-five or thirty in attendance. The Sabbath school is very flourishing. The most promising feature of the whole field is the Band of Hope, a temperance organization among the young people, which has existed for years, and has exerted a wide influence in the city.

The Union Church, Nashville, a college church in connection with the Fisk University, is in a hopeful state. Last spring a powerful revival affected the whole University, and seventy students were converted, of whom thirty joined the church. The Sabbath school numbers 100. There are twenty students in the theological class. This class is a very promising feature of the Institution, and has improved very greatly within the past year. The students have entered heartily into mission work in the city and elsewhere.

Knowles Street, Congregational, a new organization of nine members, under the charge of George W. Moore, licentiate student of Fisk University, worships in Howard Chapel with promising prospects. The congregation ranges from thirty to fifty. A good Sabbath school is in operation.

The church on Sand Mountain, Ala., Rev. D. Peebles, is composed of a few Northern people who are poor in this world's goods, with not much prospect for growth.

The Pomona church is virtually extinct.

The Knoxville, Welsh, has suffered from the removal of their minister, and a large number of members.

The church in Moffat, on the Sewanee Mountain, was organized in the summer with ten or twelve Northern Presbyterians and Methodists, who united on the Congregational basis. A female seminary is near by, and projects are on foot for the establishment of a Normal Institute for the training of both sexes for teaching.

REPORT ON CHURCH EXTENSION.

As a Conference of Congregational Ministers and Churches, the matter of Church Extension is to us one of great interest, and demands careful consideration. We believe that our polity is scriptural, and that as an agency for the conversion and sanctification of men, and for the establishment of a true and pure Church of Christ, it is superior to every other. In the old world and the new, it has been the apostle of civil and religious liberty. In efforts for the redemption of the heathen it stands among the foremost of missionary agencies. By its schools of every grade, it is a distinguished educational force.

Believing, therefore, that the establishment, as rapidly as practicable, in these Southern States, of Congregational Churches, is obligatory upon the Congregationalists of the country, this Conference does earnestly desire them to furnish the American Missionary Association with the means to push forward this work with all possible speed.

The Association, in its Schools, Colleges, Theological Seminaries and Missionaries, possesses all the machinery requisite for this work. This machinery is in prosperous operation in almost every Southern State. But as time goes on, new fields are opening, that call for Christian labors, and the gathering of the churches. Consequently, the persons for, and the means of, labor must be increased. Revivals swell the number of those who ought to be, and can be, trained for Christian missionary work; also, they prepare places for the organization of churches. But how shall these persons be prepared, and how shall these places be occupied? Teachers and ministers must be supported, and meeting houses must be built. This requires material means, generally beyond the reach of persons in the interested localities. Help, therefore, must come from abroad—it must come from our brethren of the North; and we would respectfully suggest that it is *due* from them to the South, first, because this is missionary work, and the command is, "Go ye into *all* the world;" and, secondly, because in an important sense, it is provision for their own household. Jerusalem must not be forgotten when provision is made for the world.

Our churches can be extended, they are needed, they are called for. We beseech our brethren to come to our relief. Some churches already existing are struggling for existence, and unless help comes to them, and comes soon, they must die. Shall they perish? Shall the places that are waiting Christian ordinances be denied and left desolate? Our cry is, "Come over and help us."

THE SOUTH-WESTERN CONFERENCE OF CONGREGATIONAL CHURCHES.

By Rev. W. S. Alexander, New Orleans, La.

At the invitation of the Central Church, this Conference held its session at New Orleans, the 17th and 18th of this month. This was the 4th Annual Meeting of this body, the previous ones occurring in 1870, 1871 and 1873. The meeting was one of deepest interest, and we trust the benefit of it will be seen in the encouragement of our small band of laborers, and in the quickening and enlarging of our churches.

The opening sermon was preached by the Moderator, from II Timothy, 2d: 3d. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." "*A true missionary spirit* the secret of life and growth in the Church," was the subject of the discourse.

The special topics of discussion which occupied the attention of the Conference during their sessions were the following: "What can we do to build up the Church of Christ in Louisiana?" "The opening for Missionary labor in the

State." "The importance of a sound faith and correct life in Church members —and the matter of Discipline—what it should be when used." "The Sabbath-school—How may its efficiency be increased?" "Personal experience in the gospel work in Louisiana." "Revivals," and "Education." The delegates entered into these discussions with great heartiness, with the conviction that they were vital to the best interests of evangelical religion in our State."

The past year has been one of most encouraging results. Of the thirteen churches in conference, we have reports nearly complete from eleven. From these reports we collate the following facts:

Membership, 581; Received on Profession in 1876, 111; Adult Baptisms in 1876, 40; Infant Baptisms in 1876, 53; Number in Sabbath school, 323.

All but four of the churches are free of debt, and the indebtedness, in every case, is to the American Missionary Association. The church at Terrebonne, under the care of Rev. D. Clay, built, during last year, a neat little chapel, at a cost of $994, and *paid for it*, without outside help. The Morris Brown Chapel, in this city, is also rapidly paying off its debt. The statistics of the 1st Congregational church of New Orleans, (white) at present without a pastor, and of the churches at Lockport and Petteance have not been received. Many facts of interest might be given in connection with these mission churches."

NEW IBERIA.

The church at this point, if they secure soon a faithful minister, has a bright future before it. The house of worship is neat and attractive, the congregation intelligent, and the surrounding country is beautiful and fruitful. Brother Proctor has been dismissed, and they are anxiously seeking for another pastor.

Ten miles from New Iberia in the same parish is *Lake Peigneur*, where Rev. Wm. Butler, with great self-denial and faithfulness, has built up a Congregational church of sixty members. By the labor of his hands, he supports his family, and with the zeal of an Evangelist preaches to his people, all of whom are very poor, and who are able to contribute but a pittance towards his support.

Five miles from new Iberia is the little church of Petteance, really a colony from New Iberia, of fifteen members, but with wise management and faithful instruction, giving promise of rapid growth.

TERREBONNE.

In Terrebonne and vicinity, we have three churches, *Terrebonne*, *Terrebonne Station*, and *Lafourche Crossing*, all built up under the ministrations of *Rev. Daniel Clay*. Mr. Clay has means of his own, and contributes liberally towards the support of these churches, besides preaching constantly. I believe him to be a true man of God, whose whole heart is in this work. His central place of preaching is *Terrebonne*. When he establishes a branch church like that at Terrebonne Station he puts such a Christian layman in charge as Mr. Beujamin Field, or Mr. Evans at Lafourche Crossing, while he retains the general oversight of all.

MISSIONARY AT LARGE.

It was the conviction of the brethren of the Conference, that if the right man could be found, endowed with the gifts and the piety of an evangelist, who would be willing to make a faithful tour of the State, entering every open door, and preaching wherever the people could be gathered to hear him, congregations could be gathered, and Congregational churches organized throughout the length and breadth of the Commonwealth. I share fully in this conviction. *Who will command the advance movement?*

I would not forget to mention the very able and eloquent address of Hon. Rufus Waples at the last session of the Conference. He spoke upon the principles and polity of the Congregational church, and its adaptability to the colored race. Judge Waples has been a resident of New Orleans for sixteen years, and member of the 1st Congregational church (white) since its organization.

Rev. W. S. Alexander was appointed delegate to the Congregational Conventions and Conferences of the Northern States. Prof. J. A. Adams was chosen delegate to the National Congregational Conference, with Mr. Alexander as alternate. The Conference adjourned to the 2nd Wednesday of January, 1878.

MOBILE. FIRST ANNUAL CONFERENCE OF CONGREGATIONAL CHURCHES OF ALABAMA.

Rev. Albert B. Irwin.

Congregationalism, though of recent date in the South, is steadily growing. Its work has been to establish a pure and intelligent Christianity among the negro race. Its churches in Alabama now number thirteen, and have grown up in the past six years. They are located as follows: one in Montgomery, one in Mobile, one in Selma, one in Marion, one in Athens, one in Florence, one in Talladega, and six near Talladega. In Talladega is the finest school in the State for the higher education of young men and women, with a Theological Department connected, under the American Missionary Association.

These churches organized themselves into a General State Conference one year ago, April 6, 1876. The conference met this year in the tasty and commodious little church building in Marion, Ala., the pastor of which, Rev. Jos Smith, is a graduate of one of the American Missionary schools. The Conference was composed of pastors, delegates from the churches, and American Missionary workers. Its session, lasting from March 30th to April 5th, consisted of the Conference proper, S. S. Convention, and Theological Institute. The narrative of religion showed a steady growth and a precious outpouring of the Spirit on more than half the churches. Seven young men of the Theological school, Talladega, were examined and licensed to preach. They all evinced very careful and thorough training. Their examination would have done credit to candidates for the sacred ministry anywhere. These young men have fields of labor near Talladega.

The S. S. Convention was of great interest, as showing the good work done in the various schools, and in the earnest discussions of all the practical problems relating to a good Sabbath school.

The Theological Institute, for inciting the ministry to a deeper Biblical knowledge, and more practical efficiency, was in the highest degree interesting and profitable.

The kindly feeling and appreciation of the meeting of the Conference by the citizens of Marion is indicated by the following brief notice from the *Marion Commonwealth:*

"The Alabama Conference of the Congregational Church has been in session here during the week. The Rev. Mr. Andrews of Talladega was chosen Moderator. The church here with which the Conference is holding its meetings is composed of some of the most intelligent people of our town. Several of our citizens have been present and expressed themselves as much pleased with the proceedings of the body. The examination of some eight or ten colored men now being educated in Talladega for the ministry, showed that they had been efficiently and faithfully trained for this noble work, upon which they are soon to engage. Our people are not indifferent to this Christian effort among the colored race, and the best evidence we can give of this fact is to welcome and

encourage all who come among us with the sincere and earnest purpose to advance the cause of Christ in preaching to this people."

The Christian courtesy and fellowship manifested by the citizens and churches of Marion were repeated by the Southern Alabama Presbytery, held in Selma the following week, which invited Rev. H. W. Carter of Selma and Rev. E. C. Stickel of Montgomery as corresponding members. An account of their reception is given in the following extract of a letter from Mr. Carter:

"Rev. E. C. Stickel of Montgomery and myself were invited to sit as corresponding members of the South Alabama Presbytery and to give some account of our work. We stated that our motives and work are indicated by the words at the head of the *American Missionary*, viz., 'A monthly journal devoted to the *Christian welfare* of the negro,' etc.; that we are not here to engage in politics, or to cultivate a spirit of antagonism between blacks and whites, but to do what is in our power to advance the distinctively *Christian* welfare of the colored people. Many cordial expressions of sympathy were extended to us by the gentlemen present, among whom was Doctor Burgett of Mobile, a leading minister of that city, who gave strong evidence of his own and his people's sympathy with our work, by *exchanging* pulpits a few weeks since with Brother Irwin, pastor of the A. M. A. church at that point. This is the first exchange of the kind that I have known. We have had our pulpits supplied occasionally by Southern ministers or Y. M. C. A. workers, but an *exchange* is almost unknown. At the Presbytery, after we had spoken with reference to our work, Major Hardie, whom some may remember as President of the National Y. M. C. A. Convention of 1875, and who has shown himself for several years, in many and substantial ways, the foremost friend of our work here, introduced the following resolution, which was passed by unanimous rising vote,—

"'*Resolved:* That we have heard with great pleasure from Rev. E. C. Stickel of Montgomery and Rev. H. W. Carter of Selma, both of the Alabama Conference of Congregational Churches, about their work among the colored people, and we rejoice to recognize in them the spirit of the Master, and their work as the work of our common Lord; and we hereby express to them our hearty sympathy with them and their colleagues of like spirit, and do hereby commend them and their work to the sympathy and prayers of our people.'"

TEXAS CONFERENCE.

Rev. B. C. Church of Goliad, Texas, writes:

"We had a pleasant meeting of the Association in July in this church. Rev. S. M. Coles preached the opening sermon to a crowded house. Rev. A. Gray from Paris was present and represented four churches in Lamar Co. which with himself were received into the Association. We planned for an effort at San Antonio and Austin, and other places are on our list. Our churches are in a prosperous condition."

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches,	59
" " Missionaries,	59
" " Church Members,	4,048
Added during the year,	625
Scholars in Church and Mission Sunday Schools,	5,858

The detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Locations.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1877.				Additions, 1876-77.			Removals, 1876-77.				Baptized, 1876-77.		In Sabbath-school.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va., Bethesda	1869	Richard Tolman	1845	1870	67	54	121	52	21	1	27	1	7	0	8	14	0	235
Beaufort, N. C., Christ †	1870				4	16	20	4	4	2	6	0	0	0	0	0	0	126
Dudley, N. C.	1870	David Peebles	1871	1877	32	32	64	1	1	1	2	0	1	8	9	0	0	50
McLeansville, N. C.	1871	John Ingle	1866	1875	36	56	92	20	8	0	8	1	2	0	3	7	11	99
Raleigh, N. C.	1874	Geo. S. Smith	1876	1876	14	30	44	2	1	1	2	2	2	6	10	0	0	250
Wilmington, N. C.,	1870	D. D. Dodge	1876	1873	4	13	17	0	7	1	8	0	0	0	0	4	0	150
Charleston, S. C.,	1867	W. G. Marts	1872	1876	66	163	229	0	18	1	19	2	1	4	7	3	7	149
Orangeburg, S. C.	1875	W. L. Johnson	1870	1876	11	18	29	1	2	0	2	0	0	2	2	0	10	25
Atlanta, Ga., University	1874	C. W. Francis	1867	1874	33	21	54	11	6	2	8	0	8	1	9	6	0	100
" " 1st Cong.	1867	S. S. Ashley	1849	1876	85	74	159	26	16	3	19	3	0	2	5	13	0	250
Byron Station, Ga.	1873	Harrison Watkins		1870	6	12	18	0	1	0	1	0	2	2	4	0	0	45
Golding's Grove, Ga., Midway	1874	Floyd Snelson	1871	1874	98	141	239	0	25	2	27	2	0	0	2	0	16	325
Macon, Ga.	1868	G. J. Webster		1876	26	31	57	16	5	1	6	1	0	2	3	0	1	125
Marietta, Ga.	1877	T. N. Stewart	1844	1877	12	9	21	0	17	4	21	0	0	0	0	3	0	20
Savannah, "	1869	R. F. Markham	1846	1875	25	28	53	0	6	2	8	4	2	1	7	3	3	80
Belmont, " †	1873				24	22	46	0	25	2	27	5	4	3	12	25	13	49
Louisville, "	1874	L. A. Rutherford		1877	9	15	24	0	2	0	2	0	1	0	1	1	0	45
Ogeechee, " †	1872				8	14	22	0	0	0	0	0	0	0	0	0	0	30
Woodville, "	1871	John H. Sengstacke	1876	1875	14	14	28	1	8	0	8	1	0	3	4	1	9	89
Berea, Ky. †	1853	John G. Fee	1848	1854	66	85	151	0	28	4	32	2	10	0	12	23	0	140
Big Hill, Ky., Walnut Chapel †	1871	A. Crawford			6	7	13	2	1	0	1	0	0	0	0	0	0	00
Cabin Creek, Ky. †	1850				9	11	20	3	0	0	0	0	0	0	0	0	0	37
Hillsdale, Ky. Bethesda †	1850				10	13	23	1	0	0	0	0	0	0	0	0	0	27
Camp Nelson, Ky. †	1864	Gabriel Burdett	1835	1866	58	88	146	11	7	1	8	3	8	6	17	0	0	65
Chattanooga, Tenn.,	1867	Temple Cutler	1861	1876	38	39	77	13	1	4	5	0	2	1	3	1	0	140

Nashville, Tenn.	1868	H. S. Bennett	1863	1867	83	58	141	32	18	6	24	3	4	0	7	16	1	100
" " Howard	1876	J. W. Moore		1877	6	11	17	0	11	6	17	0	1	0	1	12	1	70
Memphis, Tenn., 2d Cong.	1868	W. W. Mallory	1864	1867	35	78	113	11	11	2	13	1	2	1	4	8	0	115
Florence, Ala.	1876	L. C. Anderson		1876	13	11	24	0	22	2	24	0	0	0	0	0	0	0
Talladega, Ala.	1868	G. Stanley Pope	1873	1876	84	62	146	43	13	8	21	2	2	0	4	9	4	325
Alabama Furnace, Ala.	1874	Noah Lowry		1874	16	18	34	1	4	0	4	0	0	1	4	4	0	65
Anniston, Ala.	1875	Peter McEntosh		1875	20	31	51	0	15	0	15	1	4	0	5	14	4	65
Childersburg, Ala.	1874	Alfred Jones		1877	8	18	26	1	5	0	5	0	0	2	2	0	0	55
The Cove, Ala.	1873	Barbour Grant		1877	5	3	8	1	0	0	0	0	0	1	1	0	0	72
Kymulga, "	1874	Preston Young		1877	16	19	35	0	0	0	0	1	1	3	5	0	0	50
Athens, "	1871	L. A. Roberts	1872	1875	16	31	47	6	4	0	4	2	0	4	6	3	1	80
Marion, " †	1870	Jos. E. Smith	1876	1876	30	35	65	10	0	0	0	3	6	0	9	0	0	60
Montgomery, Ala.	1872	E. C. Stickel	1875	1875	27	60	87	3	13	0	13	0	5	2	7	13	6	100
Selma, "	1872	H. W. Carter	1876	1876	29	57	86	3	5	2	7	2	4	2	8	2	4	119
Mobile, " †	1876	A. B. Irwin	1874	1876	16	26	42	0	13	2	15	0	0	0	0	10	2	45
Gretna, La. †	1869	W. P. Ward	1869	1869	60	150	210	12	15	0	15	2	0	7	9	0	25	95
Lockport, La. †	1869	N. Taylor	1870	1870	55	75	130	1	21	0	21	2	1	0	3	21	25	75
New-Iberia, La. †	1871	W. M. Butler		1877	29	56	85	0	0	0	0	0	0	0	0	0	0	37
Terre Bonne Station, La. †	1872	Benjamin Field		1872	39	23	62	0	1	0	1	5	0	0	5	0	6	0
Terre Bonne, La. †	1870	Daniel Clay	1870	1870	64	131	195	1	6	4	10	4	3	0	7	0	17	56
New Orleans, La., Central †	1860	W. S. Alexander	1861	1876	28	77	105	5	44	5	49	3	0	0	3	0	0	100
" " " Greenville †	1873	C. W. Lewis		1873	13	17	30	3	3	0	3	5	2	0	7	0	0	45
" " " Howard †	1869	Henry Ruffin		1875	5	17	22	0	3	5	8	0	0	0	0	3	0	34
" " " M. Brown †	1870	Isaac Hall		1875	13	47	60	0	12	8	20	0	1	0	1	0	0	40
Carrollton, La. †	1873	N. B. James		1875	2	14	16	0	0	0	0	0	0	0	0	0	0	0
La Fouche Crossing, La. †	1873	Henry Armsted		1876	9	21	30	0	3	0	3	2	0	0	2	3	1	0
Abberville, La.	1877	Charles E. Smith	1877	1877	5	13	18	0	17	1	18	0	2	0	2	0	3	52
Tougaloo, Miss.	1871	L. A. Darling	1875	1874	47	35	82	0	11	0	11	2	0	0	2	0	0	50
Lawrence, Kan., 2d Cong. †	1862				33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong. †	1869				12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Tex. †	1874	M. Thompson	1870	1874	11	21	32	0	0	0	0	2	0	0	0	0	0	20
Corpus Christi, Texas.	1866	S. M. Coles	1877	1877	6	14	20	3	0	0	0	0	2	1	3	0	1	39
Goliad, Texas	1872	B. C. Church	1840	1872	9	10	19	0	2	0	2	0	0	0	0	2	1	20
Paris, Tex., with Missions †	1868	A. Grey	1868	1868	65	108	173	4	30	3	33	5	11	0	16	38	0	128
		Totals,			1670	2378	4048	312	536	89	625	78	100	70	248	264	169	4900

† From Report of last year.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; Alexander Hyde, Lee, Mass.; S. C. Armstrong, Hampton Va.; Thomas K. Fessenden, Farmington, Conn; J. F. B. Marshall, Hampton, Va; Robert C. Ogden, Brooklyn, N.Y.; Samuel Holmes, Montclair, N. J; Anthony M. Kimber, Philadelphia, Penn.; Edgar Ketchum, New York City; E. M. Cravath, Brooklyn, N. Y.; Z. S. Ely, New York City; Lewis D. Steiner, Frederick, Md.

Instructors.—S. C. Armstrong, Principal, Moral Science and Agricultural Topics; J. F. B. Marshall, Treasurer and Acting Assistant Principal, Book-keeping; *Academic Department*—Mary F. Mackie, Mathematics, Mary A. Coe, Grammar and Composition; Helen W. Ludlow, Grammar and History; Nathalie Lord, Reading, Elocution and Music; Mrs. Sophie Buck, Writing; Agnes M. Lord, Reading and Spelling; Mary E. Atkinson, History; Alice M. Graves, Geography and Physiology; Isabel Eustis, Arithmetic and Natural Philosophy; S. S. Higginson, History and Civil Government; John Fuller, Music; Eunice C. Dixon, in charge of Preparatory Department; Elizabeth P. Hyde, Assistant. *Girl's Industrial Department*, E. C. Atkinson, in charge. *Housework and Boarding Department*, Mary F. Mackie, in charge; Susan P. Harrold, Asst. Matron; Charlotte L. Mackie, Housekeeper. *Librarian*, S. S. Higginson. *Agricultural Department*, Albert Howe, in charge. *Printing Office*, M. B. Crowell in charge. *Engineer*, J. B. H. Goff.

Number of Students—274.

THE ANNIVERSARY AT HAMPTON.

Rev. Geo. M. Boynton.

The anniversary this year was, as usual, an occasion of much interest. The Trustees of the institution gathered on Wednesday to hear the full reports from each department, to lay plans for another year's work, and to fill vacancies; for it could not fail to be remembered, that two of the most highly honored names associated with Christian and educational work among the Freedmen must now be stricken from the roll of the Trustees of Hampton Institute:—the Rev. George Whipple, D. D., President of the Board, and Rev. E. P. Smith, who died in Africa last summer. Judge F. N. Watkins of Virginia, Rev. J. H. Means of Boston, Elbert B. Monroe of New York, and Rev. A. N. Arnold of Illinois were elected as the new members of the Board. Secretary Strieby was chosen President in place of his deceased colleague. A large crayon portrait of Dr. Whipple, presented to the Institute by Miss Longstreth of Philadelphia, was hung over the centre of the platform of Virginia Hall, and decorated with running vines; and a tribute of love and admiration was uttered by Dr. Strieby before presenting the diplomas to the graduating class on the afternoon of Thursday.

On Thursday morning the friends of the good work gathered from far and near. Boston and vicinity was represented by Deacon Ezra Farnsworth and George Brown, Esq, and the Rev. Messrs. Southgate, Edwards and Harding; Connecticut, by Mr. H. Foster and wife, from Meriden; New York, by Frederick Marquand and E. B. Monroe; Virginia, by Hon. J. B. Goode, and a large representation of the élite of Norfolk and vicinity. An unusual interest attached to the attendance of Mrs. Rutherford B. Hayes, the wife of the President of the United States, and Col. Rogers, his private secretary, who came from the White House, expressly to be present, under the escort of Mr. Charles L. Mead, a cousin of the President and one of the Executive Committee of the American Missionary Association.

The examinations of the morning reflected great credit on both scholars and teachers. Gen. Armstrong has succeeded in attracting around him, and inspiring with his own enthusiasm, an unusually gifted and earnest corps of instructors. And either the 250 pupils gathered together at Hampton are quite unlike the mass of the colored people of the South, or the latter are demonstrably capable of education. The General says, that if their average mental power be less than that of as many whites, their zeal for education is enough greater to make up for that deficiency. The exercises in reading, history, philosophy, grammar, spelling, arithmetic and algebra were not only well conducted and well recited, but were so animated and animating, that the students seemed unconscious of their visitors, and the visitors almost ready to hold up their hands in token that they knew it too.

The results of the industrial training were displayed on every hand. The well-tilled fields covered with the early planting; the stock in pens prepared for exhibition; the printing-press in operation, and knitting machines, and the sewing machines at rest; almost everything, indeed, to the very bricks of the walls told of the work done on the ground, and by far the larger part of it by the students. Indeed, they earn nearly $1,000 a month by their labor.

The afternoon was spent in Virginia Hall, the students occupying the body of the room, and the visitors overflowing the large platform, and occupying several rows of seats at the front below. Ten addresses, compositions and recitations were given by the graduating class; and were simple and practical in their themes, well expressed and intelligently delivered. Three prizes were awarded through the generosity of Dr. R. H. McDonald of New York, which were gracefully presented to the girls by Mrs. President Hayes; and to the young men by Mrs. Commodore Stevens.

Hon. John B. Goode, U. S. Representative from Virginia, came forward to announce the decision of the committee on awards. He was received with very hearty demonstrations of applause; to which he responded in part, as follows:

"I am glad to be here to-day. I have had rare enjoyment in witnessing the exercises on this occasion. It is impossible to over-estimate the advantages of an institution like this. It teaches you to think, to reason for yourselves. It prepares you for the duties of life which await you. There is as much difference between the educated and the uneducated, as between the ore in the mine and the gold in the polished product of art. The one shines and sparkles, the other shows none of its inherent beauties. You cannot tell how important it is for you to improve these precious opportunities. If you fail in this, you may sooner or later mourn like Esau, because you cannot regain them even with tears."

Col. Rogers, the private secretary of President Hayes, being called upon by Gen. Armstrong, said:

"We have seen and heard so much to-day, that I should trespass upon your time; I fear, if I should comply with the request of my friend, Gen. Armstrong; and yet, I certainly should do injustice to the emotions of satisfaction with which I have listened to and witnessed the exercises in this beautiful Hall, and in Academic Hall, unless I should in some brief way respond. I have been thinking much to-day; and certainly there is a theme for very earnest thought

and feeling here. Interested as I have been for many years in the system of normal schools, I have never attended the exercises of any, where the pupils gave marked evidence of more thorough training, or the teachers of a more conscientious discharge of their duties, than here to-day. I have been accustomed to think of the normal school as first in importance in our school system, not only on account of its influence in the intellectual training of those who are to be the teachers of the land, but on account of its influence upon their characters. I looked on the map, on which the stars were dotted all over the State, showing where your graduates are teaching schools, and I said: Well may the State of Virginia foster, as I understand she does substantially, this institution. She has no other interest within her borders, South or North or East or West, comparable to this. I mean every word of it. She has no institution comparable to that whose exercises we have witnessed here to-day. Allow me to trespass a moment more. I was glad to hear your post-graduate say, in his address, that his duties were larger than those limited by his interest in his own race. For while race distinctions are important, they are far less so than those qualities which make us one in a common humanity and in a common inheritance. We have all races represented in our land. Let us remember that one flag waves over us, and that we have a common interest in that flag. The time is coming when it will be realized more deeply. In the name of those who are here with me, I desire to thank you—officers, teachers, pupils, of this institution—for the great satisfaction and pleasure you have given us to-day."

The Rev. Dr. Ryan of Norfolk addressed the students with words of eloquent and earnest counsel; after which the students separated and the invited guests returned by steamer to Old Point Comfort, those going North to take the steamer to Baltimore.

The graduating class goes at once into a three weeks' normal institute, to be trained in practical teaching by an accomplished expert, Prof. Johannot of New York. Ninety-five per cent. of all the graduates devote themselves to teaching. The State appropriates $250,000 per annum to the schools for colored children. The white people pay two-thirds of the cost of negro education, and all the cost of the white schools. Many of the colored schools are as yet in the hands of incompetent teachers, and the graduates of Hampton are in great demand. They teach from four to six months, receiving from twenty to twenty-five dollars a month, though they have to sell their certificates of pay often at a large discount. The school training fits them for other work in the interval, and they are happy in the sense of useful work and honorable self-support. The leaven is working in the mass.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, Secretary; John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, J. H. Heywood, Arthur J. Hanson, John Shackelford, Rev. E. M. Cravath, Rev. George Candee, William Hart, Peter H. Clark.

Faculty and Instructors.—Rev. E. H. Fairchild, President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of the Greek Language and Literature; —— —— Professor of the Latin Language and Literature; L. V. Dodge, A. M., Professor of Mathematics; Rev. Charles G. Fairchild, Professor of Natural Sciences; B. S. Hunting, Principal of the Normal and Preparatory Departments; —— —— Principal of the Ladies' Department; Miss L. A. Darling, Principal; Miss Kate Gilbert, Teacher in the Preparatory Department; Miss M. J. Hyde, Teacher of the Grammar School; Miss Etta McClelland, Teacher of the Intermediate School; Miss Alice E. Peck, Teacher of the Primary School; Miss Clara A. Saxton, Teacher of Vocal and Instrumental Music.

Students.—Collegiate, 23; Preparatory, 33; Normal, 16; Grammar, 37; Intermediate, 58; Primary, 96. Total, 263.

THE ELEVENTH ANNUAL COMMENCEMENT.

Prof. L. V. Dodge.

The Annual Commencements have always been occasions of great local interest, and large crowds are in the habit of assembling to listen to the exercises. In the absence of a suitable building, the grove has been used as the place of meeting, and not unfrequently the rain has interrupted the speaking and scattered the crowd. This year a tabernacle, made of rough lumber, has been constructed and proves a very great convenience. It is one hundred and twenty feet long and eighty feet wide, capable of accommodating about two thousand people.

The village of Berea is small, and the surrounding country not especially noted for the literary tastes of its people, but more than enough people assembled on the 27th ult. to fill this spacious tabernacle.

The orations and essays of the "A" Rhetorical class, twenty in number, occupied the afternoon session from 9.30 A. M. to 12 M. Of these twenty speakers, fifteen were from Kentucky, four from Ohio, and one from Indiana. Seven were young women and thirteen young men. Fourteen were white and six colored. Some never knew of the Pierian spring until manhood's years were reached. There was not a break or hesitation in the presentation of the exercises; and so clear and emphatic was the enunciation that there was very little excuse for a failure on the part of any to hear every speaker.

At noon there was a basket-dinner on a large scale; and at two o'clock, P. M. the audience assembled to listen to the further exercises. Gen. John M. Harlan, who had been advertised to be present, was unavoidably detained by professional engagements; but the time was well occupied by other speakers. President Fairchild made a statement of the condition and aims of the Institution, emphasizing its peculiar principles as to providing equal opportunities for all without reference to sex or color.

Rev. Dr. J. H. Heywood of Louisville followed in an admirable address, in which he eloquently eulogized the work which is being done by Berea College, expressing his great surprise at the range and thoroughness of thought evinced by the productions of the students, as well as the natural and effective style of their delivery. And this surprise existed notwithstanding he had heard the exercises, here, four years ago. After Dr. H., brief remarks were made by Capt. Todd, a native of this county, but now of California; Rev. Mr. Dennis of Richmond, Ky.; Prof. Dodge; Prof. C. G. Fairchild and Rev. John G. Fee.

All feel that June 27th was a field day for Berea, and that a new impetus has been given to the cause of impartial education in the South. We are full of enthusiasm and hope for the future, and propose to press the work with renewed earnestness. May God's blessing attend.

To remind us that opposition is not all removed, we have just heard that one of our students, a young woman of unexceptionable demeanor, but slightly colored, while on her way home was refused admission to the ladies' car, and was

forcibly dragged into the smoking car. With becoming spirit she refused to occupy a seat there; and it is proposed to inquire whether there is any law in the land for the protection of human rights.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, New York, N. Y.; Rev M. E. Strieby, D.D. New York, N. Y; A. S. Barnes, Esq. New York, N. Y.; A. S. Hatch, Esq. New York, N. Y.; John J. Cary, Esq. Nashville, Tenn; Rev. G. D. Pike, Brooklyn, N. Y.; Chas. L. Mead, Esq. New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Secretary of the Faculty, Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Sciences; Theodore F. Seward, Professor of Music; Miss Anna M. Cahill, Instructor in Mathematics and History; James D. Burrus, B. A., Instructor in Mathematics; Miss Henrietta Matson, Instructor in English Grammar and Composition; Walker G. Rappleye, Instructor in Geography, Vocal Music and Object Lessons; Miss Elizabeth M. Barnes, Instructor in Arithmetic; Miss Sarah A. Stevens, Instructor in English Branches; Miss Rebecca Massey, Instructor in Instrumental Music; Miss Sarah M. Wells, in charge of Ladies' Hall; Mrs. M. M. Cahill, Matron.

Students.—College Course 16; College Preparatory Course, 53; Theological Course, 32; Normal Course, 177; Total 246. Counted twice 33.

From the Nashville Daily American, May 25, 1877.

Commencement week closed at Fisk University yesterday. The weather was cool and delightful, and everything contributed to render the occasion a most enjoyable one. By the time appointed, the chapel was filled with citizens and friends. On the platform sat Dr. D. C. Kelley, Judge Smiley, Dr. Leftwitch, J. J. Cary, Rev. B F. Brooks, Judge Nichol, Rev. C. S. Smith, J. P. White, Geo. L. White, Dr. G. W. Hubbard, Rev. Wm. Green, Dr. J Braden and others, together with the Faculty of the University.

A duett, "Die Entfrihrung," by Mozart, was beautifully rendered by Mrs. F. A. Chase and Miss R. Massey.

Prayer was offered by Prof. A. K. Spence, and an anthem was sung, "Cast thy burden on the Lord."

Young A. Wallace, a graduate from the scientific course, delivered a well-prepared address on the subject—"Public Virtue the Basis of National Prosperity." Mr. Wallace proposes to teach for a time after graduation, and at the same time pursue a course of law study. An essay was read by Laura S. Cary, a graduate of the classical course, subject, "The Ideal Character." Both of the performers were delayed with showers of bouquets from their admiring friends as they retired from the stage. * * *

After a few words of explanation, Y. A. Wallace received a diploma from the Scientific Course, and Miss Cary one from the Classical Course.

Thus have closed most successfully the exercises of a fruitful year of labor. In making a summary of the year, the number of students in attendance, male and female, reached two hundred and forty-six. Of these fifteen are in the College Course and fifty-two are preparing for College. Eighty-three are studying Latin, thirty-nine Greek, fifty-four the Higher Mathematics, twenty-nine Botany, and thirty-two Theology.

During the past week several important Faculty and Executive Committee meetings have been held. At one of these it was resolved that a missionary course should be established, which should embrace three years, in which instruction should be given to its members in those practical and literary branches that would be required to prepare missionaries for African fields. In this course some elementary instruction will be given in medicine, the common trades, such as blacksmithing, brick-making, house-building, etc.

It is not to be supposed for an instant that the institution is to be turned into a training school for missionaries and nothing more, for the training of teachers and ministers for the South will always be a prominent part of its work. The missionary course will be in addition to those already established.

The work of the year is now over. The teachers and students are preparing to leave for their homes and places of labor, and Jubilee Hall will be silent for the next three months.

LIVINGSTONE HALL.

BREAKING GROUND FOR THE NEW MISSIONARY BUILDING AT FISK UNIVERSITY, MARCH 28TH.

The ceremonies attending the breaking ground for the new missionary building of Fisk University came off yesterday. Livingstone Hall, named after the great African explorer, is to be built from funds to be secured in England by the leaders of the Jubilee Singers. $12,000 has already been collected. In the morning at 11 o'clock, Rev. G. D. Pike delivered before the faculty and students, an address on "Recent explorations and missionary efforts in tropical Africa." In the afternoon, at 2 o'clock, a large audience gathered in the chapel, among whom many of the white citizens of the city were to be seen. Gen. C. B. Fisk presided over the gathering. Prof. H. S. Bennett read some appropriate passages of Scripture, and prayer was offered by Prof. F. A. Chase.

GEN. FISK'S ADDRESS.

This occasion marks the steady progress vouchsafed by God to the University. We come to-day to prepare for our new building. The demand upon us calls for increased accommodations, and although the world may say that it is unpropitious to start such a building now, yet we shall walk by faith and erect this building to the memory of that great explorer, David Livingstone. My hope is that we may have such great faith as David Livingstone had from the first of his career to his grave. Forty days before his death, Livingstone writes in his journal these words: "Nothing on earth shall cause me to despair of finishing my work. Encouraged by the Lord my God, I will go forward." David Livingstone was a poor boy, the son of a poor shopman, of whose father it was said, that "he was too honest to get rich," and who bound David to a weaver, who, as he drove the shuttle, was weaving the grand web of that life which he lived in Africa. England did herself honor when she provided that David Livingstone's remains should repose in Westminster Abbey. The spirit of missions is the spirit of the Master. It is the genius of Christianity. It is a philanthropy which needs constant propagation to attest its genuineness.

PROF. BENNETT'S ADDRESS.

Mr. President and Friends: We are performing an act in which three continents have a deep interest—Europe, America and Africa. The funds for the erection of Livingstone Hall are given on condition that it be dedicated to the training of missionaries for Africa. Our work is of God. He has been with us in every step we have taken since the institution began. We are summoned to

a higher faith as we erect Livingstone Hall. The Christian world has said Africa must be redeemed. That purpose grows deeper and stronger. Fisk University must have an adopted plan to play in the great work.

Gen. Fisk introduced in a few happy words Dr. J. B. Lindsley, as one who was present at the opening of Fisk school, more than ten years ago, and who had been a fast friend of the institution. Dr. Lindsley expressed the hope that the time would soon come when all the colored children of the State of Tennessee would have equal privileges with those who were then gathered in Fisk school. He had no hesitation in pledging that the people of Tennessee, the old masters of the colored people, would engage with enthusiasm in the great work of educating the colored people within our borders. His thought went across the sea to Africa, and he anticipated grand results for that vast continent.

A POETICAL TRIBUTE TO LIVINGSTONE.

Prof. Spence read the following brief poem:

Build to the name of a glorious life,
Build to prepare for the coming strife;
Build in memory of sighs and tears,
Pains and sicknesses, toils and fears;
Build in faith of the coming day
Something to catch its distant ray,
And cast it back into Africa's night,
And darkened millions shall see the light.

He needs no shaft of glittering stone,
Telling of death, sepulchral, lone;
He sleeps with Britain's most mighty dead,
His heart in Africa's heart was laid;
But build a prophesy, build a prayer,
Build a temple, strong and fair,
Where many a warm young life shall be
Offered as his, Oh God, to thee.

ADDRESSES BY STUDENTS.

The presiding officer made some happy remarks, introducing some of the boys and girls of the institution. Albert Miller said that Livingstone Hall would prove a source of inspiration to the students of the institution. He saw the millions of colored people in the United States and Africa lifting up beseeching hands for help. At home and in Africa there was work to do in all things.

Another student, Laurine C. Anderson, said that as the two flags of England and the United States were entwined in loving embrace on the staff of Jubilee Hall, so might the hearts of all Christians in Europe, America and Africa be united in the work of redeeming Africa.

EVANGELIZING AFRICA.

Rev. C. S. Smith, representing the Nashville Preacher's Union, spoke a few words on the subject of evangelizing Africa by the colored men in America. Some colored men did not recognize their obligations to Africa. It was the call of God and humanity which was uttered to the colored young men and women to gird on their armor and prepare themselves for the work of lifting up Africa. He thought that Africa was for Africans. For that reason he liked Fisk University, because it sang Africa and talked Africa and had Africa in its heart.

After singing, the audience resorted to the site of the future Livingstone Hall, when Rev. G. D. Pike was introduced and spoke as follows:

ADDRESS OF REV. G. D. PIKE.

Mr. President and Friends: Not many men like David Livingstone are given to the world in a century. They mark the history of epochs when they come. They inaugurate dispensations. I cannot speak of his explorations here. I only wish to allude to the object he had in making them. "The end of the geographical feat," he says, "is the beginning of the missionary enterprise." The great purpose of his life was to open up Africa to missions.

Soon after the Doctor's death, the Free Church of Scotland raised sixty thousand dollars for planting a mission bearing the name of Livingstonia, which, in the autumn of 1875, was successfully founded on the shores of the Nyassa. And now our British friends are proposing to build another monument to perpetuate the name and influence of their great explorer at Fisk University, and to-day we break the ground for the Livingstone Missionary Hall. We know the history of the past. No one of us would have ventured to prophesy that so grand a building as the Jubilee Hall would ever be built on these grounds; perhaps no one of us ever fully desired the like of it; but he who said, long ago, "For your shame, ye shall have double," seems to have ordained that those people who, for so many years had the very worst this country afforded, should have at last some goodly specimen of the very best, and "the ways of the Lord are true and righteous altogether." By the side of Jubilee Hall, it is fitting there should be a Livingstone Missionary Hall—a memorial of the great missionary explorer, and a promise to the world of the intent and purpose of the Fisk University to achieve what seems to be its high destiny in behalf of the negroes in this country and their fatherland.

THE CLOSING EXERCISES.

After the address of Mr. Pike, Gen. C. B. Fisk, in behalf of the Board of Trustees, Rev. G. D. Pike, in behalf of the American Missionary Association, Minnie Tate, in behalf of the Jubilee Singers, B. M. Thomas, in behalf of the British Aid Society, Nathaniel Nurse, as student of the University from Africa, in behalf of Africa, J. D. Burrus, in behalf of the Society for the Evangelization of Africa, E. H. Anderson, in behalf of the students, each threw a spadeful of earth from the place designated. Prayer was then offered, the doxology was sung, the benediction pronounced, and the exercises were closed.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D.D., New York City; Rev. E. M. Cravath, A. M, Nashville, Tenn,; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A, M,, Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Atlanta; Hon. A. E. Buck, A. M., Atlanta.

Instructors.—Edmund A. Ware, A. M., President; Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A.M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Natural Science; J. F. Fuller, A. M., Professor of Mathematics; Edgar J, Penny, A. B., Teacher of Gardening and Farming; Emma C. Ware, Teacher of Latin; Mrs. Thomas N. Chase, Teacher of Reading; Annie L. Grout, Teacher of English Branches; Mary A. Chapin, Teacher of English Branches; Dell E. Santley, Teacher of English Branches; Susie A. Cooley, Preceptress; Mary E. Sands, Teacher of English Branches; Abby

B. Clark, Teacher of Music; Mary L. Santley, Matron; Rev. Cyrus W. Francis, A. M., Librarian.

Students.—College Course, 13; College Preparatory, 33; Normal Course, 168. Total 214.

(From the Atlanta Constitution, June 22d.)

"Yesterday closed the annual course of the Atlanta University. The first three days of the week were passed at the fine University buildings in a series of thorough examinations on the entire course of study which the students had pursued during the past year. There were present at these tests of progress and scholarship a large number of cultivated and representative Georgians, some of whom conducted the examinations. Governor Colquitt attended one day and came away highly pleased. The scholarship attained by the upper grades surprised many who heard the evidences of advanced education which the pupils displayed. Geometry and algebra were thoroughly explained. Geographical and rhetorical studies were carried to a fine degree of thoroughness. The classics were also shown to have been carefully studied. In Latin some of the pupils were well versed in Virgil, and in Greek some read the smooth narrative of Anabasis quite fluently. Close questions showed that these studies had not been learned by rote, but that their principles were understood. On the whole, the result of the three days' examinations was highly honorable to the pupils and the faculty. Yesterday, at 9 o'clock, the pupils of the university met at the buildings of the institution and proceeded to Loyd Street Methodist Church, where the annual commencement exercises were to take place. The church was by 10 o'clock completely full. A very large number of white people, among whom were many of our most influential citizens and distinguished visitors from different parts of the state, occupied seats near the stage. They were shown every courtesy by the students and everything possible was done for their comfort. There were also present a large number of colored visitors who came to the city to witness the graduation of their friends. The graduates were from various parts of the state, Atlanta, Augusta, Macon and Savannah furnishing most of them, while others came from the Carolinas and other states.

Concerning the essays and orations one remark may be made which will include all. They were remarkably good. The general style was pure, and they expressed their ideas in a clear, concise manner. The reading of the female graduates and the speaking of the males is deserving of especial praise. Without any exception, they spoke in a plain, deliberate manner which showed fine elocutionary training.

Everybody knows how the colored race can sing. Yesterday they sustained their reputation. All the parts were well carried and the chorus was strong and well trained.

After the delivery of the last oration, the graduating class, consisting of seven young ladies and four young men came forward and received from President Ware the regular diplomas and certificates of the university.

President Ware announced that, with pleasure, he presented as the orator of the day, Rev. Wm. B. Brown, of Newark, N. J., who made the address before the university, just six years ago. Mr. Brown spoke in a clear, strong manner. His theme was, "Intelligence and virtue, the two pillars of society." He began by a high tribute to the capacities of the colored race, and prophesied for the efforts to educate the race, a rich harvest of success. He then entered into the discussion of his theme, and interested all his hearers. His general line of thought was that education, refinement and strengthening of all the mental powers, is absolutely necessary to fit man to meet the great exigencies which fall to the lot of all. The great powers for controlling thought were enumerated, the press being named as among the highest and most powerful instruments of the human intellect. The conclusion of the address was an earnest appeal to each of the pupils to devote his or her life to careful training of the powers given by God, and to the accomplishment of some good object through the means thus furnished. An appeal was made in behalf of Africa, the fatherland of the race, which now lies in heathen darkness awaiting the coming messengers of light who shall dispel its gloom. This was proposed as a high privilege and duty for those educated colored men and women who are fitted for the noble task.

During the past year, two members of the board of trustees have died. President Ware introduced Sec. Strieby, of New York, who spoke of the eminent services and devoted lives of George Whipple and E. P. Smith.

The doxology was sung finely and the benediction pronounced, and the large congregation dispersed."

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega, Ala.; Gen. Wager Swayne, Toledo, O.; Rev. G. W. Andrews, A. M., Montgomery, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Stephen Child, Esq., Marion, Ala.; Col. Edwin Beecher, Montgomery, Ala.; Rev. E. M. Cravath, A.M., New York City; Ambrose Headen, Sr., Esq., Talladega, Ala.; William Savery, Esq., Talladega, Ala.

Instructors.—Rev. E. P. Lord, Olivet, Mich.; Rev. G. W. Andrews, Collinsville, Ct.; Rev. G. Stanley Pope, Strongsville, Ohio; Miss Mary A. Curtiss, Medina, Ohio; Miss Anna Sawyer, Boxford, Mass.; Miss H. C. Bullard, Boston, Mass.; Miss Anna Bishop, North Woodstock, Ct.; Miss Frances Littlefield, Hallowell, Me.; Miss Sue Stevenson, Bellefontaine, Ohio; Miss Kate Lord, Olivet, Mich.; Mrs. H. W. Andrews, Collinsville, Ct.; Mrs. M. E. H. Pope, Strongsville, Ohio; Miss Lucy Alford, Matron, New York City.

Students.—Theological Course, 25; Normal Course, 67; Intermediate, 88; Primary, 60; Total, 214. Counted twice, 26.

The following account of the progress of six years is from the pen of Rev. E. C. Stickel.

Six years ago I was present at the first Anniversary exercises of this child of the American Missionary Association. I am now present at the seventh Anniversary exercises of the same school—the same and yet not the same; the same in name and place, but six years have left signs of wonderful progress. A mighty change has been wrought, not only here, but in all this State—in all the South. Six years ago! What *then*—what *now*! Then, the school here was but an experiment—now, it is an established fact; then, the numbers were few—now, greatly multiplied; then, the material was in the rough—now, it is greatly refined. There are many and most encouraging evidences of real refinement in manners, of great progress in intellectual and moral culture.

But what about the closing exercises? Briefly this: Last Sunday A. M. Rev. Wm. B. Brown, of Newark, N. J., preached a grand sermon from Dan. 6: 10, on a *Life of Principle*—good principle as opposed to *impulse*. In the evening, Rev. M. E. Strieby delivered a missionary address before the students, in which he referred to the gathering of the nationalities of the earth on this continent as an indication of a new development in the history of American missions.

On Monday began the annual examinations of the various departments of Talladega College. For the most part these examinations were conducted by topics upon the subjects studied during the year. I can give you only a bird's-eye view, but I wish it understood that the view was with my own eyes and not with the eyes of a bird. The classes showed a degree of discipline and careful drill most gratifying to pupils, parents, teachers and friends from the town and from abroad. The attendance upon the examinations was, I think, unusually large and the increased interest on the part of visitors was manifest. A class in Physiology evinced in the course of their examination careful study and a very thorough mastery of the subject. From essays presented subsequently by several of the young ladies of the Literary Society, it was evident that the weightier matters belonging to Physiology had impressed themselves upon their minds. These people, so utterly without a knowledge of how to take care of their bodies, need to study such a subject with this practical side in mind and in heart. The examination of the class in Natural Philosophy was conducted by topics illustrated by experiments which added greatly to the interest of a most creditable examination.

There is here a Theological Department under the efficient management of Rev. Geo. Andrews. It numbers twenty-five young men of various degrees of culture in training for the Christian ministry. I wish the friends of this work —and enemies too, if there are any—could have witnessed the examination of the class in Systematic Theology, on Tuesday morning. They would have been most fully convinced of the ability of these young men to grapple in a masterly way with the most profound subjects. Those who were present at this examination do not hesitate to compare it favorably with examinations in Theological Seminaries of the North. Yesterday a class in the same department was examined in New Testament history. The assignment was by topics. The young men showed a familiarity with the history and the geography of the Bible truly wonderful. How can they fail with consecrated lives, a sound Theology and an unsealed Book to carry *the gospel* to a people beclouded with superstition and error? With this closed the examinations.

At 2.30 P. M. the chapel was crowded to its utmost capacity, to listen to the "First Anniversary exercises of the Theological Department." The orations compare favorably with commencement orations in other schools of like character. Three young men—Messrs. Benson, Fuller and Jones, though they had not received the full advantage of a complete literary training, were presented with certificates of approval, authorized by the Trustees and faculty, and they leave the school to enter upon their life work, with the prayers of their friends, and we trust in the power of the Master.

Dr. Strieby's address to the young men and to the people made a deep, and, I trust, an abiding impression upon us all. Other short addresses were made. Rev. Mr. Boggs, pastor in charge of the Presbyterian (white) church of this place, spoke in warm commendation of the work among the colored people, and referred to a similar school at Tuscaloosa, Ala., where young colored men were being trained for the ministry.

A few prominent Christian men of Alabama were invited to be present at the Anniversary. Prof. Andrews read letters expressing regret at their inability to attend, and uttering words full of sympathy with the work. These brethren meant every word they said. To us engaged in this work, they are most encouraging and refreshing.

After tea the young men assembled on the grounds for cadet drill. This is a new, interesting and beneficial feature of the school. The influence on the general bearing of the young men is very marked.

Last evening at 8 o'clock, Rev. Wm. B. Brown delivered a most admirable address to a packed audience (not in the sense in which the New York juries are packed) of attentive and interested listeners. His subject—The Two Pillars of a Christian Civilization (Intelligence and Virtue)—was most appropriate. It was my pleasant lot to hear Mr. Brown's address here six years ago, on the New Departure of the African people. So far as this school is concerned, no one can compare the *then* with the *now*, with the least shadow of doubt that the departure has been, along the line of intelligence and virtue, onward to a high Christian civilization.

Again, this forenoon, the chapel was crowded to listen to the prize speaking of six young men, and the prize essays of six young ladies. A year's tuition was offered to the victors. A half year's tuition to the second best. This offer has stimulated a healthy and energetic competition.

At 2.30 there was a gathering of the former teachers and students. A collation and the renewal of friendships rendered this a very pleasant meeting.

At last came the Annual Concert—the closing of the Anniversary week—long to be remembered.

Tougaloo University, Tougaloo, Miss.

Trustees—His Excellency, J. M. Stone, Governor; Hon. Joseph Bardwell, State Supt. Pub. Education; James Hill, Secretary of State; Geo. E. Harris, Attorney General; L. J. Scurlock, A. P. Huggins, W. W. Edwards, J. L. Wofford, E. Handy, Rev. E. M. Cravath, H. S. Beals, Rev. E. Tucker, Gen. C. H. Howard, Rev. M. E. Strieby, E. Emerson.

Instructors and Managers—Rev. L. A. Darling, Bridgewater, Mass.; Mr. M. E. Burnham, Bowdoinham, Me.; Miss Mary Harris, Homer, N. Y.; Miss Orra A. Angell, Greenville, R. I.; Miss Fannie Freeman, New York City; Miss Dora Ford, N. Abington, Mass. *Matron*—Miss Mary Farrand, Ypsilanti, Mich.

Students—Normal Course, 60; Intermediate, 45; Primary, 126. Total, 232.

CLOSING EXERCISES OF TOUGALOO UNIVERSITY, TOUGALOO, MISS.

From the Daily Times, Jackson, Miss., June 15, 1877.

"On Tuesday morning, at 8.45, the students assembled in the study hall to undergo examination. An air of intelligence filled the room. After the usual opening exercises, the examination began. Though the pupils at first labored under those feelings of embarrassment which always attend such occasions, yet on the whole they did credit to themselves and their teachers. When the examination of the reading, arithmetic, geography, grammar and history classes was ended, the pupils engaged in a spelling match. Miss Pope Tevault was the successful speller. About 11 o'clock a. m. Messrs. Wolfe, McGill, Hemingway and Lowd, who had been appointed as visiting committee arrived from Jackson, each of whom addressed the pupils, saying they were well pleased with what they had seen and heard. Mr. Hemingway's remarks were specially interesting. He said he had been, now is, and expected to be, a Democrat, that he, on the battle field had opposed the citizenship of the negroes, but now seeing that they were citizens, he was willing to do all he could to make them good citizens. He said he was an advocate of educating the colored people. He wanted to see them become good and intelligent citizens, and he believed that what he said was the echo of the sentiments of nine-tenths of his people. He said he felt that at the next session of the Legislature he could give in a favorable report of the educational work at Tougaloo.

On the next day (Wednesday), a large excursion train packed with colored people arrived at the University to witness the commencement exercises. These consisted of beautiful songs, historical recitations, dialogues and essays by the students. The essays were very well composed and well read.

During the exercises on both days the very best order was observed by the students. They possess high respect for their teachers, are courteous, and well behaved and anxious to move on. It is exceedingly pleasing to sit, as I more than once have done, surrounded by a number of the young men, and hear them tell how anxious they are to become educated men, so that they can render their illiterate people service, by helping to lead them out of the dark domain of ignorance. Many of the pupils regret that they cannot attend regularly, on account of not being financially able to do so. The whole Board of Faculty, though contending with mammoth disadvantages, has done real good work. The Tougaloo University, it is hoped will give to a great portion of Mississippi its future teachers."

Straight University, New Orleans, La.

Trustees—President, Hon. Seymour Straight, Hudson, Ohio; Secretary, G. H. Fayerweather, Esq., New Orleans; C. H. Thompson, D.D., New Orleans; Dr. C. B. White, New Orleans; Hon. E. C. Billings, New Orleans; Dr. S. C. Russell, New Orleans; Capt. T. J. Woodward, New Orleans; Hon. Edward Heath, New Orleans; Charles Heath, Esq., Malden, Mass.; Rufus Waples, Esq., New Orleans; William S. Jarvis, Esq., New Orleans; Adolphe Zemar, Esq., New Orleans; Hon. Pierre Landry, Donaldsonville, La.; Leopold Bibolet, Esq., New Orleans; Moliere Lange, Esq., Baton Rouge, La.; Hon. Samuel Wakefield, New Iberia, La.; Hon. O. H. Brewster, Monroe, La.; Charles H. Shute, New Orleans, La.

Instructors and Managers—Rev. J. A. Adams, Toulon, Ill.; Prof. J. M. McPherron, New Orleans, La.; Miss Mary Jarvis, Ripon, Wis.; Miss Josephine Strong, Westfield, Mass.; Miss E. M. Maunder, Kewanee, Ill.; Miss H. J. Halleck, Success, L.I.; Miss Josephine Pierce, Tallmadge, Ohio.

Matron—Mrs. J. A. Adams, Toulon, Ill.

Students—College Course, 27; College Prep. 14; Law, 8; Theological 14; Normal, 84; Intermediate, 105. Total, 242. Twice counted, 10.

Early in the spring our school building at New Orleans was burned to the ground. The school went on with but the loss of one day. A new lot has been purchased and the speedy erection of another building, more commodious and more convenient, is contemplated.

Concerning this great loss, Rev. W. S. Alexander writes as follows:

Our friends have doubtless been advised, by the daily press, of the destruction by fire of our beloved University; but they cannot know with what a weight of sorrow the calamity has fallen upon us in New Orleans. The burning of a schoolhouse, an academy or a college, even in the North, is regarded as an event to be deplored, viewed simply as an *interruption* in the work of the year; but here in the South, the burning of a university, supported largely by benevolent funds, is a calamity of the first magnitude.

The facts may be briefly given. On Friday afternoon, the 16th inst., at 4 o'clock, when the day scholars had been dismissed, and the boarding students were at the dinner table, the flames were kindled, and in one brief hour the doomed building fell in hopeless ruins. The room where the fire started was unoccupied for school purposes, so that there was no possibility of the fire originating there from natural causes.

Straight University, during the seven years of its history, has accomplished a blessed work for the colored race. I know not how many hundreds have been educated within its walls; but no one will question the fact, that a mighty impulse has been given through its influence to the cause of education and Christian culture. How urgently such institutions are needed for the freedmen none can adequately understand who have not looked into the prevailing and appalling gloom of ignorance that still hangs over them. God only knows how slowly and wearily the night wears away, and how profound and unyielding is the darkness that still broods over the common mind.

The general feeling in this city, among the friends of the institution, and especially the representative colored men, is, that STRAIGHT UNIVERSITY must be SPEEDILY REBUILT. The demand for such a school was never more urgent and intelligent than now. I shall be greatly disappointed if the colored people of New Orleans and the State at large do not respond to the appeal for a new building, GENEROUSLY and HEARTILY, and to the extent of their *ability*. On Tuesday evening last, a public meeting was held in Central Church, to give opportunity for an expression of feeling on the subject. The meeting was largely attended and of the deepest interest throughout. We were fortunate in having with us at this juncture Rev. James Powell, the District Secretary from Chicago. In a vigorous and eloquent address upon the parable of the "Good Samaritan," he gave tone and direction to the conference that succeeded. Deacon Straight, whose honored name the University bears, was called to the chair, and made appropriate and tender remarks. As Mr. Straight is a man of "deeds" more than of words, what few words he spoke were listened to with peculiar interest. He was followed by Lieut. Gov. Antoine, Senator Landry, Rev. M. C. Cole, Mr. Stoddard, Governor Pinchback, and by the Presidents of Leland and New Orleans Universities—Rev. Dr. Stone and Rev. Dr. Godman. A committee was appointed to draft resolutions expressive of the sentiments of the meeting. I append a copy of these Resolutions:—

WHEREAS: The religious and educational interests of this State and the Southwest have sustained a great loss in the burning of the Straight University, therefore be it

Resolved: That the trustees of that Institution, and through them the officers of the American Missionary Association, be assured of the sympathy which the friends of the University in New Orleans feel for them in this hour of trial. That what to them is a misfortune is to us a bereavement for which there is no consolation save restoration. Also be it

Resolved: That in the judgment of this assembly the work and influence of the University is of so vital a character to the immediate and future welfare of the people that have been the beneficiaries of its bounty, that even a temporary abridgment of its activity will prove to them of incalculable injury. Be it further

Resolved: That not only the rebuilding, but the enlargement, of the Institution should at once engage the attention of the Board of Trustees and the American Missionary Association. That to encourage them in the execution of this purpose we pledge our active support, co-operation and earnest prayers, being fully persuaded that the benevolent and friendly everywhere will deem it a privilege to assist in this great work. And in conclusion be it

Resolved: That the exigencies of the times, recognized in the peril to our country from ignorance—to humanity from superstition and infidelity, and to society

from relaxed morality—impel us to urge, with all the power and influence we can command, the immediate restoration of the University buildings, firmly believing that the Everlasting Father whose spirit prompted the thoughts that gave us the school, will still influence other hearts to come to our assistance, that the restored University may become more potent for good in the future, than it has been in the past.

SIGNED: C. C. Antoine, P. Landry, M. C. Cole, Rufus Waples, J. Ross Stewart; COMMITTEE.

We will not question that there will yet be discovered "a silver lining" to this dark storm cloud. If, in the providence of God, the NEW UNIVERSITY shall rise in grander proportions, and be endowed with increased abilities to welcome and care for the thousands who, in the coming years, shall flock to its gates, their smiles will chase away our tears, and hope will reign where sorrow is now an unwelcome guest.

The following, written by Prof. Adams, shows the enthusiasm of the teachers and scholars to go on with their studies.

The school lost but one day and then went right on with the work. Most of the boys are comfortably quartered in a large two-story building, which I rented for about thirty-three dollars per month.

I was never so well satisfied with the school as on the morning before the fire. A couple of teachers were present from Tougaloo, and, naturally enough, our thoughts were turned to the condition of the school. As I stood in the presence of the school at the morning devotions, heard the full, strong voice of song, looked into the many earnest faces, and thought of the talent which we had gathered from near and from far, of the noble ambitions which had been awakened, of the lofty aspirations which were stirring generous hearts, of the truth and the honesty which were getting deep down in many consciences, of the scholarship, the discipline and the self-control, of the manhood and the womanhood becoming so strong and so beautiful—my heart swelled with pride and I felt that our work was indeed successful. It grieves me that none of you [officers of the A. M. A.] saw the school as it was that day. It grieves me, too, that you did not see the change made upon the buildings [in the recent alterations,] the beautiful chapel made out of the former useless galleries, and the rooms for fifty boys, where before there was little more than empty space. But it is gone now; and yet only the material part, that which was built by carpenters and masons. All that was built in mind, in heart and in conscience still remains. All the prestige and the fame, all the old love and all the new hopes still live to bring back the students to the new building, which I feel *must* rise before another winter.

Our scholars are very much in earnest; from the very moment of the fire they would hear of nothing but to go ahead. When I asked them what I should do with them, they said, "Anything; just so you keep the school going." "Shall I put you in the barracks?" "Put us anywhere, but let us go on with the school." One young lady, a graduate, came to see us a day or two after the fire, and told us that she was willing to work and give half her wages for the rebuilding of the University. It will be very difficult in our new quarters to maintain proper discipline among the boys and to secure the scholarship we have had; but we will hope for the best, and try to be patient if we don't accomplish all that we should like.

STRAIGHT UNIVERSITY. EXHIBITION AND COMMENCEMENT EXERCISES.

By Prof. J. A. Adams.

"The school year of '76 and '77 closed May 1st. In many respects the session has been very prosperous. The attendance from abroad has been greatly increased, numbering more than three hundred, where three years ago there were not twenty-five. The boarding house has been filled to overflowing, and after doubling up and crowding together we were at last compelled to say 'we cannot take you.' Students have been present from as far up as Jackson and Vicksburg, thence across Northern Louisiana to Shreveport, and from different parts of Texas as far away as Austin and Eagle Pass on the Rio Grande. This is an immense scope of territory, as you would perhaps more fully realize, if you had been with me in my late trip across this vast growing State, which Sam Houston once called 'an Empire.' To supply such a region with teachers, and ministers, and leaders of society, is a work which should satisfy the ambition of the most zealous friend of the race.

There has also been a marked improvement in the character of the students. They are more ambitious, more faithful and more talented than heretofore. Many promise to wield a greater influence among their people. The closing exercises consisted of the examinations, the annual exhibition, and the commencement. The exhibition was largely attended and very highly appreciated. The State Superintendent of Education, as soon as the exercises were over, clasped me by the hand, exclaiming, 'I am gratified, exceedingly gratified; what a blessing such an Institution as this is to the community. I do not think I have ever attended an exercise of this kind which gave me more pleasure.'

The commencement exercises drew together a large concourse of people. Orations were delivered by the graduates, and an address on Human Progress by Prof. Adams. Two young men were graduated. Both were good students, one remarkably talented, handling Latin, mathematics and metaphysics with the greatest ease. Indeed, it was always difficult to find work enough for him to do. His examination essay on Sir William Hamilton's Philosophy compared very favorably with similar productions, which the writer used to hear read at Union Seminary, by much older students.

All who were sent to the State Superintendent by the Principal were given good recommendations to the Parish Boards of School Directors. One student passed a rigid written examination before Col. Boyd, Pres. of the State University, who very highly commended him to the Superintendent.

In conclusion, I need only say that the foundations of the school have been well laid, its influence has taken strong hold upon the community, it has secured the respect of all its neighbors of whatever race, and has extended its name far and wide over this great South-west. Money, talent, toil, and the indispensable years of time, will fill up the measures of its prosperity and make it a means of incalculable good."

Tillotson Normal School, Austin, Texas.

During the year, a lot has been purchased, and a charter obtained, for the Collegiate and Normal School. The building will be erected as soon as the money for it can be raised. Meanwhile, a Normal School has been conducted by Mrs. Garland in a rented building with very good success.

Students—137.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

An arrangement has been made between the Presbytery of Washington and the A. M. A. for the joint support of the Theological Department of this institution, the joint arrangement to continue for one year. Rev. Wm. W. Patton, D. D. has been appointed President of the University and will also teach in the Theological Department.

The number of Theological Students is 28.

II. NORMAL AND GRADED SCHOOLS.

Williston Academy and Normal School, Wilmington, N. C.

Minister and Superintendent—Rev. D. D. Dodge, Nashua, N. H.; *Principal*—Miss Martha Moore, Holden, Mass.; *Assistants*—Miss Hannah L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Janet H. Gay, Nashua, N. H.

Number of pupils, 93; number in Sabbath-school, 150.

The following, showing the *lack* at this point to be more that of *room* than of *students*, is from a letter of Miss Moore:

"Our school is full to overflowing, and we are constantly refusing applicants for want of room, and of time and strength to devote to them. It seems like sending them back to their old ways and habits, thus dooming them to just the life we came here to save them from. Adults are calling for an afternoon and an evening school, and we have to say, *no!* In view of our national interests this is not less discouraging than our inability to receive the younger applicants; for these men are our *voters*, whether they can read their ballots or not.

"I find in our pupils many faults—the natural results of slavery—which require the constant exercise of patience and forbearance. Yet on the whole, the school is much pleasanter than I expected, and, I think, would compare favorably with our Northern schools, while in politeness and respect to their teachers the colored children excel.

"Our church work is hopeful, though our numbers are few. And when I see our quiet orderly truth-loving, truth-seeking, and truth-*living* members, I say the truth has wrought wonders in them. We have cause for gratitude that we have a pastor who teaches the pure gospel, and brings it to bear upon the daily life and practices of his hearers, for while this may not attract the multitude, it will promote the spiritual growth of those who hear."

Washington School, Raleigh, N. C.

Teachers—Miss E. P. Hayes, Limerick, Me.; Miss Anna M. Day, Sheffield, Ohio; Mrs. Geo, S. Smith, Raleigh, N. C.

Number of pupils, 360; number in Sabbath-school, 300.

CLOSING EXERCISES.

"The friends of our education, in this State, were never more encouraged than at present. The minds of the colored people here are turning with great energy and resolution to the work, and our future hopes are indeed high. The Washington School was organized early after the surrender of the Confederate army, under the auspices of the American Missionary Association. Its rapid growth soon demanded better accommodations and more complete facilities, to provide which the Freedmen's Bureau in 1867 erected the present commodious two story building, which was first occupied in January of 1868. Prof. F. P. Brewer was its first Principal. From him, if we mistake not, it passed into the hands of the present able management. Miss E. P. Hayes is the Principal, under whose administration it has attained a character and prosperity beyond the hopes of its most sanguine friends. It has graduated quite a number of our most competent and successful teachers, and if we may judge from present appearances, its day of usefulness has just begun. The past session, 1876–7, was probably the finest of any in its history. The regular attendance was between two and three hundred. The closing exercises took place June 21st, and elicited much interest on the part of the entire community. The scholars acquitted themselves well; fully sustaining the high reputation of the school for thorough training. In reading, writing, arithmetic, geography, spelling, grammar, music, etc., they evinced a proficiency simply astonishing. In the evening all the available room in the spacious hall was crowded to overflowing to witness the musical concert. It was delightful, highly enjoyed, and eminently creditable to both teachers and scholars. Many of our best white citizens were present and the morning papers paid flattering encomiums to the school and its worthy teachers."

Avery Institute, Charleston, S. C.

Principal—Mr. Amos W. Farnham, N. Hannibal, N. Y. *Assistants*—Miss Mary E. Sheriff, Greenville Depot, Pa.; Miss Jane S. Hardy, Shelburne, Mass.; Mr. Levi Farnham, N. Hannibal, N. Y.; Miss Hattie T. Miller, Charleston, S. C.; Miss Ella P. Cooper, Charleston, S. C.; Miss Eugenia C. Gaillard, Charleston, S. C.; Mrs. Lenora J. Brown, Charleston, S. C.; Miss Monimia H. McKinlay, Charleston, S. C.; *Matron*—Mrs. A. W. Farnham, N. Hannibal, N. Y.

Number of Pupils, 286; (Normal 70.) Number in Sabbath-school, 149.

Brewer Normal School, Greenwood, S. C.

Teacher—Mr. J. D. Backenstose, Geneva, N. Y.

Number of pupils, 49; number in Sunday-school, 38.

Of the closing exercises, Mr. B. writes as follows:

The closing exercises of the Brewer Normal School, for the scholastic year of 1876-7 began with the annual examinations on June 26th, and ended with anniversary exercises June 28th. The examinations on Tuesday and Wednesday were exceedingly satisfactory and creditable to both pupils and teachers, and, what is unusual, they were well attended.

Revs. Robinson and Evans of the Baptist Church, Spearman and Perrin of the African Methodist, and McDonald and Franklin of the Methodist Episcopal church, were present during the exercises and expressed themselves as pleased with the proficiency exhibited. Many of our students who are out teaching, closed their schools for a week in order to be present at our closing exercises. Others would have been glad to be here but were unable to do so. One young man, a Baptist preacher, who had been obliged to leave school and return to his home in a neighboring county, had no money to pay his fare, and so walked thir-

ty miles in order to get here and be examined with his class. The ladies of the village gave our students a supper on Wednesday night. On Thursday night, came the closing exercises, consisting of speeches, recitations and songs, interspersed with dialogues. Our largest room was filled to overflowing and many, who were unable to gain admittance stood in buggies and wagons under the windows and manifested the greatest interest.

Looking back over the past year, there is much for which to be grateful to God in his dealings with this institution. Despite the hard times, the school has been unusually large, and it has been difficult for us to accommodate all who have applied for admission. Another cause of thankfulness is the good work being done by pupils of this institution. Twenty-three of our students are now engaged in teaching, and so far as I can learn, nearly seven hundred pupils are under their care.

Storrs School, Atlanta, Georgia.

Principal—Miss Amy Williams, Livonia Sta., N. Y. *Assistants*—Miss Mary E. Hildreth, Northboro', Mass.; Miss Lizzie Stevenson, Bellefontaine, Ohio; Miss Amelia Ferris, Oneida, Ill.; Miss Anna Baker, Oberlin, Ohio; Miss Annie R. Jewett, Northboro', Mass.

Number of pupils, 780 (Normal 11); number in Sabbath-school, 250.

Lewis High School, Macon, Ga.

Missionary—Mrs. G. J. Webster, Sheffield, Ohio. *Teachers*—Mrs. S. C. Bierce, Danby, N. Y.; Mrs. M. E. F. Smith, New London, Conn.

Number of pupils, 89 (Normal 38); number in Sabbath-school, 172.

Of the religious interest connected with this school, we give the following brief account:

"The Spirit of the Lord has visited our school. We have noticed much seriousness on the part of pupils, and to-day we announced a prayer-meeting instead of regular exercises. Nine pupils arose ere the close of meeting, and *believed* that they had been born again. They are from among our best pupils. They say they do not *think* but *know* that God has forgiven them, and like true Christians, they sought their mates, who were also seeking the light, and talked and prayed until all had found peace. Others are still inquiring, and we hope they may find rest in the quiet of the school-room. They say that they feel nearer the Lord than when in the confused meetings in the churches. It has been a happy day, and the saving of these souls is a happy termination to our year's work."

This school building, together with the Norwich Chapel, adjoining, was completely consumed by fire on the night of December 13th. We are happy to state that a new building is commenced, which we hope will be ready for occupancy by the 1st of January.

The following is from an eye-witness:

"Briefly, these are the facts: Last night, Wednesday, December 13th, at about 10 o'clock, we were aroused from our beds by the cry of fire and the sight of flames. I hurried out, and found a barn, filled with hay, &c., blazing furiously

—said barn being in the rear of, and joining the school-house out-closets. The church soon caught, also, and though there seemed for a time a fair prospect for saving it, it was destroyed—and the water supply failing, the parsonage followed next.

"All the movables in church and parsonage were saved, and most in the school house, though in a sadly dilapidated condition. The colored men worked nobly. They stood guard all night over the things, and are now working busily to arrange and save them. They feel very bad over the loss. They are very anxious to rebuild, and hope the A. M. A will not be discouraged and close their work here. They have no other hope for their children. We have had some few expressions of sympathy from the whites, the better class especially."

The following is from a letter written to the Secretary by three of the scholars:

"What a great distress our people are in! The mothers of the children are just weeping and mourning and screaming; their hearts are almost broken, and the men hardly know what to do; but they say, if they can get any help, they will work night and day. They are willing to do with all their hearts. The women some of them have nearly lost their minds. They say, 'just think what your Northern people have done for us, and for some one to burn it up., It has distressed the whole of Macon—I mean the colored people. We can't hardly stand it. We know the loss; our children are wandering about like lost sheep. The little things just cried, as did the teachers. The worst time we ever had is now. *We do most earnestly ask you Northern people to help us.*"

Beach Institute, Savannah, Ga.

For the accommodation of the public schools, we have continued the rental of this building to the City Board—reserving the use of the chapel for religious services.

Trinity School, Athens, Ala.

Principal—Miss M. F. Wells. *Assistant*—Miss A. B. Fay.

Number of Pupils, 139; (Normal 42); in Sabbath-school 165.

On account of the severe illness of one of the teachers this school was closed earlier than usual, and consequently without the examination. Concerning this, Miss Wells writes:

"We had anticipated a better examination and finer closing exercises this year than usual. Our students have been in better spirits, better condition for earnest study and extra work than is common at this season of the year, and to have the term close thus prematurely and sadly is a great disappointment to them and their parents also. But God knows what is best for us all and we shall seek to follow His guidance."

Emerson Institute, Mobile, Ala.

Teachers—Miss Sarah J. Irwin, Galesburg, Ill.; Miss Jennie Stevenson, Bellefontaine, Ohio.

Number of Pupils, 147; (Normal 44.); number in Sabbath-school, 45.

The Association had not funds at the opening of the year to rebuild at this point, but rooms were rented and the school put into operation with fewer teachers than formerly. This fall, however, preparations have been made for erecting a suitable building, which may be ready for occupation by the 1st of January.

Swayne School, Montgomery, Ala.

Principal—Mr. Azel Hatch, Oberlin, Ohio; *Assistants*—Miss Anna Haylor, Oberlin, Ohio; Miss C. E. Hulsart, Imlay City, Mich.; Miss Julia E. Goodenough, Flint, Mich.; Miss Fannie A. Wilson, Montgomery, Ala.; Miss Mary L. Hardaway, Montgomery, Ala. *Matron*—Miss Helen M. Leonard, New Bedford, Mass.

Number of Pupils, 145; number in Sabbath-school, 120.

Burrell School, Selma, Ala.

Principal—Mr. E. C. Silsby, Selma, Ala. *Assistants*—Miss Sarah C. Williams, Lafayette, Ohio; Miss Anna Coffin, Haverhill, Mass.; Miss Mary E. Wilcox, Madison, Ohio; Miss Nettie Brewster, Madison, Ohio; Miss M. B. Flack, Oberlin, Ohio; Mrs. Marietta Hardwick, Selma, Ala.

Number of Pupils, 421; number in Sabbath-schools, 150.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal—Prof. A. J. Steele, Whitewater, Wis. *Assistants*—Miss L. A. Parmelee, Toledo, Ohio; Miss M. A. Perry, Holden, Mass.; Miss S. A. Stevens, St. Johnsbury, Vt.; Miss Emma Cook, Whitewater, Wis.; Miss May Merry, Providence, R. I. *Matron*—Miss Emma Rand, Whitewater, Wis.

Number of Pupils, 211; (Normal 140); number in Sabbath-school, 115.

STUDENTS' DAY—A VERY CREDITABLE EXHIBIT FOR BOTH SCHOLARS AND TEACHERS.

[From the Memphis Daily Appeal, May 4, 1877.]

We yesterday took occasion to visit the Le Moyne Normal School (colored), on Orleans street, to witness the work being done by the school, and especially to note the exercises of "students' day." Agreeable to yesterday's announcement we found the entire school fully in the hands of a student faculty, elected by the pupils from their own number, on the previous day. After a pleasant and graceful reception by the temporary principal, we were shown into the cabinet and library; here were arranged in excellent order several hundred specimens in geology and kindred subjects. A full text-book library is owned by the institution. All books are provided students at a trifling cost. In this room we also noticed a case of philosophical apparatus quite sufficient for the present use of the school. Passing from this room, we were shown into

THE MODEL SCHOOL.

Here were about fifty pupils in three grades under the care of Miss Jackson, a member of the senior class of the normal department. The most commendable order prevailed in the room; one or two classes were called to recite, doing so in a prompt, earnest manner, while all others seemed skilfully kept busy, and so found no time for mischief. Passing into the hall we glanced into the music-room, where Minnie Williams presided as teacher in as dignified a manner as a miss of sixteen could well assume. Passing from here up the stairs we come to

THE NORMAL DEPARTMENT.

In the seats sit about ninety students, intent upon their lessons, from which few look up, on our entrance. The room is pleasant, well lighted and well ventilated. In front of the platform and desk stands a table provided with dictionaries, a set of cyclopædia and other reference works, and a piano for leading in the singing, stands at hand. In this room no recitations are heard. The care of the room is left to the students themselves. We heard classes in algebra and grammar, taught by Louise M'Gill; also classes in arithmetic, by Miss Ellen Dickinson, who acted as teacher in this branch, and as preceptress. Classes in book-keeping, history, language, and natural history were heard by the principal for the day, Mrs. Flora Brown. All the rooms, the halls and stairs were

MODELS OF NEATNESS AND ORDER.

Throughout the day there was not shown the least disposition to take advantage of the absence of the regular teachers, or in any way to depart from the usual order of the school. A considerable number of visitors were in at different times, and the regular teachers of the school improved the freedom they had from their usual duties to visit some of the city schools. The senior class this year at Le Moyne has seven members, those of this number who are able in June to pass a searching examination on the branches studied will be allowed to graduate, and will receive the diploma of the institution.

We reprint the following account of the graduating exercises from the *Memphis Public Ledger* of June 22d. It is, doubtless, from the pen of the editor, the Hon. Harvey Mathes, who was present and with others made congratulatory remarks. We value very highly such testimony as that given in the closing paragraph:

"LE MOYNE NORMAL SCHOOL."

"The graduating exercises of this institution for the education of colored youth took place in the tasteful Episcopal church opposite to the institution on Orleans street last night. A large and very orderly and attentive audience, including many white people, was present. Dr. George White, Judge Green P. Foute, superintendent of county schools, and several other well known gentlemen occupied seats with the faculty on the platform. The exercises were highly creditable to teachers and students, and had the rare merit of being not tediously long. There were six graduates; their essays were written in a clear, simple style, evincing both intellectual and moral culture. The reading was so distinct as to be heard in every part of the house. The vocal music, accompanied by the piano, was excellent.

"After the valedictory, Rev. Mr. Steele, the principal, delivered an appropriate address to the graduating class and presented the diplomas. Rev. Dr. White and other gentlemen on the platform volunteered short addresses to the students and the audience, expressive of their gratification at the prosperity of the school,

the evident progress and proficiency of the students, commending them for their laudable efforts at self-improvement, and giving such kindly hints and advice as occurred at the moment, all of which were well received. The exercises were then concluded with prayer.

"The Le Moyne Normal School is evidently doing a good work and deserves to be encouraged. The strictest sense of morality is inculcated throughout the curriculum and seems to pervade the minds of those who come under the influence of its teachings. We will venture now to predict that very few of the graduates of this institution will become law-breakers, idlers, or useless members of the community in which they may live, but, on the contrary, will do much to ameliorate the condition of their own race, and earn that respect which is essential to good citizenship and to a harmonious and mutual good understanding between the two distinctive races at the South."

Normal School, Lexington, Ky.

This building has been in use for public schools during the past year.

Ely Normal School, Louisville, Ky.

It has seemed best not to resume work at this point, and the building will be sold at as early a day as may be practicable.

Union Academy, Columbus, Miss.

This property has been in use for the accommodation of public schools.

Barnes Institute, Galveston, Texas.

We have not been able to maintain a school here during the past year, and the building has not been occupied.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

McLeansville—Miss E. W. Douglass, Decorah, Iowa.

The following extract from a letter of Miss D. shows the missionary influence of this school.

"The two girls who have been in the home with me left to-day to commence teaching in districts near. Each will have a Sabbath-school in her district. We thus lose two of our best teachers and some scholars from our school, but many will be reached who cannot come here. Pray for them that they may be successful, and do much good to their race.

"During one of our prayer-meetings, recently, several sat with bowed heads, weeping on account of their sins. At length one young man arose, a new light in his eyes, and went about silently shaking hands with the Christians. They gave expression to their joy by singing 'Shout, shout glory! joy in the heaven to-day.'"

Woodbridge—Miss Carrie E. Waugh, Scriba, N. Y.

A brief account of the revival in connection with this school may be found under the head of Church Work. Miss Waugh at one time wrote us, "Every young man and woman in the school has found Jesus, or is seeking him." She also sends us the following about the Temperance Work:

One of the brightest spots in our work is our Band of Hope meeting, at three o'clock Sabbath afternoon. We admit all who will take our pledge, old and young; quite a number of middle-aged men are members. We take the Temperance Banner, have temperance songs, declamations and recitations from the young people, while we give them short sketches of the temperance work that is going on in our land. Last Sabbath we asked them to give us some of their experience of the few months past. Had they had any temptations to break their pledge? One young man said, "I went to town a few weeks ago with quite a number of my mates; coming home we stopped at the grocery up the road, and Mr. D—— put out the glasses and liquor and invited us all to drink. They all stepped up but me and drank (not any of them members of our Band I am glad to say.) Said Mr. D——, "step up James and take a drink;" said I, "No sir, thank you, I belong to the Temperance Band." Said Mr. D——, "They won't know it;" but I said, "I mean to keep my pledge if they don't." Our secretary, Mr. Williams, went to Newberne, a few days ago. Said he, "While I was in a dry goods store, the merchant sent out and got some liquor and treated his white customers, and when they were through he invited me to take a drink, I said, "I am a temperance man, I don't drink: I have not drunk any liquor since I was a boy." He reached out his hand and shook mine warmly. "Brave man," said he, "I wish I could say as much." God speed the temperance work among this people.

GEORGIA.

Golding's Grove—Mr. S. Snelson, Mr. Silas Daniels, Golding's Grove, Ga.
Bainbridge—Mrs. Lizzie Dickinson, Bainbridge, Ga.
Belmont—G. B. Snowdon, Golding's Grove, Ga.
Augusta—Miss Susan Hosmer, Augusta, Ga.

STUDENTS' WORK AND NEEDS.

Under this head we wish to group a few significant facts, leaving them to speak for themselves.

A TESTIMONY.

Hon. Andrew Dunn, School Commissioner for Monroe County, Ga., in a speech to the students of Atlanta University, said that, under his supervision, several of the students of the University had been engaged in teaching in his county, and that he had found them of excellent character, capable, faithful and successful.

TALLADEGA COLLEGE. YOUNG MEN IN EARNEST.

Letter from Rev. G. S. Pope.

"There are young men here very anxious to work. Three came in this afternoon from Columbus, Miss. They walked seventy miles and rode the rest of the way. They want work, are bound to get an education, and thought if they could only get here, they would be all right. One of them has two dollars, and the others have five or six each. One of them is going into the Theological class. What shall we do for these young men?"

TALLADEGA COLLEGE. A PLEA FOR BOOKS OF REFERENCE.

By Rev. E. P. Lord.

"'We are all needy creatures,' as I presume you have discovered before this. Just now the need I feel most is of books. One hundred and twenty-five young men and women, who are fitting themselves to teach, have but one general book of reference, and that a Webster's dictionary. They have almost no general information—of facts, of countries, of men—and literally no way of getting such information but from the teachers. It may surprise you, but the teachers, including the principal, do not know everything, and cannot impart instruction upon points of which they are ignorant. Teachers and scholars do very much need some encyclopædias. If a call were made this once, would not some one at least give his old set as he fills his shelves with the new edition from Appleton's? We could use to great advantage more than one set. It is very trying for so many who have so many things to learn, to have so little to learn from."

EXPERIENCES IN WORK AND PRAYER.

By a Talladega Student.

"During vacation I taught school in Marion Co., Ga., nearly two hundred miles from Talladega. The darkness is very great. But few families have the Bible in their houses. A great many old people had heard of it but had never heard it read. They look upon it as something too high and sacred for them. Not all had an interest in it; and many had no desire to hear it. Now, every Sabbath morning from forty to fifty old people came in to hear me read the Bible.

There were fifteen grown girls in my school who did not know their A, B, Cs, and who could not count a hundred. Most of the young men could count. The work troubled me because I was not educated. I would just cry because of it! There was so much to do, I had many pains because I was not able to discharge the duties that came upon me. I used to go to a place in the field to pray; I had a certain spot to put my knees—I could pray better. The morning before my examination I went out there to pray for help. I was strengthened from that hour. I had a *splndid* day.

When the time came for me to return to Talladega, I wanted to bring Thomas—one of my scholars—with me, but the trouble was how to get the money, for the County Commissioner told me he could not pay me. I went to him and said I must have some money to take me back to school, for I must be there the first of the term; and if he could not borrow it for me, I must *walk* there. He borrowed $15 at *thirty-three per cent. interest*. You ought to have seen me trot through the country to see every one who owed me five cents. I busied around until I collected $5.50; coming home late at night, I lost my pocket-book. I prayed about it, then started out before day and found it.

A man carried me and my trunk two miles to the Cross Roads; there I met Thomas; we were wondering what we should do next, when a white man's wagon came along; we were taken in and carried to Columbus. I offered to pay the man, but he said I might pay the wagoner. I asked the wagoner how much I should pay him, and he said 'A nickel;' I was so glad I laughed and paid him two. This ride of twenty-five miles for *two nickels!*

At Columbus we got on the train and came to Calera. I was out of money and could not make up my mind what to do. I prayed right peart over it. At last I went to the conductor and told him my condition; he said he would bring us along to T—— free. I began to see the hand of God leading me along the way, and decided he had something special for me."

LETTERS FROM PUPILS ENGAGED IN TEACHING.

Miss Laura A. Parmelee writes of the progress of the pupils in the Le Moyne school and adds the subjoined extracts from letters of the pupils engaged in teaching.

"Ever since the holidays, there has been a steady improvement in the spirit and scholarship of the students. All are working faithfully. The determination to be *thorough* is noticeable. An increasing taste for reading is one of the good omens for the future. We miss a number of the more advanced pupils who were compelled to teach this term. From a few letters received, within a week, I copy extracts that will show you what they are doing:"

GERMANTOWN, TENN.

I have a school of sixty-five, nearly all of which are small children. I have been teaching two weeks. Ask the scholars to remember me in their Friday evening prayer-meeting. EMMA HILL.

TIPTON STATION, TENN., *Feb 5th.*

I have a school of forty scholars, all of which seem interested in their studies. One class is in the fifth reader and Dry Measure. My school-room is a hewed log house, very large and very warm, such as we have in the country. My little brother was reading the Children's Letters in the *Witness* last night, and he liked them so well that he wrote one to New York to be printed in the *Witness*.

IDA COWARD.

PLEASANT HILL, MISS.

I commenced teaching on the 15th with forty-five scholars, and the number has since increased to eighty. I expect to have a hundred by Monday. I have a Sabbath School every Sunday, feeling that it will pay better than any other labor. What will a map of the world cost? If you can advise an easy way for teaching alphabet scholars their alphabet, it will be thankfully received.

P. M. MARTIN.

MORNING SUN, SHELBY CO., TENN.

My school has about fifty scholars. I am trying to keep up with my class in their lessons. Have worked through Division of Polynomials in Algebra and am going on. J. FIELDS.

CANADAVILLE, TENN.

The weather has been so disagreeable and cold that I could not commence school until yesterday. Not many have entered, as yet. The directors have decided to have school continue only two months. M. C. BROWN.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	11	
Common Schools	7	= 26
Total number Teachers	134	
" " Matrons	11	
" " In Business Department	5	= 150
" " Pupils		5,404
Theological	74	
Law	8	
Collegiate	79	
" Preparatory	154	
Normal	1333	
Grammar	632	
Intermediate	1222	
Primary	1990	
	5,492	
Studying in two grades	88	= 5,440
Number S. S. Scholars		5,858

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D. Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D.D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq. DIRECTORS: Rev. George Mooar, D.D., Hon. E. D. Sawyer, Rev. W. E. Ijams, James M. Haven, Esq., Rev. Joseph Rowell, E. P. Sanford, Esq., H. W. Severance, Esq. SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

1. The following statistical table gives some of such facts respecting our schools as can be expressed in names and figures.

NAMES OF SCHOOLS.	Sustained during how many months of the year.	NAMES OF TEACHERS. AUGUST, 1877.	Total Number enrolled during the year ending Aug. 31, 1877.	Average attendance for the year.	Largest number of pupils reported in any single month.	Largest average attendance in any single month.	Profess to have ceased from idol worship.	Give evidence of conversion.
Eureka	1	Mrs. E. A. Wording	8	5	8	5		
Oakland	12	Mrs. M. M. Hardy; Mrs. H. E. Mann, Jee Gam	165	65	143	87	19	19
Petaluma	12	Miss Isabella Crapser	129	12	44	17		
Sacramento	12	Mrs. S. Denton	69	21	44	25	3	3
San Francisco, Central,	12	D. M. Bokee, Mrs. D. M. Bokee, Fung Affoo	343	83	188	132	30	26
" " Barnes,	10	S. Hackley, Mrs. M. A. Hackley, Lu Lune,	99	43	68	53	10	10
" " Bethany,	12	Mrs. C. A. Sheldon	115	22	44	32	12	6
San Leandro	12	Rev. T. M Oviatt & family	41	15	23	17	18	12
Santa Barbara	12	Mrs. C. P. Stephenson	81	14	47	18	16	8
Stockton	11	Mrs. M. C. Brown	79	20	46	27	2	1
Woodland	1	Rev. Joseph Lanman	26	14	26	14		
		Totals	1,155	314	681	427	110	85

NOTE: (1) The Eureka school was closed Sept. 30th, 1876, and is not likely to be resumed. The school at Woodland was opened Aug. 1, 1877, and, it is hoped may become permanent and prosperous.

(2) A comparison with last year's statistics shows a greater concentration of

labor, and a greater steadiness of attendance, which, while it has diminished some of our totals, has increased the efficiency and comfort of our schools. In fact, until the July riots, the attendance was larger than ever before: but there has been less roving, and fewer of those pupils who after being with us a few days were gone, we knew not whither; and it is this that makes the total number enrolled during the year less than heretofore.

(3) The last two columns contain the numbers given in the August reports. During that month—in consequence of the July riots—the schools were small. We repeat the remark made last year—that "the number whose confidence in idol-worship is shaken and almost overthrown, is doubtless much larger than that given. But it is the opinion of our most experienced teachers, that seldom, if ever, do our pupils cut themselves off from idolatry altogether, until they are truly converted to a better faith." The total number of our pupils, past and present, of whose conversion we have hope, cannot be less than 150. But many of these are now in China; or at distant points in California: or, for other reasons, are unable to attend the schools.

2. The total resources for the current expenses of the mission have been (in coin) $6,642.20. Of this amount $2,396.00 were contributed directly to the treasury of the Auxiliary. This is larger than the receipts of any preceding year (either before or since the organization of the Auxiliary) by about 40 per ct.

3. The Disbursements were as follows: Salaries, $1,597.50. Rents, $1,380. Incidentals, including expenditures for travelling, for lights and fuel, for printing annual report, circulars, song-cards, etc., for water-rates, repairs, postage, &c. $453.10. Total, $4,430.60. The increase over last year is mainly in the rent of our Central Mission House, and adds emphasis to the appeal then made for means to provide one which we may call our own.

4. An epoch in our history is marked, the past year, by our purchases of real estate, and by the erection of the Barnes Mission House. The first purchase,—which was almost a donation—was from Rev. T. M. Oviatt of San Leandro, and consisted of a lot in that village 50x100. It is worth $250, and cost us about $15. It was hoped that, before this, a small mission house would have been erected upon it; the funds for that purpose being furnished, in large part, by the Christian Chinese. But a variety of obstacles have combined to postpone this work for the present. The lot upon which our new Barnes Mission House has been erected is 30x100, and is worth—as adjacent lots are priced—fully $3,000. It cost us, including all incidental expenses of the purchase, $2,596.60. Upon the cost of the building $1,795.35 have been paid. There remain against it bills not yet presented, amounting to about $675. The debt upon this property will be about $4,000, but the income from it, is sufficient to pay interest, insurance, and taxes, and to leave us our fine school-room rent-free.

Central School.

The largest of our schools is the "Central," taught at our mission house in San Francisco. This house, which I am sorry to have to confess is *hired* and not owned by us, is admirably located for our purpose, not in the loathsome depths of Chinatown, but just on its edge, and overlooking the Plaza,—a green spot, about two hundred feet square, near to the heart of our city. If we may count a rather cellar-like basement as one story, our building is three stories high. In this basement the Congregational Association of Christian Chinese has its headquarters. The main room,—the reception room perhaps we may call it,—about sixteen by twenty, has its floor covered with matting, and its walls hung with

divers mottoes and inscriptions, together with some Chinese pictures which are quite suggestive, I find, to those "to the manner born," though meaningless enough to Yankee eyes. In one corner of the room is a small book closet; in the centre a long table, one end of which is fitted up for a sort of pulpit, and the rest of which is loaded with Bibles and Testaments and tracts, some in English and some in Chinese. Around the table and along the walls are benches sufficient, by crowding, to accommodate a company of forty. This is the only place that seems at all like *home* to most of our Christian Chinese; a place to go to when other places fail; a place sanctified in the thought of many of them by precious memories,—associated as it is with their first open avowals of faith in Jesus Christ.

But it is not this we came to see. We will ascend a steep flight of steps and enter the school-room. It is just 7 o'clock, and but few of the scholars have arrived. We shall have time to look around a little. The room is about sixteen by fifty, some space, however, being surrendered to a staircase in the rear, which leads up to the third story where our helpers have their rooms. In the extreme rear is a low platform with an organ standing upon it, purchased by the contributions of our Chinese brethren. There is also a home-made song-roll with hymns in English and Chinese stencilled on cloth. But the pupils are assembling and the teachers are getting under the pressure of the evening's work. They will have no time to talk with us and point out to us the interesting features of their work. Instead of that, they will propose that we go to work and help them through. And we shall not be able to escape from this, unless we flee from the room. For wherever we sit or stand, some eager pupil will be putting his book over our shoulders and before our eyes, with his long slender finger on a word which we must pronounce for him and explain. Before 8 o'clock the room is packed. The rough benches are so arranged as to give the greatest possible number of sittings which the area of the floor will allow, and you would think that every seat was occupied. Yet if ten more should come in, ten seats would somehow be found for them. Our Chinese friends are used to narrow quarters, and when crowded to the utmost, will still crowd a little closer. A count will be made, by and by, and the teacher will tell you there were 136 or 142 or 145, or some such number, present. Some of them are grouped in classes, but the majority must be heard one by one. Attempts at classification are more successful now than they were two or three years ago, but there are many difficulties still, on account of the great differences in the rate at which the pupils advance, and the many obstacles to their regular attendance. But whether in classes or singly, it is in order for all to be reading at once, and all to be reading aloud. The noise to a critical ear, may make the room seem like a bedlam; but to an ear in sympathy with the work, it has a meaning which puts music into the hubbub and prevents any thought of being disturbed.

We could not run away, and so we went to work. Sitting down by the side of some pupil, we began to pronounce to him the simple words in the primer before him, surprised to find that sounds so easy to our vocal organs should come so hard to his. Our letter R, you find, is an untold trial to them. They strain for it almost ludicrously, but it comes out L, in spite of all their straining. A pupil has made good progress when "rose" ceases to be "lose" with him, or "rice" to be "lice." Our *th* is another trial; while harder yet than any matters of mere pronunciation, will be your efforts, by various sorts of pantomime, by the pictures in the book, or by substituting some other term in a language to your pupil quite unknown, to give him the *meaning* of the words he has been reading. Sometimes his bright look of recognition amply rewards your severest endeavor; but

at other times you cannot but see that he is quite impatient of this part of your process. At home, he has been taught wholly by rote, identifying sounds that to him were meaningless, with characters quite as meaningless; and with this idea of the right way to learn, he wants to hasten on, pronouncing as many English words as possible in the little time in which he can have your aid.

Before you realize it, it is twenty minutes to nine. The teacher steps upon the platform, and a snap of the fingers or a tap of the bell hushes the noise at once. Instantly three or four or five hands go up high in the air. They are the hands of the pupils that have not yet been taught. Their lessons are attended to as quickly as possible, and then silence is called again. Cards, prepared for the pupils, and containing about twenty hymns on their two sides, are rapidly distributed, and, then, one is selected, read in concert, and sung. Then you, the visitor, if you please, will speak to them for three minutes about "the old, old story," with Fung Affoo to act as your interpreter. Then another hymn—one in Chinese, perhaps, from the song-roll—is sung. The air is familiar, and tells you at once the meaning of the song. Then a prayer in Chinese, in tones reverent and too subdued, you fear, to be heard by all. Then the Lord's Prayer in concert, and the school is closed. As the throng crowds out at the narrow door, and you review the evening's work, your heart burns within you, if it has in it any of the love of Christ. You bless God for this great opportunity, not only to enlighten those darkened souls themselves, but to send through them some scattered but not useless rays to the dark land from which they came.

Bethany School.

Mr. Pond writes:

This school is now in a very promising condition—at the very period of the year at which, heretofore, we have had a vacation of four or five months. The pupils have rented a small building, paying ten dollars per month for it, as a sort of common home. It is made so uncomfortable for them when they have their quarters with old heathen companions that they proposed this, themselves, and are taking great comfort in it. The income of most of them is very small, and ten dollars per month is an amount which they do not easily give. In the main room of their home they have a weekly prayer-meeting and other exercises of Bible-study, etc. But the school is still held in our chapel.

And latter,

We have had some special encouragement in the Bethany school. Not only is it much larger than ever before, but the spiritual interest is deeper, and the precious fruits appear. Two of its pupils were last month, for the first time, reported as Christians. On Sunday evening, April 1st, I was sitting in my study which adjoins the audience-room of our chapel, and as the Chinese Sunday-school was about to close its session, I overheard a Chinaman addressing the pupils very earnestly. I stepped into the room, expecting to see one of our Helpers there; but it proved to be one of the pupils, Ny Gay by name. He has been very persevering in his endeavors to learn English, but as I understood it, *not inclined* to be a Christian. He is, withal, naturally so bashful and slow of speech, that my surprise at finding him the speaker gave way to a still greater surprise at the freedom and force with which he spoke. It appeared that he was bearing testimony for a recently discovered Saviour. He had begun to live the new life, and he could not refrain from declaring it. I asked one of our pupils who understands English much better than Ny Gay, to write out for me, as well as he could, what Ny Gay had said. He apologized to me for the imperfection of his report. Of course it cannot reveal the earnestness, the real *unction* of the speaker. But I give it, and will not spoil it by correcting its phraseology: "Dear friends, I am very glad to see so many here to-night. I try to say a few words to you all here, how I become Christian. A few months ago I dislike to hear about Jesus, but after a while I read the Bible; the Bible said, 'Whosoever believeth in Jesus Christ shall not perish, but have everlasting life.' *Now I know* Jesus came from God; so, now I tell you, as soon as we know Him have power to save our soul, we must pray Him to help us do better. We cannot do good without Him. Now you see the teachers come to teach us Sabbath to Sabbath; they will come, rain or pleasant. Why they willing to teach us? Suppose one of you say, 'Teach us how to speak the English language'—not only that, but teach us the name of the Lord Jesus Christ. Now that we know they are so good to us, we have nothing to repay, but the Lord Jesus Christ reward them in heaven for ever and ever." It seems that Ng Gay used to insist that as their nation was the oldest it must be the wisest, and their Scriptures the best in the world. Hong Sing, the brother to whom I am indebted for the above report, told him, "When we want to know whether a coin is silver or lead, we don't look at the date, but listen to the *ring*." It was during their week of prayer, at the Chinese New Year that Ng Gay began in that way to test the truth as it is in Jesus. He found that it had the right ring. I believe that he has now embraced it with his whole heart. I should be glad to tell of other cases, but I should trespass too largely on your space.

Barnes Mission School.

The new building for our "Barnes Mission School," is now rapidly advancing toward completion. We have been greatly favored, both in the purchase of our lot and in the contract for the house. It is quite safe to say that we should sell our property, when the building is completed, at *too* cheap a rate, if we were to receive $750 (gold coin) above all that it will have cost. But we have no idea of selling, whatever our profits might be, for we look for such faithfulness and such *fruitfulness* of missionary service in this house, as shall make it sacred and dear in our sight,—of value to us beyond that which any purchaser could possibly put upon it.

July 23rd the Barnes Mission House was dedicated. About one hundred and fifty Chinese were in attendance, but the empty seats on the side appropriated to our American friends surprised and grieved me. Facts were transpiring which explained this. We had, however, a pleasant meeting, the interest of which was greatly increased by the presence with us of Rev. W. L. Gage of Hartford, Conn., who, through Jee Gam as interpreter, spoke words of rare wisdom and fitness, to our Chinese friends.

It was not till the next morning that I learned that while we were thus quietly worshiping God, a crowd of people, three thousand strong, had gathered less than half a mile from us, and were listening to the incendiary harangues designed to repress sympathy with the railroad rioters of the Middle States, but full of profane execrations of the Chinese. Under the stimulus of these harangues, squads of from sixty to three hundred were moving off in one direction and another to find some Chinese wash-house that they could dare break up and rob, or some stray Chinaman whom they could knock down, maim and kill. For there is a method in the madness of our Anti-Chinese mobs, and discretion is a large part of their valor. These did not venture into our Chinese quarter where, it was understood, a fit reception was made ready for them; and I never knew a gang of

hoodlums to attack a Chinese unless they had the advantage of five or more to one, and even then they generally steal upon their victims from behind.

It is a matter of wonder, and speaks to us of a guardian Providence, that of the one hundred and fifty Chinese who returned from that dedication in various directions to their homes, not one was injured. The routes they were led to take carried them out of sight of all the rioters. But on the following evening when we expected to open the school with one hundred pupils, its doors had to be closed, and even the little sign which we had put up was taken down under advice from the Police headquarters and by direction of our Trustees. If the doors had been opened, no scholar would have dared to come. The building was remarked upon as a doomed house, but the Lord watched over it, and during all the days of excitement, no mob passed that way. It is worth noting, however, that the lot on which our former building stood was just on the route taken by a large gang of destructives, and but for its having been removed, it would doubtless have been torn to pieces or burned.

It was easy in those days to realize that we knew not what an hour might bring forth. I myself had whatever "new sensation" a KuKlux letter might impart. It was signed "K. K. K." and its orthography and chirography kept good company with its spirit and design. It notified me to close the Chinese school taught in our (Bethany) Chapel, or suffer the consequences. What purported to be my portrait was chalked on the steps of the chapel, and the warning written under it, —"This Chinaman's church is going to be burned to-night." Some days after, on looking into one of the out-buildings of the chapel we found that it had actually been set on fire, How the flame came to be extinguished we do not know; and do not think it wise very diligently to inquire. It may be that the Lord touched the heart of the incendiary himself, and moved him to arrest the progress of his own mischief before it was too late; or it may be that the design was to see whether charred walls might not frighten us, since paper and chalk had failed.

The following letter from Rev. I. E. Dwinell, D. D., of Sacramento, though private and informal, cannot but interest our readers, and, considering the standing of its author, it is a testimony to the value of our work too important to be withheld:

Sacramento School.

SACRAMENTO, *Nov.* 30, 1876.

"Dear Bro. Pond:—I was last night in the Chinese school. After the usual closing exercises, I asked those to remain for religious conversation who would like to do so. Quite a number remained, and four, I think, are Christians. One is already a member of your church—Fong Get Loy. He has just returned from China, and wishes me to say to you that he was very sorry he could not call and see you and the school when he passed through San Francisco on his return from China. He wishes to send his regards to you and to request a letter to join this church. He appears well and is ready to help me in finding out how the other Chinamen feel. It is probable that some will join the church on the first Sabbath in January. Mrs. Denton is doing a good work, is earnest and faithful. Her pupils were interested. It was a pleasant sight to drop in upon them (some twenty-five) and find them all earnestly engaged in their studies, and showing great respect for her and the high themes on which she frequently speaks."

Petaluma School.

Miss Anthony of Petaluma writes:

The school seems to get along finely; the only trouble being irregular attendance. One evening nine strangers came in. All wanted books, and all made a good beginning. But in a day or two all were employed on farms at a distance, and they can be with us only at odd times. So it is with others. They love the school and try hard to attend, but cannot be regular. Several of them told me that they pray to God every day to help them, and say that they believe in the Saviour. Four seem to be very earnest. Two of them are merchants, and have closed their stores, or, at least, profess to do no business on Sundays.

Santa Barbara School.

Mrs. Stephenson, who took charge of the school at Santa Barbara about the middle of September, writes:

"Our prayer-meetings are very pleasant, and we begin to feel at home in them. Monday evening is appropriated for this service. Last evening Ah Quin read the Beatitudes in English and explained them in Chinese. Jem followed with 'God gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' Twenty-two were present. My own heart is greatly encouraged, and I am joyful in the work."

Stockton School.

The following from Mrs. Mary C. Brown of Stockton, will explain why the average attendance in some of our schools is so much less than the number of pupils enrolled:

"Twelve of my boys are working on the breakwater at Roberts' Island, and can come to the city only on one or two evenings of the week. Eight other boys are employed on the up-river steamers and can only come on one evening in the week. Two others are on the San Francisco steamer and can come only on the evenings in which that boat lies here in Stockton. I do not know but the seed thus sown may spread over the country, but it is not encouraging to the teacher. Still, I have a good school." If Mrs. Brown had been writing for publication, and not in the easy way of familiar correspondence, it may be that she would not have called those young men "*my boys.*" But we print it as she wrote it. Those who know how to read it will see volumes of meaning in those two little words: and they will see nothing more than is really there.

San Leandro School.

Brother Oviatt of San Leandro writes me as follows:

"Accompanying my monthly report, I am glad to send you a word of good cheer. Last Sabbath (*i. e.*, March 25th,) as probably Jee Gam has informed you, who helped us examine them, four of our class came forward, received baptism and were admitted to the church, making in all *ten* Chinese members of this church. They give the very best evidences of a change of heart and life, and have greatly endeared themselves to us all." A previous report says,—"During the week of prayer, the recitations were suspended, and in lieu thereof, the class and their Chinese friends gathered every night at my house for prayer. The meetings were always full and enthusiastic, the number in attendance, every evening except

Wednesday, being larger than that of the whites at the church. Three of the pupils who have been with us for two years could at once be profitably used as Evangelists, if the way were open for their sustentation."

Letter from China.

By Jee Gam.

Our readers will recollect that this faithful servant of Christ went back to China some time since. On his recent return to America he addressed the following letter to Rev. Mr. Pond, giving some interesting details of his experiences on the voyages and at home:

"It is needless to tell you all the incidents that took place during my visit home, for they are too many and my time is short, therefore I shall tell you but a few of them. During my rough trip to China, there were two subscriptions taken among all the Chinese passengers on account of the storm. The first was for the offering to the spirits of the dead when we should reach Yokohama. The committee of this offering went from one passenger to another, soliciting subscriptions, and when they came to Jee Noy, Dang Hong and myself, they asked for the same. We told them we would not subscribe. 'Why?' said they. We replied to them we were Christians. So they left us. A week after this subscription, seeing that the storm still raged more furiously than ever, they were obliged to take another subscription for an offering to God the creator. The night before the latter subscription there were nearly a hundred of the leading pasengers who had met together in a large room, talking about how much they were going to collect from each passenger. When they were half through, one of them rose up and said there were three Chinese Christians on board who would not take any part in the offering. 'They ought to be reasoned with.' So he added, 'I will go and call them down before you.' He then came to me while I was telling that old, old story to the aged Chinese stewardess, and said, 'All the members of the meeting want you to come down and have an argument with them about Jesus.' I replied, 'All right; I will come down directly.' When he went away, I asked the Lord within my heart, and said, 'O Lord, thou art Almighty God; hear my prayer and make me a good instrument of thy hand, so that I may have the victory over those idol-worshippers.' And the Lord heard my prayer. I argued with them from 8 to 10 o'clock, and then Jee Noy came in and joined me; and from that time we argued till 1 o'clock the next morning.

"I visited the different missions in Canton and Hong Kong. In the latter I saw three families that came from the district of Bok Lo, about a hundred and twenty miles distant from Hong Kong. They came there simply to learn more about Jesus and to be baptized. Now, before I close, let me give you a little sketch of what was done in China during the visit of one of our young men, Folk Yuen, by name. He went home two years ago and told his father about the Lord Jesus who died for all men. His father believed this with his whole heart. He was baptized by a minister who had a chapel about twenty miles from his village. To this chapel this old gentleman, nearly seventy years of age, goes once a month on foot; and twenty miles is considered a great distance for such an old man as he."

Christian Association.

Two or three days before the New Year came, we made great preparation in fixing up the "Chinese Young Men's Christian Association" room for the reception of our friends during the holidays. We sent word to all our Christian brethren who were in the country or in other cities in the State to come and spend

at least one or two days with us, that by so doing we all might get acquainted with one another.

On New Year's eve we gathered together to watch the old year out and welcome the new year. The hour between 11 and 12 o'clock we spent in thanking God for the kindness and care which had carried us through the year, that death had not visited our members, and that so many more had been added to our Association. From 12 o'clock to half past 1 A. M., we prayed God to give us strength and wisdom this year to do the work which He should call us to do. We did not ask God to help each member to bring two heathen into our Association as we did the year before, but we asked him to help each of us to bring as many as possible. While we were doing these things here, Jee Gam with the Christian brethren in Oakland was doing the same, but they asked God to help each member to bring five of his countrymen to Christ. We retired to bed about half past 2 o'clock A. M, to get rest, that we might have strength to sing and preach on that day. About 6 o'clock our friends and pupils commenced coming to give us New Year's calls; though it was raining still they came; and about noon many of our Christian brethren from the country arrived. We commenced singing and preaching at one o'clock P. M., and though there is a Chinese "Joss" house just four or five doors from our Mission, many of our countrymen left it and came over to hear our preaching of Jesus. Our Association room was filled to its utmost capacity, and many stood out of doors to listen. Seeing so many come made us very happy, and gave us encouragement to preach to them. We got through preaching at half past 4 o'clock. About forty members took dinner here, others were invited to dine by their relatives and friends. In the evening when you came to preach, there were about fifty persons present; all of us enjoyed the preaching very much.

When you left us, we called the meeting to order to form an "Aid Society," which project I mentioned to you some time ago, but at that time many of our members could not attend to it, so put it off until New Year. This Society is to take care of any member who has no means to take care of himself in time of sickness. Each member has to subscribe $1.50 annually. This money cannot be used for any other purpose than the one that is mentioned above.

There is one thing that I want to speak of, that on the Chinese New Year's day a young man spent a whole day with us in our Association room; he took part in singing, and helped us receive visitors. I thought him a member of our Association at that time, because he has been coming to our school for some time, but he was not a member, and I did not know it until a few days after when he came to me and told me that he wanted to be a Christian and become a member of our Association. I asked him many questions and told him all our regulations, and he said he knew a great deal about the doings of the Association, that he had heard much of the doctrine of Christ ever since he had been coming to our school, and that he had given up worshipping idols some time before, but was ashamed to ask to become one of our members; but he felt ashamed no longer, and wanted to be a Christian. So I presented his name to the Association, and a week after he was examined and admitted to membership. We hope that there will be many like him during the year which we have just entered.

We spent the whole New Year's week as a week of prayer, holding our meetings every evening, and we feel that the time thus spent has given us new interest in our work, and increased strength to perform it.

Yours truly, FUNG AFFOO.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	11
" " Teachers	17
" " Pupils	1,115
Ceased from Idolatry	110
Give evidence of Conversion	85

THE INDIANS.

RED LAKE AGENCY, MINNESOTA.

R. M. Pratt, Agent.
Rev. Francis Spees and Wife, Missionaries.
Miss M. C. Warren, Teacher.

The Reservation is about 95 miles wide, by 115 long. The population at last enrolment was 1,191 besides about 18 whites belonging to the families of the employès. The missionary work continued under the charge of Rev. Francis Spees until January, when the little church was transferred to the Prot. Epis. Board and two young Indian clergymen were assigned to this field. We are happy to be able to report a good degree of progress in the educational work at this Agency, a boardiug school, which was very much needed, having been established and kept in operation for six months.

We make the following extracts from the report of Agent Pratt:

This Reservation contains about 3,200,000 acres, of which 1,000,000 are tillable, the remaining portion being grazing, wooded and worthless. The timber is pine, with considerable bodies of hard wood. From this hard wood the Indians obtain their sugar. The soil, likewise, is of superior quality, wherever the hard wood grows. The crops which were reported one year ago were of decided utility not only here but at other points, especially at White Earth, where owing to loss of crop, our hardy and really excellent quality of corn was of the greatest benefit, both for food and for seed. A failure of crops was never known here.

The crops raised by Indians are about as follows: Corn, owing to an extremely unfavorable season, only 5,000 bushels, wheat 175 bushels, potatoes 2,500 bushels, other vegetables 450 bushels, hay 250 tons, maple sugar 40,000 lbs., berries 300 bushels. They have caught 650 barrels of fish, $6,600 worth of furs, and woven 750 yds. of rush matting.

Education—Owing to the assistance rendered by the Indian Department, I was enabled to keep in operation for six months in the last year a Boarding School, at least in part. Some ten girls were taken into the boarding house, where they were quickly changed from dirty, ragged little savages, uncouth, wild and verminous, to clean, neatly clad young misses, attending diligently to their studies, and neatly doing housework and knitting or sewing. The change was indeed wonderful. Unable as yet to board and keep the boys, they were given a dinner each day they attended school. I deem myself fortunate in having secured the services of Miss Mary C. Warren as teacher. She has had several years experience in such schools, and is master of both languages, which gives her very decided advantages for the position she fills. The results have been very gratifying, and when the new boarding house is opened, of which more particular mention will be made under the head of "Progress," all the signs indicate a full and successful school.

Morality—While the Indians are far from perfection, are addicted to polygamy, licentiousness, gambling, loafing and some pilfering, yet they are superior to many white settlements in this, there is no burglary, highway robbery, murder, riots or strikes. They are more peaceable, having very little quarreling, very kind to the sick and fond of their children.

Missionary Work—This consists of a combined Chippewa and English service and Sabbath-school, besides one or more evening services during the week, also a general visitation and instruction in religious matters at their homes. Thirteen Indians have been baptized and eight confirmed, and others are expecting to receive baptism soon.

Progress—Among evidences of progress here, may be mentioned the increasing willingness on the part of the Chiefs, braves and others, to engage in manual labor, which is traditionally degrading to a *man*. Nearly all seem anxious to get employment, and will work well for prompt pay, but living "from hand to mouth" they dare not do much for themselves in the way of clearing up and cultivating new land, and wait for their wages until a crop is raised. This is one of the most serious obstacles to rapid progress. About three-fourths of them wear citizens' dress, and all would if they had the means. They desire stock and are getting a moderate amount. They now have about 150 ponies, 22 swine, 20 head of cattle. They have cleared up considerable land, about 50 acres of new land having been broken for them by Government teams this season.

During the winter the miller with his help cut and skidded over 100,000 feet of logs, near our former lumber camp, when, owing to a total lack of snow suitable for moving logs, he went some ten miles up Mud Creek and cut 150,000 feet of logs, expecting to drive them down to the lake as soon as the ice left, but owing to lack of snow there was a resultant lack of water, and it was not till the heavy rains in May and June that the logs could be driven to the lake and boomed at our dock. Even then a furious storm broke the boom and scattered the logs.

I am happy to report the completion of a boarding house to accommodate our pupils. It is 28x38 feet, two stories high, the upper floor a dormitory for the boys, a wing 24x32 feet one story high, with a good drying room for clothes on upper floor, and a good cellar. The house is well plastered and has one coat of paint. It can accommodate 20 pupils—ten of each sex—and 30 if deemed advisable. In this school, the boys will be taught not only how to read, write and cipher, but also to labor at different kinds of farm and shop work; the girls will be taught culinary and household work in addition to their books. In this way we shall make a grand beginning in civilizing and raising to the plane of self-support this interesting people. I apprehend that this is one of the most progressive and important achievements gained since the treaty was made.

A neat, small, frame house has been nearly completed for the farmer, and a similar one for the carpenter. Several houses are in process of building by the Indians. The mill is now in active operation, cutting out lumber for the Indians.

LAKE SUPERIOR AGENCY, WISCONSIN.

Dr. I. L. Mahan, Agent.
Robert Pew, Teacher.

This Agency embraces seven Reserves: Red Cliff, Bad River, La Courte D'Oreille, Lac Du Flambeau, Fon Du Lac, Grand Portage

and Bois Forte, extending over an area of 838 square miles, and including 526,756 acres. The Indians number 4,630, and their total individual wealth is estimated at $41,500. Four day schools and two night schools have been maintained, the most important being the Odanah Mission School of the Presbyterian denomination. The reports from this Agency are so full and so good that we find it difficult to select the little for which we have space. We will give first an extract from the Agent's report, and follow with clippings from the reports of the farmers or teachers at the different reserves.

From I. L. Mahan, Agent.

The prospects are very favorable for the best crops the Chippewas have ever had. Never before in the history of these Indians have they made such a general effort to plant *all* the seed furnished and never have they come so near succeeding. Eight hundred bushels of oats, eight hundred and seventy bushels of corn, two thousand six hundred and seventy-five bushels of turnips, five hundred tons of hay, eighty bushels of peas, and over two thousand bushels of potatoes, besides smaller produce in large quantities, it is estimated, will be harvested. When told, last fall, that the Indians were to receive the goods and supplies in payment for labor performed on their 80s, they saw in this the answer to their petitions that the Government would assist them to clear off and open up farms in this wilderness, and they went to work with more real enthusiasm than I ever witnessed before, each striving to outdo his neighbor, and all to have the very best crops that hard work and good seed would produce upon not over excellent soil, and their highest hopes have been realized.

The schools number seven, five day and two night schools. The one at Vermillion Lake is now suspended for want of a house and a good teacher. By far the most important of these schools is the Manual Labor Boarding School at Odanah. On the 1st of July, 1876, I inaugurated, at Red Cliff, a system of lunches for the children attending school. This lunch was very plain, bread and butter being all that was allowed. The school was doubled in a few days. The lunches were continued during the year with entire satisfaction. Mr. Baird, of Odanah, made a similar trial of his day school with the same grand result. He issued to each child who had been in attendance all day a little sack containing about a quart of Indian meal. I recommend this plan to the study of those seeking the best mode for securing daily attendance. We have had an attendance upon our schools of two hundred and two children.

By far the greatest need of this Agency is *civil law*. Indians must be made to feel that there is a power in the Government, and that so sure as they tear down and burn up their neighbors' fences, just so sure will they be punished. Give us civil law and power to execute it.

The following from the Farmer at Red Cliff gives a *lively* picture of Indian work.

As soon as you directed me to commence work on the 80s, every Indian on the reserve was up and ready to bring war upon the tall pines and massive oaks. They seemed as eager to work, and more so, than most white men. I took each Indian who owned an 80s, and with two men to help him, set him to work clearing, grubbing, &c. preparatory to planting. Each one had from twenty-four to thirty days to prepare his ground for the seeds, and I am proud to say they did

almost as much work in that time as white men could have done. We were considerably detained for want of facilities to get the heavy timber of the clearings. We have only one yoke of oxen, and they were worked so hard that before we had half completed our work they had nearly given out. Our horse team is a very poor excuse for one, yet they have plowed about sixty acres of ground besides hauling rails for timber and fences. We have built during the past year between five and six miles of fencing, good, strong and substantial, that will last for years, unless the Indians burn it down during the coming winter, which I have positively forbidden them to do. Each Indian on the reservation has a vegetable garden of from a quarter to a half acre; everything came up nicely and bade fair for a fine crop, until one bright morning we arose to find the horror of horrors doing the work of destruction. The potato bug had arrived, and with him the cut worm and a small bit of a bug a little larger than a flea that eats a small hole in the stem of a plant, and kills it at once. The liberal offer you made for potato bugs has gotten all the women and children to work, and you can see them up with the sun with a quart can in the potato field hunting for bugs. I have burned nearly five bushels of the pests.

There has been a decided improvement in the mode of living in the past year. *All* look clean and tidy, and the prospects are fair for a civilized people in a short time.

And the following from the Farmer at Bad River has not one note of discord.

I think the civilized Indians have never been so prosperous as at present. They have planted large crops of potatoes, corn and garden vegetables, and they have had constant employment in the logging camps the past winter. A number have sold the pine timber on their allotments, and in nearly every sale consulted me in regard to the price, and I think they have all had the full value of the pine sold. Some have squandered it, but most of them have bought horses and cattle, and some have used the proceeds to improve their farms.

Mr. Robert Pew, the teacher at Red Cliff, writes:

The number of children of school age residing on the Reserve is fifty-eight. Of these, I have on my school roll forty-seven, and nearly all have attended regularly since I commenced giving them a lunch at dinner time, unless they were needed at home to work, or were obliged to leave for the hunting ground or fishing camp. It is a heavy tax on my time to prepare the lunch, and a qualification in teaching which I have had to learn, for they did not give *instruction in bread-making* at the normal school in which I was trained. The number in attendance this year one month or more is thirty-six. Nine have attended nearly seven months. The Chief's adopted daughter has attended seven and a-half months. The largest attendance during any one month is thirty-eight. The school has been in operation nine months, the scholars are doing nobly and the parents manifest a lively interest in the school. Chief Buffalo, who is the foremost in school matters, expressed his happiness in meeting the Commissioner and his good lady at the school, and hopes he will repeat the visit next year, so that he can see for himself the advance we are making in civilization.

GREEN BAY AGENCY, WISCONSIN.

Jos. C. Bridgman, Agent.
W. W. Wheeler, Farmer and Teacher.
Mrs. W. W. Wheeler, Matron.
Miss S. B. Dresser, Teacher.

This Agency includes three tribes, the Stockbridge, Oneida and Menomonee, with headquarters at Keshena, Wis. It extends over an area of 482 sq. miles, and embraces 308,740 acres, and the Indians number 3,030. A special interest connects with this Agency in the establishment during the year of a Boarding school among the Menomonees, for which an appropriation of $5,000 has been made by the Government.

The Agent writes:

The Stockbridge Tribe, as a rule, are a law-abiding, religiously inclined people, and their condition similar to that of an equal number of whites in any community. Rev. J. Slingerland, the pastor, is faithful and earnest in his attempts to promote temperance, and advance the cause of Christianity. The school has been carried on only six months and the attendance has not been as large as it should be. There is much to contend with, because of the indifference of parents to the higher interests of their children, and progress is necessarily slow.

The Oneidas sustain two schools; one under the care of the Episcopal, and the other of the Methodist society, as hitherto. These have been but fairly attended, owing, as the parents claim, to their extreme poverty. The teacher of the former reports one hundred and ten children in attendance, with an average of forty-six, while the teacher of the latter reports an average attendance of twenty-six. Rev. S. W. Ford, pastor and teacher of the Methodist society, has done a good work in holding an evening school for adults. We regret that we cannot speak more hopefully of the condition of this tribe, and although we notice from year to year a decided change for the better with a few, who are rapidly approaching the time when they may justly ask for the rights of citizenship, the masses seem content with their indolent life. They, like the Stockbridges, will petition the next Congress for citizenship, but unlike the latter, *as a tribe* they are not ready for so radical a change.

The Menomonees, about equally divided between Pagans and Catholic, have no religious teaching save that of the Priest. An attempt was made by the Priest to prevent the children from attending the school, excommunicating the parents of those enrolled. As the school must necessarily be unsectarian this interference was promptly rebuked, and he was assured that unless he confined himself to his legitimate work, he would not be allowed to remain on the Reservation.

The Boarding-school, started this year, was sustained for nine months with W. W. Wheeler, teacher, Mrs. Wheeler, matron, and Miss S. B. Dresser, assistant teacher. The experiment has proved a *decided success*. Commencing with two boarders, who have continued through the year, it increased till one hundred and one names were enrolled with an average attendance of sixty. The tribe are specially pleased with the school, and enter heartily into the erection of a new day and boarding school building, for which an appropriation of $5,000 has been made by Government. This we hope will be ready for use the coming winter.

There have been, the last year, two additions to the number of employès stationed here, Miss Dresser, as above stated, and Dr. Samuel J. Marshall from Ohio, who has been secured as physician. He and his wife prove a valuable addition to the little circle of Christians here.

There has been less drunkenness than usual, and a decided improvement in the homes of this people. Although the religious privileges are less than those of the other two tribes of this Agency, their condition really seems more hopeful. They are docile, tractable, and, although indolent by nature, are ever ready to work when opportunity is offered, that thus they may obtain an honest living. The three tribes have been specially favored, the past year, in the general good health which has prevailed, and crops with the exception of potatoes have been good.

My experience for three years among a people that for so long a time have been considered as unsusceptible to good influences, increases my faith in the Christian policy of our Government, and it is my belief that if it is heartily and sincerely sustained by the people, the next decade will witness a decided step in their advance in civilization.

FORT BERTHOLD AGENCY, DAKOTA.

E. A. Alden, Agent.

No report has been made.

SISSETON AGENCY, DAKOTA.

J. G. Hamilton and E. H. C. Hooper, Agents.

A change of Agents has occurred during the year; Mr. Hamilton resigning and Mr. Hooper only recently taking his place.

The following is from the present Agent, Mr. E. H. C. Hooper.

Having entered upon the duties of Agent here as late as the 3d of September—less than three months ago—my report will necessarily be confined to operations and observations during this period.

On my arrival here, I found the Indians had come in from the distant portions of the reservation, and were quietly and patiently awaiting the September issue. From conversation with them I learned that they deferred preparing the ground according to their custom, until spring, but I found no difficulty in persuading them to go to work at once, and the result has been that three times as much ground has been prepared as ever before at this season of the year.

The wheat crop the present season will be only about 6,000 bushels—over half as much as is required for home consumption—only two-thirds as much as the lowest estimate made by our farmer in September. This amount would have been doubled had it not been for the destruction caused by the grasshoppers—though this season they destroyed much less than during the three past years.

There are quite a number of cases where the Indians have threshed upwards of 250 bushels each—and many from 75 to 125 bushels—while a number of 25 acre lots were not cultivated this year for want of seed. Considerable corn, and some barley and oats, together with garden vegetables, were also raised. And in a short time, with an average season for crops, they ought to be able to support themselves without any Government aid, and can be made to do this if proper instruction and encouragement is given.

CHURCHES.

There are five churches on the reservation where preaching is maintained and Sunday-school services held regularly every Sabbath, and a school-house on the northern portion of the reservation where the same services are held on alternate Sabbaths. In addition to these places, a sermon is read every Sunday P. M. at the room of the "Manual Labor School." The children from this school attend the morning service at "Good Will Mission Church" in company with their teacher, and constitute a majority of the scholars at this Sunday school. All of these places are as well filled with attentive listeners as the average of churches in the white settlements. And I take great pleasure in stating that, so far as my observation extends, the Sabbath day as one of rest from all secular employments or amusements, is strictly observed by the Indians here.

SCHOOLS.

The Boarding school appears to be increasing in numbers and will soon be filled. Assurances have been given me by the Chief that he would insure 20 to 25 scholars for another day school in a house originally built for this purpose, if a teacher could be provided, (this would not interfere in any manner with the boarding school or be detrimental to its success). I have made a request of the Department for funds necessary for this purpose. I am satisfied that the importance of educating their children is being appreciated by the Indians, and they are more willing to have them taught the English language than heretofore, and if the necessary funds for the payment of teachers can be provided, if for only six months in the year, I think the vacant school-houses on the reservation might be well filled, except, perhaps, during the planting and harvesting season.

S'KOKOMISH AGENCY, WASHINGTON TERRITORY.

Edwin Eells, Agent.
Rev. Myron Eells, Missionary.

This Agency extends over an area of 8 square miles, containing 4,987 acres, and the Indians number 825.

The Agent writes as follows:

The past year with us has been fraught with the usual vicissitudes of life on an Indian Reservation. Previous to the settlement of the Presidential election it was up-hill work. So much uncertainty existed in the minds of both employés and Indians that there was no enthusiastic interest in anything. With the Indian, a person is entitled to respect and obedience in proportion to his apparent power. As the Agent's tenure of office seems uncertain, just in that proportion is he considered of little consequence. It is the same with all about him, and his and their moral and religious influence wane in the same ratio. Upon the final adjustment of this question, a new impetus was given to all departments of improvement, and, during the spring and summer, work has been encouraging and pleasant.

The school has been somewhat crippled by the long delay in appropriations and the reduction of $300; still the attendance has nearly equalled that of last year, with certainly as much progress in studies. Religious interest has been awakened, especially among the children, in an unusual degree. A weekly youths' prayer-meeting has been observed, maintained chiefly by the boys, eight of whom take part in leading and carrying it on. At Dunginess the Indians during the spring and summer maintained regular Sabbath services among themselves, and are doing exceedingly well both morally and industriously.

The greatest need of those on the Reservation at present is a good individual title to their lands. Great labor is required in clearing land and rendering it available for agricultural use. It costs not less than $50 an acre to clear and subdue the land. For the Indians to do this willingly, when they have no security that they will not ultimately be driven away and lose their labor, is more than white men would do. Any influence that can be brought to bear to induce

Government to pass suitable laws for their protection in this respect, would be effectual labor for their benefit. Soon the treaty will expire. If by that time the Indians have no individual ownership in their lands, they will many of them leave the Reservation and lose the good of the past six years of toil and labor. Their present condition is hopeful, but in such soil the roots do not run deep, and it needs the protection of good surroundings and influences to prevent the storms of Satan's vengeance from uprooting all the good.

The following incidents in connection with the church at S'Kokomish are furnished us by our missionary there, Rev. Myron Eells.

A young man, twenty-two years old, a full-blooded Indian, but brought up by a white step-father, and whose home was thirty miles away, had been in our school less than three months. Before he came here in January last, he had never been in school or in a church in his life. He had saved his money that he might attend school. He was very studious, persevering and attentive to religious teachings, and I frequently held conversations with him on religious subjects. The day after one of our church meetings, he was found quite desirous of uniting with the church. He had felt like saying so at the meeting, but it being the first of the kind he had ever attended, he did not have the courage to do so. It seemed best that he should not wait longer as he was soon to leave school not to return till the next winter, so another church meeting was held, which voted to receive him. His own was the first baptism he had ever witnessed, and that was the first communion at which he had ever been present.

In my last, I spoke of some smaller school-boys who had become interested in religion. At first, there were only three boys who came to my house, and they hardly dared to pray where any one could hear them. They talked privately with the other boys, and one or two more came to the meetings, but still they were almost afraid to pray for fear of the sport that might be made of them. But they grew more courageous and asked to go to the church so that all the children, both boys and girls, might attend, as they wished to pray with them and show them that they were not ashamed to be known as Christians. What began with three, has grown to be a prayer-meeting of twenty, with a dozen often taking part in prayer. They sometimes open the Sabbath-school with prayer, or lead a children's prayer-meeting, and, lately, they have taken a new step. They wish the older Indians to become Christians, and write letters to them to induce them. The desire of one boy for the conversion of his father, who is now a medicine man, is very noticeable, not only himself writing to him, but asking the other boys to do so. If these boys continue in the way they have begun, I know no reason why they should not be admitted to the church before long.

During my recent visit to Dunginess, I found evident progress there. Two or three of the Indians are on probation in my mind for church membership, their head chief being one of them. They intend before winter to build a church, and it will be done chiefly by their own contributions.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents,	6
" " Missionaries,	3
" " Teachers,	7
" " Churches,	2
" " Schools,	5
" " Pupils,	287
" " Church Members,	37

MENDI MISSION, WEST AFRICA.

There are three stations. GOOD HOPE MISSION in Bonthe on the Island of Sherbro *Missionaries*—Rev. J. K. Billheimer and Rev. Barnabas Root.* *Teachers*—Elias Tucker and Mrs. During; Buel Tucker, printer; Mr. Jewett, assistant translator for the Mendi language. *Buildings*—Mission-house, church, school-house.

DEBIA, an out-station from Good Hope, has a school-house and a house for the native teacher, Samuel Goodman, who has been educated in the Mission of Good Hope.

AVERY STATION. Mahno on the Bargroo River. *Workers*—Mr. James Kirk, Mrs. M. M. Mair and Mrs. Thomas. *Buildings*—Mission house, church, where school is held, mill, store, shed for lumber and produce, fifteen houses built of slabs for laborers, four boats, one the "Olive Branch," for missionaries when travelling, one small boat and two boats for cargo, and coffee farm.

It will be remembered that in the last Annual Report, the re-inforcement of the African Mission was referred to as in contemplation, and the plan by which it was to be undertaken was set forth. But who should be the man or men to go? This was the pressing question—a leader was wanted of peculiar fitness in his physical, mental and religious make up for the work; one who could endure the climate, who had acquired a sufficient experience in planning and executing Christian work, and who was possessed of the true missionary spirit; he might be a white man, if endowed in a marked degree with all these characteristics, but for this place and work, a man of Negro blood was to be preferred, as especially adapted by nature to both the climate and the people. Others were needed to go with him to fill important places in the work; these to be from among the graduates of some of our Southern institutions.

After patient looking, the men were found—the right men, we believe, and that the Lord has led us in the search. Two months ago we called attention to the fact that they had been discovered, and enlisted for the distant service. Since that time they have spent several weeks together in New York, preparing their outfit, studying the history and condition of the Mendi Mission, and receiving advice and instruction for their important work.

*Deceased.

The return of Mr. Billheimer after some years of service, and the death of Barnabas Root in the beginning of his anticipated usefulness, made the call from that distant land more imperative than ever. We are glad to say to the friends of our work and of Africa, that the three men chosen by us, chosen of God also, we trust, for this work, are on the ocean sailing thitherward, to take the places waiting for them there. God speed the barque Jasper!

The Rev. Floyd Snelson is the leader, the preacher and the general manager of this new missionary force. The beginnings of his education were at our Institution in Andersonville, and his studies were completed at Atlanta University. He was one of the most wise, earnest and successful of our colored pastors in the South. It was very hard for the people of the old Midway church, in Georgia, to give him up, and their earnest and repeated pleas that he might not be taken from them, it was hard to deny. But, weighing the matter well, he thought he heard the Master's voice callling him to this more self-denying work. His wife and three children go with him. Benjamin James, M. D., is a graduate of Lincoln University, and of the Medical Department of Howard University. He will be physician and teacher, and is accompanied by his wife and two children. A. E. White, who has just completed his course of Normal and Agricultural training at Hampton, Va., will be the farmer of the Mission, and assist in teaching. These men were all born slaves on Southern plantations. Educated in our institutions, they are the first contribution of the emancipated race going under our auspices, to the evangelization of the land of their fathers.

So significant an event as the setting forth for Africa of the first colored missionaries born and educated in this land, was an event worthy a special recognition. A farewell meeting, and a service for the consecration of these missionaries to their work, was held on the evening before their departure, Sunday, Sept. 23d, in the Central Congregational church, of Brooklyn. The missionaries with their families were seated in front of the platform. The sermon was preached by the Rev. Henry M. Scudder, D. D., pastor of the church, himself once a missionary, and of a family which had in three successive generations been eminent in that service. The discourse was replete with interest and information, tracing the progress of African exploration from Mungo Park to Livingstone and Stanley, and describing the productions and the people of the country. The preacher spoke of domestic slavery which still exists there despite the efforts of the English Government, and commended the work of the American Missionary Association in educating the children of those who

had been brought across the sea in slave-ships, and sending them back to bring to a knowledge of God the heathen tribes inhabiting the land of their forefathers. He wished them God-speed, and prayed that the grace of God might be with them in their work, and that He would grant them health, strength and long life, and make them instrumental in bringing many to a knowledge of the truth.

The missionaries rising received an appropriate charge from Secretary Strieby. A prudent care of health was enjoined, both for the success of their personal work, and as an encouragement to others, who, it was hoped, would in time follow them in larger bands. They were charged to be careful in extending their missionary work, bearing in mind that an army is not always successful by hard fighting alone, but that there must be, also, good generalship. They were advised to act with caution in moving into the interior of the country. Under all circumstances they were to bear in mind that they went forth as the ambassadors of Christ, to preach his gospel, and that if they should do his work faithfully, at the last He would give them the crown of everlasting life.

The prayer of consecration was offered by District Secretary Pike. We bespeak the continuous prayers of the friends of the African race for these our messengers, that they may be enabled to fulfill all our expectation, and by long and faithful service to glorify God in the enlightenment and salvation of their fellow-countrymen.

On Monday, the 24th, they sailed in good health and good heart for the North-west coast of Africa.

STATISTICS

OF WORK AT THE AFRICAN MISSION.

Number of Missionaries,	3
" " Teachers,	4
" " Other Workers,	3
" " Schools,	3
" " Pupils,	116*
" " Churches,	1
" " Church Members,	42

*From last year's Report.

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS

OF ITS WORK AND WORKERS.

General Summary.

Workers.

Missionaries.—At the South, 59; among the Indians, 3; in the Foreign field 3; total, 65.

Teachers.—At the South, 134; among the Chinese, 17; among the Indians, 7; in the Foreign field 4; total, 162.

Matrons, 11; in Business Dep't. 14.

Total Number of Workers, 252.

Churches.

Churches at the South, 59; among the Indians, 2; in the Foreign field 1; total, 62.

Church members at the South, 4,048; among the Indians, 37; in the Foreign field 42; total, 4,127.

Total number Sabbath School Scholars, 7,036.

Schools.

Schools at the South, 26; among the Chinese, 11; among the Indians 5; in the Foreign field 3; total, 45.

Pupils at the South, 5,404; among the Chinese, 1,155; among the Indians, 287; in the Foreign field 116; total, 6,962.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions: 8.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 274; Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 263; Boarding accommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 246; Boarding accommodations for 150.

Atlanta University, Atlanta, Ga.—Number of Pupils, 214; Boarding accommodations for 150.

Talladega College, Talladega, Ala.—Number of Pupils, 214; Boarding accommodations for 100.

Tougaloo University, Tougaloo, Miss.—Number of Pupils, 232; Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of pupils, 242; Boarding accommodations for 75.

Normal Institute, Austin, Texas—Number of Pupils, 137.

Other Institutions: 11.

Williston School, Wilmington, N. C.	Number of Pupils,	93
Washington School, Raleigh, N. C.	" "	360
Avery Institute, Charleston, S. C.	" "	268
Brewer Normal School, Greenwood, S. C.	" "	49
Storrs School, Atlanta, Ga.	" "	791
Lewis High School, Macon, Ga.	" "	89
Trinity School, Athens, Ala.	" "	139
Emerson Institute, Mobile, Ala.	" "	147
Swayne School, Montgomery, Ala.	" "	445
Burrell School, Selma, Ala.	" "	421
LeMoyne School, Memphis, Tenn.	" "	211

Common Schools, 7. Total, 26.

Pupils Classified.

Theological,	74
Law,	8
Collegiate,	79
Collegiate Prep.,	154
Normal,	1,333
Grammar,	682
Intermediate,	1,222
Primary,	1,990
	5,492
Studying in two grades,	88
	5,404
Scholars in the South taught by our former pupils, estimated at,	100,000

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Dea. Abiel, Watertown, Mass.
Abbott, Miss Addie, Medway, Mass.
Adams, Miss Abby B., West Medway, Mass.
Adams, N. H., Decorah, Iowa.
Albertine, Mrs. Wilhelmina, Hanover, Conn.
Aldrich, Lizzie, Ware, Mass.
Allen, Dr. Dudley, Oberlin, Ohio.
Allen, Ebenezer, Hanover, Conn.
Atkins, Rev. Doane R., West Brook, Conn.

Babbitt, Mrs. M. T., Barre, Mass.
Bascom, Mrs. Emma Curtis, Madison, Wis.
Barrett, Carrie Eugenia, North Woodstock, Conn.
Bassett, Lyman E., Mount Carmel, Conn.
Beard, S. H., Plainville, Conn.
Belcher, James M., Easton, Mass.
Bellows, Leverett L., Sag Harbor, N. Y.
Berry, Rev. Loren F., Plantsville, Conn.
Betts, Dea. Wm. J., Stamford, Conn.
Bigelow, Mrs. Grace, Framingham, Mass.
Billings, Charles S., Waterloo, Iowa.
Birge, N. L., Bristol, Conn.
Bishop, Albert, Plainville, Conn.
Blodgett, Elijah D., Saint Johnsbury, Vt.
Boss, George, Medway, Mass.
Bothwell, Mrs. Sarah, Barre, Mass.
Boynton, Miss Maria, Framingham Centre, Mass.
Bowker, Mrs. Eliza, Bath, Maine.
Bristol, Edward N., Plainville, Conn.
Bross, C. H., Plainville, Conn.
Bross, Rev. Harmon, Crete, Neb.
Brown, Rev. Charles O., Rochester, Mich.
Brown, Darwin T., Michigan City, Ind.
Buell, L. P., Plainville, Conn.
Bumstead, Arthur, Atlanta, Ga.
Burchard, Prof. Oscar R., Fredonia, N. Y.
Butts, Henry L., Norwich, Conn.

Calor, C. H., Plainville, Conn.
Cameron, Mrs. Agnes, Hanover, Conn.
Camp, Hon. Samuel, Springfield, Mass.
Carpenter, Dea. Joshua, Mount Carmel, Conn.
Catlin, E. L., Plainville, Conn.
Carter, Miss Harriet, Cambridgeport, Mass.
Cary, Miss Emeline, Medway, Mass.
Chalmers, Rev. John R., Fairhaven, Vt.
Chamberlin, Miss Betsey, Gibson, Penn.
Cheever, Mrs. John, South Wellfleet, Mass.
Chenery, William, Medfield, Mass.
Chidsey, Harry, Avon, Conn.
Chidsey, Mrs. Maria, Avon, Conn.
Chidsey, Willis, Avon, Conn.
Choate, Mrs. Eliza A., Lebanon, N. H.
Choate, Rev. Washington, Salem, Mass.
Claflin, Dea. Gilbert, Oconomowoc, Wis.
Clark, A. N., Plainville, Conn.
Clark, Miss Lodemia, Sheffield, Mass.
Clark, Mrs. Lora A., Earlville, Ill.
Cleveland, Miss Mary, West Boylston, Mass.
Cobb, Dea. J. L. H., Lewistown, Maine.
Coburn, Mrs. Edmond, Dracut, Mass.
Collins, Guy P., Ellington, Conn.
Collins, Mrs. Susan, Boston, Mass.
Comstock, Rev. D. C., Adrian, Mich.
Cone, Mrs Mary A., Yellow Springs, Ohio.
Copeland, Miss Jannette, East Douglass, Mass.
Cowles, Ezekiel, Plainville, Conn.
Craw, Asahel, Ware, Mass.
Curtiss, Solomon, Plainville, Conn.
Cushman, Mrs. T. L., Hartford, Conn.
Cutler, Mrs. A. S., Osage, Iowa.

Dagget, Dea. Lewis, Grinnell, Iowa.
Deane, Rev. W. N. T., Norton, Mass.
Deane, Mrs. Clara C., Norton, Mass.
Denio, Francis B., Andover, Mass.
Derby, Mrs. Eliza A., South Weymouth, Mass.
Dickerman, Elizabeth S., Lewiston, Maine.
Downing, Fayette F., Swanzey, N. H.
Dutton, Rev. John M., Lebanon, N. H.
Dyer, Miss Elizabeth, South Weymouth, Mass.

Eastman, Miss Bell, Green Bay, Wis.
Eayres, G. N., Pittsford, Vt.
Eells, Mrs. Abbie A., Skokomish, Wash. Ter.
Eells, Rev. Cushing, Skokomish, Wash. Ter.
Eells, Edwin, Skokomish, Wash. Ter.
Eells, Mrs. Myra, Skokomish, Wash. Ter.
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Fosket, Mrs. Mary Howard, Minn.
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Nott, Charles E., Bristol, Conn.
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Noyes, Myrtie May, Haverhill, Mass.
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Withington, Mrs. M. C., Davenport, Iowa.
Wotkyns, Geo. D., Troy, N. Y.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the supreme Deity, Incarnation, and atoning sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

1878

THE

THIRTY-SECOND ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

TAUNTON, MASS.,

OCTOBER 29th, 30th, & 31st, 1878,

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 56 Reade Street.

1878.

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56 Reade Street, N. Y.

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COMMUNICATIONS

relating to the business of the Association may be addressed to the Corresponding Secretary, Rev. M. E. Strieby, 56 Reade Street, New York City.

DONATIONS AND SUBSCRIPTIONS

may be sent to H.W. Hubbard, 56 Reade Street, New York, or when more convenient, to Rev. C.L.Woodworth, 21 Cong'l House, Boston, Mass., or Rev. Jas. Powell, 112 West Washington Street, Chicago, Ill. Drafts or checks sent to Mr. Hubbard should be made payable to his order as *Assistant Treasurer.*

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

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THIRTY-SECOND ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

—o—

The American Missionary Association held its Thirty-second Anniversary in the Broadway Congregational Church, Taunton, Mass., commencing October 29, 1878.

President Edward S. Tobey called the Association to order at three P. M. Rev. Edward H. Merrill, D.D., of Ripon, Wis., conducted the devotional services, reading selections from the Scriptures, and leading in prayer. Rev. Leverett S. Woodworth, of Campello, Mass., was elected Secretary, and Rev. Samuel Harrison, of Pittsfield, Assistant Secretary.

The President appointed the following Nominating Committee: Rev. Lyman S. Rowland, Rev. George M. Boynton, Rev. Thomas K. Fessenden and J. E. Porter, Esq.

Rev. George M. Boynton presented the Annual Report of the Executive Committee. On motion, the report was accepted, and its various portions referred to appropriate committees.

The report of the Treasurer was presented by Henry W. Hubbard, Esq., Assistant Treasurer, and was referred to the Committee on Finance.

The Committee on Nominations reported the following list of committees:

1. *Committee of Arrangements.*—Rev. Mortimer Blake, D. D., Rev. Morton Dexter, Rev. E. S. Atwood, Chas. H. Atwood, Esq., Dea. E. H. Reed, H. B. Palmer, Esq., Rev. T. T. Richmond.
2. *Committee on Business.*—Rev. S. M. Newman, Rev. C. L. Woodworth, Eleazer Porter, Esq.
3. *Committee on Nominations.*—Rev. Lyman S. Rowland, Rev. George M. Boynton, Rev. Thos. K. Fessenden, Dea. Edwin Talcott.
4. *Committee on Finance.*—Hon. E. H. Sawyer, A. S. Barnes, Esq.,

A. L. Williston, Esq., Geo. H. Corliss, Esq., S. D. Smith, Esq., Hon. Rufus Frost, Abiel Abbott, Esq.

5. *Committee on Moral and Religious Education* (especially among colored women of the South).— Rev. H. P. DeForrest, Rev. C. D. Barrows, Rev. Albert H. Heath, Rev. Henry Hopkins, Rev. I. C. Thatcher, Rev. E. W. Allen, Rev. Geo. A. Tewksbury.

6. *Committee on Normal and Higher Education in the South.*—Rev. Wm. W. Adams, D.D., Rev. J. W. Wellman, D.D., Rev. Frederick Alvord, Rev. E. H. Merrill, D. D., Rev. H. J. Patrick, Rev. R. K. Harlow, Rev. Calvin Cutler.

7. *Committee on Church Extension in the South.*—Rev. Edward Strong, D.D., Rev. Wm. L. Gaylord, Rev. A. H. Plumb, Rev. A. E. Winship, Rev. D. O. Mears, Rev. O. T. Lanphear, D.D., Rev. M. Burnham.

8. *Committee on Chinese Missions in America.* — Rev. E. S. Atwood, Rev. E. H. Byington, Rev. G. R. W. Scott, Rev. J. D. Kingsbury, Rev. Charles B. Sumner, Rev. Henry M. Grout, D.D., Rev. J. M. Bell.

9. *Committee on Indian Missions in America.* — Hon. A. C. Barstow, Rev. Geo. F. Wright, Rev. Cyrus Richardson, Col. Franklin Fairbanks, B. C. Hardwick, Esq., Rev. A. P. Marvin, Rev. Franklin P. Chapin.

10. *Committee on African Missions.*—Rev. Reuen Thomas, D.D., Rev. Geo. A. Oviatt, Rev. G. R. Leavitt, Rev. Franklin Ayer, Rev. W. S. Hubbell, Dea. Edward Kendall, Rev. John C. Labaree, Rev. G. D. Pike.

11. *Committee on Religious Services and Prayer-Meeting.*—Rev. Horace Winslow, Rev. R. B. Howard.

I. Paper by Rev. M. E. Strieby, D.D. Subject—"The Work of Half a Generation among the Freedmen." Committee—Rev. Daniel T. Fiske, D.D., Rev. Geo. E. Street, Rev. James H. Lyon, Rev. E. P. Blodgett, Rev. Geo. E. Freeman, Rev. Henry A. Blake.

II. By Rev. Stacy Fowler. Subject—"The Element of Present Time all-important in what we do to save this Country." Committee—Rev. Jacob Ide, Jr., Rev. W. W. Woodworth, Rev. Chester W. Hawley, Rev. Davis Foster, Rev. Henry E. Barnes.

III. By Rev. Geo. Leon Walker, D.D. Subject—"The Denominational Polity of the American Missionary Association." Committee—Rev. Samuel P. Leeds, D.D., Rev. Ephraim Flint, D.D., Rev. Henry W. Jones, Rev. J. B. Clark, Rev. John V. Hilton.

IV. By Rev. Ebenezer Cutler, D. D. Subject — "A Revival of Righteousness in the Prosecution of Christian Work among the Despised Races of America." Committee—Rev. B. F. Hamilton, Rev. Wm. V. W. Davis, Rev. H. D. Walker, Rev. Henry R. Craig, Rev. Wm. T. Briggs.

V. By Rev. C. L. Woodworth. Subject—"America's Opportunity the World's Salvation." Committee—Rev. J. M. Green, Rev. Samuel Bell, Rev. G. F. Stanton, Rev. Chas. P. Nason, Rev. Franklin S. Hatch, Rev. J. K. Aldrich.

Rev. Stephen M. Newman reported the order of exercises for the ensuing sessions. Secretary Strieby urged upon the Association the need of prayer in the meetings. The President called upon the Rev. E. B. Hooker to lead in prayer. After singing, the Benediction was prononnced by Rev. E. H. Merrill, D. D. The Association then adjourned until 7.30 P. M.

Evening Session.

At 7.30 P. M. the President called the Association to order. Scriptures were read and prayer offered by Rev. Daniel T. Fiske, D. D. Rev. Samuel E. Herrick, D. D. delivered a sermon from I Peter, ii. 9. Secretary Strieby offered the closing prayer. The Association then adjourned until 9 A. M. of Wednesday.

Wednesday, October 30.

At 8.15 a prayer-meeting was conducted by Rev. Horace Winslow. At 9, the Association was called to order by Pres. Edward S. Tobey. Prayer was offered by Rev. John O. Means.

Rev. Stacy Fowler, of Cambridge, read a paper on "The Element of Present Time all-important in what we do to save this Country."

Rev. George Leon Walker, D.D., read a paper on "The Denominational Polity of the American Missionary Association."

District Secretary Chas. L. Woodworth read a paper on "America's Opportunity the World's Salvation."

After singing, the Association adjourned until 2 P. M.

Afternoon Session.

At 2 P. M. the Association was called to order by President Tobey. The session was opened with singing "How firm a foundation ye saints of the Lord," and with prayer by Rev. Stephen H. Hayes.

Rev. Ebenezer Cutler, D.D., of Worcester, read a paper upon "The Revival of Righteousness in the Prosecution of Christian Work among the Despised Races of America," which was referred to a committee.

Hon. Amos C. Barstow, of Providence, R.I., read the report of the Committee on the Indians as follows:

The Committee to whom was referred so much of the Annual Report as relates to the work of the Association among the Indians, are glad to be able to approve the action of the Executive Committee for the past year, both with respect to its missions and its agencies. They beg also to endorse and emphasize the sentiment—twice repeated in the Report—that "the unsettled condition of the Indians, growing out of their frequent and enforced removal, sometimes for long distances, and at short notice, continues to rob the efforts put forth in their behalf of much of their rightful success."

Like the dove sent out from the Ark, the Indian has found no rest for the sole of his foot. Of the 275,000 Indians, in what is now our country, fifty years ago, 130,000 were east of the Mississippi River, where now but 25,000 remain.

At first we were content to crowd them beyond the Mississippi, but our example at the East has proved contagious among the settlers of the new States west of the Mississippi, and now all these States, by their influence over the General Government, are emptying their Indians into the Territories. The Pawnees and Poncas, and the great bands of Sioux Indians, under those famous chiefs Red Cloud and Spotted Tail—in all 15,000—have been pushed out of Nebraska within two years. The great States of Iowa and Kansas have but 1,000 each remaining in their borders, and Missouri has none. At the present moment, Colorado is making an effort to push the 3,200 Ute Indians, who have always lived upon her soil, either beyond her borders or up into the mountains, 7,000 feet above the sea level, and far above the possibility of self-support.

The Stockbridge Indians, whose original home was amid the beautiful valleys of old Berkshire, in Massachusetts, and who, while there—130 years ago—enjoyed the stated ministry of David Brainard, and afterwards of Jonathan Edwards, were moved west as far as the State of New York, ninety years ago. Since then they have been moved five times, and now a remnant of the tribe occupy a little reservation in Northern Wisconsin. Why should they have been exposed to such perils as haunt a people, thus violently and repeatedly torn up by the roots, and compelled to make new homes far distant from the graves of their sires? Or, rather, civilized and Christianized as they are and were, why should they not long ago have come to individual homestead rights of portions of their land in fee, *with citizenship*, as do multitudes of foreigners, of far less education? Instead of girding the Indians about with bands of love, and holding them to their ancient homes, where they could be easily reached by Gospel influences, the nation has taken it for granted that the "wilderness and solitary place" was the only fit home for them; and therefore, in the expressive language of Red Cloud, has "kept them on wheels." We have been crowding them before the ever-increasing column of our Western emigration, and even now, the hand of the nation does not spare, neither does its heart relent. The Santee and other bands of Indians, fully civilized, are now petitioners for the right to take up homesteads that shall cover the present allotments already cultivated and improved by them. Their petition is endorsed by the Indian Bureau and Interior Department, and though urged upon Congress last winter, by all the added influence of the Board of Indian Commissioners, nothing was done. Congress has always shown more willingness to *feed* the Indians than to *locate* them. To secure progress in civilization, we must locate them—give them permanent homes, with all the motives for industry which they will inspire. To herd and feed them from the public crib permanently, like cattle, is to degrade and pauperize them, rather than to civilize and bring them to self-support.

There is a feeling quite too common in the community, that Indians, after all, are only *outlaws, Ishmaelites, savages*, "having no rights which white men are bound to respect," and no elements of character which encourage efforts for their improvement.

A popular encyclopædia affirms that, "as a race, the animal propensities in the Indian strongly preponderate over the intellectual, and render their civilization, even with the help of education and Christianity, an event *hardly to be hoped for*." Neither the experience of Christian philanthropists, nor the facts of history, will justify this sweeping assertion.

We do not claim that they have taken on them the nature of angels. We only claim that they are MEN, and that our Divine Master made no mistake in giving His Gospel to enlighten them, His blood to redeem them, or His command to us to publish that Gospel to them. If Eliot and Brainard and Edwards found encouragement for Christian efforts in their behalf, why may not the Christians of this generation labor for them with hope? Are we wiser or better than they? Or are the Indians worse and their condition more hopeless, than in the days of our fathers?

It is safe to affirm, in spite of all the obstacles in their path, that, under the efforts put forth in their behalf, many of the Indian tribes are making commendable progress in civilization, and large numbers of them are bringing forth in their lives the peaceable fruits of righteousness.

We therefore recommend, not only that the Association continue its work for the evangelization of the Indians, but that it enlarge and extend it, as fast as God in His providence may open the way.

A. C. BARSTOW. REV. A. P. MARVIN.
COL. FRANKLIN FAIRBANKS. REV. GEO. F. WRIGHT.

On motion, it was voted that the report be accepted, and taken up for discussion on Thursday forenoon.

The report of the Committee on the paper of Rev. George L. Walker, D.D. was read by Rev. Samuel P. Leeds, D.D., who opened the discussion of the report, followed by Rev. Samuel Harrison, of Pittsfield, and Rev. Addison P. Foster, of Jersey City. Secretary Strieby was invited to speak upon the pending question. Rev. George Juchau and Rev. David O. Mears continued the discussion.

On motion of Secretary Strieby, it was voted "that the papers read before this body, together with the reports of the committees thereon, be accepted and referred to the Executive Committee for publication at its discretion."

Rev. Benj. F. Hamilton, D. D. gave the report of the committee on the paper presented by Rev. Ebenezer Cutler, D. D. The report was discussed by Rev. Benj. F. Hamilton, Rev. Albert H. Plumb, Rev. Jesse H. Jones, Rev. G. B. Willcox, D. D., and Rev. George F. Wright.

Rev. Jeremiah K. Aldrich, of Nashua, reported in behalf of the committee upon the paper presented by Dist. Sec. Chas. L. Woodworth. The report was discussed by Secretary Strieby, and Rev. Geo. F. Stanton, of Weymouth. The report was accepted, and the following resolution, appended thereto, was adopted:

Resolved, That, as God raised up His ancient people, and made them the repository of the truth, to prepare the way for the advent of the Saviour, when the fullness of time should come, so He has raised up this nation to carry forward that truth to its final consummation, and that it becometh us to put forth every possible effort for accomplishing this work, in humble reliance upon the direct agency of the Holy Spirit, believing that God will bless well-directed, earnest Christian effort, energize and apply the truth by the personal presence and power of a living Christ; and that we regard the American Missionary Association as one of the most direct and efficient agencies for securing this end, and would press its claim upon our churches for an increase in benevolent contributions, that its work may be enlarged and prosecuted with increased vigor.

At 5.15 the Association adjourned to meet at 7.30 P. M. Benediction by Rev. Daniel T. Fiske, D.D.

Evening Session.

7.30—President Tobey in the chair. Rev. Thomas T. Richmond offered prayer. The evening session was occupied by those who were formerly in the employ of the Association.

Addresses were made by Rev. Charles M. Southgate, of Dedham, Rev. Sylvanus Haywood, of N.H., Rev. Martin L. Williston, of N.Y., and Rev. Walter S. Alexander, of New Orleans, President of Straight University.

During the evening the choir sang several of the Jubilee Songs.

Adjourned at 9.30 P. M. to meet Thursday morning at 9 A. M.

Thursday Morning Session.

Rev. D. O. Mears conducted a prayer-meeting at 8.15 A. M. President Tobey called the Association to order at 9.15 A.M. Prayer was offered by Rev. William Mellen.

Rev. Davis Foster read the report of the committee on the paper presented by Rev. Stacy Fowler.

Rev. Daniel T. Fiske, D. D., read the report of the committee on the paper presented by Secretary Strieby.

Hon. Edmund H. Sawyer gave the report of the Committee on Finance as follows:

The Committee appointed to consider and examine the financial statement of the American Missionary Association, covering the receipts and expenditures for the year ending September 30th, 1878, respectfully submit the following Report:

The receipts from all sources have been $195,601.65, or about thirteen thousand dollars less than for the preceding year. The expenses, including amounts paid for church and educational work, publications, cost of collecting funds and cost of administration, have been $167,728.23. There is due the Tillotson Normal and Collegiate Institute, $2,446.31, and there has been paid towards cancelling the debt $25,427.11. Of the amount paid upon the debt, the sum of $17,904.92 was contributed directly for the purpose, and $7,522.19 has been saved from the income of the year. Your Committee are happy to testify, that the administration of the affairs of the Association appears to have been conducted with wisdom, ability and faithfulness. While the work for the year has not been curtailed, the receipts have been less. Yet from them quite a sum has been saved towards cancelling the indebtedness. It is greatly to be regretted, that the receipts during the year have not been sufficient to pay in full the debt, as there still remains unpaid, and unprovided for, the sum of $30,439.79. Certainly it would seem that our churches could easily contribute this sum, which, if done, would give your Executive Committee new courage to plan for the extension of work now so well established and wisely conducted.

Your Committee would suggest that an effort be made to extend the paying circulation of the monthly publication, the "AMERICAN MISSIONARY," which is now so attractive and desirable, communicating as it does, information relating to the operations and needs of the Association, and the progress made in the different fields of its occupation. The administrative expenses seem to us small, compared with the magnitude and importance of the work accomplished, giving evidence that this department is conducted with great economy, and most conscientious fidelity.

When we consider the nature and extent of the work committed to the care of this organization, and that the appeal comes to us as a Christian duty, to help educate and Christianize these millions of our own citizens, now living in a condition of ignorance and degradation, we are forced to the conclusion, that our churches do not realize sufficiently, either their obligation or privilege, to meet the call with liberal and glad contributions.

The annual receipts of this Association, engaged in Christian work second in importance to no other, ought to be greatly increased. May we not ask the Pastors of our churches, to bring to the attention of their congregations, the necessities of those for whom this Association is laboring; and we urge individual Christians to such faithful labor and consecration as will extend a knowledge of the needs and deepen the interest felt in this great and good work, so that contributions may be largely increased.

From an examination of the various statements submitted, showing in detail the operations of the Association, and the condition of the property interests it has in charge, your Committee are prepared to commend it most heartily to the continued confidence and sympathy of our churches, and to recommend that every effort be made to secure enlarged receipts, so that the debt shall speedily be paid and the increased work that so needs to be done can be undertaken.

E. H. SAWYER.
A. L. WILLISTON.

The report was discussed by Secretary Strieby, District-Secretaries Woodworth, Pike and Powell, Hon. E. H. Sawyer, Rev. George F. Stanton, Rev. Addison P. Foster, Rev. Cyrus W. Wallace, D.D., Hon. Edward S. Tobey, Rev. Rowland B. Howard, Rev. Albert H. Plumb.

Rev. John S. Ewell led in prayer.

On motion, it was voted "that a committee of three be appointed to present to the churches the expression of the Association concerning its debt." The Rev. George A. Oviatt, Rev. George F. Stanton and Rev. William L. Gaylord were appointed such committee.

Rev. Heman P. DeForrest read the report of the committee on "Moral and Religious Education," as follows:

The Committee, to whom was assigned the topic of "Moral and Religious Education, especially among the colored women of the South," offer their Report with a deep conviction of the central and commanding importance of the work thus indicated. The two faculties which, in the Freedman, need chief attention, are his intellect and his conscience. Of these, the moral faculty must take precedence in importance. By the effect of slavery, and its accompanying influences, acting through many generations, a blight amounting, in some directions, well-nigh to extinguishment, has fallen upon his moral sense. His education, under the old system, did not develop this faculty, for it was only the hard education of rough contact with life and with men, which, indeed, sharpened his intellect sometimes, but buried conscience yet deeper under the weight of false teaching and falser custom. His religion did not help him here, for it has been a sensuous and emotional experience, not deemed inconsistent with the grossest violations of moral law. It is the work of Associations like this to solemnize, in his behalf, the marriage, subject to no subsequent divorce, of religion and morality. And it is, we believe, a happy quality of the genius of Congregationalism, that it will not pour oil upon the flame of emotional piety, but will chiefly emphasize the spiritual truths and moral laws which forever underlie all true religion.

But now the question arises, whether, in all our planning and thinking for the Freedman, too little has not been said and thought by our churches in regard to the Freedwoman.

She, like her brother, has been debased by slavery; debased, moreover, in the very citadel of her sacred womanhood, until the instinct on which the sanctity of the home must rest, if it exist at all, has become almost extirpated.

There can be no elevation of the Freedman that does not rest upon the moral restoration of the Freedwoman. The position of woman is everywhere the measure of moral attainment, and here, where she has become the sport and lawful prey of two races, she more than ever holds the key of the situation.

The feeling, gaining strength through all the experience of our missionaries and teachers and superintendents, that an effort needs to be made for her benefit distinctly, now demands expression in the councils of this body.

Your Committee has no new light upon the subject; it has no specific to offer for the evil which makes so great a demand upon our sympathy. We can only appeal to this body, and to the churches, whether now, in the spectacle of two and a half millions of Freedwomen, of whom only a mere fraction are yet under the influence of schools and pure churches, lifting up their cry, not "from Greenland's icy mountains, nor India's coral strand," nor whence "Afric's sunny fountains roll down their golden sand;" but from the sunny half of these United States of America, we have not a call of God, which the dullest ear cannot fail to hear. And we, brethren and sisters, are charged with the duty of responding to this cry, with no uncertain sound.

The Committee feel the responsibility which rests upon them in undertaking to propose new measures, and hesitate to offer too radical suggestions. Yet, they cannot be deaf to the appeal of this kind of work, or content themselves with vague and general exhortations. We hail as a good omen, and as an indication of Providence as to the course to be taken, the fact that already, through the influence of one Christian lady of the Northwest, a lady missionary, specially instructed to labor among the homes of the Freedmen, by personal contact, for

the moral and religious education of the colored woman, is now actually at work. Our recommendation is that, following out this beginning, Christian women of mature experience and wise tact be appointed, to such an extent as funds will permit, who shall labor for the elevation of the Freedwomen, by those methods of personal influence which are, of all, most efficient. We believe that in no other way can we strike so nearly at the root of the ignorance and immorality which, in behalf of the Freedmen, we contend against.

But, obviously, it would not be right to take the funds appropriated for education or church extension for this purpose, and thereby curtail a work which needs, on the contrary, to be at once extended. Whence shall the support of these lady workers come, then?

We feel constrained, in reply, to appeal to that large and earnest body to whom we are not wont to appeal in vain, the Christian women of our Northern churches. Suppose that in each church an appeal should be made to the ladies, already doing much in missionary work, and sending generous supplies of clothing and other necessaries to the Freedmen, to assume the responsibility of supporting, either themselves or in conjunction with neighboring churches, these female workers among the Freedwomen. Could they, would they resist the appeal of this sister of theirs upon whom iron despotism has set its mark of deep degradation, through no fault of hers, and who now lifts up appealing eyes, pleading to be restored to the sisterhood of the pure and the holy, to whom manhood owes all that is noblest and highest in its proudest development? We know them better than to imagine any such refusal. We believe the Christian women of the North, when once this channel is opened, will see in it their choice opportunity, and respond in a way that shall set forward our work by a great advance.

And we further offer the suggestion, following again a thought which has been born, and has already, to a degree, taken form, in the field of labor, that in the principal centres of the Southern field, local organizations of women may be constituted, which shall have special charge of this work, and through which the funds raised may be applied to their purpose.

By this three-fold chain of operations—the appointment of Christian women of mature character to special labor among the Freedwomen, the organization of local boards of women at the several centres of operation, and support by the Christian ladies of the North—it seems to the Committee that this important and too long neglected work may be simply and effectually accomplished. And, as rapidly as the developments will allow, we believe the work in the field should be passed into the hands of the elevated and Christianized Freedwoman herself, who, not only by visitation, but by the example of her own holy womanhood, and her own Christian home, shall disseminate the forces of light through all the darkness of the land where she lives.

REV. H. P. DEFORREST.

Rev. G. S. Pope, of Tougaloo, Miss., spoke upon the topic.

The report of the committee on the "Normal Work of the Association" was presented by Rev. W. W. Adams, D.D., as follows:

Your Committee congratulate the Association on the work of the year, as represented in the Report. It is but seventeen years since the first school for Freedmen was opened, and but twelve years since the first Normal school was started. Last year 7,229 pupils were under instruction in the schools of this Association, of whom 1,459 were in Normal schools. The increase in the number of pupils of all grades last year, over the number of the year before, was

1,789; in Normal schools the increase was 126; in college and professional schools, 50. The eagerness of the colored people to obtain at least a rudimentary education has ever been a most encouraging sign. The young man who last year walked fifty miles with his trunk upon his back that he might enter school, recalls the zeal of the late Dr. Goodell, of Constantinople, who, in his youth, also walked sixty miles, with a trunk strapped upon his back, that he might enter the Phillips Academy at Andover. The demand for teachers from the Normal schools—quite beyond the ability to supply them—is one of the surest indications that the schools are meeting an urgent need. But the tendency of some pupils to consider themselves qualified to become teachers, after obtaining the merest rudiments of knowledge, is earnestly to be deprecated and discouraged. It needs to be dealt with as an easily besetting sin. The replacing of the burned buildings by new ones, at a cost within the amounts of insurance recovered, the better location of some of them, the increasing, and increasingly expressed sympathy of the better classes of Southern whites with the educational work of the Association, are also occasions of congratulation. The devotion of a portion of the time of pupils to manual labor is to be commended on grounds of economy, of industrial training, of the best and most diversified moral culture.

We very earnestly commend to the friends of the Association the appeal of its officers for permanent endowments of the higher institutions. The elevation of the colored race must be in large measure the work of colored men and women. But they must first be trained for their work in institutions established among them. Without endowment there is no assurance of permanence in the institutions we have already given them; without endowment they are not established; the labor of the past is not secured from total loss in the future. It needs to be distinctly emphasized, also, that the permanent establishment of educational institutions of a high order is the great work of this Association among the colored men, and the foundation for all uplifting work beside. The continuous training of our schools—intellectual, industrial, social and moral training, all in one—is needed for the development of higher ideals and nobler types of character; and we are happy to add has already resulted in such development in not a few of the pupils. This training is needed as a counterpoise to the operation, otherwise mischievous because unbalanced, of some prominent forces of the African temperament; needed to hold the imagination within the limits of reason and righteousness, to curb emotional excess, to save life from becoming the sport of changeful impulses. Experience has proved that the training given changes the type of piety greatly for the better. It is not less fervent, but it is less exclusively and wildly emotional. It becomes more rational; more consistent; it has more of principle and character in it; it is more truly a service of righteousness, more reputable, more effective for good. In order that church membership may be helpful rather than harmful to righteousness, and that church life among the Africans may be genuinely Christian, there is urgent need of a worthier Christian education of the African ministry. It is peculiarly our work to give that education. The general education provided for through our Normal schools is indispensable; that the colored people may deserve and command the respect of their white fellow citizens at the South; that they may clearly understand their rights as citizens; may know how to secure them and make wise use of them.

It has been truly said that the work of uplifting the colored race is, from beginning to end, a long, slow process of education. In that process the Normal schools and higher institutions of the American Missionary Association have a place second in importance to no other. We have begun a good work; the question now is, whether we shall do it or leave it undone through lack of establishing the institutions we have founded.

REV. WM. W. ADAMS, D.D.
REV. J. W. WELLMAN, D.D.
REV. E. H. MERRILL, D.D.

Remarks were made upon the report by Rev. Edward H. Merrill, D. D.

After singing, the Association adjourned to meet at 2 P. M.

Afternoon Session.

At 2 P. M., the Lord's Supper was celebrated; Rev. Joshua W. Wellman, D. D., and Rev. Cyrus W. Wallace, D. D., officiating.

The Association was called to order at 2.45 P. M., President Tobey in the chair.

The Committee on the Debt of the Association, to which Secretary Strieby was added, presented the following statement and suggestions:

The American Missionary Association at its meeting in Taunton, Mass., adopted the following statement and suggestions respecting its debt:

The debt of this Association has been, and still is, a great hindrance to its progress, preventing that advance which is so much needed along the whole line of endeavors. The Association welcomes, with hearty thanks to God, the report of its treasurer, announcing the still further reduction of the debt, bringing the amount down, if all pledges are paid, to $25,000. An effort having been made at this meeting to secure pledges of $25 each, encouraging responses were made, amounting to over $3,000.

In view of these facts it was resolved that an effort be made for the total extinction of the debt, and the following suggestions are offered as to the methods in which our friends may aid us:

1. Individuals and households, who are interested in our work, may send pledges of one or more shares (of $25 each), as their ability and benevolence may suggest, the more wealthy being asked to remember that if the debt is paid, some of the contributions must be large and liberal.

2. Pastors may invite their congregations to make such pledges.

3. Pastors may (as some have volunteered at this meeting to do) bring the subject before the local conferences, and awaken an interest in securing such pledges.

4. The Day of Thanksgiving is near at hand, and a glad offering for this purpose may be an acceptable gift to the God of all mercies, as well as helpful to the Association.

5. The holiday season, not far distant, may be made the occasion of like offerings. The Association entrusts to its Executive officers the duty of selecting and carrying out the best methods for laying these suggestions before the friends of the despised races of America.

The report was accepted and adopted.

Rev. Edward Strong, D. D., read the report of the Committee on Church Extension, as follows:

The Committee to whom was referred the portion of the Annual Report which relates to Church Extension at the South, submit the following :

We notice that the church work, like the educational, is growing on our hands. Five new churches—especially if each prove a metropolitan or mother church—is a gain for which to give thanks and from which to take courage. Sixty-five churches in all, though most of them are connected with our educational institutions, or near them, is certainly not a bad showing for thirteen years of labor.

We notice also, with pleasure, a cheering growth the last year by conversions from the world. In fifteen only of the churches, this growth gives a total of 358 additions, an average of twenty-four. Have our Northern churches done so well? It is equally gratifying to learn what kind of Christians our churches South are making, or seeking to make; to know our students are pledged to work; what these converts think of the standard of morality enjoined by the Gospel; the honesty, purity and truth—in short, the practical righteousness which God ordains. We rejoice to know that this Association has planted, and is training, these Southern churches to be the salt of that part of the earth—cities on a hill, lights in dark places—so recognized, having the reputation of being Bible Christians—industrious, virtuous, zealous of good works—thus already having obtained a good report.

It is cheering to learn that some of the best of the pastors of these sixty-five churches have been raised not only from bondage, but from all the degradation of slavery—boys picked up in the street, and polished like diamonds, for the Master's use.

We have certainly made a beginning in the matter of church extension, as in that of education. Not the least gratifying feature is seen in the character, the growing influence, and reputation, even among the whites, which these churches enjoy, though some of them are numerically small. By your instrumentality and the grace of God, they have learned what a Christian character is, and that Christ's friends are not those who can sing loud and pray loud, whether they are honest or thievish, tell the truth or lies, are virtuous or licentious; not those who, with these immoralities, crowd sanctuaries and make them echo; but, rather, those who keep the commandments of God.

This Association crowded the years before the war fighting against the extension of slavery; then crowded the years during the war, and those immediately following it, with efforts to teach the colored people to read the Bible; and later, devoted itself to the work of planting higher institutions—as at Hampton and Nashville and New Orleans—in order to make of the blacks men of a higher, nobler type, teaching and preaching men, worthy to lead their host. Shall it now set them to no grand work of evangelization among their fellows?

The question is, whether you, who have always been identified with Congregationalism, and still love it, after long trial and large observation, will give it a fair trial South? We rejoice in your plan to move slowly in this, and wisely. We warmly approve your selection of Dr. J. E. Roy to reconnoitre the whole field, and report.

Palfrey says, "Faith in God, faith in man, and in work," was the brief formula taught by the founders of New England. May we not, the children of the Pilgrims, have faith enough in God and in these men to give them the church polity of these founders?

We are encouraged to recommend the planting of Congregational churches among the blacks, because we have great advantages in so doing. The eager aspiration of the blacks to be men, will help. Congregationalism has a clean record South. Has any other of our leading denominations? There is no preju-

dice to be overcome by it, as a polity. In the competitions of the denominations on the ground, will not there be an advantage for us? Then, again, the colored people look upon this Association as a tried friend, and trust it. Is not this an advantage? And, further, has not Providence opened the South to our polity, as well as piety, in a marked manner? The work already accomplished has shown the tree to be good, and given it favor widely, even among the old masters. Hence the aid given to our institutions by several of the States. Hence the high hope of many whites, that our work will do much to tone up the blacks in all that belongs to good citizenship, good morality, and proper church discipline. As Mohammedan Turkey, and Pagan Hawaii and India, have welcomed the Christian homes planted among them by the missionaries, and as the mission churches have been a leaven of light in their social and political life, so it has been, and will more and more be, as you establish your church centres over the South.

In conclusion, then, we approve what seems to be the thought of the Executive Committee—to "advance its activities in the direction of saving souls at the South, and organize churches of our polity, as really missionary centres of leavening influence. Let the trial of our polity at the South be a fair and full one, carrying out our ideas of Christian doctrine and morality. Thus, as we pray and believe, will that wilderness the sooner bud and blossom like the rose. We recommend, therefore, the adoption of the following resolution :

Resolved, That this Association approves the plan of its Executive Committee—to make a careful examination of the field at the South, and infuse new activity into its church work, organizing churches where the way is open, on the principles of the Congregational order.

REV. EDWARD STRONG, D.D. REV. D. O. MEARS.
REV. WM. L. GAYLORD. REV. O. T. LANPHEAR, D.D.
REV. A. H. PLUMB.

The resolution was adopted.

Rev. Edward S. Atwood, of Salem, presented the report of the committee upon "Chinese in America," as follows :

The Committee, to whom was referred that portion of its Annual Report which relates to Mission Work among the Chinese in America, would respectfully submit the following :

We recognize with satisfaction the positive and demonstrable success of the Association in this department of labor—a success emphatically evidenced by the 1,500 gathered into the day-schools; the increased usefulness of the Bethany Home; the seventy-five conversions during the year, and the ardent desire of these newly born souls for the Gospel light to shine on their native and beloved land. Were we to stop here and content ourselves with the mere statistics of progress, we should have no hesitation in saying to the officers and the missionaries of the Association, "Servants of God, well done!"

But simple justice compels a larger view of the matter. There is something to be taken into account besides these nominal assets. The chief worth of the work done lies in the fact, that in the doing of it the Association has been loyal to its old and fixed theory, that a man is a man everywhere and always, with a soul to be saved, and a Saviour sufficient for its needs. Questions of nationality are irrelevant. The simple fact of humanity is all that needs to be known in order to institute a legitimate claim for the giving of the Gospel, by those who have it in trust. In this department of work, loyalty has not been an easy

matter. The rough unreasoning passions of the mob have glanced fiercely against it. Iniquity, baptised with the name of legislation, has endeavored to thwart it. The conciliatory conservatism of timid, good men, has been eager to dispense its soporific platitudes, and generous in prescribing its universal panacea for all difficulties; "Let us have peace!" The unwarrantable enmity to the Mongolian on the Pacific Coast has been supplemented and reinforced by the unaccountable apathy on the Atlantic shore of the continent. Yet, undaunted by these accumulated obstacles, the Association has said, like the great Missionary Apostle; "None of these things move me." "The waves of the Yellow Sea," it has said, "break on a land peopled by men for whom Christ died. If we can reach them without crossing thousands of intervening leagues of ocean, so much the better." In spite of hostility, often white-hot; in spite of statute books, whose leaves were blistered with iniquitous provisions; in spite of the furious rage of lawless crowds, the Association has passed through the thick and peril of opposition of every sort, and taken by the hand the despised Mongolian, against whom so many scowling faces were set, and so many angry hands raised, and called him "Brother," claiming kinship, and tendering the richest offices of help. For this, especially, the constituency of this Association should say to its management: "Vastly well done." The old banner under which the Society was organized, is still "full high advanced." It is no small honor in these degenerate times to find men who are faithful to their trust at any cost.

But more than this, it is believed that in this department the Association is doing germinal work. The few early ears that have ripened for our encouragement are types and prophecies of a greater coming harvest. In any other view of the matter the religion of the Gospel is spiritual class legislation. It is suited to the needs of the few and not the many. The Cross loses its power under the shadow of the Great Wall; and men scorn, as well they may, such a deduction as that; they are shut up to the only other possible conclusion, that the school, the mission work, the unfolded Word, will effect in the Pacific Coast, and among the Chinese immigrants, just what it effects here and among us. And, therefore, we say to the Association that its high mission in this hour is to push its work. Let it turn a deaf ear to all pleadings to stay its hand, however plausible those pleadings may be, and from whatever quarter they may come. Let it distrust the shallow expedients of so-called statesmen, who are even shallower than their expedients. Let it give no heed to the unreasoning taunts and empty rage of Communism, but push its work; secure in the fact that back of its efforts is the intelligent Christian public sentiment of the land; and still more encouraged by the greater fact, that the God who has made of one blood all nations, and provided one Gospel for all men, is saying with an emphasis that cannot be mistaken, "Go forward."

REV. E. S. ATWOOD.
REV. G. R. W. SCOTT.

The report was discussed by Rev. E. S. Atwood, Rev. Jesse H. Jones, of North Abington, Rev. Geo. E. Freeman, of Abington, Rev. A. P. Marvin, of Lancaster, Rev. S. H. Emery, of Taunton, and Col. Amos Tappan, of Ipswich. The report was accepted, and the resolution adopted.

Rev. Geo. A. Oviatt gave the report in behalf of the committee on the "Work of the Association in Africa" as follows:

Your Committee on so much of the report of the Executive Committee as relates to the Mendi Mission in Africa, beg leave to submit the following:

At the time of the last Annual Meeting of this body, the first company of colored missionaries was on its way to the Mendi Mission. The plan of sending out to Africa men and women of African descent redeemed from American slavery, converted and educated at the South, was long and thoroughly considered before it was adopted for action. Great care was exercised in selecting this first band of colored missionaries, and it is evident that the right workers were sent forth to test the experiment—persons of deep, earnest piety, of more than ordinary common sense, and of sound education, as their communications to the Executive Committee show. In February two other missionaries, and their wives, were sent out to help the too small number of those who set sail for Africa in September. This year's trial has proved two things: (1.) That persons of African descent can endure the sickly climate of the country of which their ancestors were natives, better than white missionaries: and (2) That converted and educated Freedmen and women are equal to the work of wise, thorough missionary labor in the land of their fathers. Everything at the stations to which these brethren and sisters were sent, seems to have been improved under their management. Converts have been multiplied and pupils gathered into the schools in augmented numbers.

The call is for an enlarged number of missionaries to occupy this promising field, and for more ample provisions to enable them to take a larger number of native children into their homes, "to be under their care, as well as removed from the debasing influences of their heathen surroundings."

The Executive Committee express the hope that, with the strengthening of these mission stations, "they may be made the point of departure for a mission into the interior of Africa."

It is a grand, inspiriting idea, that the men and women the best adapted to civilize and Christianize the millions of Africa, are to be found among those who, at the South, were so lately in bondage, and fitted for their work as foreign missionaries in Normal schools, Colleges, and Theological Seminaries, planted and sustained by Northern philanthropists and Christians, not on Northern but Southern soil.

The Executive Committee can only delay to enlarge these missionary operations in Africa on account of the too limited amount of means in the Treasury of the Association.

Your Committee present the following *Resolutions:*

1. That we recognize with heartfelt gratitude to God, His evident approval of the plan of attempting to evangelize Africa by the sons and daughters of Africans born in this country, brought out of slavery under the Proclamation of Emancipation of President Lincoln, and here converted and educated for this glorious work in their fatherland.

2. That we cannot do otherwise than lay on the churches the responsibility of increasing their contributions in aid of this Association, so as to enable it, at once, to enlarge its operations connected with the Mendi Mission, in the hope of sending, from this, as a centre, bands of laborers into the interior of the continent.

REV. GEO. A. OVIATT. REV. JOHN C. LABAREE.
REV. FRANKLIN AYER. REV. G. D. PIKE.

The resolutions were adopted.

The report was discussed by Rev. G. D. Pike, and was then accepted, and the resolution adopted.

Rev. George M. Boynton presented, as the report of the Nominating Committee, the following nominations:

PRESIDENT.

HON. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. W. L. GAGE, Ct.
Hon. E. D. HOLTON, Wis.	A. S. HATCH, Esq., N. Y.
Hon. WILLIAM CLAFLIN, Mass.	Rev. J. H. FAIRCHILD, D. D., Ohio.
Rev. STEPHEN THURSTON, D.D., Me.	Rev. H. A. STIMSON, Minn.
Rev. SAMUEL HARRIS, D.D., Ct.	Rev. J. W. STRONG, D.D., Minn.
WILLIAM C. CHAPIN, Esq., R. I.	Rev. GEO. THACHER, LL.D., Iowa.
Rev. W. T. EUSTIS, D.D., Mass.	Rev. A. L. STONE, D.D., Cal.
Hon. A. C. BARSTOW, R. I.	Rev. G. H. ATKINSON, D.D., Oregon.
Rev. THATCHER THAYER, D.D., R.I.	Rev. J. E. RANKIN, D.D, D. C.
Rev. RAY PALMER, D.D., N. Y.	Rev. A. L. CHAPIN, D.D., Wis.
Rev. J. M. STURTEVANT, D.D., Ill.	S. D. SMITH, Esq., Mass.
Rev. W. W. PATTON, D.D., D. C.	PETER SMITH, Esq., Mass.
Hon. SEYMOUR STRAIGHT, La.	Dea. JOHN C. WHITIN, Mass.
HORACE HALLOCK, Esq., Mich.	Rev. WILLIAM PATTON, D.D., Ct.
Rev. CYRUS W. WALLACE, D.D., N. H.	Hon. J. B. GRINNELL, Iowa.
Rev. EDWARD HAWES, Ct.	Rev. WILLIAM T. CARR, Ct.
DOUGLAS PUTNAM, Esq., Ohio.	Rev. HORACE WINSLOW, Ct.
Hon. THADDEUS FAIRBANKS, Vt.	SIR PETER COATS, Scotland.
SAMUEL D. PORTER, Esq., N. Y.	Rev. HENRY ALLON, D.D., London, Eng.
Rev. M. M. G. DANA, D.D., Minn.	WILLIAM E. WHITING, Esq., N. Y.
Rev. H. W. BEECHER, N. Y.	J. M. PINKERTON, Esq., Mass.
Gen. O. O. HOWARD, Oregon.	Rev. F. A. NOBLE, D. D, Ct.
REV. G. F. MAGOUN, D.D., Iowa.	DANIEL HAND, Esq., Ct.
COL. C. G. HAMMOND, Ill.	A. L. WILLISTON, Esq., Mass.
EDWARD SPAULDING, M.D., N. H.	Rev. A. F. BEARD, D. D., N. Y.
DAVID RIPLEY, Esq., N. J.	FREDERICK BILLINGS, Esq., Vt.
Rev. WM. M. BARBOUR, D.D., Ct.	JOSEPH CARPENTER, Esq., R. I.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D., N. Y.

DISTRICT SECRETARIES.

Rev. CHARLES L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New York.*
Rev. JAMES POWELL, *Chicago.*

EDGAR KETCHUM, Esq., *Treasurer, N. Y.*
H. W. HUBBARD, Esq., *Assistant Treasurer, N. Y.*
Rev. M. E. STRIEBY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	E. A GRAVES,
A. S. BARNES,	S. B. HALLIDAY,
EDWARD BEECHER,	SAMUEL HOLMES,
GEORGE M. BOYNTON,	S. S. JOCELYN,
WILLIAM B. BROWN,	ANDREW LESTER,
CLINTON B. FISK,	CHARLES L. MEAD,
A. P. FOSTER,	JOHN H. WASHBURN,

G. B. WILLCOX.

By vote of the Association, the officers named by the committee were elected. President Tobey made remarks appropriate to his election as President.

By vote of the Association, the report of the committee on the Indians was taken from the table, and discussed by President Tobey.

By invitation, Rev. Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, addressed the Association.

District Secretary Powell extended an invitation from the Congregational Churches of Chicago to the Association, to hold the next Annual meeting in Chicago. The Association voted to recommend to the Executive Committee that, if deemed expedient by them, the invitation be accepted.

The Secretary then read the minutes, which were adopted.

After the Benediction by Rev. Stephen M. Newman, the Association adjourned to meet at 7.30 P. M.

Thursday Evening.

An audience filling the church assembled at 7.30 o'clock. The services opened with a voluntary by the choir. Prayer was offered by Rev. Jonathan Edwards, of Grantville, Mass. The hymn "Great God of nations," was then sung by the choir and congregation. Secretary Strieby then read a paper on "The work of half a generation among the Freedmen." The hymn, "The morning light is breaking," was sung. An address by Rev. Dr. Hartranft, of Hartford, followed. The hymn "My country, 'tis of thee," was sung. An address was then made by Rev. Albert H. Plumb, of Boston. The following vote of thanks to the churches of Taunton, for their reception of the Association, as proposed by Secretary Woodworth, was unanimously passed:

The American Missionary Association renders hearty thanks to the Congregational churches of this city, for the invitation to hold its Thirty-second Anniversary in Taunton. Especially to the Broadway church, for the use of its house of worship for the different sessions of the meeting, and of its chapel and parlors for the Committees and friends in attendance; to the Winslow church, for the use of its chapel and parlors for the entertainment of their numerous guests from abroad; to the families of the Congregational churches, for abounding and pleasant hospitality: to the Committee of Arrangements, for wise and generous plans to meet all demands of the meeting and the wants of the guests: to the chorister and choir of this church, for most delightful aid in the service of song, and to all who have contributed to render the meeting a pleasure and a profit to those who have been in attendance.

Also, it renders sincere thanks to the writers of the different papers, and to the Committees and speakers, who have given time and thought, and so greatly aided in the power and success of the meeting.

A response was made by Rev. Dr. Blake, of the Committee of Arrangements. The closing prayer was offered by Rev. A. H. Plumb, of Boston. The Doxology was sung, and, with the Benediction by Rev. Dr. Hartranft, the Association adjourned.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPT. 30TH, 1878.

EXPENDITURES.

The South.

For Church and Educational Work,	$112,401 76	
Tillotson Normal & Collegiate Institute,	359 19	$112,760 95

The Chinese.

Superintendent and Teachers and support of Schools on Pacific Coast,	8,065 35

The Indians.

Missionaries and Teachers, &c.	602 90

Foreign Missions.

Mendi Mission, Missionaries and Teachers,	7,669 10	
Jamaica Mission, Missionaries,	824 26	8,493 36

Publications.

Paper, Printing, Mailing, Editor, &c.; 25,000 copies of "American Missionary" per month, Annual Report, Pamphlets, Circulars, &c.,	9,172 33

COST OF COLLECTING FUNDS.

Boston Office.

Rev. C. L. Woodworth, Dist. Sec.	2,500 00	
Rev. Lewis Grout, Agent,	900 00	
Traveling Expenses, Sec. and Agent,	884 85	
Clerk hire,	504 00	
Rent, Postage, Printing, Stationery, &c.	1,194 57	5,983 42

Chicago Office.

Rev. James Powell, Dist. Sec.	2,500 00	
Traveling Expenses,	504 00	
Clerk Hire, Office Expenses, Printing, &c.	521 35	3,525 35

Other Collecting Agencies.

Rev. G. D. Pike, Dist. Sec.	2,500 00	
Traveling Expenses of Missionaries and others while on Agencies,	569 76	
Traveling Expenses, Sec. and Agents,	510 90	
Clerk Hire, Printing, Stationery, &c.	303 58	
Rev. O. H. White, D.D., in England,	652 20	4,536 44 — 14,045 21

COST OF ADMINISTRATION.

Rev. M. E. Strieby, Cor. Sec.	3,500 00	
Clerk for Cor. Sec.	720 00	
H. W. Hubbard, Asst. Treas.	2,000 00	
Clerk hire,	400 00	
Rent, Porter, Stationery, Office Expenses,	2,398 38	
Postage,	397 54	
Traveling Expenses,	104 13	9,420 05

MISCELLANEOUS.

Estates and Legacies—Expenses,	647 17	
Annual and Anniversary Meetings,	777 66	1,424 83 — 10,844 88
Interest account, balance,		3,677 19
Donations returned—sent by mistake,		66 06
		$167,728 23
Paid on Debt,		25,427 11
Due Tillotson N. & C. Institute,		2,446 31
		$195,601 65

RECEIPTS.

From Churches and Other Sources,	$125,234 86	
" Estates and Legacies,	35,112 40	
" Endowment Fund, income,	6,543 97	
Total as acknowledged in the "American Missionary," Oct. 1st, 1877, to Sept. 30th, 1878,		$166,891 23
Collections for Tillotson N. & C. Institute, Austin, Texas, as acknowledged in "Missionary,"		2,805 50
Received in the South, not acknowledged in "Missionary,"		8,000 00
Received for Debt, as acknowledged in "Missionary," Oct. 1st, 1877, to Sept. 30, 1878,		17,904 92
		$195,601 65

STATEMENT OF DEBT.

Debt September 30th, 1877,	62,816 90	
Paid on Debt,	25,427 11	
Debt September 30th, 1878,		$37,389 79

TILLOTSON N. & C. INSTITUTE FUND.

Amount on hand to its credit, Sept. 30, 1878,	6,008 91

YELLOW FEVER FUND.

Amount received and paid out on account Yellow Fever Fund,	561 19

ENDOWMENT FUND.

Received from Estate of Irenus Hamilton, Concord, N. H., income for General purposes	1,500 00

This is to certify that we have examined the accounts of the Treasurer of the American Missionary Association for the fiscal year ending September 30th, 1878, with the vouchers, and find the same correct as stated in above account.

CHARLES L. MEAD.
JAMES T. LEAVITT.

The receipts of Berea College, Hampton N. & A. Institute and the special income secured in Great Britain for Fisk University are added below as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged.

Receipts of American Missionary Association,		$195 601 65
" by Berea College,	$12,795 54	
" " Hampton N. & A. Institute,	44,476 33	
" " Fisk University. Amount received through Freedmen's Missions Aid Soc., London, England,	4,219 23	61,491 10
		$257,092 75

REPORT

OF THE

EXECUTIVE COMMITTEE.

At this thirty-second Anniversary of the American Missionary Association, the Executive Committee would express devout thanksgiving to the God of Missions for the general prosperity which has attended its operations through the year, for the enthusiasm and harmony of its workers, and for the preservation, to such an extent, of the health and life of its officers and missionaries. But one of each class has been called from the scenes of earthly service to those of heavenly reward.

Rev. Silas McKeen, D.D., of Bradford, Vt., who, for fourteen years, had been one of our Vice-Presidents, and who had ever been a true and eloquent friend of the colored people, having reached the ripe old age of *eighty-seven years*, has entered upon the glories of the heavenly inheritance. In his two pastorates at Bradford he spent forty-three years. His intervening pastorate of nine years was at Belfast, Maine. A man of great diligence and decision, with tender sympathies and warm affections, true and judicious, his ordinary work among his own people, as well as in protracted meetings and revivals, was eminently successful.

Mrs. James, the wife of Dr. Benjamin James, went out, about one year ago, to the Mendi Mission in Africa, with Rev. and Mrs. Floyd Snelson and teacher White. On the 19th of May last, she was called to exchange her new home for another, of which it is said: "And there shall be no more death."

GENERAL SURVEY.

THE FREEDMEN.

As we approach this anniversary, we realize that our Association has covered with its existence nearly the life-time of a generation. The men who were the leaders in its organization, in its early administration and in its first missionary work have nearly all gone to their reward; but as we look back to those early days, we realize with gratitude to God the great things in the very line of its aim and effort which his Providence has wrought. In 1846, slavery was the recognized condition by importation or by birth of one-sixth of the twenty and one half millions of people in these United States. It was in the interest of their enlightenment and deliverance that the American Missionary Association was founded. The following years witnessed the agitations and the contests over the question of the emancipation of the slaves on the one hand, and of the extension of slave territory on the other. Thirteen years after its organization, in the height and climax of the excitement, the missionaries of the Association were all summarily expelled from the slave states. Then came the period of the civil war, with its opportunities for physical relief as well as for school and missionary work, down to its turning point in the emancipation of the four millions held in bondage—then the sudden opening of the doors of access to this great mass of ignorant minds—made our fellow citizens, too, in a moment, and endowed with the sovereign right of the ballot—then the pressure, the hurry, the rush of responsibility and work to prevent a rapid degeneration of these unprepared citizens from liberty to license—then the settling down to steady work for their training, by education and true religion, up to the stature of Christian citizenship.

So we have come in this third of a century from being protestants against a slave trade, and from making efforts often repulsed to introduce the gospel of liberty and letters to those who needed it most urgently, to being the glad almoners of Christian charity to these free men and women from whose limbs and minds the shackles of slavery have fallen. Our missionaries are free to go any where throughout the land, with the Bible in one hand and the spelling book in the other; and our colleges and churches lift their brick or wooden walls in every State, like fortresses from which to wage war against the powers of darkness and ignorance, with the weapons of light and love. Well may we exclaim as we see the contrast from 1846 to 1878, "What hath God wrought!"

EDUCATIONAL WORK.

During the past year the *Educational* work of the Association has been prosecuted with vigor and success. In none of our larger institutions has the work been suffered to abate, or the number of those reached by it been lessened. Nor have we ever had reason to be better satisfied with the devotion of our teachers to their work

or with their efficiency in it, as indicated by the evident results. In some of the schools the attendance has largely increased, so that temporary barracks have had to be erected for the accommodation of students and various expedients made use of to prevent the painful necessity of denying them admittance. Many of our ministers and teachers, we are persuaded, are as devoted, and make self-denials as great, as any missionaries on the western frontier or in the darkest of heathen lands. And we hear frequently of those seeking instruction, who toil for it as for hid treasure. An illustration of that class was one applicant who walked fifty miles with his trunk on his back to reach the school which he desired to enter.

An important work of the year has been *the replacement of our burned buildings*. On Sunday night of April 16th, 1876, our Emerson Institute, at Mobile, was consumed by fire. On the 13th of the following December the Lewis High School building and the Norwich Chapel at Macon, Georgia, structures among the most commodious and complete for their purposes in the South, were wholly destroyed in the same way. On the 16th of February, 1877, the Straight University building at New Orleans, was burned. And since our last annual meeting, on the 26th of February last, the Beach Institute at Savannah made the fourth in our list of recent losses by fire. At the opening of the year, Prof. T. N. Chase, of Atlanta University, was detailed to superintend the re-erection of these buildings, and to have some general supervision of the work at the South. We are glad to announce that these school and church edifices have all been replaced. The new buildings are equal to those destroyed in the accommodation they afford for the work, while they are simple in their style and as economical in their appointments as is consistent with thoroughness of construction and durability of material. Their cost, too, has been quite within the amount of insurance money recovered. Two of them are improved, also, by removal to other parts of the cities in which they stand. The restoring of these accommodations will greatly encourage the pastors, teachers and students in these several Institutions; although from their cheerful acquiescence in the situation, and from their disposition to make the best of their inadequate temporary quarters, their work has scarcely been hindered.

One great good which has come to our cause from these calamities, has been the calling forth, on the part of the better class of the Southern people, of their real sympathy with our philanthropic and Christian work in behalf of the freedmen. This has been particularly manifest upon the dedication of these restored buildings, when prominent citizens have been present and have expressed their heartiest good will towards these enterprises.

We are impressed, on looking over the whole field, with the fact that we have been peculiarly fortunate, under divine guidance, in the *location of our leading institutions*. For healthiness, for accessibility by large populations of the colored people, for such distribution as to secure them from mutual interference, and to secure for them the speediest and most intelligent sympathy of the best classes of the communities in which they are placed, there could hardly be an improvement made by any change, however carefully studied and accomplished.

The general *proportion of students* in the several classes under our care has probably not greatly varied in this from former years. In the first years of our unimpeded access to the freedmen, we were compelled to take them where we found them, ignorant of the beginnings of learning, and to give them what they needed most, the common school. As the States came to assume more of that work, we gradually withdrew and set ourselves to preparing the teachers and the leaders of this enfranchised race. Still our Normal Department is the one whose need is most pressingly felt, and which is most constantly full. And still the demand for teachers for the public free schools of the South, upon our schools and scholars of this grade, is larger than we can supply. A few more each year are advancing into the collegiate and professional courses. The Law School at New Orleans has been well sustained and has graduated quite a class of students, both white and black. The three Theological Classes at Fisk, Straight and Talladega, have been efficient in their work. During the past year, also, the Association has coöperated with the Presbytery of Washington in maintaining the Theological Department of Howard University, of which Dr. Patton is the President and in which he is an instructor. The arrangement has been harmonious in its working, and successful in its results.

The *Industrial Departments* of our institutions have been managed also with efficiency and success. In some degree they are self-sustaining, but even though they were a large expense, the physical culture which they give, and the practical training in the arts and industries of life which they impart, would be of sufficient importance to warrant the outlay. We believe, too, that the moral advantage of this occupation for what would otherwise be leisure hours, is of great value as a defense against the strongest temptations of youth, and that to it in a great degree is due the freedom of our mixed schools from even occasional scandal.

In one way the Association has done more in *the common school work* than for a few preceding years. Many of the free schools for color-

ed children have been maintained at public expense for a very limited time—from three to six months in the year. It has seemed wise to us, in some of these schools taught by the graduates of our institutions, to supplement their funds by small amounts, sufficient to extend the time in each case to nine months or so, thus increasing the inducement to our best pupils to fit themselves for teachers, and the facilities for the education of those whom they are trying to lead into the light.

We notice as *encouraging signs of progress* in this work, that the standard of scholarship and attainment is advancing year by year, and that the improving tastes and ambitions of the students are shown in the establishment of literary clubs and reading circles for wider culture. The history of the graduates, too, after they have been withdrawn from the immediate influence of their instructors, has been full of cheer, and of the fulfilment of our highest anticipations both in regard to their character and usefulness.

That *this educational work is still needed*, is evident from the fact that there are still more than three millions and a half of persons over ten years of age in the South who cannot read, over 1,135,000 of whom are legal voters.

Though still dependent, and probably for many years to be dependent, on the contributions of the churches, the great want of these institutions now is of *permanent endowments*. They are fairly, though by no means fully, equipped with buildings and instructors; but can never be on the best foundation for lasting usefulness, until the income for their current expenses shall be derived from the interest of invested funds, and not from annual collections from changing constituencies of friends, or from the treasury of a benevolent society. It is far better, too, to endow these well established institutions than to found new ones.

Another need, which will continue until the class of those from whom the students come is less desperately poor, is of *student aid*; and that, other and earlier than can be granted by education societies; this, too, is needed for those preparing to be teachers, and not exclusively for those fitting for the ministry of the Word. It is well for those who give, to know that the habits of industry and prudence which mark those, who, at great self-sacrifices are seeking education, conduce to make a small sum sufficient for the exigency, though that small sum is absolutely essential.

The reach of influence of these educational institutions can hardly be over-estimated. These young people, living for consecutive months, and in successive years, under the constant influence of teachers of

cultivation and Christian character, go out with all the habits of their lives changed, without the loss of their simplicity, but with a love of cleanliness and order, and with that self respect which is a mark of character. They carry these influences to their homes, and the evidences of refined tastes and worthier ambitions gather around them there. They impart them to their pupils in turn, and thus they are prepared to take their teachers' places in our schools, with fewer disadvantages to overcome. They make the power of their new ideas felt in their churches and Sunday schools, causing their work to be more quiet and more thorough. And their lives and characters do very much to change public sentiment among the Southern people at large in regard to the questions of their present recognition and their future position.

Nor can we overlook in all this the positive *religious influence* of the schools. There is only a nominal division between our educational and our church work; for the schools are as religious as the churches. The pastor of the college church has the advantage of other pastors in the aid, through all the week, of a devoted band of Christian teachers. The church and home are working together, instead of apart, as in so many cases And the frequent meetings for prayer and Bible study, as well as the familiar conversations by the way and the daily access to these young hearts, are abundantly rewarded, as is shown by the exceedingly small number of those who go out from the influence of such a life without carrying with them into the world, and the work which awaits them, a Christian faith and a Christian purpose.

CHURCH WORK.

Of our *church work* proper, some is in most intimate connection with our schools and colleges, and yet by no means all.

We add five churches, organized during the year, to the list of those aided by the Association, two in Kentucky, one in Georgia, one in Alabama, and one in Texas.

Though it may not be always the only or most accurate criterion of the spiritual life of a church, the *accessions to its membership* from the world furnish the usual and most accessible basis of comparison, as to activity and efficiency. Judged by this standard, our churches have not been dead nor fruitless during the past year. In some of them every year witnesses a large accession. Their growth is steady and their life is full. Several others, which a year ago reported small accessions, this year give a much larger number; on the whole it has seemed to be a year of ingatherings. That we have heard less during the year of marked revival seasons, is, perhaps, due to the fact

that the work is deeper and more steady in its progress, and so less demonstrative than it used to be.

Among our sixty-four churches the following have received considerable accessions on profession of faith: Central, New Orleans, 50; Woodville, 39; McLeansville, 32; Anniston, 32; New Iberia, 30; Savannah, 26; Berea, 24; Nashville, 22; Raleigh, 19; Ogeechee, 19; Dudley, 18; Florence, 18; Helena, 16; Childersburg, 12; Golding's Grove, 11. The admissions upon profession of faith to these fifteen churches thus average over 24 to each, and amount in all to 368.

The church work which centers at Savannah, Talladega and New Orleans, has, in some respects, made most marked progress during the year. The circles of mission churches within a few miles of those cities have had a better and more competent ministry, have been wisely managed, with increasing spiritual gains and richer promise for the future.

An indication of advancement in the character of the people is in their increased willingness and desire to contribute to the *support of their own churches.* We hear of surprise visits to pastors here and there, which show appreciation of their self-denying labors. The debt-paying movement has reached some of these poor churches, where the insignificant amount, as it seems to us, was yet a mighty burden for so feeble a folk to lift. Systematic giving has found its way into some of our colored churches and schools, and the contributions which have been made to help pay the debt of the Association have been a touching expression of gratitude and love.

The *Sunday-school work* has a large place in the plans and activities of our teachers and pastors. All our churches conduct, we believe, well organized efforts in this direction, and our teachers and students go out into churches of other orders than ours near them, and carry the leaven of the gospel, as we receive it, to thousands. It is stated that in seven years the students of Talladega College alone have organized Sunday-schools in which have been taught over 20,000 scholars.

Nor has the cause of *temperance* been forgotten or neglected. Through churches and schools, both the danger and the safety have been set forth, the pledge has been circulated and signed, and in some cases all the students have gone out having promised to make this a prominent part of their good work for life.

In regard to our annual *table of statistics*, it should be borne in mind that our year ends with the 30th of September, a date too near the time of our annual meeting for us reasonably to expect a full report in our possession, and in print, from every place, especially from

some of the more distant and isolated fields. The report as submitted, however, where not up to date, shows a year's work and a year's progress since the last report. In one or two cases where we have found the number of members to have been over-estimated by colored ministers, better versed in Christian doctrine than in the science of numbers, and so to have been misleading, in the reports of former years, we have cut the figures down at once to the limits of the exactest truth, though at the sacrifice of apparent growth and gain. We are persuaded that our reports are increasingly accurate from year to year.

The *six local conferences* of churches have had their annual meetings, which have been carried on decorously and devoutly and in which careful discussion of practical questions has been had to the great good of pastors and delegates.

The *extension of the church work* by the organization of new churches is one of the most difficult things to do wisely, of all we have to do. It is easy enough to found a church, either North or South, but to establish churches which shall live and grow and be the sources of spiritual power is by no means so easy. And this is especially true in such communities as we have to deal with among the Freedmen. Churches of other orders, too, have been long upon the ground, and their names have a familiar and friendly sound to the colored people. "The Methodists and Baptists have just gone along" they sing, "to ring those charming bells,"—but even if the word were more melodious, we doubt if they would have had the Congregationalists in their hymns. Our churches have grown up slowly where we and our work in the schools had gone before and become known, have spread from these centres through Sunday-school and mission work. But it has seemed as though the time had come when more might be done in this direction; and yet we would almost rather do nothing than do it unwisely and inefficiently.

This department of our work is to receive careful attention in the coming year—indeed the beginning has been already made—through the *appointment of the Rev. J. E. Roy, D.D.*, to the field-superintendency of the Southern work. Having been in earlier years a district-secretary of the Association, and having spent the interval of sixteen years in the service of the American Home Missionary Society, he brings a most valuable experience to this work of church extension. He has already been acquainting himself with the history and condition of the work from the office records, and will be speedily on the field, with Atlanta for his headquarters, our missionary at large among the churches that are, and where the churches may be. It will be his ob-

ject not to be able to report a large work, at the risk of its proving hasty and superficial, but to become first thoroughly familiar with the facts and the field, so that such enlargement as this work shall have may be permanent and strong. While the superintendent will give special attention to this department of church supervision and extension, he will also be at hand to visit for the Executive Committee such other portions of the work as may seem to call for investigation or advice.

A general survey of the results of labor among the Freedmen is full of *encouragement*. We have been long enough at work among them to have gathered rich harvests from the early plantings; and to have found that all our reaping is the harvesting of seeds to be sown again. The *personal history* of some of our most efficient workers illustrates our meaning. Some years ago a poor boy was picked up by one of our lady teachers in a town in North Carolina, taken under her care in a common school, taught his letters, and led along up the toilsome way until he was prepared to enter Talladega College. He is now one of our most efficient missionary pastors in the State of Georgia. Another young man was taken from the basement of a hotel, where he held some very humble position, by one of the Professors at Atlanta. He was educated from the very foundation, until he was graduated from the University, and now has charge of our largest colored church, where he is doing grand work for his Master and for his people. When North, a few months ago, he made a most favorable impression on the intelligent Christian people of New England by his addresses and conversation. The history of one of our missionaries to Africa has been printed at length in the *Missionary*. It is but a sample of the others, his associates, who, with their wives, have struggled up from the very bottom of the ladder, and have helped themselves far more than they have been helped up. It is this view which gives us our most solid ground for encouragement. Saul, the persecutor, becomes Paul, the apostle; darkness is not only overcome but is made light in the Lord; the resisting mass becomes the pervading leaven.

This, and the fact that, year by year, results appear to be more permanent and set on a more solid foundation of character and culture, give us not only hope but assured confidence in the work which the Lord has given us to do.

AFRICA.

At the time of our last annual meeting our first party of colored missionaries were on their way to the Mendi mission. They reached their field on the 30th day of November, having suffered only such

discomforts by the way as are common to such as go down to the sea in ships. Soon after their arrival, Mr. Kirk and Mrs. Mair withdrew from the field in impaired health, thus leaving these new missionaries in sole charge. They entered upon the work with vigor, and we soon heard of preaching services in the chapel, Sunday and day schools re-organized, and careful examination of the property and the work made.

But they were too few in number for so large a field, and on the 8th of February we issued a call for two additional missionaries with their wives, to join this advance guard. The call was responded to from Fisk University. The story has been fully written of the promptness and the spirit in which the answer came from Andrew Jackson and Albert Miller and the Christian young women to whom they were engaged to be married, each saying, "Here am I, send me." On the 17th of February the young men were ordained to the gospel ministry, on the 18th were married, and on the 23d they sailed for Africa by way of England, reaching Sherbro Island on the 28th of March, where they were warmly welcomed by those who had gone before them.

It is only the labors and results of a first year, and a broken year at that, which we have to report at this time. They found the mission seriously crippled and run down. There had been no minister connected with it for some months, since the return of Mr. Billheimer and the death of Barnabas Root; the buildings had become dilapidated, and the supply of books, &c. for the schools almost exhausted. The outlook was somewhat discouraging at the very first; but they took hold of the work practically and hopefully, and we think their report of results is very satisfactory. The church at Good Hope, which had been almost disbanded, has been gathered not only, but 22 new members have been received on profession of their faith. Preaching services and Sunday-schools are also regularly held at Avery and Debia, and churches may soon be organized there. They have repaired such of the buildings as were most essential to the work, have opened schools at Good Hope, Avery and Debia, in which have been gathered 173 scholars, 12 of whom have boarded in the missionary home at Good Hope. It seems to our missionaries of the utmost importance that further provision should be made for the reception of native children into their homes at the other stations as well, to be under their constant supervision and care, and to be removed from the debasing influences of their heathen surroundings. Having themselves experienced the advantages of such training in our Southern schools, they desire to extend them to those whom they

are sent to save. Can we authorize them to do this work, and to what extent shall we be furnished with the means to provide for it?

At Avery, the industrial work begun under the care of Mr. Burton has been prosecuted as vigorously as the circumstances have allowed. The mill and mill-shed have been repaired, and such supplies as have been necessary to its effective use have been sent on.

One of the great questions connected with this experiment has been, how will these missionaries of tropical descent endure the hot and malarial air of Africa? It was our hope that it would be shown that they were much more proof against these malign influences than those of our Caucasian race. And, so far as we have gone, we are able to say that our hope is realized. Nine adults and six children have been exposed to this trying climate nearly to the end of the wet season, which is the sickly season, and while they have all been touched by the chilling fingers and the hot breath of the African fever, it has passed over them more lightly than it has been wont to treat those of an alien blood. With one exception they have stood the test. Mrs. Dr. James died, after a short and severe illness, on the 19th of May.

It is our hope and our intention to reinforce and strengthen this work as fully as we may be able. We rejoice that we are not called to do it by the depletion of the ranks of our missionaries, and trust that we shall only have to consider the exigencies of an enlarging work.

It is the conviction of our missionaries that none of the stations at present occupied should be given up, but rather retained and strengthened. In that case, we hope to make them the point of departure for a mission more into the interior of Africa, and among those who are further removed from contact with both the elevating and degrading influences of so called Christian civilization.

But we need the means with which to deal more liberally with this mission, that the men and women who have given their lives to this work may not be crippled for want of mere mechanical facilities, or fail to use their energies most effectively. The rarest and the costliest article with which we have to deal is consecrated men and women. Do not let us sacrifice them to what can be bought with money.

The effect of sending these freedmen to their fatherland has been felt in a great awakening of missionary interest and zeal among the Southern people of that race, and especially in Hampton and at Fisk, from which students went directly to the foreign field. At the schools the students meet frequently to pray for the missionaries, and from the

stations the missionaries write often to the students. We have no question but that there will be young men and women ready to our call for this work; many more than we can send for years to come.

THE INDIANS.

Our Indian work has been kept up about as during the preceding year. The necessity of making some changes in the Agencies in our nomination has thrown a large amount of unanticipated labor upon us. For there are not a large number of men of the required standing and character, with bondsmen by their sides, who are eager to go out to these remote agencies and comply with all the conditions precedent. Of those who apply or are recommended, a large proportion after careful inquiry are found to be deficient in some important requisite. Our only compensation for this rather thankless work is the hope that we are thus securing Christian men for these positions, who will not only deal fairly, but in the loving spirit of the Master, with those under their care.

Mr. Eells, our missionary at S'Kokomish, has continued his faithful work, and has received four members into the church, three of them Indian boys, who have given excellent proofs of their true piety. The Sunday-school work has been earnestly and successfully carried on. Mr. Eells has lately printed a little hymn book in the jargon spoken by the people, showing what they sing before they are able to use our English hymns.

The tribes under the care of Agents nominated by us are some of them showing an increasing interest in education year by year. One of them appropriated $6,000, out of their own funds, last year, towards building a school house. But the unsettled condition of Indian affairs, and the possibility of speedy removal at short notice, continues to rob these efforts of their rightful success, through this constant uncertainty as to the future.

The representatives of the various religious denominations had their annual conference with the Board of Commissioners in January, in which they expressed their conviction that the welfare of the Indians was largely bound up in these three recommendations:

"*First*—The extension of law over all the Indians, so as to provide for the safety of property and human life.

"*Second*—Legal provision for the common-school education of Indian children by the General Government, until such education shall be provided by the several States in which they reside.

"*Third*—Definite regulations to secure the Indians the possession of

land in fee and in severalty in all practicable cases by titles properly guarded.

"The Convention regards these three things as of the greatest importance, indeed, as essential to the civilization of the Indians, and as calling for the action of Congress without longer delay. Further, the Convention would express grave doubts as to the wisdom of removing Indian tribes to the Indian territory, or to larger reservations, in cases in which the Indians are in a good measure prepared to abandon their tribal relationship, and to enter on civilized life. They should, at the least, have the option of remaining where they are subject to the conditions of citizenship, before they are compelled to remove to distant places, at the great hardship and suffering, and loss of health and life, which such enforced removal always involves. At the same time, this Convention is deeply impressed with the importance of all wise measures that look to early self-support of the Indians as citizens of our common country."

It is quite possible that we may be relieved from this responsibility before another year has passed. The question of the transfer of the Indians from the Interior to the War Department, which has been, and still is, in agitation, would of course wholly remove it from any responsible connection with religious bodies. The House of Representatives last winter passed a bill to make the proposed transfer; when this came before the Senate, the whole matter was referred to a joint committee, consisting of three members of the Senate and five members of the House, who are to investigate and report next January upon the expediency of the change. That committee has lately been in session at St. Louis, and our Association was, by invitation, enabled to make such statements as seemed advisable through its representative, the Secretary.

Meanwhile, we desire to put on record our clear conviction that the peace policy, so called, has by no means been a failure—that the record of the nine years last passed has shown a progress in civilization far beyond that of any preceding period of like duration—that agents nominated and appointed as at present, are far more likely to seek the welfare of their clients than those selected on the old plan—and that we should regard it as a long step in retreat if these people should be given over again to the care of a Department whose place is to be called in as a last resort, to kill and not to cure. If "the only good Indian is a dead Indian," put him in charge of the army. If the good Indian is the Christian Indian, let Christian men care for him, body and soul. Gen. Howard has said, as the result of his personal observation, that "wherever among the Indians there has been faithful teaching of the Scriptures, there have been most abundant and remunerative results in civilization."

THE CHINESE IN AMERICA.

We have been kept in active sympathy with these sojourners in our land by the very outcry which has been raised against them, and the abuse which has been heaped upon them. After having escaped the "perils of waters" on the way, and endured the "perils of robbers" as they landed, they have been compelled to meet "perils in the city and perils in the wilderness, and perils by the heathen" of our western coast, and if, by the fidelity of loving teachers, they have been led at length to call themselves the followers of Christ, they have met "perils by their own countrymen," even to being "beaten with rods."

Race antipathies are deeply planted and hard to overcome. It is a singular fact, that those who now claim this continent most loudly as against the Chinaman, and who were equally fierce in their opposition to the negro, are not its native but its immigrant population.

Meanwhile, the Chinaman works on quietly and patiently, and saves his six millions of dollars a year, while the honest "workingmen" who denounce him are drawing money for their support from protective unions. The Christian Chinaman has in addition to all this to bear the abuse and even the blows of his former friends and relatives. It is not strange that the tidings of such treatment should have reached the other shore, and prevented many from embarking for so unfriendly a land. The most authentic reports seem to show no increase in the Chinese population of the Pacific coast, but rather a gradual but steady diminution in their numbers.

Meanwhile, for another year, our work among them has gone steadily on. Eleven day schools have been maintained with an enrolled membership of 1,492. There are now 164 members in the Chinese Congregational Association. The Bethany Home has been maintained with increasing usefulness as a Christian home for these converted men. 75 have been hopefully converted during the year.

The various propositions which have been made in our halls of Congress in the interests of the exclusion, taxation and oppression of these men of the Malay race, as well as the wild cries of mobs and mob leaders on the Pacific coast, remind us that to be true to our traditions, we must protest loudly and persistently against the false principles which underly both the propositions and the cries. It is ours to stand up always and everywhere for the manhood of man, and for those equal rights which find their fullest recognition in the second great commandment of the law of God.

We can not pass this portion of our work without recording our indebtedness, as an Association, for this useful and successful work, to the Rev. Wm. C. Pond, Pastor of the Bethany Cong'l Church, in San Francisco, who has been our efficient superintendent in it for five years. Without his personal knowledge of the field, and his wisely directed enthusiasm in the work, we could have accomplished very little among this people. And this, especially, as the amount of money which we have felt at liberty to devote to this work has been so small. Certainly what we have given to it, has been made to go far and do much. Bro. Pond has at present 44 Chinese members of his own church. It is said that over 300 have been received into the Protestant churches of San Francisco. Here again we see the close connection between the school-work and the church-work, that the power of the Christian teacher is scarcely second to that of the Christian minister, and that the seed of the word sown in the school is the promise of a harvest to be gathered in the church.

There are many gratifying indications of the depth of piety and strength of Christian character which mark these converts from heathenism. Chief among them is one which we have already noted among the Freedmen, an intense longing and desire for the conversion of their own people in their native land. It is much to wish one's sins forgiven, and to lead a better and a purer life, but when the missionary spirit has taken possession of a soul, and its great longing is to carry this word of life to others, then we know that this is a Christian man, for the spirit of Christ is his.

We anticipate the best of results on this whole question of the Chinese in America, from the new Embassy to this country from that government, under the lead of Ambassador Chun Lan Pin, a gentleman of the highest learning of the Chinese schools, of large experience and wide travel, who, after locating consulates in this country and in Spain and Cuba, will be the resident minister in Washington. Nor is it of small consequence that the vice-minister will be the estimable Christian scholar, Yung Wing, a graduate of Yale, a Doctor of Laws, and to whose enlightened zeal the Chinese educational mission in this country owes its existence and favor with the home government.

FINANCES.

For the third time in annual succession your Committee is enabled to report that the year's expenditures have been kept within the year's income, and this, as the foregoing report has shown, without seriously curtailing any part of the work already in hand. We have received during the year $195,601.65, and now, after paying all expenses, we have in hand $7,522.19 to apply to the extinction of the debt.

It will be noticed that the receipts for current expenses have been somewhat less than those of the preceding year; and yet, in making this comparison two or three things are to be kept in mind. We have received no great legacies this year to swell the amount suddenly; and while our friends have, in the main, made their offerings for the debt, not designing at all thereby to lessen their gifts for the year's work, it would be very strange if the $17,904.92 in cash (and $6,950 in pledges) turned to that purpose, in both large and small sums, should not have somewhat diminished the volume of the main stream on the banks of which the great wheel stands which transmits its power.

Three years ago our debt was a little over $96,000. Two years ago it was diminished by about $3,000 to $93,000. Last year we were enabled to pay more than $30,000 of it, leaving a balance against us of not quite $63,000. This year we have received as direct offerings for the debt $17,904.92. We have saved for it from our income $7,522.19, and we hold pledges, chiefly conditioned on its speedy extinction, to the amount of $6,950. Our actual debt then, (Sept. 30) is $37,389.79, and when these pledges shall be redeemed will be further reduced to $30,439.79.

The Committee feel themselves called upon to recognize the good hand of the Lord upon them in this thing, and to rejoice that He has stirred up the hearts of His people to offer willingly after such a sort.

Among the most gratifying of all these offerings are those which have come up from the schools and churches of the South, to which we have been, and still are, ministering, and who, out of their exceeding poverty, have yet in gratitude and love done what they could to take away from us the burden of this debt. And even $30,000 of debt is a grievous burden, for your Committee have felt that they were not misinterpreting the wishes of their constituency, in judging that while it remains, in any part, we cannot enlarge our work. It would be very easy to extend in many directions on the basis of what has been accomplished in former years. We have the mills and the machinery, which we can not yet run up to the limit of their power and productiveness, because our capital is small, and we desire at the earliest practicable day to "owe no man anything."

We have practiced all the economy we have been able to in office and in field. We have made full and frank statements from time to time during the year as to our financial condition, when it

was especially encouraging and when it made us somewhat fearful.

Our monthly reports of receipts have been exact, and distributed into separate accounts, so as to be easily compared and verified by every reader. We have, we think, shown our ability to use carefully and wisely the funds you have entrusted to us.

And now, we only plead, not for our own sakes, but for the sake of this most important work which you, the Lord's people, and the Lord Himself, have put into our care, that you will take away this last hindrance, and that right speedily, that we may go in and possess the land.

THE FREEDMEN'S MISSIONS AID SOCIETY,

in England, has continued its active co-operation with us in our work among the Freedmen, with special reference to their preparation for the missionary work in Africa. An evidence of this was the hearty welcome given at Liverpool to the last band of missionaries who went in February and March from Nashville to Good Hope by way of England. Dr. White, its efficient Secretary, also succeeded in raising a considerable contribution toward the payment of their salaries; and a valuable box of books from the same source followed them to their field of labor.

In July, the Jubilee Singers returned to this country after an absence of two years. Under the management of President Cravath they have during the past year given concerts in Europe, having received a specially cordial welcome in the musical and social circles of Germany, and not least in the royal family. The war in Europe and the famine in India have naturally diverted attention and money into other channels, so that their net receipts have not been equal to those of former years. They have disbanded and returned to their various studies and pursuits, after a remarkable, and, as a whole, unusually successful career.

THE AMERICAN MISSIONARY.

The instructions of the Association at the last annual meeting, in regard to the publication of our missionary periodical, have all been carried out and with the best results. It has been enlarged and changed back to the magazine form. Its printing has been transferred from Hampton, Va. to New York. An advertising department has been added, which has already been made to cover the cost of enlargement and editorial work. The Secretary has been furnished with stated assistance in the editorial department, so that more time

and attention in editing have been put upon the magazine, and he has been relieved from all care as to its details. Rev. Geo. M. Boynton has been secured for this service, and has proved himself possessed of admirable editorial gifts, so that with the increased amount of labor put upon it, our "American Missionary" meets, in a most satisfactory degree, the ideal of the Committee in regard to such a journal. We are more and more persuaded that this is our most efficient agency for reporting our work, and for communicating with our patrons and friends. It cultivates the soil out of which come our harvests of prayerful interest and of consecrated offerings.

THE AMERICAN BIBLE SOCIETY.

We should be ungrateful, did we not, as we have felt constrained to do for many years past, renew our expressions of gratitude to this Society for its generous aid, so freely given whenever we have needed it. It would be a sad day for every missionary enterprise of the country, if the churches and the Christian people of America should fail to keep this arsenal filled with ammunition, and with the power to distribute it among the soldiers of the cross, as they go forth to every clime, to do battle and to make conquests in the name of Jesus.

BEREA, HAMPTON AND FISK.

The direct receipts of these three institutions not coming to them through our treasury, are added to our income for the year, as so intimately connected with the Association in their origin and in their administration also, as to be properly included in a view of the entire work in which we and our constituency are engaged.

DETAILED REPORT.

FREEDMEN.

RELIGIOUS WORK.

While the interest has been kept up to a very good degree in all our churches, we are able to report five new churches organized: two in Kentucky, one in Georgia, one in Texas, and one in Alabama.

VIRGINIA.

HAMPTON.

Rev. Richard Tolman, the pastor, writes:

Six of our students united with the church by profession June 9th, the last Sabbath of the school-year, making twenty-seven who have joined us since November 1st, besides those who have connected themselves with other churches. It is several years since any Communion season has passed without some additions to the church. After Commencement, May 23d, two more of the graduating-class came out on "the Lord's side," so that all but four of the boarding-pupils of that class are hopefully Christian; and one of these four seems now "not far from the kingdom of God."

An interesting example of what Christian faith and perseverance may accomplish, is that of a colored brother connected with our printing office. About a year since, he proposed starting a Sabbath-school in a destitute neighborhood, but was told that it would be of no use. He determined to try. Beginning with three pupils, the number has constantly increased, until now he has a school of more than eighty deeply interested members. We need many such laborers in these harvest-fields.

The fifteen Indians who have lately joined the school have taken hold of study and of manual labor with commendable zeal, and give promise of becoming good teachers and guides of their race. One of them now shows evidence of Christian character. Their promptness and decision as to the duties required of them, were put to the test in reference to the use of tobacco, to which they were so strongly attached that, as one of them said:—"There are three things I love: I love God; I love Jesus; I love smoke." When asked if they would comply with the rules of the school, prohibiting the use of tobacco, after considering the matter awhile in silence, one of them gave an expressive sign that he would cut loose from tobacco; and then all the others gave the same significant pledge—a pledge which, their teacher assures us, they will never break.

NORTH CAROLINA.

DUDLEY.

A deep religious interest was reported in this church in the early summer. Backsliders were restored and seventeen united with the church.

McLEANSVILLE.

A letter from Miss Douglass describes the revival at this point:

Our protracted meeting is over, and it has, indeed, been a glorious time. Last Sabbath we had our communion season. Twenty-seven were added to the church, and two others were restored who have been wandering. Fifteen were baptized—of these, eight were recent converts. The others were fruits of a previous revival. After sermon at each meeting, the inquirers were invited to go into my rooms for instruction, while the meeting continued in the large room. My rooms were filled every night, and many were weeping who could not get in. There were very few unmoved in the house.

Ten of those who united with the church were from my Sabbath-school class. Fourteen others were heads of families. Seven infants were baptized, all from those families. Many little ones were interested; and I feel that the Lord gave me much work in caring for these lambs. The church is in a better state now than it has been for years. Those who needed discipline have most of them come back to duty.

Outsiders came in and made the meeting too noisy at times, but we had less confusion than usual when such crowds gather. Our own congregation were willing to abide by our rules, and they helped to restrain others.

And later comes the brief word:

"Five persons joined the church the last Sunday in June. Eighty-three communicants were present, all but three members of this church."

RALEIGH.

This church has shared with others in a revival blessing this year. Twenty were received to membership April 8th.

WILMINGTON.

The following is from the pastor of the church:

We see marked improvement in the character of those who have been longest members of the church. They hunger for truth for the purpose of living it, and their progress is, of course, steady and rapid. We are often thrilled by the rich experience as manifested by unconscious expressions in the prayer-meetings. We have received six new members during the year.

At the closing session of our Sabbath-school, five young men made short addresses. Their words were hearty and stirring, and expressed a deep satisfaction with what they had gained in the school, one of them adding modestly, "Not that I would have you think that I have learned so *much* of the Bible, for I don't know anything of any great account." All of these young men are a power for good in the city. Two others, members of the church, are not in town, but we believe they are living true lives elsewhere.

GEORGIA.

REVIVAL IN THE ATLANTA UNIVERSITY.

Rev. C. W. Francis.

We have never had more occasion for thanksgiving in this school than in the season just past, on account of the work of the Lord among us. A deep solemnity has pervaded the school since the opening of the term, and every week some have been coming to Christ. On account of the closing of schools in South Carolina, quite a number of the young men from the University were led to unite with college classes here this year, and nearly all these have been converted.

May we not believe that it was by special Divine leading that they were brought to this place at this time? There has been no interruption of regular work, and no special services have been held, but the Lord has blessed richly the ordinary means of grace, and in his own way has been gathering in the precious harvest. Five members of the junior class have been brought, as we hope, to Christ, and are seeking the best places and ways of serving Him. There are left only two or three, who are not followers of Christ, while most of those in the higher classes have already been brought in.

On the third Sabbath in June six young people united with the college church upon profession, and as many more will probably unite during the vacation with churches at their homes.

A WEEK'S RELIGIOUS DUTIES.

Mrs. T. N. Chase.

Sunday, two of our young men preach in an adjoining town. Quite a number go out to neighboring Sunday-schools, and return about eleven o'clock when our preaching service begins. In the afternoon, all meet for Sunday-school, which is superintended by the President. In a large school-building, of course each class can have a separate room, and so secure a delightful hour of quiet, uninterrupted Sunday-school work. In the evening, all assemble in a general prayer-meeting. In all the meetings I have attended here during these years, I do not recall ever hearing the remark, "Improve the time brethren," or any other expression of like import. Monday most of the school devote the time of one recitation—three-fourths of an hour—to Bible reading and study in classes. After school there is held a female prayer-meeting of a half hour, led by a lady teacher.

Wednesday evening is the regular church prayer-meeting, led by the pastor, attendance upon which is voluntary. The last half hour of school, Friday afternoon, is devoted to a prayer-meeting, led by the President, and attended by the entire school. This is the only meeting at which the day scholars are required to be present, and so is the most important of all the week. At its close almost every member of the school deposits in the box an envelope containing his regular weekly contribution toward paying the debt of the A. M. A.

A very profitable Bible meeting is held on Friday evening. Saturday evening is the teachers' prayer-meeting of a half hour. The best test of the religious interest is the number of voluntary students' meetings. Sunday evening, just before the general meeting of an hour, the young men always gather for another hour in a meeting of their own.

There are many other students' meetings, among both the young men and women, whose interest, and existence even, depend upon circumstances. Nearly every summer term these meetings multiply. As the pupils realize they are soon to leave this peaceful home, and for three months take on the responsibilities and trials of teachers, they seem impelled to a new consecration. Many, each year, go out to teach for the first time, and all feel it is a solemn undertaking. Another occasion for extra meetings is to plead for those so soon to leave us, and not yet in the fold.

This is a hasty view of what may be seen of our religious work. Eternity alone will reveal the number and effect of the private personal appeals, or of the pleading notes written to the timid ones.

SAVANNAH AND VICINITY.

Rev. R. F. Markham, our missionary in charge, gives a brief résumé of the work in Savannah and in the mission churches near.

For several months past, our Sabbath-school has been steadily increasing in numbers and interest. We have a very faithful and efficient class of teachers—twelve in number. We as much expect to see all our teachers in their places each Sabbath morning as to see the minister in the pulpit, and we are almost never disappointed.

The religious work of the A. M. A. in Savannah and the vicinity has never been in so prosperous a condition since I have been here as at the present. The increase in the congregations and the membership has been greater than any previous year. At Savannah, twenty-four have united with the church; fourteen children have been baptized. The Sabbath-school has more than doubled in numbers. Over two hundred are enrolled; the average attendance is about one hundred and sixty. Ogeechee Church, which is ten miles from Savannah, has received nineteen members. Brother McLean has the confidence and support of his people. He is doing a good work in the Sabbath-school. His wife is a good worker and a great help, especially in the Sabbath-school, where there are about fifty scholars. They also teach a day-school and a night-school.

Pilgrim Church, at Woodville, three miles west of Savannah, Rev. J. H. H. Sengstacke, pastor, has had an interesting work of grace in the Sabbath-school. Twenty-eight united with the church, mostly from the Sabbath-school, which has about seventy-five scholars.

East Savannah is two-and-a-half miles from the city—a little village of colored people. A few whites are there, who live by selling liquor to the colored people. There are nearly three hundred children in that vicinity. The A. M. A., by the assistance of a Boston friend, built a little church there. J. H. Stevens, a student in my theological class, started a Sabbath-school, and preaches to the people. The children are very wild, though some have bright intellects, and can make useful men and women; but they are as uncultivated as the children in the centre of Africa. Mrs. Markham, Hattie B. Markham and Mr. Floyd have been going out regularly every Sabbath to work in this school. Sometimes they have had eighty or ninety scholars, and the average has been about sixty. I can see a decided improvement in the conduct of the scholars. They come in and go out orderly, pay better attention, and begin to understand what a Sabbath-school is for; when they leave for home, they do not make such hideous noises, but go along the street more quietly. They have to be taught everything. There are thousands upon thousands of children in Georgia in the same condition. We hope soon to be able to organize a church at East Savannah, of twelve or fifteen members.

Belmont is four miles south-west from Savannah. The church here is supplied by Wilson Callen, a very faithful man of God. The work is gradually improving, both in the church and Sabbath-school.

Louisville, two miles south-west of Savannah, has a church of some twenty-five, and a Sabbath-school of about the same number. Brother Callen supplies this work also, and is growing in the confidence of the people, and his school and congregation are increasing.

MIDWAY CHURCH, LIBERTY CO.

Midway church, in Liberty Co., is about thirty miles from Savannah; Rev. J. E. Smith, a graduate of Atlanta University, is pastor. This church is in a healthy and prosperous state. There are now about two hundred and forty members. Here is a fine opportunity

to do good, as will be seen by the following sketch from Rev. S. S. Ashley:

Not only is this field needy, but promising. A majority of the people, and those living about the old Midway Church, are colored. Many of the white landed proprietors are non-residents. Rice culture is the principal employment. The colored people are rapidly becoming land owners, and are remarkably successful in making their payments. Just now, their means are mostly consumed in this effort, consequently they can expend very little in improving their habitations; yet there is improvement in this respect. They are beginning to come out of the swamps and build by the roadside. As slaves, they were not allowed to dwell near the "big road"; therefore, the woods and the swamps seem to them more like home than the roadside. But without instruction they will not achieve much domestic improvement. In fact, they need instruction in every direction—in house-building, in road-making, in agriculture, in domestic economy, in the improvement of time, in business, as well as in schools and churches. The whole field is accessible to missionary labor. Very many desire instruction. They listen eagerly to kind, plain, Christian advice, and will travel many miles for the privilege. Certainly these are the marks of a good missionary field.

But to energize this prosperity, the meeting-house should be put into comfortable condition. It is a large but unfinished structure. In damp and chilly weather, it is uncomfortable—so much so, that the pastor doubts the propriety of holding, in the winter, meetings at night.

Again, the school-house should be removed to the road, beside the meeting-house, and enlarged. Its present situation is out of the way, and it is too small to accommodate the pupils.

I hope that you can aid in completing the meeting-house. If the building stands a year longer without attention, it will require repairs as well as finishing. A portable saw-mill would be a grand civilizing and missionary agency.

MACON.

The church building at Macon, as well as the Lewis High School building, was burned during the last year. These have been replaced with one substantial brick building. The upper story is for the church. The hall will seat about 450 persons and is neat and tasteful. This church was greatly blessed in connection with the Week of Prayer. Daily meetings were held for three weeks, and there were several conversions.

MARIETTA.

A church of twenty-one members was recognized by Council, Nov. 12, at Marietta, Ga. The place is a beautiful town of three or four thousand inhabitants, with a large colored population. Several young men have joined the new enterprise, and seem very much interested in it.

ALABAMA.

MONTGOMERY.

The following interesting sketches are from the pen of Rev. Chas. Noble, who has been an earnest worker at this place during the past year:

"PAUSES" IN PRAYER-MEETINGS.

We have 60 members on the ground whom I can find, and who seem to be quite as consistent as the average church members at the North. This, out of a list of 77, seems to me a pretty good showing. Half of the absentee list is accounted for by the former teachers who have not taken their letters, and students at Atlanta and Talladega. I have more reliable "prayer-meeting" members in proportion to our number than most pastors enjoy. *"Pauses" in the prayer meeting* have not yet been introduced. The majority of Christians who come to prayer meeting at all seem to take it for granted that they must take an active part in carrying it forward; and the majority, male and female, do so with great acceptance. They are free from the "Shame-facedness" of Northern Christians about religious activity; and have not yet fallen into any routine ways.

DEBT RAISING.

At the annual meeting of the church, in December, it was found that of the $100 pledged to the pastor's salary, only $25 had been paid; and that an old debt for sexton's services remained, amounting to $34. In the extra effort made to pay for the painting and repair of the church, and other expenses in spring and summer, these things had been neglected. It was a surprise, and, of course, a disagreeable one to many of the church; but there was a decided feeling that the amount ought to be raised at once, and not left to be a burden on the church any longer. A debt of $109 is as much to this people as some of the $50,000 debts, which Mr. Kimball has been helping churches North to clear away, are to them. Therefore, it seemed to me that the matter was one to be carefully and prayerfully managed. I appointed a meeting for the consideration of the matter, and opened it by reading Chaps. viii. and ix. of 2d Cor., and briefly explaining their teachings. Then we spent half an hour in prayer, the brethren bringing the burden right to the Lord in the simplest and most touching language, expressing their sorrow and self-reproach at having failed to make good their promises, and asking forgiveness and help. Then they talked the matter over, and decided to raise the amount at once by subscription, and the matter being presented to the church for two successive Sundays, the whole amount was raised by voluntary pledges. The spirit in which it was done was the most beautiful part of it. It was more than willingly done. The gifts were brought forward thankfully, joyously, and I never saw happier people in my life than those who joined in thanksgiving to God, when the whole amount was raised.

TALLADEGA—TWO ORDINATIONS.

Rev. George E. Hill, Marion.

I have just had the pleasure of attending two ordinations of colored men. These young men were recent graduates of Talladega College, and having only last week attended the examinations in the Theological Department of this institution, in charge of Prof. Andrews, I was prepared for at least a respectable appearance on their part. But the event exceeded expectation. In the first instance the examination of the candidate continued through two hours, and was very searching and thorough, the council consisting in part of three college professors. The young brother maintained his self-possession, and appeared almost as much at home in theology as if he had been a professor himself. Indeed, I may say of both these brethren, in all my remembrance of ordinations at the North, I have seldom seen a candidate for the sacred office appear better on the whole. It is truly inspiring to behold the work which such a college as this is doing for the colored race, not only in providing good schools and teachers, but in raising up an intelligent ministry, and in planting the right kind of Christian

churches. Here, for example, at A., where we were the other day, there is the old established Episcopal church, for white folks, and, perhaps, a colored church or two, where "faith" is more insisted on than "works." A new order now comes in, which is at first looked upon with distrust as an innovation. A church is organized with eight or ten members. Preaching is statedly kept up by students from the college. The congregation steadily increases; and, in three years, partly through the exertions of the members, and partly by the kindly aid of the "Iron Company," a neat little chapel is built, with a miniature parsonage alongside. A pastor is called, and an ordination takes place, conducted with as much solemnity and decorum as if it were in the suburbs of New York or Boston. The people outside look on. Strangers are attracted in. Distrust gives place to respect. Shiftlessness and immorality are exchanged for industry and thrift.

ANNISTON.

Rev. E. P. Lord.

Last Sabbath I went up to Anniston, twenty-five miles away, where one of our students is in charge of the Congregational church. There have been twenty-one conversions in this church during the summer. I immersed nine, baptized nine by sprinkling, and received nineteen into the church. The little church building was crowded to its utmost capacity in the evening, hardly room enough being left upon the platform for the speaker. The church and parsonage adjoining, finished and painted with taste, clean and tidy inside and out, and the energetic and faithful pastor and his wife, with their earnest, quiet decorous people, remind one of a New England Village church. The contrast with most of the neighboring churches is very marked.

MARION.

Mr. Hill, the pastor, writes:

A Female Prayer-meeting has been commenced at the "Home," and promises well. The Teacher's Meeting is also held in our parlor every Friday night. Our evening meetings are well attended. We enjoy singing the "Gospel Hymns." The people almost all sing, and are not afraid to hear their own voices.

We had an interesting day last Sunday. Seven were admitted on profession and six children were baptized—a new thing here. The audience was the largest we have had, quite filling the church, and the floral decoration of the pulpit and its surroundings added to the effect.

Our Sabbath-school is flourishing. Mrs. H. and my daughter both have classes. A few Sabbaths since, I drew a map of Palestine on the blackboard, and proposed to the scholars to "go and do likewise." They have brought in twenty-five maps, some of which would do credit to any school at the North. There is a good promise for the future of the church in the children, many of whom already give evidence of a change of heart.

Last Sabbath I visited a mission organized, about a year since, by one of our church members, four miles from here. The average attendance is forty. I found an audience of seventy-five crowding the little school-house.

SELMA.

Mr. E. C. Silsby.

One interesting and instructive feature of our work is that of the Committee on Missionary Intelligence. This committee was organized during the pastorate of Brother Pope. Its work is to present at times reports of missions in this and other lands. On the occasion of this presentation the attention is certain to be fixed, and the matter of the papers is discussed for sometime afterwards.

Four new members have been received on profession; two heads of families and two young people. One has been received by letter. One of those uniting on profession—a man—had long been the subject of prayer by a wife, mother, sister, son and other friends, but at last the stubborn heart has yielded, and he is free. The Sabbath-school still continues in interest, and is growing in strength. I well remember that, a few years ago, when the Northern teachers who were laboring in the Sabbath-school went home for their vacation, we with difficulty secured a few to take their places; but now, superintendent, organist and teachers could be secured from resident members of the school.

The church is in charge of Brother A. J. Headen, a student from the Theological Department of Talladega College.

ATHENS.

Trinity Church has a flourishing missionary society, which contributed in February $16 for the support of colored missionaries in Africa. It has sustained during the year just closing, thirteen mission schools, in which over 700 have been taught.

LOUISIANA.

The past year has been one of peculiar prosperity and blessing with our churches in New Orleans and the little band of churches in the parishes. Hardly a church was passed by in the general visitation of the Holy Spirit. The result has been not only enlargement and the infusion of new life and vigor, but purification and a higher standard of Christian faith and holy living. New churches have been organized, and the brethren, with real missionary spirit are "prospecting" for a larger and richer field of labor. Appeals still remain unanswered for chapels and ministers in districts where the harvest is already ripe.

INCIDENTS IN CONNECTION WITH THE REVIVAL IN NEW ORLEANS.

You will rejoice to hear of the good work in the Central Congregational Church of New Orleans. The interest has been sufficient to bring an unusual number every night for four weeks to our prayer-meeting. One evening, after the pastor had taken nearly the usual time, he called for brief testimony from Christians. Fifty-three responded in the limited half hour. The fruit first gathered in was from among the older students of the school, who were not already professing Christians. As I have heard our teachers talk of this scholarly young man, and that promising young woman, coming over to the Lord's side, I knew very well what a burden of prayer and effort was lifted from their hearts and hands.

The third week of our meetings a younger class seemed interested. Now, the older people are being reached. Friday evening a man came in late to escort his wife home. Saturday he came early, and at the very first opportunity was on his feet, saying, "For forty years I hadn't thought I had a soul till I came in here last night. Help me to find Jesus." He went forward, fell upon his knees and was so penitent it did not seem strange that that very night the publican's God sent him "to his house justified." As he met our pastor the next morning in church, he exclaimed, "Mr. Alexander, you convinced me, but Jesus saved me." It would do a stoic good to look upon his beaming face and see what grace has done for that man.

It seems to me that the most interesting feature of the A. M. A. work in New Orleans is its leavening influence upon Roman Catholicism. I was talking, after service one evening, with a beautiful girl who had been forward for prayers, and whose face wore a genuine look of deep contrition. On asking her if she attended church here regularly, she replied, "No; I go to the Catholic Church." Another girl was sitting beside a member of our family one evening, when a boy behind whispered to her, "Don't you ask for prayers! if you do, I'll tell the priest!" I hear that a large number in the school are professed Catholics, but are allowed to attend on account of the superior instruction.

TENNESSEE.

At Nashville, the Union Church is composed almost entirely of the students of Fisk University. A good feeling has been manifested.

At Chattanooga, the church is in a good condition; the Band of Hope prosperous; a mother's meeting has been held once a month and the Sabbath-school numbers 175.

At Memphis, the church has passed in safety and triumph through its financial straits, deficiencies have been made up, current expenses provided for, and a small surplus is on hand for the summer demands.

KENTUCKY.

In March last, Berea reported an interesting revival in progres with some twenty conversions.

CONFERENCES.

ANNUAL MEETING OF THE SOUTH-WESTERN CONFERENCE.

Rev. W. S. Alexander.

The South-western Conference is composed of fourteen Congregational churches, of which twelve were represented at our annual meeting.

The reports from the churches showed very clearly that the past year had been one of marked activity and spiritual prosperity. Several churches, as the Central, in New Orleans, and St. Mark's, in Terrebonne, have been blessed with revivals of great power. Other churches have been cutting off dead branches, and putting themselves in condition for better service. The present membership of the churches of the Conference is 806. There have been added on profession during the year (ending April 1st, 1878,) *one hundred and thirteen*, and four by letter. Forty-seven adults and *eighty babies* have been baptized.

The church of Brother Clay (one of the veterans and pioneers of Congregationalism in Louisiana), in Terrebonne, has passed through joyful and glorious experiences. The church has been thronged for days and weeks. Night after night the earnest truths of the Gospel were preached, and night after night "mourners" crowded the anxious seats, crying for mercy. The people came from long distances, five and seven miles. God put honor upon His word, and many have been converted, and still the good work goes on. Pastor Clay's heart is filled with joy and thankfulness.

Among the topics considered at the Conference were the following:

Revivals: The best method of promoting and conducting them. *Education:* The demand of the hour; how shall we meet it? *Faith:* Its nature; how can we secure greater faith? Its joys and its triumphs. What more can we do to reach the people with the Gospel?

These questions were discussed with vigor and interest. Of course, no speeches had been prepared in advance, and I was surprised at the real excellence of the addresses. Mistakes in grammar were sometimes made, and there were not many classical allusions, but the speeches had the true ring, and good will come of them.

ORDINATION.

On Friday evening, Mr. Homer Jones, a member of the church at New Iberia, but a resident at Lake Piegneur, having passed a faithful examination before the Conference regarding his Christian experience, his religious belief, and his ability to preach, was ordained as an Evangelist.

Bro. Jones is a warm-hearted Christian, and will make an able and successful minister. He has served the churches faithfully for two years or more without compensation. He owns a small farm of eighteen acres on the shore of the beautiful Lake Piegneur. His worthy wife was for a short time a student in Straight University. He expresses his willingness to leave his beautiful home, and go anywhere, even to Africa, where God may call him.

FAREWELL MEETING.

Friday morning was devoted to a "farewell prayer-meeting." It was a most tender and impressive scene. As one after another spoke, "the fire burned"; every eye was wet with manly tears, and when the entire Conference rose and joined hands, and they sang or chanted an old refrain, peculiar to themselves, beginning "Good-by, and shake hands," and we entered into covenant with God and with each other to go forth to another year of labor and self-denial, those dear brethren, in the excess of religious emotion, laughed and cried together. Thus was our meeting of 1878 brought to a close. The good pastor at New Iberia said: "Such a light was never kindled here before."

THE ALABAMA CONFERENCE.

Rev. Chas. Noble, Montgomery.

The Alabama Conference met Friday evening, March 29th, in the college chapel at Talladega, the exercises opening with the annual sermon, by Rev. Mr. Ash, of Mobile, and an address of welcome to the delegates, by Prof. Lord. Rev. Mr. Andrews read a paper of very great interest, on the "Mission of Congregationalism in the South." Other papers were read, on "How to Develop Benevolence in our Churches," by Rev. Fletcher Clark, of Selma; on the "Relation of Talladega College to our Church Work," by Prof. Lord; and on the "Mission of the Young Ministers in the South," by Rev. P. J. McEntosh—himself one of those young colored men who have gone out from Mr. Andrew's teaching to work among their own people.

The reports from the churches showed a very encouraging condition of things. One new church has been organized during the year, making a total of thirteen within the bounds of the State. All are, at present, supplied with ministers. Almost all reported additions on profession of faith, and evidence of special presence of the Spirit. Though it has not been a year of remarkable revivals, it has been one of hopeful and vigorous growth. A great deal of missionary activity was reported. Talladega College sustains twenty-five Sabbath-schools; Montgomery and Selma four each; and others are not behind, according to their means and opportunities. It is certainly a suggestive and encouraging fact that, in the very heart of Alabama, a body of men could come together so full of enthusiasm for Puritan ideas, and should, without exception, report that their hold upon the communities in which they labor is manifestly strengthening.

The Sunday-school Convention opened Monday night, with an address on "The object of Sunday-school effort, winning souls," by Rev. George E. Hill, of Marion; followed by a lecture on the "Geography of the kingdom of Judah," by Rev. G. W. Andrews. Tuesday, Mr. Clark, of Selma, gave a Bible Reading on Faith; Prof. Lord taught the lesson for the following Sunday; Mr. Hickok opened the question box, and gave a variety of helpful answers; and the delegates from the different Sunday-schools made their reports. These showed that the work of our churches rests on a good foundation, in numerous live, growing Sabbath-schools; and that, in trying to save as many as possible of the present generation, the men and women of the next thirty years are not forgotten.

Tuesday night, the Theological Institute began with a very elaborate paper on the "Relation of Mental Philosophy to Theology," by Rev. D. W. Hickok. Wednesday, we were treated with examinations in Smith's O. T. History, and the Psalms, conducted by Prof. Andrews and Mr. Hickok, and a paper on "Future punishment," by Rev. Mr. Hill. Thursday, there were plans of sermons offered for criticism by Mr. Clark and Mr. Hickok; a paper on "Joseph Cook," by Mr. Noble; and an examination on the "Patriarchal Period," by Mr. Andrews; closing with a free conference of workers in the evening.

The Central South Conference of Congregational Churches met Nov. 9th in Atlanta, Ga. The meeting was very spirited, though the attendance was not large. The narrative of the state of religion was, on the whole, very encouraging. Prof. Bennett, of Fisk University, occupied one evening in giving an account of the National Council at Detroit, and the Annual Meeting of the A. M. A. at Syracuse. Mr. Clark was ordained in connection with the meeting of conference.

TEMPERANCE.

While temperance revivals, under various auspices—of men and women, of ribbons red and blue—are noted through the land, our Southern field is not neglected. In many of the communications from our schools and churches are references to the increase of a temperance sentiment and an abstinence practice, here in a church and there in a school; here in the reformation of dissipated lives, and there in the pre-occupation of the minds of the young. We group together on this page a few of the cheering words that have come to us.

WOODBRIDGE, N. C.—"A wave of the Gospel temperance revival has reached Woodbridge. Brother Peebles printed two large pledges, one for the 'Band of Hope,' and the other the 'Murphy Pledge.' He also promised to print all the names that would sign either pledge, and to-day there are upon the chapel walls the names of eighty under the Band of Hope pledge, and it is expected soon to have fifty names under the other. Already more than half that number have signed."

SAVANNAH, GA.—"Last Sunday evening the school gave a temperance concert. The programme contained many passages of Scripture condemning the use of wine and strong drink, also showing the terrible effects and the final consequences of its use. In addition to the Bible showing of the matter, we had declamations, dialogues, recitations, music, and remarks by the pastor, all pertaining to the same subject. All our classes (except one of very little children) were represented. We were almost proud of our scholars, they performed their parts so well, and we had given them very little time for preparation. We had a crowded house, many stood about the doors, and many others left, unable to gain admittance. We hope that good may result from the effort, as intemperance presents formidable obstacles to the progress of our work here."

WOODVILLE, GA.—"Our Band of Hope consists of both adults and children. This society is working hard to save men from a drunkard's grave, and hell. It has much opposition to overcome. The rum-sellers and whisky-drinking church people are its worst enemies."

TOUGALOO, MISS.—"I think there is not one in the school who has not signed the pledge. They came in gradually, till last week one who has stood out all these months, came and put his name on the list of total abstainers. He said: 'You all got away with me at the meeting last night, and I am going to sign the pledge, for I cannot teach others to do what I will not do myself.'"

MEMPHIS, TENN.—"For the past thirteen weeks the Murphy temperance movement has been very successful among the white people of Memphis. A few earnest workers, seeing the need of a like effort among the colored people here, inaugurated a series of meetings at the Second Congregational Church. From the first there has been a very decided interest manifested, and the meetings are productive of great good, both directly and as a means of awakening thought on this important subject. Some two hundred in all have signed the pledge, and new names are added at every meeting."

BEREA, KY.—"For more than two months we have had weekly meetings on the subject of temperance, attended by large audiences, and securing more than a thousand names to the Murphy Pledge. The moral effect of the movement is strengthened by the fact that each pledge is made whilst invoking the assisting grace of God, and is accompanied by reading the Scriptures, and Christian song. Taking this one step in the right direction is a preparation for a complete surrender to Christ."

GRENADA, MISS.—"We organized a Temperance society early in our work here, and it has never died out. Several years ago, we gave the control into the hands of the young people, being only members, for service, when needed. They have changed names, and banners, and badges, more than once—just now it is blue ribbon—but the object has always been the same."

WOMAN'S WORK AMONG WOMEN.

No organized arrangements have been made for directing the energies of the cultured and Christian women of the North towards their needy sisters in the South. A few efforts in this direction have been made with marked success by the ladies connected with some of our schools and churches. Other efforts on the part of Northern ladies in the support of female missionaries in connection with our work have been attended with most happy results. As an illustration we subjoin a letter from one of these lady missionaries:

Miss Hattie Milton, Memphis.

My first step was to become acquainted with the people and secure their confidence, which had to be accomplished in various ways; sometimes by taking a great interest in the children, or by giving the mother assistance or advice about her work. I reach a great many through my sick ones.

Some little Sabbath school girls in Crete, Ill., sent us a box of bedding and clothing, which has been a great help in my work; also, my friends at Romeo, Mich., sent a box of clothing, toys, books, and material for my sewing-school, all of which has been a God-send to me, as I find some very destitute families. The city does nothing for the poor colored people, so my opportunity is all the greater for doing good.

It is astonishing how little these people know about the Bible, although they have attended church for years. Those who cannot read find it so hard to understand the preaching, and those who could read a little to them 'could not give the understanding,' as they say. I endeavor to visit them at such hours as not to interfere with their work, and often read and explain the Bible to a woman while she proceeds with her sewing or ironing; however, some insist on laying aside work, saying, "We must give our whole attention to the word of God, when we do have a chance to hear it"; and it is quite affecting to have them thank the kind heavenly Father for sending some one to teach them ways they knew not of, and pray to become better women for having received the instruction.

The missionary and those who send her do not lack for prayers from the colored people. I have a Mothers' Meeting once a week, where I endeavor to teach them from the Bible their duties as mothers and wives; also a sewing-school, where we teach the girls how to cut and make garments, which they buy, when finished, at a low price. I have had so much to do in this part of the work, that one of the teachers has kindly assisted me.

I have over fifty families on my visiting list, and have called on several others and am received cordially by nearly all. I am well pleased with the work, and ought never to cease being thankful for the good and wonderful way in which the Lord has opened this field of labor for me.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches,	64
" " Missionaries, (male and female,)	69
" " Church Members,	4,189
Added during the year,	682
Scholars in Church and Mission Sunday Schools,	5,894

The detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Locations.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1878.				Additions, 1877–78.			Removals, 1877–78.				Baptized, 1877–78.		In Sab. school.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	
Hampton, Va., Bethesda	†1869	Richard Tolman	1845	1870	67	54	121	52	26	1	27	1	7	0	8	14	0	235
Beaufort, N. C., Christ	1870				8	5	13	0	3	0	3	0	0	1	1	0	0	40
Dudley, N. C.	1870	David Peebles	1871	1877	40	40	80	2	18	2	20	0	1	0	1	16	0	50
McLeansville, N. C.	1871	John Ingle	1866	1875	49	72	121	17	32	1	33	3	0	0	3	18	7	100
Raleigh, N. C.	1874	Geo. S. Smith	1876	1876	16	36	52	0	19	1	20	0	3	3	6	16	2	275
Wilmington, N. C.,	†1870	D. D. Dodge	1876	1873	4	13	17	0	7	1	8	0	0	0	0	4	0	150
Charleston, S. C.,	†1867				66	163	229	0	18	1	19	2	1	4	7	3	7	149
Orangeburg, S. C.	1875	W. L. Johnson	1870	1876	8	12	20	0	2	0	2	1	0	0	1	1	3	27
Atlanta, Ga., University	1874	C. W. Francis	1867	1874	35	24	59	14	8	0	8	0	1	1	2	8	0	125
" " 1st Cong	1867	S. S. Ashley	1849	1875	89	79	168	20	8	4	12	0	1	1	2	6	1	250
Byron Station, Ga.	†1873	L. A. Rutherford		1877	6	12	18	0	1	0	1	0	2	2	4	0	0	45
Golding's Grove, Ga., Midway	1874	Jos. E. Smith	1876	1877	115	121	236	9	11	1	12	7	1	3	11	5	1	170
Macon, Ga.	†1868	M. O. Harrington	1877	1877	26	31	57	16	5	1	6	1	0	2	3	0	1	125
Marietta, Ga.	1877	Yancy B. Sims		1878	9	4	13	0	3	0	3	2	0	0	2	3	0	25
Savannah, "	1869	R. F. Markham	1846	1875	41	47	88	23	22	4	26	1	0	0	1	9	16	200
Belmont, "	1873	Wilson Callen		1877	6	4	10	0	0	1	1	0	0	0	0	0	0	25
Louisville, "	1874	Wilson Callen		1877	6	9	15	1	1	0	1	1	3	0	4	1	0	23
Ogeechee, "	1872	John R. McLean		1877	21	17	38	0	19	0	19	0	0	0	0	0	0	45
Woodville, " Pilgrim	1871	J. H. H. Sengstacke	1876	1875	25	38	63	1	39	3	42	1	0	3	4	19	1	88
East Savannah, Ga.	1878	J. H. Stevens		1878	4	6	10	0	0	0	0	0	0	0	0	0	0	100
Berea, Ky.	1853	John G. Fee	1844	1854	63	77	140	1	24	4	28	1	6	0	7	22	0	278
Big Hill, Ky.,	1871	John Drew	1868	1871	16	37	53	0	22	7	29	0	0	0	0	22	0	54
Cabin Creek, Ky,	1850	John G. Fee	1844	1845	6	7	13	0	1	1	2	0	0	0	0	0	0	42
Hillsdale, Ky. Bethesda	1850	John G. Fee	1844	1849	8	11	19	0	7	0	7	1	0	0	1	7	0	45
Camp Nelson, Ky.	1864	John Drew	1868	1877	58	88	146	11	15	0	15	0	0	0	0	0	0	65
McKee, Ky.	1878	A. Myers		1877	8	10	18	0	0	0	0	0	0	0	0	0	0	0
Williamsburg, Ky.	1878	A. Myers		1877	13	17	30	0	0	0	0	0	0	0	0	0	0	0
Chattanooga, Tenn.,	†1867	Temple Cutler	1861	1876	38	39	77	13	1	4	5	0	2	1	3	1	0	140
Nashville, Tenn.	1868	H. S. Bennett	1863	1867	100	60	160	30	22	1	23	1	4	0	5	10	0	45
" " Howard	1876	G. W. Moore	1877	1877	8	14	22	0	2	5	7	0	0	0	0	2	1	60
Memphis, Tenn., 2d Cong.	†1868	W. W. Mallory	1864	1867	35	78	113	11	11	2	13	1	2	1	4	8	0	115
Florence, Ala.	1876	L. C. Anderson		1876	10	26	36	0	18	0	18	0	0	2	2	10	7	25
Talladega, Ala.	1868	D. L. Hickok	1860	1877	60	35	95	38	4	0	4	0	7	9	16	4	0	250
Alabama Furnace, Ala.	1874	Thornton Benson		1878	18	12	30	0	2	1	3	0	6	1	7	1	0	50
Anniston, Ala.	1875	P. J. McEntosh	1878	1875	34	51	85	2	32	2	34	0	1	0	1	29	3	60
Childersburg, Ala.	1874	Alfred Jones	1878	1877	14	34	48	4	12	1	13	0	1	3	4	12	9	60
The Cove, Ala.	1873	Barbour Grant		1877	8	4	12	0	4	0	4	0	0	0	0	3	0	60
Kymulga, "	1874	Preston W. Young		1877	19	21	40	2	0	0	0	0	0	0	0	0	0	52
Lawsonville, Ala.	1877	John W. Strong		1877	4	7	11	0	3	0	3	0	0	0	0	2	0	50
Athens, "	1871	Horace J. Taylor	1874	1878	16	30	46	7	1	0	1	0	0	2	2	1	6	75
Marion, "	†1870	Geo. E. Hill	18—	1877	30	35	65	10	0	0	0	3	6	0	9	0	0	60
Montgomery, "	1872	Charles Noble	18—	1877	26	53	79	5	3	2	5	0	0	0	0	3	6	100
Selma, "	†1872	Fletcher Clark	1878	1877	29	57	86	3	5	2	7	2	4	2	8	2	4	119
Mobile, "	1876	William H. Ash	1877	1877	18	29	47	11	4	0	4	1	0	0	1	1	1	45
Gretna, La	†1869	W. P. Ward	1869	1869	60	150	210	12	15	0	15	2	0	7	9	0	25	95
Lockport, La.	1869	Nelson Taylor	1870	1870	35	42	77	0	5	0	5	10	4	3	17	5	30	40
New-Iberia, La.	1871	William Butler	1870	1877	39	78	117	0	37	0	37	5	5	0	10	1	7	52
Terre Bonne Station, La.	1872	Benjamin Field		1872	13	26	39	0	4	0	4	0	1	0	1	4	3	0
Terre Bonne, La.	1870	Daniel Clay	1870	1870	64	81	145	0	3	0	3	1	14	10	25	3	9	65
New Orleans, La., Central	1860	W. S. Alexander	1861	1876	43	92	135	5	40	2	42	3	3	6	12	8	7	150
" " " M. Brown	1870	Isaac H. Hall	1877	1875	27	53	80	0	12	3	15	1	0	0	1	11	10	60
" " " Spain St.	1869	Henry A. Ruffin	1877	1875	13	25	38	0	4	0	4	1	0	1	2	6	4	30
Greenville, La., Mt. Horeb	1869	T. B. W. Evans	187–	1876	16	16	32	0	12	0	12	0	0	3	3	2	0	30
Carrollton, La.	1873	T. E. Hillson		1878	9	19	28	0	6	0	6	1	0	0	1	4	0	20
La Fouche Crossing, La.	1873	William Reed		1876	13	25	38	0	0	0	0	0	0	4	4	0	3	0
Abberville, La.	1877	Charles E. Smith	1867	1877	7	14	21	0	0	0	0	0	0	0	0	3	2	52
Tougaloo, Miss.	1871	G. Stanley Pope	1872	1877	49	37	86	41	6	4	10	0	5	0	5	6	0	160
Lawrence, Kan., 2d Cong.	†1862				33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong.	†1869				12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Tex.	1874	Mitchell Thompson	1870	1874	15	32	47	0	16	0	16	16	2	0	18	16	0	32
Schulenburg, Texas,	1878	A. J. Turner	1874	1878	5	10	15	0	0	0	0	0	0	0	0	0	16	98
Corpus Christi, Texas.	1866	S. M. Coles	1877	1877	5	13	18	0	0	0	0	1	0	1	2	0	4	50
Goliad, Texas	1872	B. C. Church	1840	1872	9	12	21	0	2	1	3	0	0	2	2	2	0	25
Paris, Texas,	1868	William Hamilton	1872	1877	11	62	73	0	0	0	0	0	0	0	0	0	0	30
		Totals,			1758	2431	4189	369	616	66	682	77	93	83	253	336	197	5031

†From Report of last year.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; Alexander Hyde, Lee, Mass.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Brooklyn, N.Y.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Penn.; Edgar Ketchum, New York City; Z S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn.; A. N. Arnold, Pawtucket, R. I.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston, Mass.

Instructors.—S. C. Armstrong, Principal, Moral Science and Agricultural Topics; J. F. B. Marshall, Treasurer and Acting Assistant Principal; Book-keeping. *Academic Department*—Mary F. Mackie, Mathematics, Helen W. Ludlow, Grammar; Nathalie Lord, Reading, Elocution; Mrs. Sophie Buck, Writing; Jeannie J. Hincks, Reading and Spelling; Albert H. Tolman, History; Eleanor W. Collingwood, Geography and Physiology; Isabel B. Eustis, Arithmetic and Natural Philosophy; Mary A. Coe, Grammar and Composition; Thomas T. Bryce, Political Economy and Civil Government; Chas G. Buck, Music, History and Spelling. Eunice C. Dixon, Primary Classes; Elizabeth Hyde, Primary Classes; Caroline Watson, Primary Classes. *Girl's Industrial Department*, Anna M. Hobbs, in charge. *Housework and Boarding Department*, Mary F. Mackie, in charge; Susan P. Harrold, Ass't Matron; Charlotte L. Mackie, Housekeeper. *Librarian*, Margaret W. Buck. *Instructor in Tactics*, Brev. Capt. Henry Romeyn, U. S. A. *Agricultural Department*, Albert Howe, in charge. *Printing Office*, M. B. Crowell in charge *Engineer*, J. B. H. Goff.

Number of Students—332.

COMMENCEMENT AT HAMPTON INSTITUTE.

The special feature of public interest this year was the attendance of the President of the United States, with his private Secretary, Rogers, and General Devens, and Mr. McCrary of the Cabinet. A large party went, also, from New York and Boston on this most enjoyable and instructive excursion.

The trustees were in session on Wednesday, the 22d, on which day also was held the first meeting of the graduates of Hampton Institute. There were assembled in the beautiful "Whittier Chapel," on the upper floor of Virginia Hall, a large representation of the 277 who had gone out, most of them as teachers of their race. Of that whole number, not a complaint has been made. They have become good and useful citizens, maintaining the high moral tone of Hampton, and evidencing that growth in character which is the best witness to the existence of a true life within. Says the correspondent of the Springfield *Republican*:

"All this was abundantly manifest by their general bearing on this occasion, the prompt organization of their meeting, the dignity and good sense of their presiding officer, a negro black as night, the secretary likewise, but models of courtesy and tact, their self-possessed and orderly manner of conducting their business in a large presence of trustees, teachers, and visitors, in the accounts they gave of their work, their trials, their methods, and successes."

Early on Thursday morning the Presidential party arrived, and were welcomed by a salute from the guns of Fortress Monroe. With other guests, they were escorted over the farm to the new barn, 100x150 feet in size, and covering the stables, the agricultural and other machinery, blacksmith shop, etc. The cash balance against the farm for the year is $326.03. The printing-office shows a credit balance of $400. The students have earned during the year $12,236.75 in the varied industries, which, though not profitable in the net pecuniary result, are among the most important educational agencies of the institution; for the knowledge of practical work, and the ability to perform intelligent labor, are among the most important attainments for the colored students, both as citizens and as teachers.

The catalogue shows 332 pupils on the roll, of which 202 are young men, and 130 young women. The graduating class numbered 57. In the examinations of Thursday morning, the teachers showed the tact and thoroughness for which they have been always noted, and the results in the intelligence and interest of their pupils were most gratifying.

The new class of fifteen Indians attracted much attention. Their history has been already given. The negro students take very kindly to their new friends, and there is promise of entire harmony between the two races. Proposals are in discussion between General Armstrong and the Government at Washington that include the education of more Indians, and the co-education of an equal number of Indian girls, so that the experiment may not be one-sided in its future developments.

We abbreviate from the admirable letter of an editor of the Baltimore *American* his account of the commencement exercises;

"At 1:30 P. M. a procession, headed by the Normal School brass band, was formed on the lawn. President Hayes and the trustees of the school took the lead, while the invited guests and visitors followed after, in rather irregular order. Seats were reserved on one side of the hall for the pupils of the school. The platform was occupied by distinguished visitors, with President Hayes as the central figure. The audience was composed of the most intelligent and highly cultivated people of Hampton and the surrounding country, reinforced by the élite of Norfolk, who came in two excursion steamers. Nearly all the educated people of this section of Virginia are friendly to the Hampton Normal School, and take much pride in its success.

"Four essays were read by members of the graduating class, and four speeches were made. The subjects discussed were of a practical nature, and were treated with vigor and originality.

"I can barely mention the speeches that were made in Virginia Hall after the graduates received their diplomas. Rev. Dr. Strieby, of New York City, President of the Board of Trustees, briefly reviewed the work of the year, and commended the spirit of liberality shown by the Virginia Legislature in providing for the support of the Institution. After he had concluded, brief addresses were made by President Hayes and Attorney General Devens, expressing their deep interest in the education of the Freedmen, and their approbation of the things which they had seen and heard. Thus ended another memorable day for Hampton.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, Arthur J. Hanson, Rev. E. M.

Cravath, Rev. George Candee, Peter H. Clark, Rev. J. H. Heywood, Rev. J. Shackelford.

Faculty and Instructors.—Rev. E. H. Fairchild, President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; Rev. J. A. R. Rogers, Professor of the Greek Language and Literature; ——— ——— Professor of the Latin Language and Literature; L. V. Dodge, A. M., Professor of Mathematics; Rev. Charles G. Fairchild, Professor of Natural Sciences; Rev. B. S. Hunting, Principal of the Normal and Preparatory Departments; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Teacher in the Preparatory Department; Miss Anna Haylor, Teacher of the Grammar School; Miss Etta McClelland, Teacher of the Intermediate School; Miss Juan R. Kumler, Teacher of the Primary School; Miss Clara A. Saxton, Teacher of Vocal and Instrumental Music.

Students.—Collegiate, 31; Preparatory, 47; Normal, 13; Grammar, 24; Intermediate, 57; Primary, 101. Total, 273.

BEREA COLLEGE COMMENCEMENT.

Commencement at Berea, Ky., exhibits, in the centre of a Southern State, the complete solution of the vexed negro question. In the large tabernacle, on the 3d inst., was an audience of two thousand people, rich and poor, white and colored, ex-masters and ex-slaves, sitting where they could find seats, without distinction, and with the kindest feelings. On the large platform sat in the rear the more advanced students, about half white and half colored; in front of them a choir of twenty singers, selected, evidently, with no thought of complexion; at the right a brass band of performers of various shades; in front of all a score of professional men, with their wives, among whom were several colored preachers; outside was a mixed crowd of five hundred or more.

To this crowd twenty orations and essays were delivered by sixteen young men and four young ladies, of whom fourteen were white and six colored. This was originally a white school, but thoroughly anti-slavery. When a few months after emancipation, a couple of colored youths were admitted, half the white students left immediately. But the vacancy was soon filled with colored students; and eventually the white students returned, and the trouble was over. The whole question seems to turn on the learning of one simple lesson—that contiguity with a free man is no more disagreeable than contiguity with a slave. The colors are mixed in all Southern society. A little change in the mixture has here occurred, and that is all.

The college campus, in which are all the college buildings except the Ladies' Hall, consists of forty-five acres covered with native forest trees. Under the shade of these trees, during the intermission, two or three hundred groups spread and consumed their basket dinners. And, in the more retired parts, a thousand horses were sheltered from the burning sun.

The afternoon exercises consisted of a rousing address by Prof. Dunn of Hillsdale College, Mich., on the conflicts of civilization, and a statement from President Fairchild to the effect that the annual number of students is about 275—males, 145; females, 128. Thirty-one are in the college department, and over a hundred are qualified to teach a common-school. Probably sixty or more will teach during the long summer vacation.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, New York, N. Y.; Rev. M. E. Strieby, D.D. New York, N. Y.; A. S. Barnes, Esq. New York, N. Y.; A. S. Hatch, Esq. New York, N. Y.; Rev. H. S. Bennett, Nashville, Tenn.; John J. Cary, Esq. Nashville, Tenn.; Rev. G. D. Pike, Brooklyn, N. Y.; Chas. L. Mead, Esq New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M.A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Sciences; Miss Anna M. Cahill, Instructor in Mathematics and History; John H. Burrus, B. A., Instructor in Mathematics; Miss Henrietta Matson, Instructor in English Grammar and Composition; Walker G. Rappleye, Instructor in Geography, Object Lessons and Gymnastics; Miss Elizabeth M. Barnes, Instructor in Arithmetic; Miss Laura S. Cary, B. A., Instructor in Greek; Miss Sarah A. Stevens, Instructor in English Branches; Miss Irene E. Gilbert, in charge of the Model School; Mrs. J. D. Lee, Instructor in Voice Culture and Instrumental and Vocal Music; Edward P. Gilbert, Assistant Treasurer; Miss Sarah M. Wells, in charge of Ladies' Hall; Mrs. M. M. Cahill, Matron.

Students.—College Course 26; College Preparatory Course, 54; Theological Course, 25; Normal Course, 164; Model School, 95. Total, 338. Counted twice, 26.

COMMENCEMENT.

The commencement exercises of Fisk University began on Sunday, May 19th, at eleven o'clock A. M. Addresses were made before the Society for the Evangelization of Africa, by Professors Spence and Chase. From this Society already have gone forth four young consecrated souls to bear the light of the Gospel and civilization to the perishing ones on the west coast of Africa. At three P. M. the baccalaureate sermon was preached by Rev. H. S. Bennett.

On Monday, Tuesday and Wednesday, commencing at 9.30 o'clock, examinations were held in all the departments of the University, and were, on the whole, unusually satisfactory.

On Monday evening the Common-school Normal Exhibition took place, at which time those who have completed that course were granted certificates of ability to teach in the common-schools. Tuesday evening the Union Literary Society held its ninth anniversary. The exercises were unusually interesting, especially the debate, "Should the colored people of the United States migrate to Africa." On Wednesday evening the Senior Preparatory and Higher Normal Exhibition took place. Six young men were admitted to college, and three young ladies secured the Higher Normal diploma.

On Thursday, College Commencement day, the interest of the week culminated. At an early hour the chapel of the University began to be filled, until all available space was occupied. The audience room was tastefully and elaborately decorated. At eleven o'clock the exercises commenced with the chorus, "Hail, Festal Day," well rendered by the University choir, after which prayer was offered by Rev. Mr. Baird, of Ohio. Mr. H. S. Merry, one of the two graduates, then delivered his oration. The manuscript of Mr. Miller, the other graduate—now absent as Missionary to Africa—not having arrived as expected, extracts from letters recently received by various members of the University were read instead. These letters breathed forth a spirit of zeal and devotion, and a courage unabated, even in the presence of the obstacles and difficulties with which he must daily combat, thus showing that his was not a mere romantic sentiment, but a deep, controlling principle.

Mr John H. Burrus, candidate for the Master of Arts degree, read a carefully prepared thesis on "American Citizenship."

Rev. A. J. Baird, D. D., of Nashville, then delivered the Commencement Address, which was full of wholesome practical advice, interspersed with happy illustration. After which the degree of A. B. was conferred upon Messrs. H. S. Merry and A. P. Miller, and the degree of M.A. upon Mr Jno. H. Burrus and Mrs. Virginia Walker Broughton. After a few pertinent remarks by Prof. A. K. Spence, Dean of the Faculty, a shield, bearing in golden letters upon a blue field the parting words of one of our missionaries, which have been unanimously adopted as the motto of our institution—"Her sons and her daughters are ever on the altar"—was suspended upon the wall of the chapel amid sounds of hearty applause. The benediction was then pronounced by Rev. L. N. Merry.

In one hour, professors, students of boarding department and invited guests assembled in the dining hall to partake of a carefully prepared collation. After all had partaken heartily, remarks were interchanged by invited guests, professors and students. Thus pleasantly closed the most prosperous and eventful year in the history of the institution, with a clear gain of thirty-five per cent. in attendance over last year. On the day after commencement, the 24th, the Union Jack floated from the tower of Jubilee Hall, in honor of the birthday of Queen Victoria, and significant of the close relation the institution sustains to its friends in Great Britain.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D. D., New York City; Rev. E. M. Cravath, A. M., Nashville, Tenn.; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A.M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Atlanta; Hon. A. E. Buck, A. M., Atlanta.

Instructors.—Edmund A. Ware, A. M., President; †Thomas N. Chase, A. M., Professor of Greek; Rev Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Natural Science; J. F. Fuller, A.M., Professor of Mathematics; Frank W. Smith, A.B., Instructor in Latin and Greek; Emma C. Ware, Teacher of Latin and English; Mrs. Lucy E. Case, Teacher of English Branches; Mary A. Chapin, Teacher of English Branches; Susie A. Cooley, Preceptress; Mary E. Sands, Teacher of English Branches; Carrie H. Loomis, Teacher of English Branches; ‡Abby B. Clark, Teacher of Music; Mary L. Santley, Matron; Rev. Cyrus W. Francis, A. M., Librarian.

†Absent the entire year. ‡Present one day each week.

Students—College Course, 25; College Preparatory 43; Normal Course, 176; Total, 244.

EXAMINATIONS AND COMMENCEMENT.

REPORT AND COMMENTS BY A GEORGIA EDITOR.

(*From the Macon Telegraph and Messenger.*)

For several days the Board of Visitors, appointed by the Governor to the State University, have been diligently attending the recitations of the several classes of this colored seat of learning, and are greatly pleased with what they have seen.

The pupils read Greek and Latin, demonstrated problems in mathematics, discoursed upon international law and the Constitution, recited history, geography and grammar, and in short, pursued successfully the curriculum of our highest schools.

Thirty-seven Alumni have gone forth from the University, *thirty* of whom are engaged in teaching, *four* are ministers or pastors of churches, two are mothers of young families, and one has deceased. It is a noteworthy fact, also, that every graduate is a professor of religion.

The resources of the University are derived from the annual appropriation of $8,000 made by the State, the donations of the American Missionary Association, amounting in the past year to $1,615 28, and one permanent scholarship of $300. Board per month, including tuition, room, fuel, lights and washing, is only twelve dollars, hardly sufficient to cover bare expenses, and certainly not affording one cent of revenue.

The students are required to sign a pledge to abstain from the use of liquor and tobacco; they enjoy the advantages of an excellent miscellaneous library, which contains some illustrated volumes and standard works very rare, and of great value. It was for the most part the gift of the late R. R. Graves, Esq., of New York, and contains 5,000 volumes.

On Tuesday, His Excellency, General A. H. Colquitt, was pleased to spend the morning in attendance upon the examinations of the University, and expressed himself highly gratified with the progress made by the pupils. At the close of the day's exercises, President Ware invited him to address the assembled school. The Governor responded, in one of his emphatic, eloquent, sensible and touching talks, which was listened to with breathless attention, and repeatedly elicited unbounded applause. His advice to the pupils was paternal and faithful, while as a Christian he did not fail to point out to them the value and supreme necessity of the salvation of their immortal souls. It was an address that reflected more credit upon our worthy and popular chief magistrate than the grandest oration pronounced before the most august assemblage in the land. After he had concluded, several members of the Board of Visitors were invited to make remarks. Among those who responded were Judge W. D. Harden and Rev. T. G. Pond.

The exercises of the University of Atlanta closed June 27th, with the usual commencement programme, and the delivery of diplomas and certificates to fifteen graduates.

The exercises over, President Ware, after a short, but singularly appropriate address, delivered the diplomas and certificates of scholarship to fifteen graduates. Thus ended the examinations and commencement of the Atlanta University.

We cannot, in all candor, pass on without again commending this institution to the good will and sympathy of the white people of Georgia. It is conducted upon proper and conservative principles. Its president and corps of instructors are honest, faithful and capable. Its pupils well behaved and exemplary. Its influence, we fully believe, will be for good to the African race, and it is to be hoped that the State will ever continue to bestow her patronage upon a foundation which is doing more than any other to elevate and bless the African race, which is destined to form an important element in the future politics and government of the country.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees—Hon. Lewis E. Parsons, Talladega, Ala.; Gen. Wager Swayne, Toledo, O.; Rev. G. W. Andrews, A. M., Talladega, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Col. Edwin Beecher, Montgomery, Ala.; Rev. E. M. Cravath, A.M., New York City; Ambrose Headen, Sr., Esq., Talladega, Ala.; William Savery, Esq., Talladega, Ala.

Instructors.—Rev. Edward P. Lord, A. M., Principal and Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, A. M., Instructor in Theology; Rev. D. L. Hickok, A. M., Instructor in Natural Science; Miss A. E. Sawyer, Teacher of Mathematics; Mr. W. E. Wheeler, Common School Normal; Miss E. M. Miller, Assistant; Miss M. A. M. Kernan, Model School; Miss K. A. Lord, Teacher of Music; Miss L. A. Alford, Matron and Preceptress; Rev. D. L. Hickok, Pastor of College Church. George White, Nannie Headen, Minerva Shufort, and Janette Isbell, Assistant teachers.

Students.— Theological Course, 20; Normal Course, 174; Intermediate, 78; Total, 272.

The various departments designated by the name *Talladega College*, are so closely interwoven that any distinct mention of the workings of one must contain facts closely related to the others.

The Literary Department includes the various grades, from the elementary to the higher Normal course, the latter requiring three years for its completion. The studies pursued include in mathematics, University Algebra and Geometry; in science, Physical Geography, Physiology, Natural Philosophy and Astronomy, English Literature, Mental and Moral Philosophy, etc., with the theory and practice of teaching. Its students have accomplished much in teaching throughout the State. In seven years, according to their reports to the principal, these students have taught about five hundred day-schools, with fifteen thousand scholars. At the same time they have organized Sabbath-schools, and taught in them over twenty thousand scholars.

There are in attendance this year two hundred and fifty students, a much larger number than ever before, and there is every indication of an increase the coming year. The students, also, are taking a personal pride in bringing back the best scholars from their summer schools. One young man, having failed to collect any funds from his summer school in Georgia, started with his most advanced pupil on foot, their satchels upon their backs. Walking, riding in chance carts, and helped on by railroad conductors, who were evidently influenced to surprising kindness by the spirit of the Master, they reached this place. Incited by the enthusiasm of this young man, three more have followed him from his distant field of labor. From Mississippi, another young man brought back two. They walked about one hundred miles, and are now paying their way in school by labor on the college farm. Both have begun earnest Christian lives, and are soon to unite with the church.

All the young men of the college are organized into a battalion of cadets for physical culture. Their government is conducted by means of this organization, its officers being held responsible for the conduct of the members, and being expected to set an example of manliness and courteous deportment. We find this to be one of the most potent factors of their moral as well as physical development. At the close of the last school year, the Industrial Department was decided upon. About three thousand dollars have already been received, and work in some of the branches begun. A printing press was secured, and six students have learned a useful trade, and by its means are paying their way in school.

Work upon the farm was begun in September. In October one hundred and sixty acres were bought, in addition to the thirty acres already owned by the college. Our most intelligent citizens say that no other enterprise for the benefit of the colored people has ever aroused so much interest among them as the Agricultural Department.

In the Girl's Industrial School, sixteen young women are earning, wholly or

in part, their board and tuition; while, at the same time, learning ways and methods which will make hundreds of homes brighter and happier.

If the colored people are to be elevated, in no class is education more necessary than in the ministry. To meet this great want, a Theological Department was organized in connection with the college in 1872. Four young men constituted the first class, three of whom are now in the ministry. The number of pupils last year was twenty-seven; at present it is nineteen. The decrease is owing to the requirement of a higher standard in literary training. The colored people are naturally theologians and Bible students. Three distinct lines of study are pursued, all of which have special reference to practical Christian work. (1) To make the pupils familiar with the facts of the Bible. (2) To establish them in a system of Christian theology. (3) To acquaint them with the best methods of Christian work. Twenty-five Sabbath-schools are carried on by the students. Six of these have grown into churches, the young men acting as their pastors. Sabbath-school Conventions, and various other kinds of Christian work, are conducted by the students, often assisted by teachers from the college. This department has a library of over eight hundred volumes.

Tougaloo University, Tougaloo, Miss.

Trustees—L. J. Scurlock, A. P. Huggins, W. W. Edwards, J. L. Wofford, E. Handy, Rev. E. M. Cravath, H. S. Beals, Rev. E. Tucker, Gen. C. H. Howard, Rev. M. E. Strieby, E. Emerson.

Instructors—Rev. G. Stanley Pope, Principal, Teacher of Bible and Moral Philosophy; D. I. Miner, Treasurer and Business Manager, Teacher of Higher Mathematics; S. L. Emerson, Preceptress and Matron; Kate K. Koons, Teacher of Latin, Natural Science and Vocal Music; Orra Angell, Teacher of English Branches, History and Instrumental Music; Mary H. Scott, Teacher in Preparatory Department; Dora Ford, Teacher in Primary Department; Mrs. G. S. Pope, Mrs. D. I. Miner—Sewing Department.

Students—Normal Course, 35; Intermediate, 93; Primary, 65; Total, 193.

The attendance in the Normal and Intermediate Departments, has been sixty per cent. larger than last year. The ladies' hall has been full, and some are compelled to occupy a room in the mansion. The young men's dormitories have been more than full, so that we have been obliged to put up some rough barracks, for the accommodation of twenty young men. Before the building could be finished half the rooms were taken. Recitations were heard in Professor Miner's office and private sitting-room, as well as in the public sitting-room at the ladies' hall. Letters were continually coming in asking for work with which to pay board. One young man walked fifty miles, with his trunk on his back, to get here. There ought to be means furnished us to help all such "tramps."

The school will accomplish the work intended by its founders, when it shall send out each year a class of well-trained teachers, who will build up good schools and churches. It is not proposed, at present, to enter upon a higher course of training than is given in our best Normal schools.

We are expecting to cultivate seventy or eighty more acres than was attempted last year, and, with better cultivation and the blessing of God, it is hoped we shall produce as much corn, hay, potatoes and vegetables as we consume during the year, even if there should be no surplus to sell. On April first we had over sixty acres of corn planted. During the winter term we have had forty-six young men working for half their board. The principal work in January and February was preparing wood for a year to come; but since the 1st of March, the farm and garden have taken all the labor.

We are hoping gradually to work into crops which will occupy less ground, and still be more remunerative than corn and potatoes. To this end, last fall, we commenced in a small way with strawberries, by setting some two thousand plants, which are doing remarkably well. From these, we expect to increase till we have several acres in strawberries. Being on the line of the Illinois Central and New Orleans Railroad, we have direct communication with a good Northern market for such fruit. The prime want of the farm is fences. If there was rail timber on the place, we would soon have them; but such timber is scarce here, and lumber must be obtained for this purpose from the pine region, fifty or sixty miles south of us. Much is lost every year, in consequence of the exposed condition of our crops.

Our house and laundry work is nearly all done by the girls, their work being changed every month, as for example: a girl who was last month in the laundry is in the sewing-room this month, the next is sweeping and dusting, the next washing dishes, etc. Our sewing department has only been in existence a part of the year, and we can hardly tell how it will pay financially. The girls have made some bedding and done other sewing that was needed; have made and sold some shirts. If materials are donated for sewing, I know we can accomplish very much.

Straight University, New Orleans, La.

Trustees.—President, Seymour Straight, Esq., Hudson, Ohio; Secretary, G. H. Fayerweather, Esq., New Orleans; C. H. Thompson, D.D., New Orleans; Dr. C. B. White, New Orleans; Hon. E. C. Billings, New Orleans; Dr. S.C. Russell, New Orleans; Capt. T. J. Woodward, New Orleans; Hon. Edward Heath, New Orleans; Charles Heath, Esq., Malden, Mass.; Rufus Waples, Esq., New Orleans; William S. Jarvis, Esq., New Orleans; Adolphe Zemar, Esq., New Orleans; Hon. Pierre Landry, Donaldsonville, La.; Leopold Bibolet, Esq., New Orleans; Moliere Lange, Esq., Baton Rouge, La.; Hon. Samuel Wakefield, New Iberia, La.; Hon. O. H. Brewster, Monroe, La; Charles H. Shute, Esq., New Orleans.

Instructors.—Rev. W. S. Alexander, A. M., President and Professor of Theology; Prof. J. K. Cole, Principal of Collegiate, Academic and Normal Departments; J. M. McPherron, A. M., Professor of Mathematics; Miss Mary J. Robinson, Teacher of Latin; Miss H. J. Halleck, Teacher in Normal Department and of Music; Miss Frances A. Stevens, Teacher in Primary Department; Mrs. C. E. Alexander, Teacher of French. *Law Department*— Hon. Alfred Shaw, (Dean), Professor of Civil Law and Practice; Hon. Simeon Belden, Professor Commercial Law, Admiralty and Equity; James C. Walker, Esq., Professor of Criminal Law, Practice and Law of Practice; Hon. W. T. Posey, Professor of Common and Constitutional Law.

Students.—College Course, 24; College Prep., 3; Law, 17; Theological, 11; Normal, 118; Primary, 114. Total, 287.

The Institution was incorporated June 25th. 1869, and the first school building was completed in February, 1870. Between three and four thousand have been enrolled as students in the University during the eight years of its existence.

The courses of study in this Institution include in the Academic Department, the Collegiate, the Normal, and the Preparatory; and in the Professional Department, the Theological and the Law. We have a preparatory course, that we may secure better material for the higher courses. In the Normal course special attention is given to those studies which will furnish young men and women with the education needed in the various branches of business life open to them, and which especially will qualify them as teachers, for which there is, and must

continue to be, a great demand. In the Collegiate Department—which includes, among other studies, the higher Mathematics, Mental and Moral Philosophy, and Latin—a higher grade and wider scope of studies will be added so soon as there is a demand for them. The school is yet in its infancy, and the number of those who are fitted to pursue to advantage the highest grade of studies is, of course, very limited.

LAW DEPARTMENT.

An able corps of Professors has been secured. Jurists of reputation and successful practice at the bar of Louisiana have kindly offered their services, with but little hope of adequate compensation, and every facility is provided for young men of talent, who are attracted by the profession of the law, to fit themselves for honorable and successful practice. Regular graduates from this department, at the conclusion of a two years' course of study, and a well sustained examination, are admitted to the bar of New Orleans, with authority to practice in all the courts of the Commonwealth.

THEOLOGICAL DEPARTMENT.

College graduates, who can be instructed in the original languages in which the Scriptures were written, are greatly desired, and until they can be secured, this department will but partially accomplish the object for which it was organized. In the meantime, it is our aim to make the best use of the material we have, and transform it from a state of utter crudeness to one of partial fitness for the present demands of the churches. Men of piety and ability to speak and to teach are received, and advanced as far and as rapidly as their imperfect preparatory education will admit. Louisiana with a colored population of 370,000, is ripe for a glorious spiritual harvest. The churches are calling in vain for intelligent laborers to go forth into the harvest.

THE NEW UNIVERSITY.

The building on Esplanade street, built in 1870, was entirely destroyed by fire February 16th, 1877. Since that disastrous event, our sessions have been held in Central Church, which is also the property of the American Missionary Association. A new site, more convenient and attractive, was purchased in January last. It is located on Canal street, the most beautiful avenue in New Orleans. It comprises a half square of land, 150 feet front by 310 feet in depth. The new building, for whose design great credit is due to Prof. Thomas N. Chase, while not adhering strictly to any style of architecture, may be classed as *Italian*, as it approaches more nearly to that order. The dimensions of the building are 72 feet by 51½ feet. The five large recitation rooms are 30 feet by 50½ feet. The halls are 10 feet in width. The building is conveniently arranged, and all the requirements of the school, we think have been anticipated in its design. The funds at the disposal of the Association did not admit of ornamentation; but the building when completed, will be substantial, convenient, and comely. It will be ready for dedication and occupation at the opening of the fall term, October 1st.

Tillotson Normal School, Austin, Texas.

Trustees.—A. S. Barnes, Esq., New York; Chas. Benedict, Esq., Conn.; Gen. Clinton B. Fisk, New York; Chas. L. Mead, Esq., New York; Rev. Gustavus D. Pike, New York; Rev. M. E. Strieby, D. D., New York; Rev. Geo. J. Tillotson, Conn.; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D. D., Texas.

Teachers—Mrs. E. M. E. Garland, Principal; Mrs. Carrie Madison, Assistant.

Students—146.

During the past year, Rev. Mr. Tillotson, the chief donor to the

funds, has, by letter and personal solicitation, sought for the additional subscriptions needful for the first building upon the site already purchased and paid for. But owing to the pressure of the times and other engagements, he has not been able to complete the subscription required. The Trustees have, therefore, authorized the employment of an agent for a few months, and it is hoped that an amount will be realized sufficient to warrant the commencement of the new building the coming year.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Number of Students, 32.

This department is under the joint care and support of the Presbytery of Washington, and of the American Missionary Association. The former sustains Rev. L. Westcott, as Professor of Revealed Theology and Biblical History, and Rev. A. W. Pitzer, D. D., as Professor of Biblical Studies and Moral Science; the latter supplies the instruction given by the President, Rev. Wm. W. Patton, D.D., in Natural Theology, the Evidences of Revealed Religion, and Hebrew, and by Rev. John G. Butler, D.D., in Pastoral Theology, Church History, and Homiletics. The theological students this year have numbered thirty-two. These are in all stages of preparation for their expected work. Several are already ministers, and are preaching, every Sunday, as pastors of colored churches in Washington; but, having had no early advantages, they are making up deficiencies as best they can. The theological students come from seven different denominations, while their instructors represent four. This is an unusual illustration of Christian union, and shows how much can be done, on a simple evangelical basis, for meeting the pressing wants of the colored population of our land. The plan of instruction has been, to meet the special wants of each individual according to his age, his forwardness or backwardness of study, the time that he could remain, etc. Such as have enjoyed a classical education, are encouraged to take the regular three years' course pursued in all theological seminaries. Others are taught what is found to be most needed to fit them for their work, in the form of English studies. Six have studied the Hebrew this year, and they passed a creditable examination in the grammar, and in translation, averaging quite as well as ordinary white students in theological institutions. These students also attend the Bible-class conducted by the president on the morning of the Lord's day, and his preaching service in the afternoon.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Minister and Superintendent—Rev. D. D. Dodge, Nashua, N. H.; *Principal*—Miss Lucy Goodwin, Mason, N. H.; *Assistants*—Miss Martha Moore, Holden, Mass.; Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Julia Goodwin, Mason, N. H.; Mrs. D. D. Dodge, Nashua, N. H.

Number of Pupils, 126; number in Sabbath-school, 150.

We have in our night-school some who are making great efforts to improve in knowledge. It requires no little resolution, after working hard all day, to walk a mile or two and study two or three hours. Our Sunday-school averages about 130, and the truth seems to be gaining a firmer hold in the minds of some of the older pupils. The day school is prospering.

Washington School, Raleigh, N. C.

Teachers—Miss E. P. Hayes, Limerick, Me.; Miss Kate Randall, Lorain, Ohio; Mr. Wm. R. Harris, Raleigh, N. C., Miss Anna M. Day, Sheffield, Ohio; Miss Ida M. Ransom, Raleigh, N. C., Miss Eliza Gant, Raleigh, N. C.

Number of pupils, 435; number in Sabbath-school, 275.

Avery Institute, Charleston, S. C.

Principal—Prof. A. W. Farnham, N. Hannibal, N. Y. *Assistants*—Mr. C. C. Scott, Charleston, S. C.; Miss Jane S. Hardy, Shelburne, Mass., Miss Julia E. Phelps, Syracuse, N. Y.; Miss Eugenie C. Gaillard, Charleston, S. C.; Mr. E. A. Lawrence, Charleston, S. C.; Mrs. L. J. Brown, Charleston, S. C.; Miss Monimia H. McKinley, Charleston, S. C.

Number of Pupils, 294; (Normal 82). Number in Sabbath-school, 149.

CLOSING EXERCISES, JULY 4th, 5th and 6th.

IMPRESSIONS MADE ON A VISITOR FROM A NEIGHBORING STATE.

Although daily notices were made in the *News and Courier* of the closing exercises of Avery Institute, as they took place from day to day, the following account by a visitor from a neighboring State will not be without interest:

"Avery Institute has had four principals during its brief existence of thirteen years, and has been fortunate in their quality. Two of them, Mr. Warren and the present incumbent, Mr. Farnham, were fitted for their work by a course of normal training and considerable experience in schools of similar grade to this, and especially by their ardent love for their occupation.

"Absence of weeds from the flower-beds, tidiness of walks and yards, cleanliness of floors and desks, and signs of neatness everywhere suggested the possible theory of a 'clearing-up time' for the occasion, but a quiet search for information on this point revealed the fact that things were not 'fixed up for Sunday,' but wore their every-day attire. If a maximum of stillness, with a minimum of apparent effort, is the *ultima thule* of school discipline, there are no new lands for Avery Institute to discover.

"The plan of 'native helpers' is being tried here, the faculty consisting of a principal and two lady teachers from the North, and five graduates of the school. Full attendance, good scholarship and excellent discipline point to a successful experiment.

"July 2d at Avery was 'Children's Day.' There is not room for the little ones at the closing exercises, and so Mr. Farnham gives them *their* day. The songs, 'A Smiling Face for Me,' 'If I were a Sunbeam,' I love the Merry Sunshine,' and the recitations 'The Golden Side,' 'The Little Philosopher,' and 'The Summer Time,' indicate the joyous nature of the programme and the spirit of the occasion. The teachers seem to appreciate the sentiment of Dickens, 'I love these little people, and it is not a slight thing when they, so fresh from God, love us.'

"July 3d was 'Graduates' Day.' The class of nine girls and one boy furnished music sufficient for the occasion, both in quantity and quality. Lessons with children, one on composition and one on number, conducted by two of the graduates, constituted a novel feature in the programme, and showed something

of the methods of teaching employed in the institute. By permutations and combinations almost *ad infinitum* on the numeral frame, the children learned the 'Table of Sevens,' if they had never heard of it before; and the fact that 'reproduction' without credit to the author is plain stealing, was faithfully impressed upon the young mind. One of the graduating girls made a strong argument in the negative upon the question, 'Should young men take a College Course?' The simplicity and self-possession of the graduates were very pleasing. So also were their fine articulation and musical voices. A little more volume, however, would not have been offensive, and would have filled the hall better.

"Prizes were distributed by the Rev. Mr. Patton and the Rev. Mr. Dunton, and diplomas were presented by Prof. Chase, of Atlanta.

"The 4th was 'Alumni Day,' and, despite all the attractions at the Battery, the hall was well filled. The exercises consisted of addresses, essays, recitations and songs, all by members of the class. 'Independence Day' afforded some stimulus to the occasion, and called forth some of the sentiments and feelings of the emancipated race, but revealed no sign of bitterness or malice. The orderly conduct, dignified demeanor, literary merit and good elocution of the day, evinced that 'Avery's children' are an honor to their foster parent, the American Missionary Association, and to their native State and city. Two or three hours spent in discussing 'viands that tickle the palate' and in social converse, reviving memories of past school-day life, terminated the three days of closing exercises at Avery Normal Institute.

"The teachers and pupils were gratified by the presence of some of the well-known and respectable residents of the city."

HISTORY OF "AVERY" GRADUATES.

Prof. A. W. Farnham, Charleston, S. C.

Avery Normal Institute was organized in Charleston, S. C., October, 1865. The first formal graduation occurred in June, 1872, at which time eleven young people received diplomas from the Institute. A class has been graduated each succeeding year, numbering as follows: In 1873, fourteen; 1874, six; 1875, fifteen; 1876, nineteen, (including one post-graduate); 1877, twenty-two—giving a total of eighty-six. Of this number, death has taken five.

Our school aims to fit its graduates to be competent teachers. Forty-six have been engaged in the public schools of the State—schools first in rank, in scholarship, and discipline. Forty-one of the forty-six are teaching to-day; seventeen hold State certificates.

One young man of the class of 1872 is an ordained minister. He was also graduated at South Carolina University in 1877. Another from that class, and one from the succeeding class, are studying with the ministry in view—one at Madison University, New York, the other at Atlanta University, Georgia. Three others from later classes are in higher institutions, preparing themselves to preach the Gospel. Our graduates bid fair to represent all the professions. One is in Howard University, studying medicine, and one in the leading Normal school of our county, preparing for teaching. The total number in higher institutions is seven, while four more have already received the degree of A. B. Five others were in South Carolina University when it closed its doors. These young men were ready to enter the Junior year of the College course when their studies were so abruptly ended. With one exception, they are teaching. Thirty-eight of our graduates are members of Evangelical churches; twenty at present are engaged in Sunday-school work, and the good ship Azor is carrying three of her pupils to "Africa's sunny fountains."

Brewer Normal School, Greenwood, S. C.

Teacher—Mr. J. D. Backenstose, Geneva, N. Y.
Number of Pupils, 58; number in Sunday-school, 36.

BREWER NORMAL SCHOOL—THE YEAR'S WORK.

J. D. Blackenstose, Greenwood.

This institution has just closed the best year of its history, and looks out upon the year to come more hopefully than ever before. The examinations on Tuesday and Wednesday were close and eminently satisfactory to all present, and there was a good attendance. The great day, July 4th, dawned. The morning was a little cloudy, the air was cool and delightful. A crowd of people assembled at eleven o'clock in the morning, to hear orations from four of our former students, who are now engaged in teaching. The young men acquitted themselves nobly, and all who were present speak highly of them. The dinner given by the patrons and friends of the institution equalled anything of the kind ever given in this place. The table was loaded with everything that heart could wish for and that loving hands could provide. An exhibition, consisting of speeches, recitations and dialogues, interspersed with singing, took place in the evening. The house was filled to its utmost capacity, and it was with difficulty that the speakers could make their way to the stage. All present seemed delighted with the exercises.

Several of the white citizens of the place, including Rev. Mr. Smart, of the M. E. Church south, and Prof. Hodges, of the Male Academy of this place, were present at the exhibition, and expressed themselves as pleased with what they saw and heard. All the colored pastors of the place, with the exception of the African Methodist, were present during most of the exercises, and seemed delighted with the proficiency exhibited. During the year the students' rooms have been neatly furnished, and are now quite comfortable. The students have made gratifying progress in their studies, and we feel that a year's advancement has been made. Twenty-six of our students are now engaged in teaching, and over eleven hudred pupils are under their care.

Storrs School, Atlanta, Ga.

Principal—Miss Amy Williams, Livonia Sta., N. Y. *Assistants*—Miss Emily Robinson, Lake City, Minn.; Miss M. E. Stevenson, Bellefontaine, Ohio; Miss Fannie Andrews, Milltown, Me.; Miss F. J. Norris, Atlanta, Ga.; Miss Julia Turner, Atlanta, Ga.

Number of Pupils, 701: (Normal 13); number in Sabbath-school, 250.

Lewis High School, Macon, Ga.

Teachers—Mrs. M. O. Harrington, Macon, Ga.; Miss Lizzie Abbott, Andover, Mass.

Number of Pupils, 93; (Normal 15); number in Sabbath-school, 155.

This school building which was completely consumed by fire some eighteen months ago, has been replaced by a new building, which was dedicated, with the chapel, March 24th. There are three rooms occupying the ground floor of the building. The large one will seat 110 pupils; the smaller, or recitation-rooms, twenty-five or thirty each. The whole building is lighted with gas and heated by a furnace. Mr. Harrington writes:—"We are credited by the people of the city—by the white people, especially—with having the prettiest chapel and school-rooms in the State."

"The examinations on the 13th and 14th were listened to by a large number of the more intelligent of the colored patrons and friends of the school. Members of the press were also present, and showed themselves highly pleased. The pupils went through their examinations in all their various studies in a manner which showed they were perfectly familiar with all they had gone over in their text-books. All evinced thoroughness and promptness, from the lowest to the highest class. Problems in algebra were demonstrated, axioms given, translations from Latin and English sentences analyzed and parsed, in a manner that did credit to teachers and scholars."

"Many cases of interest come to notice in connection with our school, showing the eager thirst for knowledge which these colored people have. A young man, twenty-two years of age, who has been connected with the school for a few weeks, was obliged to go home a few days since, to attend to matters of business. So anxious was he not to lose his position in his class, that he started at 2.15 in the morning and walked about forty miles, reaching Macon at 5 P. M., and this in the severest N. E. rain-storm of the season. It makes our hearts sad to know of many who would gladly come to our school, but cannot find boarding places in town."

Beach Institute, Savannah, Ga.

For the accomodation of the public schools, we have continued the rental of this building to the City Board—reserving the use of the chapel for religious services.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Nettie Underwood, Burlington, Mich.

Number of Pupils, 155; (Normal, 46); in Sabbath-school, 160.

Rev. Horace J. Taylor, Athens.

The thirteenth anniversary of the commencement of Trinity School occurred on the 28th of last May. On the Sabbath previous the anniversary sermon was preached by the pastor. The scholars had prepared themselves for the exercises of Tuesday evening. At the appointed hour the church was full of a bright-faced throng of old and young. A class of little girls, dressed in white, stood on each side of the broad central aisle; and as Miss Wells (who begun the school May 28th, 1865) advanced, they spread flowers in her way. She was conducted to her seat, which was covered with flowers. The exercises consisted of speeches, compositions, and music. One old man—Uncle Dennis Collier—said he was very grateful to Miss Wells for what she had done for him. He was blind, and couldn't learn to read, but his "wife was the grandmother of sixty-six children," and he doubtless felt that he had through them received a full share of the benefits of the school. She had done him favors, he said, "and if you want to know what kind of favors, here's one of 'em," as he vigorously shook his coat. Then the offerings of flowers were brought forward, and it seemed as if Miss Wells would be buried in the mass of roses, lilies, magnolias, etc.

These anniversaries do the people good, and enable them to look back and compare their condition in May, 1865, with their present condition, and to learn more forcibly what it is that is lifting them up. School closed on the 28th of June. The examinations were on the afternoons of the 25th, 26th, and 27th. The schoolrooms were crowded with people from the neighborhood; they were of every shade from black to white, but all "colored." All the classes were examined, from the little "tots" to those in grammar, analysis, and algebra. The examinations showed patient drill on the part of the teachers, and generally work on that of the scholars. Friday afternoon and evening—the 28th—occurred the exhibition. Compositions, declamations, orations and music instructed and amused the audience till well along to midnight. All were pleased and edified. The colored people remember that, before the war, they sometimes went to anniversaries and exhibitions of the white people, but now they can attend those of their own.

Emerson Institute, Mobile, Ala.

Teachers.—Mr. B. F. Koons, Sulphur Springs, O.; Miss Jennie Stevenson, Bellefontaine, O.; Miss Sara J. Irwin, Galesburg, Ill.

Number of Pupils, 117; (Normal, 5); in Sabbath-school, 45.

On the 26th of December, ground was broken for the new Emerson Institute building at Mobile, with appropriate services. The new lot is more accessible to the colored population than the old one. On account of the great depreciation in real-estate, the property, containing over two acres, and having on it a house that will serve as a home for the teachers and accommodate a few girls as boarders, and covered with nearly a hundred large shade trees, mostly live-oak, has been purchased for the small sum of $2,800. The new building is a well constructed two-story brick building, 34x64, with wings at the centre of each side 10x21. The lower story is divided into two school rooms, 28x31½ feet, and between these is what may be called a hallway, divided into four hat and cloak rooms. From this floor there are two stairways, occupying the wings, and leading to the second story. At the head of each of these is a commodious hat and cloak room, through which the pupils pass as they enter the chapel, or large school-room, of the second floor. This room is 31½x48; at one end, on each side of the teacher's desk, are doors leading into two recitation rooms, each 15x15½. The building is surmounted by a very neat belfry. It was dedicated the 1st of May, the exercises being participated in by the white and colored pastors of the various churches of the city, as well as by others from abroad.

CLOSING DAYS OF EMERSON INSTITUTE.

Miss S. J. Irwin, Mobile.

The school at Mobile closed satisfactorily. Public examinations were held on the last two days. The interest manifested by the attendance of the people was highly gratifying. There were examinations in all studies pursued during the year. The advanced grammar-class ended its lesson with the correction, on the black-board, of a letter by a colored candidate for office, recently published; the class gave rules for its criticisms and explanations. An algebra-class was reported by a Southern lady of high intelligence, who had taught that brauch for a number of years, as the best she ever heard, doing credit to any class or grade of scholars. The exercises of the primary room, also, elicited much comment on the careful drill that had been bestowed in the endeavor to convey the spirit of study, and not alone the "letter" thereof, although the "Busy Bees" were not far in advance of that fundamental branch of education. Addresses by ministers and others followed the examinations; and the doors closed upon another year's work.

Swayne School, Montgomery, Ala.

Principal—Miss Martha J. Adams, Columbus, Wis. *Assistants*—Miss Julia E. Goodenough, Davison Sta., Mich.; Miss Annette Lynch, Ballston, N. Y.; Miss May Merry, Providence, R. I.; Miss Fannie A. Wilson, Montgomery, Ala; Mrs. M. Hardaway Davis, Montgomery, Ala.

Number of Pupils, 436; in Sabbath-school, 100.

From Miss Martha J. Adams.

On Thursday night we had an exhibition in the Congregational Church. The church was crowded to its utmost capacity; many, indeed, were unable to gain admittance, so great was the throng. The exercises consisting of declamations, essays, recitations and songs, were listened to with great interest and apparent delight. The Secretary of the City Board of Education, now acting Superintendent, and another member of the Board, were present the entire evening, and expressed gratification at what they had seen and heard. As they passed out of the church, they were heard to remark to each other: "That was *good*." "Yes, it *was* good."

Burrell School, Selma, Ala.

Principal—Mr. E. C. Silsby, Selma, Ala.; *Assistants*—Miss SarahC. Williams, Lafayette, Ohio; Miss Anna Coffin, Haverhill, Mass.; Miss Mary E. Wilcox, Madison, Ohio; Miss M. B. Flack, Oberlin, Ohio; Mrs. Marietta Hardwick, Selma, Ala.

Number of Pupils, 421; number in Sabbath-schools, 150.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal—Prof. A. J. Steele, Whitewater, Wis. *Assistants*—Miss Laura A. Parmelee, Toledo, Ohio; Miss Emma Rand, Whitewater, Wis.; Miss Ella Woodward, Royalton, N. Y.; Miss S. M. McGill, Memphis, Tenn.

Number of Pupils, 184; (Normal, 92); in Sabbath-school, 115.

LIBRARY.—A permanent library, to which the colored people may have free access, has been begun by the faculty of Le Moyne Normal School. Some hundreds of books have been secured, and during the coming summer vacation a commodious reading-room is to be fitted up. More volumes will be added from time to time, as means are secured, and it is confidently expected that the near future will see this excellent project firmly established, and doing the work for which it is designed. During the closing week at the school the junior class gave an exhibition, the proceeds of which are to be used for the library.

Normal School, Lexington, Ky.

Teachers—Mr. John H. Jackson, Lexington, Ky.; Mr. W. M. Jackson, Lexington, Ky.; Miss Ella Ross, Lexington, Ky.; Mrs. Mary Murphy, Lexington, Ky.

Number of pupils, 342. (Normal, 53).

Ely Normal School, Louisville, Ky.

Negotiations are pending for the sale of this building at an early day.

Union Academy, Columbus, Miss.

As schools can no longer be kept up here, we shall make an effort to sell the building.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

McLeansville—Miss E. W. Douglass, Decorah, Iowa.
Woodbridge—Miss Carrie E. Waugh, Scriba, N. Y.

SOUTH CAROLINA.

Orangeburg—Mrs. C. E. Johnson, Orangeburg, S. C.

GEORGIA.

Atlanta, Parish School—George Clarke, Atlanta, Ga.
Albany—Howard Burts, Atlanta, Ga.
Dalton—Miss Blanche Curtis, Atlanta, Ga.
Stone Mountain—Wm. C. Craig, Atlanta, Ga.
Brunswick—Sam'l B. Morse, Atlanta, Ga.
Marietta—Cosmo P. Jordan, Atlanta, Ga.
Cuthbert—Richard B. Wright, Atlanta, Ga.
Forsyth—Wm. F. Jackson, Atlanta, Ga.
Athens—John McIntosh, Atlanta, Ga.
Golding's Grove—S. Snelson, Silas Daniels, Golding's Grove, Ga.

ALABAMA.

Anniston—Rev. Peter McEntosh, Talladega, Ala.

MISSISSIPPI.

Grenada—Miss Anna Harwood, Miss Carrie Segur, Grenada.
Fort Valley—Miss Susan V. Whitie, Atlanta, Ga.

KENTUCKY.

Frankfort—Miss Mattie E. Anderson.

Marietta, Ga.—The Mission School at Marietta was opened Oct. 15th, 1877, with four pupils only. The number has steadily increased to seventy-two. Friends of this work are fast multiplying, and the future seems bright. The school is composed of some very bright and promising young men and women, seven of whom go out every summer to teach.

Cuthbert, Ga.—The school at this place, re-opened two years ago, reports a good year's work. Over a hundred pupils have been in attendance, some of them adults and elders and deacons of churches. A reading-room has been kept up. A large attendance witnessed the examinations and closing exercises. There

was in the course of the year a glorious revival. Nearly all the pupils of the school were converted; all of the highest class but one, and that one an inquirer. Three ministers attended school regularly. Mr. Wright divided his efforts between the two (Methodist and Baptist) Sunday-schools of the place.

Forsyth, Ga.—On February 1st, the school building of the colored people of Forsyth was dedicated and set apart for the work for which it was intended. For months these people have been struggling to raise money to build the house. They had, as a fund to start with, about two hundred dollars, which the colored Baptist Church had collected. Subscription lists were opened and the colored people and their white friends contributed as they could. Contrary to the expectation of many, their success was such that the building was framed and rapidly pushed forward. It is not yet complete, lacking plastering, but is quite comfortable nevertheless.

Athens, Ga.—May 24th, the closing exercises of school came off. Between the hours of nine and four o'clock, over two hundred persons gathered into the Knox's Institute, to witness the closing exercises and a spelling-match between this school and another from a different section of the city. Prof. A. Brumby, of the Georgia University, and the Mayor of Athens, were present. These distinguished visitors remained some hours, and, on leaving, spoke very encouragingly to the pupils and patrons. They said that they noticed many indications of progress and thoroughness.

Grenada, Miss.—"Our school, in age, ranks among the older ones, having been established in the Spring of 1866, and we have been its teachers continuously up to the present time. First, we were missionary teachers; after a time the Freedmen's Bureau lent us its aid, until the organization of free schools by the State; thereafter, we taught the public school until last year. During all these years of varying fortunes our school has steadily progressed, until there has grown up around us a generation of young people, not great, nor wise, nor learned, only as they are compared with those who have gone before them; but, standing out from the blackness of darkness of twelve years ago, they furnish a bright and hopeful outlook. Our Sunday-school has always claimed our best efforts, and we are glad to know that more than two-thirds of our older scholars are professing Christians. But the work done is but a drop compared with that which is not done."

Frankfort, Ky.—The public examination of this school occurred June 13th, and was one of great pleasure and interest. Each teacher conducted the examinations of her own classes. Parents and friends were highly gratified with the very flattering manner in which the young ladies acquitted themselves. During the year the building has been enlarged, and many improvements have been made. The new room was opened about the first of March. The closing exercises took place at Major Hall, June 19th, and consisted of vocal and instrumental music, essays, declamations, tableaux, dialogues and concert exercises.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	11	
Common Schools	18	= 37
Total number Teachers	150	
" " Matrons	9	
" " In Business Department	3	= 162
" " Pupils		7,229
Theological	88	
Law	17	
Collegiate	106	
" Preparatory	160	
Normal	1,459	
Grammar	1,016	
Intermediate	2,048	
Primary	2,398	
	7,292	
Studying in two grades	63	= 7,229
Number S. S. Scholars		5,894

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D. Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D.D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq. DIRECTORS: Rev. George Mooar, D.D., Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq. SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

The Third Annual Meeting of "*The California Chinese Mission*," was held in connection with the meeting of the General Association of California, at Petaluma, Oct. 11th, 1878. The President was unavoidably absent, and Rev. T. K. Noble, one of the Vice-Presidents, took the chair. The reading of the reports of the Treasurer and of the Directors was followed by an informal but interesting discussion of the work, after which the Society adjourned.

The following Statistical table will give the more important facts respecting these schools, so far as they can be expressed in figures.

STATISTICAL TABLE.

NAMES OF SCHOOLS.	Number of months sustained.	NAMES OF TEACHERS. AUGUST, 1878.	Total Number enrolled during the year ending Aug. 31, 1878.	Average attendance during the year.	Largest number of pupils in any single month.	Largest average attendance in any single month.	Profess to have ceased from idolatry.	Give evidence of conversion.
Oakland	12	Mrs. M. M. Hardy; Mrs. H. E. Mann, Jee Gam.	305	40	104	45	18	18
Petaluma	12	A. L. Anthony	59	8	23	10	1	1
Sacramento	12	Mrs S. Denton, Lee Haim	100	27	78	38	4	4
San Francisco, Central,	12	H. M. Pond, Mrs. M. T. Hunting, Fung Affoo.	587	75	188	92	21	21
" " Barnes,	12	S. Hackley, Wong Sam.	138	24	53	32	12	12
" " Bethany	12	Mrs. C. A. Sheldon	61	18	38	22	12	12
San Leandro	4	Discontinued	23	10	18	12		
Santa Barbara	12	Mrs. C. P. Stephenson	71	16	43	21	15	4
Stockton	12	Mrs. M. C. Brown	75	14	45	18	3	3
Visalia	6	Rev. T. M. Oviatt	11	5	8	6	7	1
Woodland	9	E. C. Gilbert	62	7	49	9		
		Totals	1,492	244	647	305	93	75

NOTES ON THE STATISTICS, BY SECRETARY POND.

1. The school at San Leandro was discontinued because Bro. Oviatt removed to Visalia. But his missionary spirit led him to commence a like work there, in which we have been glad to aid him.

2. The number, who, if inquired of, would profess that they had forsaken idolatry, is much larger than the figures in that column indicate. But our more experienced teachers place little reliance upon such professions, unless attended by conversion to Christ. At the same time the leaven of truth is working in the whole mass of our Chinese heathenism, and the number whose confidence in their ancient superstitions is shaken almost to its fall, is many times larger than the largest of our totals.

3. The number reported as giving evidence of conversion, embraces simply such as were in August, members of our schools. There are many others who from change of residence, or the nature of their work, or for other reasons were unable, just then, to be in the schools. The total number whom we have reason to hope have believed in Jesus, in connection with our work, cannot be much less than 200.

4. A comparison with the statistics of last year shows traces of the troublous times through which we have passed. True, the whole number (1,492) is larger by 300 than that reported last year, but this comes, I think, from a more careful keeping of the roll, and not from an actual increase in the number. For the enrolment, month by month, and the average attendance have been smaller than for two years past. The cause of this is not so much a fear of violence on the part of the Chinese, as an indifference, and even an antipathy, to everything American. Hate stirs hate. And now some that once were eager to learn English, and who, but for this Anti-Chinese movement would have been among our most promising pupils, are giving their evenings to the study of Chinese. Our bait ceases to attract, and we fish for their souls in vain. From the word of God, the fountain of living waters, they are turned aside to the dry moralizings and empty traditions of their ancestral sages—broken cisterns that can hold no water.

We see no reason, however, to be discouraged. We are gradually overcoming this obstacle also; and, even now, in spite of hindrance and reproach, our work is large enough and fruitful enough to more than recompense our largest gifts and best endeavors. Fifteen hundred of these sons of darkness have come within hearing—for a longer or a shorter period—of the gospel of Christ, and have felt in contact with their teachers, some of the kindliness of a Christian heart. It has been for them a new sensation. They will not forget it wherever they may go. It brought a gleam of light, which, in their darkness, may become as the day-star arising in their hearts. We speak not as mere theorizers on this point. What beforehand we should have counted probable, we find to be realized in fact.

FINANCES.

Our total resources for the year were $6,708.05, of which $1,283.20 were contributed directly to the treasury of the mission. The expenditures have been, for Salaries $4,653,80; Rents, $1,303.50; Incidentals, including expenses for travelling, fuel and lights, water-bills, repairs, printing annual reports, postage, &c.&c.) $440.20. The balance (much of it having been contributed for that special purpose) has been paid towards the floating debt on our Barnes Mission House. This debt is now $3,800; the property being valued at $5,500.

SABBATH WORSHIP AT THE CENTRAL MISSION.—BIBLE CLASS.

By Fung Affoo.

"As we have not much time to teach them the Scripture on any other evening, we set apart Sunday and Wednesday evenings to teach them to read the Bible instead of their other lessons. On Sunday we have the 'Bible-class,' commencing at half-past eleven A. M. and continuing for one hour and a half. We sing about half an hour either in Chinese or in English, then offer a prayer, and then read a chapter from the Bible. Each verse they read after me, then I translate it into Chinese; when through interpreting, on each verse or paragraph I make some remarks which I have studied out during the week days. After we get through the chapter, I speak about ten minutes on a subject selected from that chapter beforehand, then one of our brethren offers prayer; we then unite in singing the Doxology, and close with the Lord's prayer. Our exercises on Wednesday evening are similar to those we have on Sundays. It gives me much encouragement in the work, seeing that they like to read the Bible more than ever before. Formerly only about one-half of the school attended the Bible-class on Wednesday evenings, but now they number nearly as many on that evening as on any other evening of the week. It seems as though their hatred of Christianity becomes less. Of course, many come to read the Bible only for the sake of learning the English, but in time we hope, when they know the truth of God, they will change their mind and heart, as some of them have already done, who are now on Christ's side, battling for the Lord.

CHRISTIAN WORK IN OAKLAND.

By Jee Gam.

I am requested to give a little outline about our manner of conducting the Christian work in Oakland. On Sunday morning, those brethren who can get out in time from their occupations generally attend church, but this number is comparatively small, owing to the way in which they are situated. Our Chinese Sunday-school is held immediately after the morning service in the church, and continues till fifteen minutes of two P.M. The average number of scholars during the last few months was about fifty-five. Mr. E. P. Sanford is our superintendent, and I am the assistant. The school is generally opened by singing two hymns in Chinese and two in English, followed by a prayer. After the latter, each teacher proceeds to take charge of his own class; and when the lesson ends, passages of Scripture are recited by most of the Bible-reading pupils. Then the notices are given for all the exercises of the following week. The Lord's Prayer is then recited in concert, and the school is dismissed.

From 6.30 to 7.15 P. M., we assemble at our Christian Association Room (a small house of five rooms) for prayer-meeting. This meeting is conducted by the president of the Association. The exercises consist of singing, praying, and speaking from two of the members who are appointed by the president at the previous meeting. After these speakers get through, eight or ten minutes are allowed to all who wish to speak or pray. The meeting is closed with the Doxology and prayer. From this meeting we go back to the chapel where we held our Sunday-school. There we open our regular Sunday evening service. The average attendance is about twenty-five. The first part of this service is singing from 7.25 to fifteen minutes of eight. The singing is conducted by Mr. Sanford, assisted by Miss L. Gill and Miss Sanford. To these persons we are greatly indebted for their kindness in teaching us, especially Mr. Sanford, whose labors for us are unspeakably great. After the singing and prayer, Mr. Sanford takes the Bible. He then reads, and explains to them in English; I take the same lesson and explain to them in Chinese, after which the meeting is closed with a prayer in Chinese. On Wednesday evening our prayer-meeting is conducted entirely by myself. Its average attendance is about the same as that of Sunday evening. Thursday evening I have the whole Bible-class, consisting of from ten to eighteen pupils. Beside this Bible reading we also have another very interesting Bible exercise in the Association Room every evening throughout the whole week, with the exception of Saturday and Sunday evenings. This exercise commences immediately after the brethren get back from school and continues until ten P.M. We begin by reading and explaining the Scripture alternately. If one fails to explain his verse correctly, the one who sits next to him follows it up, and if he fails also, the third, fourth, and so on to the last one in the class. If he fails to succeed, I then explain the verse to them again. When this lesson is through, I read and explain to them the new lesson for the following evening. Then the exercise is closed with a prayer in English by some one of the brethren in order.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	11
" " Teachers	17
" " Pupils	1,492
Ceased from Idolatry	93
Give evidence of Conversion	75

THE INDIANS.

RED LAKE AGENCY, MINNESOTA.

R. M. Pratt, Agent.
Miss M. C. Warren, and Edward L. Warren, Teachers.
Miss S. F. Campbell, Matron.

This reservation embraces 3,200,000 acres of land, of which one-third is supposed to be tillable; two-thirds wooded, grazing and worthless. The population is about 1,190 besides the families of the employés. The crops show quite an increase over last year, and other branches of industry have been well developed.

From the report of C. P. Allen, Agency Physician.

Perhaps the most gratifying feature of the work here is the successful opening of a fully equipped boarding-school in November last. Ten boys and as many girls were taken, clothed and fed; the girls were taught to wash, mend, knit, cook, keep house; and the boys were taught to cut and prepare fuel, to plow, plant, grub, do fence and farm work. In addition to the twenty boarding pupils, there were some twenty day scholars, so that the present capacity of the school is filled. The results are very gratifying.

Arrangements are about completed for putting in here a substantial little flour-mill this fall, to convert the wheat into nice flour. This will prove a great incentive to increased labor in clearing up land and raising more wheat. This, again, will conduce to improved health, as much of their sickness arises from insufficient food, and that of poor quality.

LAKE SUPERIOR AGENCY, WISCONSIN.

Dr. I. L. Mahan, Agent.
Robert Pew, Teacher.

This Agency embraces seven Reserves: Red Cliff, Bad River, La Courte D'Oreille and Lac Du Flambeau, in Wisconsin; and Fon Du Lac, Grand Portage and Bois Forte in Minnesota. It includes 526,756 acres and the Indians number over 4,500. Three schools have been maintained besides the Odanah Mission School of the Presbyterian denomination. The reports from this Agency are excellent.

From I. L. Mahan, Agent.

RED CLIFF.

These bands are two in number, and have a reservation of four sections just three miles north of Bayfield, on the shore of Lake Superior. They number 726 souls, and in consequence of small territory, are compelled to find houses, in many cases, off the reservation. They subsist upon the result of their own labor. All of them live in houses, and wear the costume of civilized society. Many of them have professed the Roman Catholic faith, and attend regularly upon worship, walking or riding in their own boats from three to six miles to church.

We have upon this reservation a saw-mill, blacksmith and cooper shop, farmers' and blacksmiths' dwellings, and a very fine school-house—the latter valued at about five thousand dollars—in which school has been kept ten months, with an attendance of thirty regular scholars and fifty-five irregular scholars.

BAD RIVER.

Belonging to this reserve are 714 Indians. Many of the males are found at Ashland and other white settlements, earning their daily bread at various kinds of educated labor. They leave their wives and children at home, putting in crops, hoeing potatoes, curing wild rice, and otherwise preparing for the cold winter; while they earn from $1.25 to $2.50 per day, and send their families pork, flour, etc., upon which to live during their absence. These Indians have made 1,200 pounds of butter, this being the first year that we have any statistics upon this subject, having only commenced the issuing of cows last year. We have allotted (as in the case of Red Cliff) land, in eighty-acre tracts, to 204 families or individuals. They are clearing a portion every year, and our policy is to seed down each year the portion planted the year before, and clear other land for planting. We do hope that it may not be long till patents are issued, for Indians cannot bear suspense.

LA COURTE D'OREILLE.

This reservation is located in the northwest corner of Chippewa county, near the intersection of Ashland and Burnett counties. The Indians made choice of this region of country on account of the very fine groves of sugar-maple and the large number of inland lakes; but the white man, who defines the boundaries, took occasion to so run the lines that the most of the maple-groves and many of the lakes are left out, and the Indians have a reservation running from south-west to north-west about thirty miles, and from north-west to south-east but about three or four miles. In passing up the La Courte D'Oreille River, I found five new log houses, and, in one case, about ten acres cleared and all planted. There are perhaps twenty or twenty-five other houses, that have been built by Indians without any individual aid from Government. They have improved the roads across the reservation. They have some stock, but are sadly in need of more.

LAC DU FLAMBEAU.

Belonging to this reserve are 542 Indians, who live almost entirely by trapping, hunting and fishing. The appropriations are not large enough to supply employés; therefore, no civilizing measures have been introduced here. Five thousand dollars a year, judiciously expended for labor, in building houses, clearing land and supplying cattle to these Indians, would, in a very short period, place them beyond want. These Indians must be aided, or they are lost beyond redemption.

FOND DU LAC.

Belonging to this reservation there are 404 Indians. They are a thrifty, hard-working people, living almost entirely off their own labor. The young men are found in the logging-camps, saw-mills, and on the railroads. The old men and women hunt, fish, gather berries, and otherwise assist in providing food. But few families live upon the reservation.

GRAND PORTAGE.

Here we have 262 Indians, claiming a territory of 51,840 acres of perhaps the poorest land the sun ever shone upon. The Indians, however, have done well, living almost entirely without Government aid—the old men and women by hunting, fishing and trapping; the young men as packers and guides into the mining districts along both the American and Canadian line.

BOIS FORTE.

These bands, numbering 797 Indians, have a reservation of 107,509 acres, lying in unsurveyed territory, about forty miles north-west of Vermillion Lake, in Minnesota. They have mingled with the whites but little; therefore have but few of their vices. They roam, fish, hunt and trap for a livelihood. They dress in civilized costumes, and a few of them sow and plant and harvest, live in houses, and have some of the ordinary home comforts; but they are few indeed. They have been banished to perhaps the most wretched of all lands, or rock, in North Minnesota.

GREEN BAY AGENCY, WISCONSIN.

Jos. C. Bridgman, Agent.
W. W. Wheeler, Mrs. W. W. Wheeler and Miss S. B. Dresser, Teachers.

From the Report of the Agent.

The Stockbridge tribe take very little interest in education. The head men, not specially interested, voted to have only six months' schooling, paying the teacher but $25 per month. The greatest number attending any one month is thirteen, and the average for the year is ten. The church membership is 29.

The Oneidas are making an unusually good record. Their crops are nearly, or quite, one-third larger than last year. The school attendance shows an increase of thirty-seven, and the church membership fifty-three over last year.

The Menomonees have shown a wonderful spirit of thrift and enterprise the past year, putting 200 or more acres of new land under cultivation. Permission having been granted by the Department, it is proposed to hold a fair the last week in September. The schools of this tribe, we regret to say, have taken a step backwards. Crime and drunkenness is greatly on the decrease. With the exception of scarlet fever, in a very mild form, among the Menomonees, the sanitary condition has been excellent with these people.

While the soil for Christian labor is unfavorable, and tares find root, to the choking out of good seed sown, yet we should take heart in the increasing desire on their part for better homes and farms, and the laying aside of the wigwam for good houses, the gun and rod for the plow and hoe. A slow and certain improvement in their habits from year to year is observable, and with kindness, honest dealing and right influence, the time is not so very far in the future when they can, and will, take a place in our nation not a whit behind many pale faces.

FORT BERTHOLD AGENCY.

E. H. Alden, Agent.
Thos. P. Ellis, "

Mr. Alden has resigned his position at this Agency, and Mr. Ellis has very recently been nominated to fill his place.

From the Agent's Report.

In spite of innumerable drawbacks and difficulties, these Indians have shown a patience and industry, in the face of centuries of contrary customs, truly

commendable. They have evinced a skill and energy in raising general farm produce seldom surpassed by the frontiersmen of Minnesota. Their clean-kept corn and potato fields are a sure promise that they will before many years be able to raise an ample supply of all kinds of agricultural products.

This year they cultivated about eight hundred acres of corn, potatoes, beans, squashes, &c., all of which produced a fair return for their labor. About three-fourths of this they have cultivated with no other implement than the hoe—without plow or cultivator.

The great need now is to get them out of the village into better houses and on small farms, having for the present their herds in common, guarded by their own herders. The preliminary step to this end was made last year in the manufacture of brick. This was intended as a means of industry to the Indians, and to obtain material for much needed chimneys on Agency buildings; but above all to test the clay, and the ability of the Indians to make brick. Great difficulties were encountered in overcoming alkali and quicksand in the clay; but after weeks of toil and trial the work was successful. An excellent quality of brick was manufactured. The Indians engaged in this work with far greater interest and perseverance than I ever dared to hope. It was thought that during this summer, by making bricks for themselves, and procuring logs and lumber, the Indians might be aided in building enough new houses on small farms to induce the whole camp to remove from their close quarters in the village, where they have actually hitherto been compelled to stay on account of constant fear of an attack from the Sioux, their hereditary enemies.

A full report was submitted to the Department, with the request that additional appropriation be made for this work. But the appropriation was cut down, and this great and much needed step towards civilization could not be taken.

The School, although not so prosperous as we could wish, yet, without doubt, has been more successful during the last twelve months than ever before. A new school-house was erected during the summer of 1877, but the new furniture was not put in till near Christmas. Since that time great progress has been made. The average attendance during several months of the year, has been from thirty to thirty-five scholars. We hope several boys and girls will avail themselves of the excellent opportunity offered by the Government, and proceed to Hampton for a three years' schooling.

SISSETON AGENCY, DAKOTA.

E. H. C. Hooper, Agent.

The farming has been attended with unusual success. At present there are 2,191 acres of land broken on this reservation, 450 acres of which are new land broken during this season. Seventeen hundred acres are under cultivation by the Indians. Nearly all our Indians, who were without seed, were provided from the warehouse early in the season, and manifested a good degree of interest in planting and cultivating.

Early in July, many of the Indian farmers were very earnest in their appeals for grain cradles and other appliances with which to secure their crops. A lot of grain cradles were bought and issued to them. But the number purchased was insufficient, and a considerable portion of the wheat in small fields was cut with scythes.

Several of our Indians who have large wheat fields have bought harvesters

for themselves, at a cost of from $165 to $200 each, and are to pay for them from the proceeds of their sales of wheat.

All our Indians and half-breeds (with but few exceptions, and these generally confined to very old people) wear citizens' dress, and a large majority of them live in very comfortable houses, made of hewed logs, and are furnished with cook-stoves, tables, seats and other housekeeping conveniences.

There are some forty frame buildings occupied by our Indians, several of which are two stories high and painted, all having more or less land under cultivation.

SCHOOLS.

During ten months of the year (the Manual Labor School eleven months) three schools have been in successful operation: the Manual Labor School, the Good-Will Boarding and Day School and the Ascension School. The Manual Labor School building, situated one and a half miles from the agency, was originally provided with seats for fifty-six scholars, but the sleeping accommodations for this number of children have never been sufficient, and during the past year our carpenter has made an addition of several new sleeping rooms, and improved the condition of the old ones, which has added very much to the comfort and convenience of the pupils.

There are only four or five boys of sufficient age to be serviceable about the farm or garden. When out of school they are kept at work preparing the ground for seeding and cultivating, besides attending to the stock and farm work generally, all being done under the immediate supervision of the principal, who is, fortunately, a good farmer.

After the regular school hours, the girls are taught sewing of all kinds; cutting, making and trimming dresses, repairing garments; darning, knitting and use of sewing machine; also all kinds of house-work, cooking and the work of the dairy. After service in the evening, instructions are given in music, instrumental and vocal, in which both boys and girls take an unusual interest and show a marked improvement during the year.

In addition to these three schools, two others were opened, and reading, writing and arithmetic in Dakota were taught by Indian teachers during two months in the spring, with an average daily attendance of eighteen scholars each. The estimated number of children of school-going age on this reserve is three hundred, and we have two brick school-houses, which were built in 1873, at an estimated cost of $600 each. One of them is situated about one and a half miles south of the agency, and the other is at the Mayasan, twenty miles distant; both are thoroughly provided with improved seats, tables, etc., and will accommodate forty scholars each; neither of them has been used for school purposes to any extent since they were built, but allowed to remain unoccupied.

S'KOKOMISH AGENCY.

Edwin Eells, Agent.

Rev. Myron Eells, Missionary.

From Edwin Eells, Agent.

With gratitude we can say, that the kind favor of an overruling Providence has brought us through the changes of another year, with more than usual quiet and a fair amount of general prosperity. Our schools (we now have two) have been prosperous and apparently instrumental in doing good. In the one at the Agency, there has been evident improvement every way. The scholars have advanced well in their studies, have improved morally, and several have, we hope and trust, become Christians.

At Dunginess, one hundred miles distant from this agency, is a small settlement of Clallam Indians, numbering about one hundred all told. They have two hundred acres of land owned and held by them by purchase, each one having a deed for the number of acres paid for by him, upon which they have erected good comfortable houses, and raise considerable quantities of potatoes and garden vegetables. They belong to this Treaty, and have been visited by your missionary, Rev. Myron Eells, occasionally. During the past winter and spring they purchased lumber, and erected a building to be used for a church.

I succeeded in getting a teacher allowed, who commenced teaching school in this building in March last. This school has been very encouraging. They have sent their own children, and also induced other neighboring villages to send theirs, so that there have been 31 day scholars on the roll. These all board at home, come regularly, neatly dressed, and have evinced such a deep interest in their studies that they have advanced remarkably well. The teacher, who is a pious man, conducts religious services on the Sabbath regularly, and the attendance is good. The whole number attending both schools for one month or more, during the past year has been 70; while the average attendance, since the latter school has been established, has been over 50.

In some respects the year has been unpropitious. To use a common expression, times have been dull and money scarce, and the Indians have been unable to get work as much as usual. This has compelled many of them to hunt and fish, who are accustomed to work. I have regretted this retrogression the more, as I considered it unnecessary. Had they been dealt with as they should have been in regard to their lands, I think it need not have occurred.

To me it appears plain that the Government should give them Patents for their lands, and supply them with school teachers who should act as sub-agents under the supervision of a General Agent, who would have charge of a number of reservations. This plan, it seems to me, would be far more economical and satisfactory to the Indians, and more beneficial in its results, than any attempt at consolidation.

This report closes my second term of office. Eight years is a longer lease of public life than is usually allotted to Indian Agents. In all my official intercourse with the Department, I have to say that I have been treated with kindness, and consideration. My relations have been uniformly pleasant and agreeable. This is to me a source of pleasure, and for which I feel grateful. In reviewing the work of the past eight years, and comparing the present condition of the Indians with what it was when I first took charge, I see a marked advance with most of them, more than I expected when I first assumed the duties of the office. As I said many years ago, their advance has been slow, but I think more sure than if it had been sudden and spasmodic. I sincerely hope they may continue to improve as they have done in the past.

Many of them seem to me to be so far along, that the question of citizenship, will shortly require to be considered in their case. They own taxable property, some that are coming on can read and write; and as they are so far civilized, what is to hinder their exercising the full rights of American citizens?

From Rev. Myron Eells, Missionary.

At the Agency, the average attendance on the Sabbath-school has been about sixty; at the prayer-meeting twenty-eight; and on public worship sixty-three. I think there has been no Sabbath on which services have not been held.

Fruits from the Christian work among the Indians are beginning to be seen—

more than during any previous year—and the seed which has been sown seems to be bringing forth fruit, through the blessing of God.

I have attended during the year eight funerals among the Indians, as many as during any two previous years. Often they come for me now, while during the first years I was here, it was difficult to induce them to be willing to have such services. Lately they have opened a new burying-ground, which they say is to be like that of the whites, with picket-fence, but no canoes, guns, cloth, or other things, at least above ground. This will be a great improvement over the old one, which is covered with such things; and at the old one they have during the year put quite a number of bodies beneath the ground which had formerly been above ground. I have made three hundred and fifty visits among them, in all of which I have made religion the main theme. A small hymn-book in the Chinook language has been published, the songs of which are popular among them.

In addition to the work of the Reservation, our out-station at Dunginess has made marked progress. In July of last year, the Indians spoke to me, saying that they were thinking of building a small church. I encouraged them in it, and the agent afterwards did the same. In May last it was so far finished as to be usable, and was then dedicated. As far as finished it was paid for, although none of those Indians are members of the church, nor is there another church in the county, which has been settled by the whites for twenty years.

Sabbath congregations and Sabbath-schools have averaged fifty in attendance, and prayer-meetings twenty-five. They have contributed about one hundred and forty dollars for church buildings, and in various ways to the amount of twenty-three dollars for my support. In addition, I have preached to the Indians at Seabeck once in two months on an average, and to the whites at the same place on the same Sabbaths—thirty miles distant—and have held services with the whites at Oakland, Union City, and vicinity, once a month on an average, all in the region of the Reservation.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents,	6
" " Missionaries,	1
" " Teachers,	10
" " Churches,	1
" " Schools,	6
" " Pupils,	245
" " Church Members,	19

MENDI MISSION, WEST AFRICA.

Missionaries—Rev. Floyd Snelson, Rev. Andrew Jackson, Rev. Albert Miller, Benjamin James, M.D., Mrs. Floyd Snelson, Mrs. Andrew Jackson, Mrs. Albert Miller, Mrs. Benjamin James, Mr. A. E. White.*

Native Helpers—Rev. Geo. N. Jewett, Mr. Samuel H. Goodman, Mr. James Pickett, Mrs. Lucy During, Mr. Buel Tucker.

*Deceased.

ANNUAL MEETING OF THE MISSIONARIES—THE BOARD OF COUNSEL AND ADVICE.

The missionaries of the Mendi Mission are, in accordance with the instructions of the Executive Committee, organized into a Board of Counsel and Advice. In this capacity they met at Good Hope Station, August 7th, 1878.

We submit the question with confidence, whether this band of colored men does not, by this careful and business-like survey of its work, approve itself as well qualified to carry on the important mission which has been assigned its members in their far-off fatherland?

BUILDINGS.

On entering the field we found all the buildings at Good Hope in a dilapidated condition, three in number, namely, the mission-house, chapel and school-house. The latter was a mere wreck, having been covered with bamboo, which was completely rotten. This allowed the rain to pass through, which hastened its ruin. As we desired to open school and at once proceed to work, we were compelled to repair it. As one of our first duties, the whole building was made anew, and also enlarged at a cost of about £100.

The chapel, too, was in a similar state, although it was covered with boards and tin. The school was held in this during the time of repairing the school-building. As soon as this was completed we proceeded to the repairing of the chapel. From this we went to the mission-house, which we found to need more repairs than we could possibly make before the rains fully set in. We could not cover the whole of the building, but the remainder of the roof was patched so that it might serve through this season.

At Avery we found three buildings, namely, the mission-house, chapel, freight-house; in addition to these a mill-shed, the three former in good condition. Adjacent to the house is an ell built for a kitchen, bath house and store. Under the chapel is a room for a school; adjacent to this is another room, used both for school and sewing-room. Also, at the freight-house is a shed-extension used as a lumber wharf. Repairs have been made on these roofs more or less ever since our coming on the field; also the under part of the shed, a water

trunk, saw-lever, etc., have been replaced, yet much more is needed to put this structure in good condition, which we deem best to have done during the next dry season.

At Debia we found also one building in a dilapidated condition, namely, the teachers' home—a structure enclosed with rough boards—three rooms and a bamboo roof. This roof, like most others on the field, was almost worthless. It has been re-covered and is used at present for school purposes. Each of the above stations has one or more country buildings erected for different purposes.

AGRICULTURAL WORK.

At Good Hope there are four hundred acres of land under the control of the Mendi Mission, some of which we think might be very profitably put under cultivation. It was our purpose on entering the field to do something in this direction. Therefore we began to clear the land, turning over some with hoes, and we are giving our attention to the fencing of the premises, with a view to doing something in the agricultural work at the opening of the next season.

The records show that a hundred and sixty acres of land are under control of our mission at Avery. About eight of these are cleared off, including yard. Three hundred and six coffee trees are growing on said land. The trees are not in a very promising condition, and we are unable to say as yet what the result will be.

CHURCH WORK.

On entering the work at Good Hope Station, we found the church abandoned, the doors having been closed for months, since the death of the Rev. Barnabas Root. Many of the members had united with the Church Mission Society.

We re-organized with as much of the old element as willingly returned, and set to persuading others who knew not Christ to come into the fold, and we rejoice to say that our efforts have been blest. Twenty-two new converts have been added, mostly from among the pupils of the mission, and some who serve as laborers; nearly all from the native element, whose eyes have been opened to the truth as it is in Christ Jesus, and have learned to love him.

Now our number of regular members is forty-four. In addition to these we have baptized ten children. Our church is in a healthy condition, and attended mostly by a native element, preached to through an interpreter. The attendance is good, and at times our accommodations are not sufficient.

At Mannah Bargroo Station, or Avery, we have a new chapel, which has been opened since our coming to the field. Meetings were conducted in the first part of the year by Bros. James and White. The people became more and more interested in these meetings. Since the arrival of the new missionaries, Rev. A. E. Jackson has been put in charge of that work, and regular preaching services, together with prayer-meetings, have been kept up. Seven adults have been baptized and four children. The whole number enrolled is thirty. There is great interest manifested among others, whom we hope soon to see converted.

We have preaching services at eleven A. M., Sunday-school at two P. M., prayer-meeting at seven P. M. Also a Thursday evening prayer-meeting. There is a preaching station outside the mission.

SCHOOL WORK.

The progress of the schools, both at Good Hope and Avery, is wonderful when compared with the chances of the scholars. The advantages have been poor, as we have been trying to fight without arms for the last nine months. [Provision was made for a supply of books from England, but a misunderstanding led to delay; the books have since been sent from this country.]

Many of our scholars attend school with only a handkerchief as a garment, tied around their necks, hanging somewhat cloak fashion.

School is taught at Debia. The prospect does not seem very hopeful, yet more so than at any time previous. The people are very poor, and are not able to supply the wants of their children. A larger number could be brought in if we were to aid them a little. This, we hope, we shall be able to do, to some extent, in future, as we trust we shall be so advised by the Committee at at New York.

The Sunday-schools, no small factor in our work, are in a flourishing condition. We stand in great need of Sunday-school books, papers, mottoes, etc., which we hope will soon be supplied us.

Our aim is to train up young men and young women, who may go forth into this broad continent and carry the light to those benighted ones whom we are unable to reach. Therefore, we recommend to this body the importance of establishing, at whatever station in their judgment seems best, a High School for the purpose of training up persons to be missionaries to the dying millions in the interior, with hope of the approval of the Executive Committee at New York.

The Board recommend to the Committee at New York that each station be allowed to retain as many scholars as can be well provided for.

Their report concludes thus: In our view, there are many places which could be opened and worked up with great success. But our present situation forbids any attempt. We hope the change may be such soon that we shall be able to do something in this direction, as we consider this to be one of the purposes for which we were sent out.

From Rev. Floyd Snelson, Good Hope.

The church-work is progressing very well. At our last communion, the first Sabbath in May, eleven natives united with the church, all hopefully converted. It was a great day with us. One of the old sisters, who had been here from the beginning, cried out, "Thank God! I've never seen it so before," with many other expressions of joy. Others are seeking admission; but it was thought best that they should wait until another opportunity. One child was baptized. Pray that the Lord may bless us.

With painful regret I must inform you that Death has entered our ranks, and has taken away one of our missionaries—our sister, Mrs. James. I wrote you in my last that she and her little daughter were unwell. I learned by a letter May 20th from Dr. James (who is stationed at Avery), that his wife was seized with a convulsion on the morning of Sunday, the 19th, while engaged in her domestic business, was taken to her room, and that one convulsion succeeded another rapidly, and with such violence that she could not speak, until two o'clock in the night, when she died.

All are now comparatively well, and the work is going on. We feel its importance more and more, and we are not discouraged by the fact that one has fallen, but will close up our ranks and march forward, hoping to be re-inforced from time to time, until the victory is won.

ADVANTAGES OF COLORED MISSIONARIES.

Extract of Letter from Mr. A. E. White.

You would like to know what I think about colored missionaries doing good here. My firm belief is, that they can do more than any other missionaries under the sun. These people have always been used to colored people. Most of the white men whom they have seen were traders, seeking their own good.

They robbed the people of their produce and children, and destroyed their confidence. A white missionary has to be more careful than a colored one. The natives look upon a white person as unnatural, and think he is above them in every way, and that God made him so. They also think it is of no use for them to try to do the things they see the white man do. But, on the other hand, when they see a colored man do anything, they think if he can do it they can do it themselves. They are a great people to imitate. For a proof of what I have said, look at the Shengay Mission. It is conducted altogether by colored missionaries, and stands ahead of others on the coast. Do not think I say this because I am a colored man. I say it because I know it is true.

STATISTICS

OF WORK AT THE AFRICAN MISSION.

Number of Missionaries and Teachers	9
" Other Workers	6
" Schools	3
" Pupils	177
" Churches	1
" Church Members	44
" Pupils in Sunday-School	131

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS

OF ITS WORK AND WORKERS.

General Summary.

Workers.

Missionaries.—At the South, 69; among the Indians, 1; in Africa, 9; total, 79.

Teachers.—At the South, 150; among the Chinese, 17; among the Indians, 10; Native Helpers in Africa, 6; total, 183.

Matrons, 9; in Business Dep't. 9.

Total Number of Workers, 280.

Churches.

Churches at the South, 64; among the Indians, 1; in Africa, 1; total, 66.

Church members at the South, 4,189; among the Indians, 19; in Africa, 44; total, 4,252.

Total number Sabbath School Scholars, 7,436.

Schools.

Schools at the South, 37; among the Chinese, 11; among the Indians 6; in Africa, 3; total, 57.

Pupils at the South, 7,229; among the Chinese, 1,492; among the Indians, 245; in Africa, 177; total, 8,966.

Details of School Work at the South.

Chartered Institutions: 8.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 332; Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 273; Boarding accommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 338; Boarding accommodations for 150.

Atlanta University, Atlanta, Ga.—Number of Pupils, 244; Boarding accommodations for 150.

Talladega College, Talladega, Ala.—Number of Pupils, 272; Boarding accommodations for 100.

Tougaloo University, Tougaloo, Miss.—Number of Pupils, 103; Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of pupils, 287; No boarding accommodations.

Normal Institute, Austin, Texas—Number of Pupils, 146.

Other Institutions: 11.

Normal School, Wilmington, N. C.	Number of Pupils, -	126
Washington School, Raleigh, N. C. -	" " -	435
Avery Institute, Charleston, S. C. -	" " -	294
Brewer Normal School, Greenwood, S. C.	" " -	58
Storrs School, Atlanta, Ga. - - -	" " -	701
Lewis High School, Macon, Ga. - -	" " -	93
Trinity School, Athens, Ala. - -	" " -	158
Emerson Institute, Mobile, Ala. - -	" " -	117
Swayne School, Montgomery, Ala. - -	" " -	436
Burrell School, Selma, Ala. - - -	" " -	421
LeMoyne School, Memphis, Tenn. - -	" " -	184

Common Schools, 18. Total, 37.

Pupils Classified.

Theological,	88
Law,	17
Collegiate,	106
Collegiate Prep,	160
Normal,	1,459
Grammar,	1,016
Intermediate,	2,048
Primary,	2,398
	7,292
Studying in two grades,	63
	7,229
Scholars in the South taught by our former pupils, estimated at,	100,000

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Mrs. George, North Abington, Mass.
Adams, Mrs. Martha J., Stratham, N. H.
Allen, Miss Isabella, Beverly, Mass.
Allen, Lucy E., Richford, N. Y.
Arnold, Rev. Seth A., Wittemberg, Iowa.
Atwood, Mrs. Frank, Bristol, Conn.
Ayres, Miss Louisa A., Oakham, Mass.

Baker, Ashley D. L., Gloversville, N. Y.
Baker, Mrs Eliza M., Medfield, Mass.
Baldwin, Charles A., Watertown, Conn.
Banfield, Miss Anne Fiske, Poughkeepsie, N.Y.
Banfield, Richard, San Francisco, Cal.
Barker, Eveline S., Harwinton, Conn.
Beach, Joseph, Berrien Springs, Mich.
Beane, Eliza R., Norton, Mass.
Beckwith, Rev. Clarence A., Brewer, Maine.
Beach, John, Clinton, N. Y.
Bell, Rev. Robert C., Mount Carmel, Conn.
Bideiman, Edwin S., Gaines, N. Y.
Bishop, Mrs Mary, Bridgeport, Conn.
Blood, Frederick C., Ware, Mass.
Boardman, Dea. Geo. W., Middletown, Conn.
Bowers, J. W., Spencer, Mass.
Bradley, Miss Sarah F., Watertown, Mass.
Breed, Mrs. Sarah, Hanover, Conn.
Brewster, Mrs. N. L., Bristol, Conn.
Brewster, Samuel G., Verona, N. Y.
Brooks, Mrs. J. F., Barre, Mass.
Burnap, Geo. F., Fitchburgh, Mass.
Burr, Rev. Andrew H., Franklin, N. H.
Burton, Mrs. Seth C., Gloversville, N. Y.
Butler, Mrs. Laura S., Green Bay, Wis.

Camp, Abel, Norfolk, Conn.
Carpenter, Dwight R., West Andover, Ohio.
Carrier, Mrs. S. A. B., Benzonia, Mich.
Caswell, Menira, Castleton, Vt.
Chamberlin, Miss Jane E., Peacham, Vt.
Chandler, Mrs. Ellen A., So. Weymouth, Mass.
Chapin, Mrs. George H., Watertown, Mass.
Chapman, Anna Delia, Hanover, Mass.
Chase, Mrs Mary E., Lawrence, Mass.
Chidsey, L. H., Avon, Conn.
Chidsey, Mrs. L. H., Avon, Conn.
Church, Oliver, Middlefield, Mass.
Clapp, Wardlow A., Wauwatosa, Wis.
Clark, Mrs. Harriet P., Westport, N. Y.
Clark, Charles W., Andover, Mass.
Codey, Miss Annie E., Burlington, Vt.
Colburn, Mrs. Geo. E., Groton, N. H.
Cole, David, Jacksonville, Ill.
Cooley, Dea. Edwin, Conway, Mass.
Cook, Ellen S., Bristol, Conn.
Corwin, Rev. Eli, D. D., Jacksonville, Ill.
Cragin, John N., Peterborough, N. H.
Cross, Judson, N., Minneapolis, Minn.

Crosby, Emmet L., Jamestown, N. Y.
Crosby, Samuel F., Enterprise, Penn.
Cummings, Miss Josephine, Lawrence, Mass.
Cutler, William H., Ware, Mass.

Daly, Rev. J. A., Wellington, Ohio.
Danielson, Edwin A., West Killingly, Conn.
Davis, John, Auburn, Mass.
Davis, Rev. R. Henry, Granby, Mass.
Davis, Rev. Wm. V. W., Manchester, N. H.
Dean, Clarence L., Kalamazoo, Mich.
Deering, Mrs. Lucretia, Osage, Iowa.
DeWolf, Mrs. Hattie A., Marion, N. Y.
Dudley, Mrs. Lucy E., Guilford, Conn.
Dunham, James H., Pittsfield, Mass.
Dunham, Mrs. Marbra S., Bridgewater, Mass.

Ecob, Mrs. Helen G., Augusta, Maine.
Eells, Miss Ida M., S'kokomish, Wash. Ter.
Eells, Mrs. Sarah M., S'kokomish, Wash. Ter.

Fay, Dea. M. W., Warren, Mass.
Fenn, Elwin C., Ware, Mass.
Fenn, Gertrude M., Terryville, Conn.
Foote, Amelia L., New Haven, Conn.
Foote, Arthur H., St. Louis, Mo.
Foote, Emerson L., St. Louis, Mo.
Fraser, Murton Hagar, Plainfield, Ill.
Freeman, Arthur E., Watertown, Conn.
French, Mrs. Clara B., Danvers, Mass.
Fuller, Mary E., Plainfield, Conn.

Getman, John L., Gloversville, N. Y.
Gibbs, Mrs. Martha C., Clinton, Mass.
Gilchrist, Miss Catherine, McGregor, Iowa.
Gould, Mrs. Phebe S., West Brookfield, Mass.
Grosvenor, Mrs. M. A., New York, N. Y.
Griggs, Miss Emily M., Windsor, N. Y.

Hamilton, Miss Fannie, Lockport, N. Y.
Hanaford, Rev. H. A., Nantucket, Mass.
Hamilton, Alfred K., Fond du Lac, Wis.
Hart, B. B., Minneapolis, Minn.
Hart, Rev. Wm. D., Little Compton, R. I.
Hawes, Mrs. Sarah E., Holden, Mo.
Haynes, Miss Ella T., Medfield, Mass.
Henry, Myron L., Warren, Mass.
Henderson, Aaron C., Colorado Springs, Col.
Herrick, Noyes B., Ashburnham, Mass.
Hincks, Rev. John H., Montpelier, Vt.
Hitchcock, Mrs. E. H., Warren, Mass.
Hitchcock, Henry S., Fitchburgh, Mass.
Hodges, Ann Martha, Rochester, N. Y.
Holbrook, Rev. David L., Geneva Lake, Wis.
Holcomb, Miss Eveline, Petersburgh, Ill.
Holway, Mrs. William C., Machias, Maine.
Holyoke, Mrs. Geo. T., Galesburg, Ill.
Horton, L. B., Wellesley, Mass.

Humphrey, Harry C., Warsaw, N. Y.
Hunt, George H., Rockland, Mass.
Hunt, William Jay, Jersey City, N. J.
Hurlbut, Miss Flora L., Winchester, Conn.

Jaggar, Rev. Edwin L., Bristol, N. H.
Johnson, Charles H., Spencer, Mass.
Johnson, Frank, Norwich, Conn.
Jones, Rev. David E., Roxbury, Conn.
Jones, Joseph, Medway, Mass.
Judkins, C. J. H., Lowell, Mass.

Kellogg, Rev. George N., Jewett City, Conn.
Kelsey, Miss Julia Ann, New Britain, Conn.
Kendall, Rev. Henry L., Charlestown, Mass.
Keyes, Dea. Asa, Sterling, Mass.
Kimball, Mrs. W. S., Wells, Maine.
Kingman, S. C., Bridgeport, Conn.
Kittredge, Geo. S., Lowell, Mass.

Larned, Benjamin F., Auburn, Mass.
Lawrence, Charles, Plainville, Conn.
Learned, Mrs. Eliza G., Thorndike, Mass.
Learned, Major B. P., New Britain, Conn.
Learoyd, Miss S. S., Danvers, Mass.
Lee, Mrs. L. L., Conway, Mass.
Leeds, Mary, Reading, Mass.
Leland, Lyman L., Upton, Mass.
Lewis, Francis O., Bristol, Conn.
Lewis, L. H., Sandusky, Ohio.
Lord, Miss K. A., Talladega, Ala.
Loud, Mrs. Lydia V., South Weymouth, Mass.
Littlefield, Mrs. M. L., So. Weymouth, Mass.
Lyman, Frederic W., Minneapolis, Minn.

Marsh, C. A. J., Minneapolis, Minn.
McCann, James, Talladega, Ala.
McClymon, James N., Hanover, Conn.
McFarland, Dea. John J., Salem, Oregon.
Mead, F. C., Litchfield, Mich.
Medcalf, Mrs. Wm., Ware, Mass.
Merriam, Charles L., West Meriden, Conn.
Merrill, Mrs. Josie, Ausable Forks, N. Y.
Miller, Mrs. William, Bridgeport, Conn,
Morse, Dea. James W., Lowell, Mass.
Morse, Mrs. L. B., Watertown, Mass.
Morse, Mrs. Nettie S., Prentiss Vale, Penn.
Morton, Mrs. Laura E., Oakham, Mass.
Mudge, Mrs. Clara H., Danvers, Mass.
Munger, W. W., Medina, Ohio.
Muzzey, William G., Spencer, Mass.

Newell, John W., Farmington, Ill.
Newell, Mrs. S. P., Bristol, Conn.

Page, Miss Eliza, Jackson, Mich.
Page, Porter F., Westminster, Mass.
Peabody, Mrs. Eben, Danvers, Mass.
Peck, Miss A., Pekin, N. Y.
Percy, Miss Hattie E., Hotchkissville, Conn.
Perkins, Rose S., Ware, Mass.
Phillips, Mary Bissell, College Springs, Iowa.
Pierce, Rev. Chas. M., Middlefield, Mass.
Pierce, Philo J., Bridgeport, Conn.
Pingree, Mrs. Mary, Danvers, Mass.
Pipes, Rev. A. M., Mesopotamia, Ohio.
Pittard, Dea. Job, Ontario, Ill.
Polley, Miss Anna C., Sag Harbor, N. Y.
Pond, Lizzie J., Shingle Creek, Minn.
Porter, Dr. H. N., New York Mills, N. Y.
Potter, Milton B., Wauwatosa, Wis.
Pratt, Miss Emma F., Chelsea, Mass.
Putnam, Miss Eliza L., Danvers, Mass.
Putnam, Frank E., Fitchburgh, Mass.
Putney, Geo. E., Warren, Mass.

Randall, Everett C., Easton, Mass.
Ranney, Dea. Ebenezer, Homer, N. Y.
Redfield, Charles E., Clinton, Conn.
Reed, Mrs. Ezra, South Weymouth, Mass.
Reed, Martha, Rockland, Mass.
Reed, Mrs. Rachel B., Rockland, Mass.
Rice, Charles H., Fitchburgh, Mass.
Rice, Charles L., Rockland, Mass.
Rigg, Mrs. H. H., Norfolk, Conn.
Roberts, Lawrence, Greenwich, Conn.
Root, Joseph Henry, Bloomfield, N. J.
Root, Martin Nelson, M. D., Francestown, N.H.
Rowe, Dea. Albert, Fair Haven, Conn.
Richardson, Rev. Elias H., D D., Hartford, Ct.
Rugg, Mrs. R. V., Cambridgeport, Mass.

Sanderson, Geo. E., Medway, Mass.
Sanford, Mrs. L. A., Gaines, N. Y.
Seely, Miss Eva, Earlville, Ill.
Schettler, E. J., Green Bay, Wis.
Sheldon, A. W., Lowell, Mass.
Shepard, John K., Norfolk, Conn.
Sherman, Myron W., West Brookfield, Mass.
Slack, Rev. Henry L., Chester, Vt.
Smith, Alvin T., Forest Grove, Oregon.
Snow, Susie U., Ware, Mass.
Somers, Miss Anna M., Farmington, Ill.
Southgate, Rev. C. M., Dedham, Mass.
Southworth, Sarah A., Wells, Maine.
Spiller, Miss Abbie L., Prentiss Vale, Penn.
Spring, Jacob, Danvers, Mass.
Squire, Miss Mary, Boston, Mass.
Squires, Rev. N. J., North Manchester, Conn.
Stewart, Cyrus, Gloversville, N. Y.
Stewart, Rev. S. J., Fitchburgh, Mass.
Stoddard, Martha A., Rockland, Mass.
Strong, Rev. Josiah, Sandusky, Ohio.
Studley, Mrs. Calvin H., Bridgeport, Conn.
Studley, Mrs. Horace W., Rockland, Mass.
Sturges, Mrs. Clarissa E., Woodburn, Ill.
Swan, Orlin J., Wauwatosa, Wis.
Sweetser, Miss Lucretia H., No. Yarmouth, Me.
Sweezy, Miss Carrie, Kalamazoo, Mich.

Tapley, Miss Sarah M., Danvers, Mass.
Temple, Mrs. Martha R., Reading, Mass.
Tenney, Rev. E. P., Boston, Mass.
Terry, Nellie, Terryville, Conn.
Thacher, Mrs. Tyler, Madison, Cal.
Tilton, C. B., South Deerfield, Mass.
Todd, William S., North Haven, Conn.

Upson, Samuel, Kensington, Conn.

Van Auken, Rev. H. H., Union City, Mich.
Vining, Mrs. Mary, South Weymouth, Mass.

Wakeman, Miss Aretta M., Westport, Conn.
Walker, Mrs. Mary M., South Abington, Mass.
Walker, Phebe, North Brookfield, Mass.
Watts, Miss Jennie C., Peacham, Vt.
Webber, Wallace G., Bedford, Mass.
Webber, William W., Woodstock, Conn.
Wheat, J. C. V., Detroit, Mich.
White, Mrs. F. C., Bennington, Vt.
Wight, Mrs Mary S., Natick, Mass.
Williams, Mrs. Ellen M., Sunderland, Mass.
Williams, Lelia, Terryville, Conn.
Williams, H. H., Osawatomie, Kansas.
Wilkinson, John, North Andover, Mass.
Wilson, Geo. L., West Killingly, Conn.
Wilson, Mrs. Horace, Cincinnati, Ohio.
Willis, Mrs. Mary Jane, East Douglass, Mass.
Winslow, Chas M., Brandon, Vt.
Wright, Rev. Newell S., Sandusky, Ohio.
Wyman, Hon. O. C., Rodman, N. Y.

Young, Dearborn S., West Brookfield, Mass.

SERMON.

REV. S. E. HERRICK, D. D.

1. Peter, ii. 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light."

Three grand ideas stand out here in high relief. They need hardly more than to be indicated; when once clearly seen, their importance is self-evidencing.

The First is, that there exists in the world a *people* having no national boundaries, defined by no geographical limitations, hemmed in by no mountain ranges, with no sea-washed shores, divided by no rivers, confined to neither hemisphere, knowing no lines of latitude or longitude, bearing no race marks of color or formation of skull or configuration of features, speaking no one language, and yet *a people*, having an existence as complete, as unified, as peculiar, as truly sui generis as France or England or Germany; *a people* having organic unity; *a people* with characteristics peculiar to itself, possessing a life, a constitution and a government of its own, with its own code of laws, its own system of sanctions and penalties; with its own work to do and its own part to play in the great drama of the world's history.

The Second grand idea is, that this singular nation, this peculiar people, has been *called* out of darkness *into a marvellous light.* Obedient to the dictate of some great, silent law, as mighty as that which draws all the rain drops of the air and all the rills of the mountains towards the basin of the sea, this nation has been drawn from all quarters and from all languages, not only into an invisible unity—the separate lives of the individuals coalescing into one great organic life—but it has been a translation of every individual out of darkness and all that darkness can symbolize, into light and all the blessings that light can represent.

The *Third* grand idea is, that this great, peculiar people has thus been called, selected, organized and brought into the light *to be a royal priesthood in the world,* for the specific purpose of expressing and emphasizing the praises of him who has called it into existence. The development of these three thoughts is our work this evening.

I. "Ye," says the Apostle, "are a *chosen generation*." This word *chosen*—which is the same word that is rendered elsewhere elect—election—has been one of the most troublesome words in the New Testament. It has been made at times the centre of great disputes and of painful variance among good men. It is very doubtful, however, whether it will ever again be such a subject of angry discussion as it has been in the past. Because, as men come more and more into the knowledge of the divine methods of working, as science advances upon her luminous path, men are coming to see and acknowledge that election, or choice, is a necessary element in all intelligent operations. A process of election is going on all the time and everywhere, both in the workings of man and in the workings of Nature which are none other than the works of God. Every organic existence, from a fungus or a sea-weed up to the human body, and thence up to the formation of a nation or the creation of a world, is an illustration of the principle of election. What is the growth and the continued existence of a tree, but the constant selection, by its vital force, of those elements out of the soil and air and dew and sunlight which go to make up its substance? It chooses—or rather, I should say, the all-embracing, all-creating Spirit chooses for it—those elementary substances out of the surrounding matter which will make it a tree of one species and not of another, which will give its foliage one color and not another color. The same kind of an election is going on in the upbuilding of the human body. In part, the election is unconscious and utterly beyond our control; in part, we ourselves control it, and make ourselves in body and mind measurably what we choose. I saw the other day, a striking illustration of the truth* that God makes of the *same clay* one vessel to honor and another to dishonor. If you go out in springtime and look down carefully into a standing pool, you may see a multitude of little black specks that do not look much as if they could ever become living creatures. But if you watch them day by day, you may discover that each little black spot has the power of growing, and of growing on a certain fixed plan. By the quickening power of the sun's heat, and by gathering in to itself nutriment from the surrounding water, it expands and changes its form most marvellously into a tadpole, then into a frog, bearing not the slightest resemblance to its former self. Why does not one of these little black spots ever turn into anything save a frog? Why not sometimes into a toad or an eft? Why not into a fish or a serpent? The eggs of all these animals in their earliest stages are exactly alike. The microscope reveals no difference. And what

*Charles Kingsley.

seems more strange and awful still, even the mere animal and the human being seem, under the microscope, to have the same beginning. And why does the one become a mere animal and the other a man, a child of God, an heir of the Kingdom of Heaven? There is but one answer. It is by the Divine election, which makes of the same clay one vessel to honor and another to dishonor. Then, as the process of human growth advances, how wide the realm, how various the sources, from whence the structure derives its material nutriment. Consider the food which sometimes goes to the provision of a single meal; the tea or coffee, from Java or Japan; the bread, from the prairies of the West; the butter, from the pastures of the North; the sugar, from the plantations of the South; the fruits, from the islands of the sea; even the draught of water, God chose it for you, sent a sunbeam to draw it up from the bosom of the great Atlantic, cleansed it, sweetened it, strained it through the cloud-rack, filtered it through the balmy needles of the mountain pine and the clear sands of the hillside, and so brought it within the walls of your house, into the goblet at your hand this morning; and now, by His election, that is a part of you. And when we consider that not a single ray of light, be it from the sun from which it came but eight minutes ago, or from the remotest star from which it started before Adam was created, not one such ray falls upon man without effecting some real change in his physical condition, without adding something to it or taking something from it, we must acknowledge that every human body is the aggregate of an infinite series of divine choices and selections, from an infinite wealth of material, that was scattered through an infinity of space, and perhaps preparing for this selection through an infinity of time.

Now extend the illustration, and apply the principle to the creation and upbuilding of a nation. Take England, with her more than thousand years of history. There, at the beginning of the Christian era, were the ancient Britons, a germ as unpromising as the black speck in the stagnant pool. But how, as the centuries pass by—which are but days in the development of national life—there came in, apparently by their own spontaneous movement, but really by the Divine election, the Saxons, the Angles, the Danes, the Normans, the Flemings, and the fugitive Huguenots, gradually building up the English nation, a *chosen* generation, from which we all may well be proud and grateful to have come. We may talk about the law of natural selection, and the survival of the fittest, properly enough, no doubt, both in nature and history. But the truth ultimately will be seen to

lie behind these terms. Natural selection is God's election, and the fittest survives because that election has made it fit to survive.

And the same great truth is receiving fresh illustration in our own land. We are being chosen and our elements are being segregated from every quarter of the habitable globe, by some higher law than we can announce or detect, and are being brought into our national life by the breezes of the sky and the billows of the ocean; talking more languages than the builders of Babel, yet tending towards coalescence, fusing into organic unity; to what great end in the movements of Jehovah's plan does not yet appear.

Now, on the same plan is God working in building up that great mystical body of the Christian Church. "Ye," says the Apostle, "are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Turn back to the opening words of his epistle, which answer to the superscription that we put upon a letter, and see to whom the words are addressed. Not to any local congregation at Ephesus, at Athens, or at Rome; not to any denomination—for they had denominations even in Apostolic days, just as we have Calvinists and Armenians and Socinians and Swedenborgians. Some said, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." No, his words are these, and it would be well for us in our hours of narrowness and conceit to recall them: "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Ye, the great multitude of scattered strangers, calling no place home, held by no visible national bond, ye are a people, a holy nation; ye are God's empire in the world, chosen, selected, segregated, held about Christ as a centre and a sovereign, by a bond as invisible and yet as invincible as that which binds the wandering planets to their sun. Homeless ye, yet are ye ever at home, for ye are chosen and adopted into the family of God. Scattered abroad, expatriated even, to the eye of sense, yet are ye dwellers "in the house of the Lord forever." The nations of the world come and go, earth's empires rise and fall, but ye are a peculiar people, of the kingdom which is an everlasting kingdom and cannot be moved. From the insignificant and formless germ which sprang at the foot of Jesus' cross, which men deigned not to notice, or noticed but to despise, has come the mystical body of which He is the head and all ye are members. And still the Almighty choice goes on, and the election of grace cannot be frustrated. The same resistless will which brings into the organic human form its elements from boundless areas of space, from sun and star and sea and mountain, and from every period of time; which gathers, by a law to us inscrutable, the most varied and heterogeneous forces and fuses them into a single earthly nationality; that same resistless will takes hold upon the elegant European, the vigorous American, the swarthy African, the red Indian, the stolid Greenlander, the stupid Hottentot, the thieving Kaffir, the fate-bound Turk, the automatic Chinaman, the dwellers about the frozen pole and in the languid tropics, and fuses them into one compact, homogeneous organism, a holy nation, a peculiar people, the people of the living God; the principle and bond of this new and irrefragable unity the love of Christ.

I remember to have read many years ago of an incident that occurred during the Crimean war. It was at the close of a day of awful conflict. The carnage had been frightful. The field was strewn with the bodies of the dying and the dead. There lay in the dreadful stillness the bodies of Russian, and Turk and Frank and Briton indiscriminately piled, their strife silenced and their animosities quenched forever. Through the darkness dusky forms were gliding about, some of marauders engaged in the ghastly work of robbing the corpses, some of friends seeking to know the fate of their beloved, some of compassionate Samaritans ministering to the last necessities of their fellowmen. At the same moment a French and an English soldier stooped over the body of a wounded man. It was a poor Russian, whose life was ebbing away from a gunshot wound, and who was suffering the agony of the burning thirst which only such wounds can produce. Neither could understand the language of the other; but as they looked at him, he looked up eagerly at them, and uttered the one word, "Christos!" Ah! where are the animosities of empires, the demarcations of earthly nationality? What is race, or color, or rank? What are the objects for which wars are waged or battles lost and won, before that name, the same in every tongue, which makes all who own it one? "Ye are a chosen generation, a holy nation, a peculiar people." And this brings us to the

II. Great thought of the Apostle's words, viz., that this choice and call of God translates every individual out of darkness into His marvellous light. In the history of every individual in this great nationality there has been a period which has stood as a crisis, a point of demarcation and new departure, a point at which he heard the Divine voice speaking to him and laying its authority upon his soul. St. Paul speaks of it as the heavenly calling, and says that when it came to him he obeyed it immediately. It is called by different names, but the fact is one and the same. Some call it an *awakening*, as

though through all his life before the man had been slumbering and unconscious. Some call it *conviction*, as though through all his life hitherto the man had been surrounded by facts in which he did not believe, but now has suddenly become convinced of their majesty and supreme importance. I like best this denomination of the heavenly calling: the sounding of Jehovah's voice through the chambers of the soul. Adam heard it among the trees of the garden: Abraham heard it on the plains of Chaldea; Moses heard it out of the heart of the fiery bush at the back of Horeb; Elijah heard it in his solitary flight, and Elisha while plowing in the field, and Socrates in the whisperings of his good spirit, and the Magi in the flashing of a star. They heard and obeyed, and came into the marvellous light. Others heard and did not come—Ahab and Nebuchadnezzar and Belshazzar and Herod and Pilate and Judas and Agrippa and Felix—and tarried in darkness. Perhaps no two men hear it in precisely the same way, but it is one and the same call, as a father has different tones and different words for the different dispositions and different understandings and different ages of his children. Yielded to and obeyed, the man comes into a marvellous light sometimes like a sun-burst in the suddenness of its revelation; quite as often, gentle as a summer morning's dawn. Ignored and disobeyed, the soul knows not what it loses, and continues in its darkness still. Does any one say, "I have never heard that voice?" Then is it because your ears have been filled with the din of other things. Stop and listen at thy bosom-door. What is conscience saying to you to-day? What says memory, which, like the strange new invention, the phonograph, has treasured up for you many a speech from lips now silent, and ever and anon repeats it in your ear, with all the accompaniment of time and manner in which it was uttered long years ago? Jehovah's voice—can you not hear it? Do you need like Saul to be stricken down with a blow as well as summoned by a word from heaven? Do you need like the Philippian jailer an earthquake to enforce upon you the divine authority? Some of you might have heard the voice to-day, had you listened, and might have been gathered into the chosen generation, over whom shines the marvellous light. And the light is marvellous, whensoever, howsoever and to whomsoever it comes. It is a translation out of one moral state into another, in which one has new moral tastes and perceptions, sees the beauty of what before was disagreeable, sees the disgrace of what before was pleasant. It is amazing how an act of obedience opens the eye; how the act of hearty surrender to God makes God's authority delightful and His commands glorious. But it is more

than this. It is a translation out of ignorance into knowledge—not the knowledge of the schools merely; not the knowledge that is acquired by study merely, though this also follows in its wake, but knowledge of a higher style, the knowledge which Jesus says is life eternal, the knowledge which a child gets through obedience, of the wealth which he has in a father's character, of the blessedness which is his in his father's house, of the father's methods, designs, treatment. A marvellous light shines for him upon the ongoing of Providence; a marvellous light which divests events of their false appearances and reveals them in their true form and significance; a marvellous light upon duty, turning its iron chains into a livery of honor, and softening its inevitable demands into intimations of joyful privilege. Oh, I pity you, my dear friend—no man is so much to be pitied—if the labor of life is nothing more than a struggle for meat and drink, or the obedience rendered to an unending exaction; if it has not been transformed into a perpetual thank-offering by the marvellous light.

And still further, it is a transfiguration of nature. It fulfills what the prophet promised, turning thorns into fir trees and briars into myrtles. It creates a new world without as well as a new world within. How often has that same vision repeated itself to the prophetic eye of the Christian missionary. At the unveiling of the statue of Livingstone in Edinburgh, a few years ago, Moffat, his venerable father-in-law, said that when his son had been led into those unknown regions of Africa, they had been frequently inspired and encouraged together by the thought of a Christian commerce covering those magnificent lakes, and Christian cities with their churches rising along their shores.

That same nature which sympathized with man in his fall is redeemed in his redemption. The marvellous light within is followed by a marvellous beauty without. The renovated character forces itself outward and creates an objective and palpable order around it. Where man is barbarous, nature is wild; where he is lazy, she is unproductive; where he is laborious, she is exuberant; where he is enterprising, she brings forth her hidden treasures and decks herself in garments of beauty; where he is godly, she is divine, her hillsides are clothed with gardens, and even her deserts rejoice and blossom as the rose. All things become new; new heavens and new earth. "The very world is transfigured and each glowing and beautiful sight is made radiant with the new and heavenly brightness of the smile of God." And now

III. Finally, this great, peculiar people has been called, selected, organized and brought out one by one into the light for a *priestly end* —to bring the world to the knowledge of God, or, as the Apostle puts it, to express and emphasize the praises of Him who hath called us out of darkness into His marvellous light. Ye are a "royal priesthood." A royal priesthood—and what is that? I pray you turn this thought about; revolve it a little in your minds. What signifies the Holy Ghost by this? Priesthood is that which stands before men *for God*, which stands before God *for men*, and which is ready to make any sacrifice which may be necessary to bring the two at one. Priesthood is that which, standing between the Highest and the lowest, offers itself as a channel through which His grace and mercy shall flow down to them, a medium through which their weakness and want and sin shall come up and consciously lay hold upon Him. Wisely and beautifully says Carlyle: "The priest is the uniter of man with the unseen Holy. The ideal of him is that he be what we can call a voice from the unseen heaven, interpreting and unfolding to men what so few have an eye for." The priest, therefore, is such, not by virtue of any arbitrary appointment to office, but by virtue of any superior endowment. He who has received the heavenly gift, upon whose vision the marvellous light has fallen, becomes by virtue of the gift a priest to all who stand below him in the shadow. The grace in which he stands constitutes at once his commission and his ordination. Like the Memnon by the mysterious Nile, when the morning light falls upon his brow, his lips must break their silence and tell the darkness that the light has come.

It is a trite thing to say that God has written the law of priestly ministry not only upon the page of His word, but in the very framework of the universe, and in the nature of things, as the poet sings,

> "The sun, who only shines to light a world;
> The clouds, whose glory is to die in showers;
> The fleeting streams, who in their ocean graves
> Flee the decay of stagnant self-content;
> The oak, ennobled by the ship-wright's axe;
> The soil which yields its marrow to the flower;
> The flower which breeds a thousand velvet worms,
> Born only to be prey to every bird—
> All spend themselves on others."

And not only in the frame of nature but in the records of national history the same law perpetually works. Philosophers are fond of showing what definite ends have been attained by the different nations of the earth, as one by one they have arisen out of the womb of time and descended again into its grave. Probably every nation has emphasized some great principle, or accomplished some important end. The Jewish nation apparently existed for the purpose of emphasizing the truth of the existence and authority of *one* supreme invisible God. The Assyrian and the Babylonian illustrated the truth, that not material wealth or warlike prowess, or crushing power or victorious armies, can give any permanent greatness. Greece emphasized the dignity of human intellect, and lived to give to human thought philosophy and religion, a language flexible and rich enough for their varied wants. Rome emphasized the value of law, and the strength of obedience. America asserts the equal rights of men regardless of color or blood, and proposes to herself to solve the problem of "government for the people and by the people."

Sometimes it has happened that a nation has refused to take up the priesthood to which it had been palpably ordained. And what has been the consequence? We need not go far back into history to find our best illustration. America had her mission, and verbally acknowledged it in that memorable sentence with which she sprang into a separate national existence, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." By that utterance and those which followed she assumed the air and office of a High Priestess to all who were then or should afterwards be found within her borders unjustly degraded in life, involuntarily abridged of liberty or wrongfully crippled and hampered in the pursuit of happiness. The light had glanced on Memnon's forehead and he spake. But that was all. You know the way in which, for almost a century, the priestly vows were broken and the pledges remained unfulfilled. There was gross darkness brooding over a vast and growing multitude of her children and she refused the light. There was an undying wail of sorrow sounding in her ears which she refused to hear. There was the ceaseless clank of fetters keeping time to weary footstep and heavy heart-beat and few were the rivets that she stooped to loosen. She contented herself with doing her priestly offices in behalf of the benighted in other lands and in raising to the rights of freemen the hosts of Germans, Gauls and Milesians who came to her shores, and in building schools for their children. But the grandest opportunity that appealed to her priesthood she ignored, or used it only as a means whereby to gratify her greed of gain. Three quarters of a century He waited, in long-suffering patience, who called her to

this holy priesthood, and then the long neglect must be atoned for by one great agony of sacrifice. Not now the gentle ministries of schools and teachers and books and the amenities of peaceful training in trades and arts, but the expiation of one great altar-offering—a holocaust of precious life. And still the foolish priestess has not learned the lesson; she will not sacrifice, therefore shall she be sacrificed herself. Must history repeat itself so soon upon the Western plains and on the Pacific slope? Let the meeting of this assembly be an open and rousing protest against such national suicide.

But I speak not now as to Americans but as to Christians. Ye are Americans but ye are more: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." No longer incarnated in a Melchizedek, an Aaron, an Eli, the fact, the privilege and the duty of priesthood rests upon every soul that has named the name of Christ. No longer passed from hand to hand down a narrow line of traditional honor, the torch of life-giving light is put in *every* hand—into yours and mine—by Him who hath made us all priests unto God and his Father. The marvellous light into which we have each been called is our personal commission. By all the wondrous chain of minute providences over which we had no control, which made us the offspring of Christian and not of pagan ancestry; by that distinguishing grace which planted our infancy in the blessed atmosphere of New England homes and not in the slave-cabin or the savage wigwam, or the opium-reeking, vermin-infested den of the Chinese quarter; by that Book from which we spelled our earliest lessons, whose counsels have proved our surest guidance in the perplexities, and whose promises have been an unfailing cheer in the discouragements of life; by the right which we possess, though without a dollar to our names or a roof to shelter us, or a powerful friend to lend us aid or influence, to stand up before our Maker and before the world, and say, "A man's a man for a' that;" nay, by the tender grace of our Elder Brother, who is brother to Greek and barbarian, to bond and free alike, by the tender grace I say, which has made us what we are, and on whose promise hangs all we can hope to be—by all this are we elect, called, ordained, commissioned, lifted into priesthood by His side. A holy priesthood. Let not our altar fires go down, nor our altars for one hour be destitute of their joyfully offered sacrifice.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other known sins, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

* By evangelical sentiments are understood, among others, a belief in the deity and atonement of our Lord Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul, and the retributions of the judgment in the eternal punishment of the wicked, and rewards of the righteous.

this holy priesthood, and then the long neglect must be atoned for by one great agony of sacrifice. Not now the gentle ministries of schools and teachers and books and the amenities of peaceful training in trades and arts, but the expiation of one great altar-offering—a holocaust of precious life. And still the foolish priestess has not learned the lesson; she will not sacrifice, therefore shall she be sacrificed herself. Must history repeat itself so soon upon the Western plains and on the Pacific slope? Let the meeting of this assembly be an open and rousing protest against such national suicide.

But I speak not now as to Americans but as to Christians. Ye are Americans but ye are more: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." No longer incarnated in a Melchizedek, an Aaron, an Eli, the fact, the privilege and the duty of priesthood rests upon every soul that has named the name of Christ. No longer passed from hand to hand down a narrow line of traditional honor, the torch of life-giving light is put in *every* hand—into yours and mine—by Him who hath made us all priests unto God and his Father. The marvellous light into which we have each been called is our personal commission. By all the wondrous chain of minute providences over which we had no control, which made us the offspring of Christian and not of pagan ancestry; by that distinguishing grace which planted our infancy in the blessed atmosphere of New England homes and not in the slave-cabin or the savage wigwam, or the opium-reeking, vermin-infested den of the Chinese quarter; by that Book from which we spelled our earliest lessons, whose counsels have proved our surest guidance in the perplexities and whose promises have been an unfailing cheer in the discouragements of life; by the right which we possess, though without a dollar to our names or a roof to shelter us, or a powerful friend to lend us aid or influence, to stand up before our Maker and before the world, and say, "A man's a man for a' that;" nay, by the tender grace of our Elder Brother, who is brother to Greek and barbarian, to bond and free alike, by the tender grace I say, which has made us what we are, and on whose promise hangs all we can hope to be—by all this are we elect, called, ordained, commissioned, lifted into priesthood by His side. A holy priesthood. Let not our altar fires go down, nor our altars for one hour be destitute of their joyfully offered sacrifice.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

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American Missionary Association.

No. 56 READE STREET, NEW YORK.

For List of Officers, see second page of the cover.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to the Corresponding Secretary, Rev. M. E. STRIEBY, 56 Reade Street, New York City; letters for the Editor of the "American Missionary" to Rev. Geo. M. Boynton, at the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. HUBBARD, ESQ., 56 Reade Street, New York; Rev. C. L. WOODWORTH, Congregational House, Boston, Mass.; Rev. JAMES POWELL, 112 West Washington St., Chicago, Ill.

Drafts or Checks, sent to New York, should be made payable to H. W. HUBBARD, Assistant Treasurer.

MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See third article of Constitution, on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members, and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by coöperation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of——dollars, in trust, to pay the same in——days after my decease, to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association, to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names their places of residence, (if in cities, the street and number.) The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last will and Testament, in the presence of us, who, at the request of the said (A. B.) and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

is published monthly, at 56 Reade Street. Terms, Fifty Cents per year payable in advance.

David S. Nicholson, Printer, 104 William St., New York.

1879

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THIRTY-THIRD ANNUAL MEETING

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AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association opened its Thirty-third Anniversary in the First Congregational Church, Chicago, Ill., October 28th, 1879.

President Edward S. Tobey called the Association to order at 3 P. M. Rev. W. H. Bidwell, D.D., of New York, conducted the devotional services. Rev. J. G. Merrill, of Iowa, was elected Secretary, and Rev. George C. Adams, of Illinois, Assistant Secretary.

The President appointed the following Nominating Committee: Rev. G. S. F. Savage, D.D., of Illinois; J. E. Roy, D.D., Georgia; Rev. John Todd, Iowa; Rev. E. J. Montague, Wisconsin; Rev. A. Little, Illinois.

Rev. George M. Boynton presented the Annual Report of the Executive Committee. On motion, the report was accepted, and its various portions referred to appropriate committees. In view of the cheering nature of the report, on motion of Prof. G. B. Willcox, D.D., the Doxology was sung.

The Report of the Treasurer was presented by the Assistant Treasurer, Henry W. Hubbard, Esq., and was referred to the Committee on Finance.

According to the usual custom, the concert of prayer, in unison with the workers of the Association in the South, was held, beginning at half-past four o'clock.

The following telegram from the Executive Committee of the American Board of Commissioners for Foreign Missions was read:

DR. M. E. STRIEBY, BOSTON, October 28.

Secretary A. M. A. First Church, Chicago:

The Prudential Committee and the Executive Officers of the A. B. C. F. M. congratulate the A. M. A. upon the successful termination of their year's labor, and bid them God-speed in their work for the coming years.

ALPHEUS HARDY, *Chairman.*

The Nominating Committee made the following report, which was adopted:

1. *Committee on Arrangements.*—Mr. H. G. Billings, Ill., Mr. A. B. Mead, Ill., Rev. C. A. Fowle, Ill., Rev. F. B. Doe, Wis., Rev. G. H. Peeke, Ill., Rev. W. A. Waterman, Iowa, Mr. H. Case, Ill.

2. *Committee on Business.*—Rev. E. P. Goodwin, D.D., Ill., Dea. John Allen, Conn., Rev. F. A. Noble, D. D., Ill., Rev. C. W. Camp, Wis., Rev. A. B. Robbins, D.D., Iowa, Rev. C. L. Woodworth, Mass., Mr. Philo Carpenter, Ill.

3. *Committee on Finance.*—Mr. J. W. Scoville, Ill., Mr. W. G. Hubbard, Ill., Hon. Samuel Hastings, Wis., Mr. Joseph H. Towne, Mass., Rev. George Bushnell, D.D., Wis., Hon. W. J. Phelps, Ill., Mr. Chas. L. Mead, N. Y.

4. *Committee on Church Work.*—Rev. C. H. Richards, Wis., Rev. J. F. Dudley, Wis., Rev. Frank Woodbury, Ill., Rev. D. Peebles, N. C., Rev. A. P. Foster, N. J., Mr. U. Thompson, Ohio, Rev. F. Bascom, D.D., Ill.

5. *Committee on Educational Work.*—Rev. A. L. Chapin, D.D., Wis., Prof. T. N. Chase, Ga., Rev. A. L. Frisbie, Iowa, Rev. J. Brand, Ohio, Prof. G. B. Willcox, D. D., Ill., Rev. S. D. Cochran, D. D., Mo., Rev. Geo. M. Boynton, N. J.

6. *Committee on Indian Missions.*—Rev. H. A. Stimson, Minn., Rev. W. Crawford, D. D., Wis., Mr. M. B. Wilder, Mich., Rev. A. F. Sherrill, Neb., Mr. Joseph Hart, Ill., Rev. S. R. Riggs, LL.D., Wis., Rev. E. P. Smith, Iowa.

7. *Committee on Chinese Missions.*—Rev. A. H. Ross, Mich., Rev. W. A. Nichols, Ill., Rev. C. Caverno, Ill., Mr. Jee Gam, Cal., Rev. C. Wells, Iowa, Rev. C. C. Cragin, Iowa, Rev. E. M. Williams, Minn., Rev. Mark Williams, China.

8. *Committee on African Missions.*—Rev. M. M. G. Dana, D.D., Minn., Rev. C. L. Goodell, D.D., Mo., Rev. H. T. Rose, Wis., Rev. S. J. Humphrey, D.D., Ill., Rev. W. F. Day, Mich., Prof. W. H. Crogman, Ga., Rev. G. D. Pike, Conn.

9. *Committee on Religious Services.*—Rev. E. F. Williams, Ill., Rev. W. L. Bray, Ia., Rev. C. E. Everest, Ill., Rev. W. P. Russell, Mich., Rev. B. F. Leavitt, Ill., Rev. D. C. Curtiss, Wis., Col. C. G. Hammond, Ill.

E. P. Goodwin, D. D., reported the order of exercises for the evening. The Association then adjourned until 7.30 P. M.

Evening Session.

At 7.30 P. M. the President called the Association to order. Scriptures were read by President J. W. Strong, D. D., of Minn. Prayer was offered by A. B. Robbins, D.D., of Iowa. The Annual Sermon was preached by Rev. R. S. Storrs, D.D., of New York, from Psalm cxviii. 23: "This is the LORD's doing; it is marvellous in our eyes." The Association then adjourned until 9 A. M. Wednesday.

Wednesday, October 29.

At 8.15 a prayer meeting was conducted by Rev. James Brand, of Ohio.

At 9 the Association was called to order by President E. S. Tobey. Prayer was offered by President A. L. Chapin, D.D., of Wis.

Secretary M. E. Strieby, D.D., read a paper entitled "Providential Calls."

J. E. Roy, D.D., Field Superintendent, read a paper, "A Field View of the Work." President E. H. Merrell, of Wis., presented a paper upon "The Providential Significance of the Negro in the United States."

An answer to the telegram from the A. B. C. F. M. was read by Secretary Strieby, and was adopted by a rising vote, and prayer for the American Board, and for our common work, was offered, led by E. P. Goodwin, D.D., of Illinois.

CHICAGO, Oct. 29, 1879.

HON. ALPHEUS HARDY, *Chairman of the Prudential Committee of the American Board, Congregational House, Boston, Mass.:*

The A. M. A., assembled at its Thirty-third Anniversary, receives with grateful appreciation the congratulations of the Prudential Committee and Executive Officers of the venerable American Board, and with thanks to God for the recent enlargement granted to the Board, prays for the continued Divine blessing on its glorious and expanding work. M. E. STRIEBY, *Secretary.*

Rev. J. H. Twichell, of Conn., read a paper upon "The Relation between our Land and the next Country."

Prayer was offered by R. M. Hatfield, D.D. After singing the Association adjourned until 2 P. M.

Afternoon Session.

At 2.25 the Association was called to order by the President. The session was opened with singing. Rev. Moses Smith led in prayer.

Secretary Strieby moved that the papers read be referred to the committees having in charge cognate subjects; also, that the papers be placed in the hands of the Executive Committee, to whom shall be referred the matter of publication.

The Finance Committee made its report through Mr. J. W. Scoville, as follows:

The Committee on Finance, to whom was referred the financial statement of the Association for the fiscal year ending September 30, 1879, as presented by the Treasurer, beg leave to report that, in the discharge of the duty assigned to them, your Committee have carefully examined the accounts of the Treasurer, including a detailed statement of receipts and disbursements, also a statement of endowments and a full list of all the property owned by the Association, the correctness of which have been fully certified to by the Board of Auditors appointed by the Executive Committee.

The total receipts of the Association for the year have been $215,431.17. The cost of collecting, including the salaries of the District Secretaries and all other expenses connected with their offices, has been $5\frac{84}{100}$ per cent. of the amount received. The cost of publication, including the distribution of 25,000 copies per month of the AMERICAN MISSIONARY, has been $4\frac{13}{100}$ per cent., and the cost of administration $4\frac{87}{100}$ per cent.

Your Committee are impressed with the care, fidelity and economy shown in all departments, and can suggest no way of reducing the percentage of expenses except by enlarged contributions. It costs just as much time and just as much paper to acknowledge the receipt of $50 as it does of $100. If the patrons of the Association will double their contributions they will lessen the percentage of expenses one-half.

After long years of struggle the Association is now out of debt and ready for an advance. The machinery is in order, and the motive power necessary to keep it in motion is the earnest prayers of God's people, and a liberal supply of the money which is so rapidly finding its way to our shores. In view of the grand work which has been done and the still greater work to be accomplished, your Committee desire to urge upon the friends of the Association the necessity for a large increase of contributions the coming year, so that the missionaries and laborers in this good cause may "go forward."

JAS. W. SCOVILLE, SAMUEL HASTINGS, GEO. BUSHNELL, CHAS. L. MEAD, W. G. HUBBARD, JOSEPH H. TOWNE, W. J. PHELPS.

The report was adopted.

Hon. E. S. Hastings, of Wis., made an address upon systematic giving.

Rev. George Bushnell, D.D., of Wis., spoke upon principle in giving on the part of the churches.

Hon. E. D. Holton, of Wis., followed upon the same subject. Prof. Coffin sang a hymn, "Arise and Shine."

Gen. J. B. Leake read a paper upon "The Necessity of the Protection of Law for the Indians."

Rev. Henry A. Stimson, of Minn., Chairman of the Committee on Indian Missions, presented the report of the Committee.

Your Committee, to whom has been referred that part of the Report of the Executive Committee which concerns the American Indians, beg leave to report as follows:

Another event has occurred in what may surely be termed the providence of God to compel the attention of Christians to the condition of the Indians, and to our methods of dealing with them.

Whatever may be said of the policy of the Government, the fact is that the paroxysm into which the country is thrown at each new Indian outbreak, the perplexed uncertainty which is then manifested by our chief public officers, the conflict of orders which issue from the different departments of the Government, the passionate demands that are made for radical changes in our policy, and the general hopelessness of permanent improvement in the condition of the Indian which that wide-spread demand indicates—these conspire to prove that, if not a fundamental change, at least a more intelligent aim is necessary in our method of dealing with these, the most perplexing of our national wards.

In the hope of furnishing a basis of discussion, and of guiding the efforts of the Association in the new problems which are arising, your Committee venture to embody their suggestions in the form of a series of resolutions, which we present for adoption, if your wisdom approves them.

Resolved, That the aim of this Association shall be, as far as possible, and as rapidly as possible, to secure for the Indians—

1. A legalized standing in the courts of the United States.
2. Ownership of land in severalty.
3. The full rights of American citizenship.

These three things, we believe, are essential, if the Indian is to be, not Christianized or civilized, but saved from extermination.

Resolved, That this Association most heartily indorse the plan of the Indian Bureau to secure to as many Indians as possible the advantages of education offered at such distant schools as those at Hampton and Carlisle; at the same time we believe that the system of boarding schools on the reservations, which for many years have been maintained by the Government and the missionaries, is the chief educational agency that must be relied upon for bettering the condition of the Indian.

Resolved, That to this end the members of this Association will do all in their power to make the Indian question a pressing question, until the attention of Congress is so secured and held to it that the legislative enactment necessary to bring about these changes be completely accomplished.

We further desire to raise a question for the consideration of this meeting, viz.: Has not the experience of the past proved that it is not promotive of the best interests either of the Indian to be Christianized, or of the Association charged before all else with carrying to him the gospel of Christ, for the Association to be any longer responsible for the character and efficiency of the Government agent in charge of the secular affairs of the several agencies? Your Committee is not prepared to press this in the form of a resolution; but our personal judgment is that it will be better for all concerned if the Association return to the Government, with thanks, the permission now accorded of nominating agents, and henceforth allow itself to be simply responsible for its own missionaries, their character and their work.

H. A. STIMSON, A. F. SHERRILL, S. R. RIGGS, WM. CRAWFORD, M. B. WILDER, JOSEPH HART, E. P. SMITH.

The report was discussed by Secretary M. E. Strieby, President E. S. Tobey, Col. C. G. Hammond, of Ill., F. A. Noble, D.D., of Ill., M. M. G. Dana, D.D., of Minn., S. R. Riggs, LL.D., of Wis., Rev. A. F. Sherrill, of Neb.

The report was adopted.

On motion, the recommendation at the close of the report was referred to the Executive Committee of the Society, to be reported on at the meeting next year.

The Association, after singing, adjourned at 5.30 with the benediction.

Evening.

The Association met at 7.30. After singing by the choir, prayer was offered and the Scriptures were read by Prof. George N. Boardman, D.D., of Ill. "Rescue the Perishing" was sung, after which addresses were made by Jee Gam, of Cal., Big Elk, of Neb., and Rev. James Griggs, Kansas, Pres. W. S. Alexander, of Straight University, La., and J. E. Roy, D.D., of Ga.

The benediction was pronounced and the Association adjourned until 8 A. M. Thursday morning.

Thursday, October 30.

Prayer meeting was held, beginning at a quarter past eight, led by M. M. G. Dana, of Minn.

The Association was called to order at 9 A. M. by Pres. J. H. Fairchild, D.D., of Ohio. Prayer was offered by Rev. A. M. Thome, of Ill. Rev. C. H. Richards, of Wis., Chairman of the Committee on Church Work, read the report of that Committee.

The Committee on Church Work in the South offer the following Report:

The annual report of the condition and work of churches in the South under the care of this Association gives occasion for gratitude and encouragement; for, while the numbers in themselves seem not large, we are to remember that the work is comparatively a recent one. In 1864 there were but four churches under the fostering care of this body; in 1869, only twenty-three; while now they have grown to sixty-seven, with 4,600 members. 745 of these members were added to the churches during the past year, and 85 per cent. of the additions were on profession of faith.

In view of the peculiar difficulties that attend our work in the South; the heritage of vice and of moral apathy left to the negro as a dreadful legacy from the past; and in view of the fact that the quiet methods, the searching demands for rectitude, and the appeals to judgment rather than feeling, which characterize our system, are opposed to the traditional instincts and habits of the colored people, this is certainly a very good showing. It is much to gain such a foothold among this people, so deeply needing a higher conception of religious life, and to win, after years of suspicion and hostility, the respect of all classes. It is much to have 6,219 pupils in Sunday-school, being drilled in the first principles of divine truth, and into a better knowledge that religion must mean righteousness. And when we remember that the 7,207 scholars in the other schools are all under positive religious influence of the sort we are accustomed to, and the 150,000 pupils taught by teachers who have been trained in the schools of the American Missionary Association are indirectly receiving something of the same influence, we must feel that the religious work of this Association in the South is a large one.

But this is, we trust, only the broad and solid foundation for a larger work in the near future. Such a measure of success constitutes a call for more aggressive and extensive work of a distinctively religious nature. There are good reasons for not multiplying churches among the colored people too hastily. Though we could more than double our list in a year by the offer of a very little pecuniary aid, we want to add to our number only so fast as we can do thorough work, and make them nurseries of virtue and intelligence. We cannot afford to saddle our work with churches in which membership is no guarantee of chastity, honesty or sobriety, and where the only token of the Holy Spirit, instead of transformed character, is the physical ecstasy of "getting the power."

It is not a discouraging fact that last year only three new churches were added to the list (though two others have been organized since the Committee's report was written, making five in all). A thoroughly good work has been done during the year in "edifying the churches," building them up into a sturdier virtue, more rational views, and a more intelligent zeal. They are evidently growing in the features of a healthy church life. At several points there has been very encouraging progress in the matter of self-help, in building churches and supporting the ministry—a point of prime importance in the development of self-respect and manly ability. There has been an awakened interest and effort in the temperance reform, aiding to correct vices which have been the Freedman's besetting sins. There has been a marked improvement in the homes of the colored people, influenced by the personal visitation of devout and sympathetic women who have gone South for this very purpose. Following this hint, it is suggested by some that perhaps Christian colored women, trained in our institutions, of tried discretion and tact, may be found fitted for a similar work among their own class, and may find a large usefulness opening to them as city missionaries. These churches, too, in the expression of fellowship at formal ordinations, and in the wide-awake meetings of their seven conferences, have done something to promote that spirit of co-operation which the colored man needs to learn.

But while we must give special care to the nurture and training of these infant churches, and while it were to the last degree unwise to rush into every opening, and organize new churches indiscriminately at every point where it may easily be done, it is an important question whether the time has not arrived when we may wisely do more in this direction than hitherto. We have fortified our strategic points, and entrenched ourselves in educational fortresses that form a cordon of arsenals all around the field, to supply material of war; shall we not now deploy the troops to feel the way forward, and, pushing out from our base of supplies, begin to occupy the land?

A variety of reasons easily suggest themselves for giving greater prominence to this part of the work. The educational needs of the colored race seemed to demand it. With unquestionable wisdom this Association lays chief stress upon

its educational work in the South; but it should not be forgotten that the church is a leading factor in that work. The schools help the churches. Twenty or more of the churches are in more or less close connection with the colleges and schools of this society, and they are among the best and the most flourishing. The more the negro is educated, the better he likes our style of religion and the better he makes it work. But the experience of the entire North shows that not only does the church need a school-house alongside, to make its religion intelligent and sensible, but the Christian college and school need churches as feeders. They must have a constituency from whom they can draw scholars, and by and by material aid. And to promote a zeal for education in places remote from the great centres, and to extend the influence of this training far and wide, these pilgrim schools need pilgrim churches. Moreover, it should be remembered that the church itself, rightly administered, is an educational institution. With the word of God for a text-book, and the study of truth and its application to conduct, a leading aim, as in our system we insist it must be, the church becomes a school of character. It is the poor man's college; it liberalizes and educates him; and it is the very school these people need, who have so long had almost a pagan conception of religion, uniting the wild orgies of a fanatical excitement with a gross sensuality. They want something that will change them from frenzied bacchantes into sober-minded disciples, in whom is no guile.

Moreover, the young ministers we are training need them as fields. Our four theological schools, with their eighty-six pupils, are graduating a score of preachers a year—men whom we have tried to fit to supply that crying need of the South, a pure ministry and an intelligent ministry. And now that we are raising up a conscientious, godly and well-instructed class of pastors, where shall they find flocks unless this Association gathers them?

Again, Dr. Strieby's admirable paper last year showed that wherever these churches exist, the thrift and material prosperity of the colored man is greatly increased. He gains in self-respect, economy, foresight, patience. He has a better home and more money, and is every way more of a man. Now thrift is a potent civilizer, and if we would help the negro in this respect we can do it largely through the churches.

It is to such churches, too, that we may look for recruits to that great missionary work in the dark continent which now begins to open before the Christian world with such magnificent opportunity. How hallowed is the soil of Africa with the dust of consecrated men who have fallen victims to its alien climate! But when such standard-bearers as E. P. Smith and Dr. Mullens fall in the daring effort to plant the white banner of Christ's love on those shores and far inland, the children of that continent, sun-marked as its own offspring, though molded here by the discipline of providence, and trained in our schools, may catch up the falling standard and set it on the heights. We look for new Livingstones among our colored brethren of the South, and there is a call for them. The eyes of English missionary societies are fixed upon the open door of Africa, and it seems probable that they will want to send out and support all the well-qualified colored missionaries we can furnish. But this cannot be done unless there is a greatly increased missionary spirit among the colored people themselves; and to cultivate this missionary spirit we need more churches.

Nor will it do to excuse ourselves from this work on the plea that there are other churches in the South to which the negro, by immemorial traditions and long association, is better accustomed, and still others which may be at first

more attractive to him than ours. It is going too far to say that, because the African is an emotional and sensuous creature, therefore some theatrical, scenic and exciting style of religion is better for him than our simple, cool-blooded and intellectual sort. It does not follow that it is better for him to exercise his piety with his lungs and nerves alone, rather than with brain and heart and conscience, merely because he likes it better. The question is not, what would the untutored negro prefer, but what will best secure his development, and help him to a nobler life and character. The other method of argument would surrender him to the Roman Catholics at once.

We cannot admit that the negro has too oriental and tropical a nature for Congregationalism to thrive in. The New Testament record appears to show that the apostolic churches were made up of very much such material. Those early Christians were of such torrid blood and such sensuous natures that they gave Paul a great deal of anxiety, and nearly all his epistles were called out by their blunders and sins. They were fanatical and gushing, enthusiastic and fickle, boisterous and passionate. They burst through the bounds of decorum in worship and indulged in shameful vices. But it was because the gospel was intrusted to just such natures in self-governing churches like ours that the American Missionary Association has an existence to-day. Out of the seed dropped in just such soil Christendom has grown. The free, simple, self-governing polity worked well there; it will work well among similar natures here.

As a matter of fact, the introduction of these churches of the pilgrim sort is found to have worked well in two directions. It improves our somewhat frigid methods to be warmed up with the African ardor, and it improves the negro to be toned down and disciplined to self-control by our methods. Testimony from all quarters shows that there is a growing improvement in decorum, in quietness of worship, in a deepening conscientiousness, in zeal for Bible study, and in clearer understanding of its truth. Being adopted into a system that makes him feel that he is taken into fellowship with Christians who represent religion at its best, who insist upon the intimate connection of morality and education with piety, the sense of this new environment influences them. The shouting, half frantic superstition is going out under the force of example, and religion is coming in. A sound, healthy religious life has been developed in many of our churches in ten years, which could not have been developed in fifty years in those churches where the ebullient spirit of the negro is allowed to run to riotous excess unchecked.

It is a noteworthy fact, also, that our churches have had a large influence upon the other churches about them. They have been recognized as presenting a higher type of piety and character. Their quiet methods of worship have made the boisterous methods of their neighbors unfashionable. Their higher moral standards have been a tonic to the conscience in the others. They have set the negroes to clamoring for an educated ministry. They have made illiterate pastors feel that if they were to have any future in the ministry they must betake themselves to study. Thus they have set a high premium upon intelligence and virtue among all the colored people about them, and their influence for good has been vastly in excess of their numbers. And the more the Freedmen advance in intelligence and thrift, the more they take to our religious system.

We have no reason, then, to lose confidence in the pilgrim polity the instant we get south of Mason and Dixon's line. Like the Sabbath, it was "made for man," not for a small, select class of men. We need not, indeed, push it with

such sectarian zeal as to be unable to recognize that other religious methods may do much for the religious culture of the colored race. If we can raise up educated ministers for the Methodist and Baptist churches among them, we shall be doing a good work. But with ample faith that our simple self-governing method is adapted to the needs of the negro, we may prepare fields for our trained ministers where they may have a better opportunity to work for their race.

While, then, we would not multiply churches for the mere sake of multiplying them, we deem the time opportune for laying new stress upon this part of the work. We would increase our constituency in the South in Christian churches which shall share with us in the work of education, and in home missionary endeavor, and in the newly opening foreign field. And we would ever remember that to elevate the negro we must keep him in the glowing presence of the cross, red with the heart's blood of Divine love, and of the crown which may be his as well as his white brother's, in that great kingdom where there is neither white nor black, but where "Christ is all and in all."

C. H. RICHARDS, J. F. DUDLEY,
F. P. WOODBURY, D. PEEBLES,
A. P. FOSTER, U. THOMPSON.
F. BASCOM,

This report, after discussion by Rev. C. L. Woodworth, of Mass., Hon. E. D. Holton, of Wis., and Secretary Strieby, was adopted.

The report of the Committee on Educational Work among the Freedmen was presented by President A. L. Chapin, D.D., of Wis., Chairman.

The Committee to whom was referred that portion of the Annual Report which relates to the Educational Work among the Freedmen respectfully offer their convictions on the review of it as follows:

This department of labor deservedly holds the first and most prominent place among the operations of the Association, for it touches interests of the profoundest moment. The internal peace, harmony and unity of our nation; the development of the rich resources of material wealth in the Southern section of our country; the mental, moral and social elevation of a race through many generations crushed and degraded by slavery; the supplanting of pride, prejudice and hate by Christian love in hearts perverted by the long exercise of absolute, irresponsible power as owners of their fellow-men; the spiritual redemption of individual souls from the bondage of sin by the truth and spirit of God; the spread of the Gospel in the world, especially in the dark continent of Africa—all these interests of transcendent importance are directly affected by this work of educating the Freedmen.

By the providence of God this work has been made the special charge of the American Missionary Association. Other benevolent agencies are doing good service in the same cause; but no other has so broad and strong a hold upon the work, or exerts so controlling an influence on the progress of this people towards the liberty wherewith the truth makes men free. Missionary operations for other races in other parts of the world involve some similar work, by similar methods, but with no other benevolent organization is Christian education made so distinctively and emphatically its specific mission, its first great

duty. What it is doing to educate the Freedmen of the South has become the characteristic feature of the American Missionary Association. What has been achieved by the blessing of God on its instrumentality, is its joy, its pride, its great and precious promise of better things to follow.

This work, so broad, so varied, so systematized, as it is sketched in the Annual Report before us, has reached its present measure and form not by any preconceived plan of man's divining; it has unfolded as a simple growth, under the watchful eye and guiding hand of God himself. When this Association was formed, thirty-three years ago, no man conceived, as a thing possible, much less as a thing probable, of such a net-work of schools, normal institutions, colleges, and theological seminaries for negroes as now threads the whole South with the light of Christian learning and culture. But it was all in the Divine plan. The germinal thought of the whole was indeed dropped into the minds of the founders of the Association, and so embodied in its Constitution, but its development has been led on in ways that men know not. We look on it as it stands before us here to-day, and we are forced to exclaim, "This is the Lord's doing; it is marvelous in our eyes."

As a consequence of this providential unfolding, the work has been cramped by no cast-iron mold of long-time usage or authoritative prescription. It has been all along free to adapt itself to changing circumstances and newly discovered needs. This has disarmed jealousy and suspicion, gained steadily more and more the approval, even against their prejudices, of practical Southern minds, and so added greatly to the efficiency of the work. This growth is yet incomplete—nay, it is but just begun. May its future unfolding still be free and untrammeled. It is no business of this Association to prescribe beforehand just what it shall be, but to watch for light, and to follow the indications of God's will with efficient action, as each day and each year may bring the opportunity and the call.

As now conducted, the agencies of the Association are directly concerned with all grades of instruction, embracing common day schools, boarding schools, normal schools, chartered colleges, theological and other professional schools; blending also with mental, moral and spiritual culture the teaching of industrial occupations, and a training in good manners and right behavior in all relations. It seems best that the work should continue to have this multifarious character, that it may mold the whole life of this race as it rises into free manhood and full citizenship, and bring a positive religious influence to qualify the whole movement. Nevertheless, it is to be desired and expected that, in the progress of events, the way will be open for systems of public instruction, to be introduced and maintained at the South, which will provide for the primary education of negroes as well as white men, and so in time relieve the Association of much of its elementary work. In this matter our wisdom is to fall in with the indications of Providence, with no special anxiety either to hasten or to hinder the steps of the movement, but to do our utmost to prepare the way for wise and right action when it comes.

As a missionary society we must for a long time give chief attention to the education of teachers and preachers for the colored people. That must be done at the South, for Christianity and civilization can never be regarded as fully established among a people till from among themselves, in their own home-country, are drawn out trained teachers, leaders and ministers of religion. Our normal schools, colleges and theological seminaries must, therefore, absorb in

large measure the vigorous efforts and resources of this Association, that the foundations of these institutions may be strengthened and their courses of instruction advanced and improved, and especially that aid may be judiciously extended to the young men and women who come out of great poverty to seek the advantages of these institutions, and to offer themselves for the service of Christ among their own people. The report very fitly emphasizes this last-named need, and we do earnestly commend it to the consideration and timely beneficence of our churches.

The Report shows unmistakable tokens of the Divine favor to this department of our work during the last year. Notwithstanding the pressure of hard times and the embarrassment of debt on the Association, the work has been steadily maintained, the number under instruction has been kept up, and in the normal schools largely increased; the standard of scholarship in the higher institutions has been advanced; strong testimonials of appreciation of the quality of the education given, from Southern men of standing and influence, and from Northern visitors, have been multiplied, and above all, God, by the precious work of His spirit on the souls of students in nearly every one of the institutions under the charge of the Association, has owned this work, and taken it into full identification with the plan of His redeeming providence. For all this let our devout thanks be given to Him who permits us to co-operate in His grand work of mercy for a lost world.

As we enter on a new year of this missionary labor, the signs are full of encouragement and hope. The Association is free from debt, with money in its treasury. A Christian lady has pledged a large benefaction for providing much needed material accommodations for this educational work; the rising sentiment of our nation is demanding new guarantees for the rights of the oppressed Freedmen; old obstacles to the work are giving way, and the return of financial prosperity gives promise of larger means at the disposal of our churches for the Master's work. May we not hope, also, that a fresh baptism of the Holy Ghost upon the churches, upon the executive officers of the Association, and upon the whole working force of missionaries, teachers and helpers on the field, may inspire all with a new spirit of holy consecration, and lead on this educational work in a movement, fresh and strong, toward the consummation which we seek and which the Lord designs? For this let us fervently pray.

A. L. CHAPIN, THOS. N. CHASE,
G. B. WILLCOX, J. BRAND,
GEO. M. BOYNTON, S. D. COCHRAN.

This was discussed by Prof. G. B. Willcox, D.D., of Ill., Rev. George M. Boynton, of N. J., Prof. T. N. Chase, of Ga., Rev. W. L. Bray, of Iowa, and Rev. A. P. Foster, of N. J. The report was adopted.

Rev. A. H. Ross, of Mich., presented the report upon the Chinese Missions, of the Committee of which he was chairman.

The Committee to whom was referred so much of the Annual Report of the Executive Committee as relates to the work of this Association among the Chinese in America, beg leave to submit the following report:

There has been added to the problem of simple evangelization undertaken by

this Association a peculiar problem which reaches to the heart of political economy as a science, and which, consequently, has aroused against the work of this body as against the work of no other society, the interests, the prejudices and the opposition of individuals and parties. To prove this proposition, we have only to state that the American Missionary Association has grappled with the Negro question and the Chinese question, both of them questions of labor, of politics, of legislation, as of evangelization.

The mystery of Providence, in which Liberty and Slavery landed on our shores about the same time—the one at Plymouth Rock and the other on the James River—after two and a half centuries, is beginning to be disclosed. The emancipation of the slaves; the flashing of a torch by Stanley through the dark continent, giving glimpses of a goodly country, with great lakes and rivers, a "wonderful language," "suitable beyond almost any other known language to convey religious instruction to the minds of the people," a country of great possibilities, show how wondrously God works to prepare for the redemption of Africa. And the negro exodus is bringing the future evangelizers of Africa forth that they may be steeped in a milder, higher, better civilization, which they shall carry with them, instead of the type of Christian civilization prevalent in the Southern States. This opening of the bitter bud of slavery into the sweet flower of African evangelization, under the overruling hand of God, steadies our faith as we approach the consideration of a similar perplexing problem, namely, the Chinese question.

This question has been made prominent during the past year by the discussions in Congress and by the veto message of President Hayes. The passage of a bill by Congress, after full discussion, virtually abrogating a solemn treaty stipulation between the United States and the great empire of China, including a fourth of the human race, and that, too, by indirection, should cause every citizen of this Christian nation to blush in the presence of the "Heathen Chinee."

Professor S. Wells Williams, in the *New Englander* for May, 1879, says: "This treaty with China is the only one on our records which contains a provision respecting international emigration between the contracting parties; and it is the only one, too, so far as we are aware, which contains and lays down the royal law of Christ as a rule of action. The Governor of nations had beforehand placed the United States under peculiar liens, therefore, towards this ancient kingdom, to treat it with justice and patience." Our first treaty with China was signed in 1858, in which it is provided "that the parties to it, and their peoples respectively, 'shall not insult or oppress each other for any trifling cause, so as to produce an estrangement between them.'" The same writer quotes the fifth article of the Burlingame Treaty of 1868, as follows: "The United States and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively from one country to the other for the purposes of curiosity, of trade, or as permanent residents."

Should our Government abrogate its treaties with China, by which migration and emigration are guaranteed, this Association can fall back upon "the inherent and inalienable right of man to change his home and allegiance," as the sufficient ground on which to rest its claim for just and equal rights for Chinamen within our borders—their right to come and go at pleasure, to live and labor

among us, and to enter into citizenship with us. We admit that there enter into this Chinese problem, as into the Negro problem, two classes of factors, the divine and the human. It is for statesmen to consider and adjust the human factors to the divine; but it is ours, as disciples of the Lord Jesus Christ, to place in the forefront the divine factors of right, justice, fraternity, love, the principles of the Christian religion, in accordance with which alone can the true and stable solution be reached. This Association has planted its feet upon the solid rock of God's truth, and it must lift no foot except to go forward. Only in this direction can Christians meet the responsibilities laid upon them by the immigration of the Chinese, and fulfil not merely the negative rule of reciprocity announced by Confucius, but the positive law of Christian love announced by Jesus Christ.

There must be elements of peculiar value in a people that can maintain their national existence so long. Be they what they may, they fit a nation to survive, and we need to study them and incorporate them into the foundations of this republic. It has been said that the communists have charged upon the Chinese in America two mortal sins: First, that they live economically; and secondly, that they don't get drunk. "In the Chinese quarter," says Prof. Williams, "there is no drunkennesss, no profane swearing, no fighting, and no miserable wrecks of women." Again it has been said that "the leading characteristics of the Chinese, which have given them their standing among the nations of the earth, are their thrift and industry, their respect and pursuit of the arts of peace and learning, and their love of order and law." Our Christian land would be greatly assured for the future if these "mortal sins" should become universally prevalent among Americans.

The Chinese of California have been designated in the Senate chamber by Senator Blaine as "this coolie population," when, so far as the evidence goes, not a coolie has ever been brought to our shores, or has ever landed among us. And it is claimed that they have added $300,000,000 to the wealth of the single State of California, which would not have occurred had the Chinese remained away. We owe, then, some return for this, other than injustice and wrong.

We would utter, therefore, our solemn protest as an Association against the discriminating legislation of State or nation, and the insults and wrongs of individuals, by which the lives of the Chinese among us have been vexed, and the name of the Christian religion has been dishonored. And we would urge this Association to lead the van in arousing public sentiment against the wrongs already inflicted as now threatened, and to prosecute its work of evangelization among them, until the Chinese shall be as undisturbed in America as immigrants from other lands. The cry that the Chinamen must go is unworthy our nation and our religion.

We regard the work of this Association among the Chinamen in America as fruitful in good results. Its superintendent on the field has said: "I doubt whether any evangelistic labor in connection with our churches has yielded larger results, in proportion to the funds employed, and the breadth which we have been permitted to give to the work." That work has been limited. Out of $179,000 expended by this Association last year, only $6,596 was given to this work. This was increased a little by other funds in California. But this sum, applied to twelve schools with twenty-one teachers and 1,489 pupils, is too small for the greatness of the work, for the 100,000 Chinamen in this country have the closest relations with the millions left at home. They are constantly

coming and going. The Rev. W. C. Pond said, in 1876, that during the fourteen preceding years nearly 130,000 had landed in San Francisco, or about 9,000 annually; but they are returning nearly or quite as fast as they come. They are "picked young men, industrious, enterprising, persistent." As they come to us, feel our molding touch to harden or to soften, and then return home, we owe it to them, to ourselves, and to Christ, to pass as many as possible of this moving stream of immortal souls through our schools and under the influences of One greater than Confucius. We want the returning stream to bear on its bosom the glad tidings of the Lord Jesus Christ.

We, therefore, recommend the enlargement of this work to its utmost demand. It touches vitally the evangelization of 400,000,000 of brothers and sisters. This work is broader than that among the Indian and the Negro; it is broader than the evangelization of Africa. We press its importance, therefore, both upon the officers and the constituent members of this Association; for by and by we may see in it the Divine purpose to redeem China by means of the Chinamen returning home laden with the riches of years more precious than gold.

Your Committee desire to express its high appreciation of the able and exhaustive paper on the Chinese question read before the Association by Rev. J. H. Twichell and submitted to this Committee, and recommend its publication.

Your Committee deem it of great importance suitably to recognize the action of President Hayes in saving us by a veto from national disgrace. When Congress had so far forgotten the whole past policy of our Government, and the principles of Christianity embedded in the foundations of the Republic, as to pass a bill indirectly abrogating a treaty unmentioned in the bill, the Executive interposed and saved both our treaty and our honor.

We would suggest, therefore, the expression of our appreciation of his action in the adoption of the following resolution, viz.:

Resolved, That the American Missionary Association, assembled in its thirty-third anniversary, believing that the treaties existing between the United States and China, so far as they relate to the rights of emigration from the one country to the other, and the treatment such emigrants should receive from the people and nation among whom and in which they live, are right, just, wise and Christian; does heartily record its appreciation of the high services which President Hayes, under God, has, by his timely veto of the anti-Chinese Bill, been enabled to render the Republic, in preserving inviolate its treaty obligations, and also the cause of Christianity, in removing a threatened formidable barrier to the evangelization of the Chinese, not only in America, but also in their native land, and the Association hereby tenders him its profound thanks for the same.

Resolved, That the Secretaries of this Association be authorized to convey to President Hayes this our action.

A. HASTINGS ROSS, C. CAVERNO, W. A. NICHOLS, E. M. WILLIAMS, CHARLES C. CRAGIN, JEE GAM, MARK WILLIAMS.

Upon this report remarks were made by Rev. A. H. Ross, Rev. Mark Williams, of China, Mr. Jee Gam, of Cal., Rev. J. S. Cogswell, of Ill., Mr. K. A. Burnell, of Ill., Rev. J. H. Twichell, of Ct., Rev. H. A. Stimson, of Minn., Rev. W. L. Hammond, of Ill., President A. L. Chapin, of Wis., Rev. B. F. Leavitt, of Ill., Col. C. G. Hammond, of

Ill., and M. E. Strieby, D.D. The report was adopted. The Doxology was sung and the meeting adjourned.

Afternoon Session.

The Lord's Supper was administered; Flavel Bascom, D.D., of Ill., distributing the bread, Rev. Thomas Jones, of Mich., administering the cup.

A contribution was taken for the Trinity School at Athens, Ala., amounting to $437.46.

The Association was called to order by Col. C. G. Hammond, of Ill. Prayer was offered by Rev. R. B. Howard. Rev. M. M. G. Dana, D.D., Chairman of the Committee on the African Missions, read his report as follows:

The Report on the Association's work in Africa submitted to your Committee shows that the Mendi Mission has reached once more a degree of prosperity and promise. In its church, school and industrial work it has been prospered, and in the plan of preparing and using native helpers do we find the great principle of all successful schemes for disseminating the Gospel wisely adopted. Furthermore, the signal fact seems now already permanently established that the Freedmen are the providential missionaries for the dark continent. They endure the climate as Europeans cannot, and, as trained for their work in the seminaries of this Society, they evince a capacity which fits them for a rare evangelistic service in the land of their ancestors.

But the matter to which it is especially fitting that your attention be directed with unwonted seriousness is the conditional decision recently arrived at by the Executive Committee of this Association to accept Mr. Arthington's offer of £3,000, and open in Eastern Africa a new mission station. That indicates what all interested in the great problem of Africa's Christianization should welcome with thanksgiving and prayer, viz., that this Association is to take a new and advanced part in this latest missionary crusade. Now its work will have a higher significance and a wider reach; for, under God, does it more and more seem that to this Association is to fall the high part of preparing the needed missionaries for Africa. The relation of the educational work of the Association to this grand enterprise becomes impressively apparent. There is a compensation in God's providence, and in this instance it is inspiring to believe that our Freedmen, as the best fitted agents, are to become the preachers of Christianity to the land from which their ancestors were cruelly carried away as slaves. Here, now, is something proposed which will tax our faith and test our courage and consecration.

The field for the proposed mission seems to be wisely chosen, and in the Nile basin, making one more in a chain of mission stations recently opened, will this Association have its place and do its share in redeeming the continent to which the entire church now is turning with a yearning heart. It is somewhat significant that the proposed field for this mission is in a portion of the continent most desolated by the slave trade. Pre-eminently appropriate is it that this Society, so long the friend and advocate of the slave, should carry the tidings of "the liberty wherewith Christ makes men free" into the midst of tribes which have suffered from this terrible traffic.

The full and studied report of the Foreign Committee, in the April number of the AMERICAN MISSIONARY, on the character and promise of the special field designated by Mr. Arthington, makes it unnecessary for your Committee to add anything touching upon this point. The careful investigation made in the first instance confirms the wisdom of Mr. Arthington in naming to this Association the field he has. His own letter, published in the March number, shows that he had conferred with the best authorities as to the location of the mission, and that he has chosen a district that offers unusual attractions for such a station as this Association should establish.

We believe your Committee but voice the feelings of all friends of this Association when expressing the hope that the conditions on which this missionary advance depends will be promptly met, so that without delay measures can be adopted to enter this open door, and improve this latest and greatest opportunity of doing for the millions of the long-forgotten and long-despised continent. It is very evident that the foreign work of this Association is to become of increasing importance and magnitude, for to it has providentially fallen the high privilege of preparing the workers especially required in African evangelization. With its old mission on the West Coast rising now into fresh usefulness, on its new basis of depending upon Freedmen missionaries and native helpers, and the projected stations south and west of Gondokoro, in a field full of promise, it will become a great evangelistic power in Africa. The springs and feeders of this work will be in those noble educational institutions established in our Southern land, for from these will go forth the colored men and women who will show of what holy sacrifice and achievements they are capable, and in their labors, for which the preparation has been so strange and checkered, will two continents rejoice.

We should not forget that to this Association belongs the honor of inaugurating in this country the more recent phase of African evangelization. At the Annual Meeting in Clinton, Iowa, in 1874, was the first note sounded for a missionary advance into the heart of the dark continent, and in the annual gathering of 1875 and every year since has it been a prominent subject for consideration. Mr. Arthington was induced to make his offer to the Association because of its early and pronounced sympathy with this plan of interior missions in Africa, and we, of our own belief, would be disloyal to the flag we first gave to the winds of heaven, if we did not gird ourselves for this new venture. This Association cannot afford to be absent from the Christian forces now entering the far land, for by Providence and the signal history of past years, and its peculiar relation to the African race, it is called to take its place, highest of all, in the lustrous belt of missions that now extend from the Zambesi along the chain of lakes to the region in the Nile basin which we are to man under the name of the Arthington Mission.

M. M. G. DANA, G. D. PIKE,
H. T. ROSE, S. J. HUMPHREY.

Addresses were made by Dr. Dana, by District Secretary Pike and E. P. Goodwin, D.D. The report was accepted and adopted. Prayer in behalf of the African mission was offered by F. A. Noble, D.D. On motion of Secretary Powell, Gen. H. B. Carrington was invited to address the Association upon the Indian Question.

The Nominating Committee made their report, nominating the offi-

cers of the Association for the ensuing year. The report is as follows, and was adopted and the officers named elected:

PRESIDENT.

Hon. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. Parish, Ohio.
Hon. E. D. Holton, Wis.
Hon. William Claflin, Mass.
Andrew Lester, Esq., N. Y.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Ct.
Wm. C. Chapin, Esq., R. I.
Rev. W. T. Eustis, D. D., Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. J.
Rev. Edward Beecher, D. D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. W. W. Patton, D. D., D. C.
Hon. Seymour Straight, La.
Horace Hallock, Esq., Mich.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, D. D., Ct.
Douglas Putnam, Esq., Ohio.
Hon. Thaddeus Fairbanks, Vt.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, D. D., Minn.
Rev. H. W. Beecher, N. Y.
Gen. O. O. Howard, Oregon.
Rev. G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
David Ripley, Esq., N. J.
Rev. Wm. M. Barbour, D. D., Ct.
Rev. W. L. Gage, D. D., Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D., Ohio.
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D., Minn.
Rev. A. L. Stone, D. D., California.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. E. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Esq., Mass.
Peter Smith, Esq., Mass.
Dea. John C. Whitin, Mass.
Hon. J. B. Grinnell, Iowa.
Rev. Wm. T. Carr, Ct.
Rev. Horace Winslow, Ct.
Sir Peter Coats, Scotland.
Rev. Henry Allon, D. D., London, Eng.
Wm. E. Whiting, Esq., N. Y.
J. M. Pinkerton, Esq., Mass.
E. A. Graves, Esq., N. J.
Rev. F. A. Noble, D. D., Ill.
Daniel Hand, Esq., Ct.
A. L. Williston, Esq., Mass.
Rev. A. F. Beard, D. D., N. Y.
Frederick Billings, Esq., Vt.
Joseph Carpenter, Esq., R. I.
Rev. E. P. Goodwin, D. D., Ill.
Rev. C. L. Goodell, D. D., Mo.
J. W. Scoville, Esq., Ill.
E. W. Blatchford, Esq., Ill.
C. D. Talcott, Esq., Ct.
Rev. John K. McLean, D. D., Cal.
Rev. Richard Cordley, D. D., Kansas.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D., 56 *Reade Street, N. Y.*

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New York.*
Rev. JAMES POWELL, *Chicago.*

H. W. HUBBARD, Esq., *Treasurer, N. Y.*
Rev. M. E. STRIEBY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Alonzo S. Ball,
A. S. Barnes,
Geo. M. Boynton,
Wm. B. Brown,
C. T. Christensen,
Clinton B. Fisk,
Addison P. Foster,
S. B. Halliday,
Samuel Holmes,
Charles A. Hull,
Edgar Ketchum,
Chas. L. Mead,
Wm. T. Pratt,
J. A. Shoudy,
John H. Washburn,
G. B. Willcox.

A few words of testimony from the workers at the South were given by Prof. A. J. Steele, of Tenn., and Rev. Homer C. Carter, of Wis.

Rev. R. B. Howard offered the following:

Resolved, That nothing is more vital to the work of the A. M. A. than the increased circulation and wider reading of its excellent magazine, and other publications which keep its underlying principles and heart-stirring facts influentially before the American people.

Adopted.

After singing, the Association took a recess until 7.30.

Evening Session.

After an opening anthem by the choir of the First Church, the Association was called to order by President E. S. Tobey. The devotional exercises were conducted by Prof. G. B. Willcox, D.D., of Ill. After singing the Association was addressed by Rev. F. Bascom, D.D., of Ill., and Prof. W. A. Crogman, of Atlanta University. The hymn, "Stand up, stand up for Jesus," was sung. President E. S. Tobey delivered an address, followed by remarks from Rev. A. A. Ellsworth, of Galesburg, Ill., and an address by Rev. F. A. Noble, D.D., of Chicago. The following resolutions, presented by Gen. C. H. Howard, were unanimously adopted:

Resolved, That this Association tenders heartfelt thanks to those hospitable people of Chicago who have opened their homes with so much cordiality and delicacy of attention to our delegates and visitors attending this meeting from all parts of the country.

Resolved, That the Association gratefully acknowledges the services of the daily press of Chicago for its enterprise and accommodation in reporting and publishing the important papers and doings of the meeting, so that its usefulness is greatly augmented, and especially the generous kindness of the managers of *The Inter Ocean*, who have provided verbatim reports, and have permitted them to be freely used in preparing the permanent records of the Society.

Resolved, That the railroad companies which have extended courtesies and favors to our delegates, and have thus enabled many to be present who otherwise could not have attended, deserve special thanks, and have awakened serious doubts of the truth of the saying that corporations have no souls.

Resolved, That special gratitude is due to the First Congregational Church and Society of Chicago for the free use of its commodious edifice, and also to the pastor and choir of the same church for their hearty co-operation, and to Messrs. Coffin and Thain and Mrs. Coffin for their highly appreciated assistance in the singing.

Resolved, That thanks are due the various Committees for their efficient services, and especially to Secretary Powell and the Committee of Arrangements, who have left nothing undone to make this thirty-third anniversary one of the best in the history of the Association.

After response by Rev. E. P. Goodwin, D.D., and remarks by the President, the Association sang the hymn, "My country, 'tis of thee," and adjourned after the benediction by Rev. G. S. F. Savage, D.D.

James G. Merrill, *Secretary.*
George C. Adams, *Assistant Secretary.*

REPORT

OF THE

EXECUTIVE COMMITTEE.

OBITUARY.

It becomes us, before entering upon a review of the completed work of another year, to make brief record of our fellow-laborers who have fallen by the way, or, rather, whom the Master has raised "up higher."

The Rev. Simeon S. Jocelyn, died August 17th, 1879. No man remains among the living who was so continuously and intimately associated with the work of the Association from its very beginning as was he. In 1839 he was the active chairman of the committee appointed to defend and protect the Amistad captives. Some years later he was prominent in the organization of this Association, and was, from 1845 to 1853, its Recording Secretary, for the next ten years a Corresponding Secretary, and from 1863 was a member of the Executive Committee until his death. His labors in behalf of the Association, and of the races to whose uplifting it has devoted itself, were untiring, and his interest was unflagging. He continued to attend our monthly meetings until he had to be helped up the stairs and into the Committee room, and when he could remain only a small portion of the time required. In Father Jocelyn—for so we all loved to call him—were mingled, with unusual fairness, both strength and sweetness; he was both brave and gentle; he was both cautious and intrepid; he saw obstacles, but he did not fear them. Giving himself early to the cause of the oppressed, he rejoiced in every advance, and was not disheartened at delay. The memory of his frequent presence in the Rooms is like a benediction on the place. He has gone to his well-earned rest.

The Rev. William Patton, D. D., died September 9th. He had been for fifteen years a Vice-President of the Association, and its faithful friend from the beginning of its history, at which time he was a pastor in the city of New York. For the past seventeen years he has resided in New Haven, Conn. He was an early temperance advocate and friend of the slave when neither cause was popular, even among good men. With both pen and voice he espoused the interests of the oppressed, and his robust heartiness and genial presence were a power in their behalf. To Howard University, of which his son, Dr. William W. Patton, is President, and to the A. M. A., he left bequests in his last will and testament. He died suddenly, soon after his return from England. He was eighty-one years old.

The Rev. George Thacher, D. D., who died Dec. 27th, 1878, was elected a Vice-President of the Association in 1871. Ordained in 1844, he served as pastor in several churches, his labors being frequently interrupted by ill health. In 1871 he was elected President of the State University of Iowa, which office he was compelled to relinquish in 1877 by failing health. He also was one whose sympathies were early enlisted in behalf of the suffering slave, and his interest in the education and elevation of the Freedmen was practical.

Two of our lady teachers have died during the year:

Miss Laura S. Cary, at Fisk University, June 28th, aged twenty-three. She was a graduate of the University, of the class of 1877, and a teacher in the Classical Department. She was one of the best illustrations of the possible attainments of the women of the African race. She is greatly missed from her place, as an accomplished teacher and a gentle Christian woman.

Mrs. Anna M. Peebles died at Dudley, N. C., Aug. 28th. A graduate of Oberlin, she was for some years a teacher at Raleigh, N. C. Last year she took charge of the school at Dudley, and became the wife of the pastor of our church at that place. She was a most successful teacher and a most devoted missionary.

Nor should we omit to mention here *Miss Rebecca Tyler Bacon*, a daughter of Rev. Leonard Bacon, D.D., who died Oct. 26, 1878, in Ala. Though Miss Bacon had not been connected with the work of the Association directly, for some years, her valuable labors at Hampton, in its early days, are both gratefully remembered and still impressed upon that institution.

So "the workmen die, but the work goes on."

GENERAL SURVEY.*

THE FREEDMEN.

The varying fortunes of the Freedmen through the year have added another illustration to the many which combine to show that an uneducated mass of men is always an uncertain quantity in the national problem. That these once slaves in the South have been wronged and abused, there can be no doubt. Advantage has been taken of their ignorance in contracts for labor, and in the manner of their pay. They have been misled and intimidated in the attempt to exercise their right of franchise. It would be useless to deny the facts. The thousands who have left their homes and associations in Mississippi and Louisiana for the chances of new settlement in Kansas, are witnesses as powerful in their silence as in their speech. They have not gone for nothing.

We have no apology to offer for those who have made it impossible for them to remain in peace, and who have sought by force to keep them from departing. But, on the other hand, it becomes us to remember that these evils spring not so much from local as from general causes. The same wrongs are perpetrated and endured, to some extent, wherever there are similar states of society. Ignorance is always at a disadvantage, whether it wants to work or to vote. It is always in bonds to some power and will beyond its own. New York and, perhaps, even Chicago knows something of abused labor and a controlled vote. The local causes which increase the evil may need thorough treatment, but that it is not ours either to prescribe or to administer. It is the general cause which we may consider, and to which we are directing all our energies—not to the restraint or punishment of those who do the wrong, but to the removal of the ignorance which gives such large occasion for the wrong.

For our work is foundational and steady. Amid all social and political changes the need for it remains unchanged. We are not engaged in pulling up the shallow roots of weeds, nor in planting flower-beds with annuals, but in subsoiling our southern fields, and so preparing the ground for crops of better quality from year to year. The only permanent guarantee against the abuse of any race or class, either North or South, is the diffusion of Christian intelligence among the abused, and of the spirit of Christian love among those who abuse them. This is our work.

We have no word of criticism for those who have chosen to

* Please notice the italics in the General Survey. These in every case refer to special headings in the Detailed Report, in which is shown the basis for them and the illustration of them.

remove to another State. Liberty of emigration is one of the most unquestionable rights of freemen. But there is no charm in the name of Kansas which will make the ignorant or the timid either wise or brave. Let the masses of the colored race be once armed with intelligence, and they can stay or go with equal impunity. Without it they will be anywhere at the mercy of either force or fraud.

Nor is the work of the Association to be limited by any local changes among the Freedmen. The removal of seven thousand men, women and children from so vast a population leaves no noticeable void; nor, even if the proportions of this exodus shall reach the highest numbers at which it has been estimated, will it perceptibly diminish the millions of a race which is year by year increasing in numbers and in thrift.

The only plea which these facts make to us is, that we redouble our efforts to forge for them the armor which alone can be their complete defence.

The Association has not, therefore, felt itself called upon to divert its efforts to the field thus newly occupied. If, as the outcome of this movement, there shall be permanent and large settlements of the colored people in new localities, it may become needful for us carefully to consider the claim which they may make on us for such service as we are trying to render their brethren in the South.

We have cheerfully forwarded such gifts of money and clothing as have been entrusted to us, to local agencies in which we had reason to have the greatest confidence, for the relief of the present distress, and have kept ourselves to our main work.

EDUCATIONAL WORK.

Our *eight chartered institutions*, in the eight leading States of the South, Virginia, Kentucky, Tennessee, Georgia, Alabama, Mississippi, Louisiana and Texas, have continued to do thorough and faithful work, though the number of pupils has been somewhat less than the previous year, owing, doubtless, to the *delay caused by the prevalence of yellow fever* at the beginning of the first term, by the lack of accommodations, and especially by the want of funds from which to aid poor students to a larger extent. One has been added to the number of our normal schools, making twelve in all; two of these which had been free schools have this year charged a moderate tuition, which, while somewhat diminishing the numbers taught, has decidedly raised the grade of the pupils attending, and the quality

of the results. In other cases the number is increased. Twenty-four common schools have been aided, six more than the previous year. The total number of schools of all grades has been 44.

We have had in all 190 teachers in the field; of these 10 have also fulfilled the duties of matrons,6 have been connected with the business departments, and 11 have been pastors of churches, but all have been actively engaged in teaching.

The total number of pupils has been 7,207, almost exactly the number reported a year ago. These have been distributed as follows: Primary, 2,739; Intermediate, 1,495; Grammar, 633; Normal, 2,022; Collegiate Preparatory, 169; Collegiate, 63; Law, 28; Theological, 86. This shows an increase in the professional schools, a decrease in the collegiate, and over 500 more in the normal departments than last year.

The reports of the *quality of the work* thus accomplished have been most encouraging. Greater regularity of attendance has been attained than ever before, and the ambition to keep up with the classes entered has been marked. The same persistence in overcoming obstacles to entrance arising from poverty and distance from the schools which marked previous years, has been no less conspicuous during that just passed.

The range of study and instruction has been much the same as heretofore. The work of the class-rooms has been too good to need to be materially altered.

Of the success which has marked the year we refer to the reports of the *Commencement or closing exercises* in the detailed report. Of the Indian training at Hampton we shall speak in another place.

The *industrial and practical training* has been that in which there has been the most marked improvement and expansion. How to work is quite as important a branch of knowledge for the colored boys and girls as how to teach. Indeed, that they may be able to teach others how to work is a large part of their vocation. How to behave themselves on the farm, in the shop, in the work-room, sick-room and the kitchen, is as needful for them to know as how to behave themselves in the school-room and in the church of God. This training is receiving more and more wise and thorough attention, and we are sending out young men and young women better and better fitted to be the teachers and leaders of society, as well as of the school.

Our schools and teachers have been evidently *growing in favor and esteem*, both with the colored and white people of the South. A most noticeable instance of the attachment of the colored population

to the schools, and their appreciation of their value, was given very recently at Athens, Alabama. It became necessary to give up the school at that place, or to rebuild at an expense of not less than $5,000, which latter it was deemed impossible to do. Word to that effect was sent to Athens. The grief of the people was intense. It did not, however, expend itself in tears, but became motive power. They offered themselves to erect the needful building, pledged over $2,000 at once, and by gifts of labor and material provided fully for it, and are at work upon it now. They propose to make brick sufficient for its completion, and a surplus to exchange for the lumber which will be required. They are all at it. A blind man, who can do nothing else, offered to turn the crank to draw the water. Whether they will be able, in their extreme poverty, to accomplish all they have undertaken, yet remains to be seen; but such zeal in a good thing is surely worthy of special notice. When the colored people attempt to co-operate with us to such an extent we cannot desert them. The school will go on.

During this year it appeared to the Committee that a sufficient fund had been accumulated to warrant at least a beginning of the permanent building for the Tillotson Normal Institute in Austin, Texas. The foundation is already laid, and the contract drawn for the enclosure of the building. This great State, with its rapidly increasing population of colored people, and its insufficient provision for their education, demands the earliest possible completion of this building, and the equipment of the institution for efficient work.

With the four *buildings* completed the previous year at Mobile, New Orleans, Macon and Savannah, we are now in possession of better and more permanent equipment for our school work than ever before. But it is yet quite insufficient for its pressing need, which is most felt in the necessity of enlarged provision for boarding pupils, for it is, after all, in those who are thus brought under the continuous influence of their teachers, and away from the debasing surroundings of cabin life, that the best results of mental and religious training are realized.

The call for such relief has been continuous and increasing in its urgency; but we have been obliged almost to deny it a hearing in the poverty and pressure of these past years.

The near future will, however, we trust, do much to relieve this long-felt want, through the generous gift to the Association of $150,000 by Mrs. Daniel P. Stone, of Malden, Mass., from the estate of her late husband, of which, though it is not yet in our possession, we

have been fully assured. In accordance with the expressed wish of the donor, this money is to be used in the erection of buildings at Nashville, Atlanta, New Orleans and Talladega. These buildings will largely increase the accommodations of these institutions for the class of pupils which has been named, and will greatly diminish the percentage of expense for their education, as but few additions to the corps of teachers already in the work will be required. In these normal and collegiate institutions it is the variety of studies rather than the number of students to which the teaching force must be adapted. We may add fifty per cent. to the number of pupils, and need to add only five per cent., perhaps, to the number of teachers. There can be no more acceptable gift than that of these new buildings for well-established schools—none which will so add to their effectiveness.

A few school *buildings* belonging to the Association have been, of late years, *rented to local school boards*, in cases where greater good could be accomplished for those for whose use they were intended, than by retaining them in our hands. It has been a saving to our treasury, a widening of their usefulness, and a bond of fraternity between the friends of education North and South.

We may only, in passing, refer to the beginning in the accumulation of valuable *libraries* made in some of our institutions. There is yet room for much needed enlargement of this important branch of our educational service.

Two things yet remain to be done that our schools may be placed upon a permanent and satisfactory basis, and these are adequate provision for the maintainance of professorships and of scholarships. We have been compelled to confine ourselves chiefly to making appropriations for the salaries of teachers, simply because without them there could be no schools at all. This was the one thing indispensable from the very start. But, increasingly, the need of *student aid* makes itself manifest. Gifts have been secured from churches, Sunday-schools and individuals for this purpose, and more money must be raised from similar sources. Yet it is evident that this must not be taken from the fund by which the teachers are sustained. That would be to increase the number of applicants, and, at the same time, to close the doors at which they seek admission. We must not try to lengthen the skirts of our coats by cutting them off at the shoulders; they will fall off from us altog ther if we do that. This is our problem: both to maintain our teachers and to support more students. It cannot be solved by any process of subtraction. Can it be done in any other way than by addition to our

income? And it must be done, if we are to make our work tell as it ought upon the vast negro population of the South. To overcome the obstacles which stand at every step in the way of attaining the thorough education needed by those who are to be the leaders of their people, demands a power of will and an energy of perseverance such as few individuals of any race possess, unless they are assisted all along the way.

The origin and surroundings of these colored students must be continually borne in mind. They have nothing to help them in the homes from which they came; nothing to help them in the prevailing sentiment of the white people toward them; the fewest possible openings for such remunerative labor as is ready for white students in similar conditions, and checks on their ambition of every sort. Nor is it strange that they lack that stamina which generations of culture and self-restraint impart. Their help, both moral and material, must come from us, and those who, like us, believe that they can be and should be thoroughly trained before they are sent forth to lay foundations for the upbuilding of their race. Student aid must be freely and systematically given, or our higher schools will accomplish their beneficent design at great disadvantage, and only to a very limited extent.

But the glory of our schools and colleges is more than in all else in their *religious character and influence*—that they are Christian schools and missionary colleges. Indeed, they are so completely at one with the church work that it is difficult to draw a line between the two departments, and to tell where the one ends and the other begins. A few particulars may best illustrate the influence of faithful Christian instruction and example. Of 52 graduates of Atlanta, 50 at graduation were professing Christians, and none have fallen away. Later we hear, "all the members of the classes to be graduated now profess to be Christians." A revival is reported during the year, and not less than 30 conversions. Fisk reports several additions to the College church at every communion, and as many more of those converted there to other churches. At Talladega we hear of "a precious work of grace; 37 were received into the church. All but 2 of the girls, and all but 4 of the 45 young men, who are boarding scholars, are professing Christians." The pastor at Hampton writes: "Nowhere can teachers be found more earnestly evangelical, laboring often beyond their strength to bring souls to Christ. 11 of the Indian students were, in March, received into the College church." At Berea, the graduates of this year are all professing Christians. These are examples of the good accomplished and re-

ported. In several of the lower schools, also, we hear of many being brought to Christ.

Nor are these Christian students idle in the Master's vineyard. They go out to *their school work* in vacation time, and have learned as they go to preach. The help which was given the previous year, to lengthen the short terms of a few common schools, thus furnishing employment for our *student teachers*, was thought to be fruitful of good results by our best and most experienced instructors. It has been deemed wise to somewhat enlarge the work in that direction.

108 teachers from Fisk, in 1877, taught 9,332 pupils. Over 10,000 pupils, during the year 1878, are estimated to have been taught by those educated at Atlanta. On this basis we feel justified in estimating that at least 150,000 pupils have been reached by our present and former students during the year. They also go out to do Sunday-school and missionary work on the Lord's day. Talladega reached 1,200 Sunday-school scholars through its students during the last year, and in all the years some 20,000. A high educational official testifies that the students of Tougaloo "almost invariably start Sunday-schools as soon as they open their day schools." So the seed is sown not by the way-side, nor on the rock, nor among the thorns, but where it "also beareth fruit and bringeth forth, some an hundred-fold, some sixty, some thirty."

A few words, by way of bridging over to our church work, as to our *Theological Departments*. They are four—at Nashville, Talladega, and New Orleans, which are ours altogether, and at Washington, where we continue to share the support of the Theological Department of Howard University with the Presbytery of that city. There are 86 students in these schools, of which number nearly one-half are at Howard University. They are sending out ministers well trained, both intellectually and spiritually, into our churches and those of other denominations.

THE CHURCH WORK.

The present *number of churches* in connection with the Association is sixty-seven. These are supplied with pastors, some of them white ministers of experience and culture, who, for health's sake, are glad to be in the South; others, young and earnest men, who prefer to devote themselves to work among the lowly; others still are colored men who have been educated in our own or similar institutions, and who are doing good work among their own people. Some of these are also principals or teachers in the schools, thus doing double duty.

The number of church members is 4,600, of whom 745 have been added during the year. This work has been under the supervision of Dr. Roy. It has been a time for making acquaintance with the men and the field, but his first visits have been full of service in quickening and counselling those on the ground, and in correspondence with the administrative force at home.

Three *new churches* have been established during the year—at Shelby Iron Works, Ala.; at Cypress Slash, Ga.; and at Flatonia, Texas.

After a careful survey of the material and opportunity, we are neither prepared to rush in and organize new churches wherever it may be possible, nor to abandon the field as unfitted to our polity. We could probably buy up a hundred churches within a year at $100 apiece, and then should be worse off than we began, loaded down with useless burdens. There is nothing in the nature of the South or in the character of the negro by which the people of that region or that race are unfitted to be good Congregationalists. It only demands intelligence and the power of self-control. Where these have been developed by Christian education there is readiness and preparation enough. Hitherto our churches have flourished under the shadow of our schools and of their graduates; but as the sun goes toward the west the shadow broadens, and the field for churches of our order is enlarged. There are some half dozen localities now waiting and ready to organize Congregational churches, to which our Field Superintendent will give early attention and assistance. Discriminating and timely help at such points will accomplish far more in the end than rapid and ill-considered assistance. Too many churches, both North and South, die early, because born too soon. We design and purpose to extend this work as fast, and only as fast, as we may do it with the hope of permanent results.

A goodly number of these churches report *religious interest* during the year, and, indeed, some of them are engaged in seasons of special effort and ingathering at this time; for in the South—strange as it may seem to us—the summer gives an interval from farm work which is often and successfully devoted to special Christian effort. A letter just received informs us of such a series of meetings in one of our churches in North Carolina, with a congregation of 200, who bring their lunch and stay from morning till afternoon, and often till the evening service too.

The impression made by these churches upon ministers who went among them for the first time last winter was very noticeable, and their testimony agrees as to the decorum, as well as fervor, of their

colored congregations. Nor are they without the witness to their progress as is indicated by efforts looking toward their *self-support* and a participation in the general work of missions. These all have *Sunday-schools* connected with them, in which are gathered 6,219 scholars, besides which some of our teachers are engaged in Sunday-schools connected with other Christian churches. The cause of *temperance* receives constant attention in both schools and churches. Juvenile and adult organizations are found in nearly all of them, and the young men and women go out pledged not only to abstain themselves, but to make it part of their mission to persuade others to follow their example in this respect.

To the six *Conferences* into which our churches were organized, one has been added during the past year—that of North Carolina. The Georgia Conference takes the place of that of South-eastern Georgia. The Congregationalism of the South is thus fully associated. The meetings of these bodies are full of interest; their discussions are practical and admirably sustained; their fellowship is cordial and Christian, and their spiritual power is in some cases remarkable. The South-western Conference, this year held at New Iberia, La., was signalized by the quickening and reviving of the churches represented, and by the conversion of fifty souls.

Councils are called for ordination of pastors from time to time, and in all customary ways the churches mutually advise and help each other.

We should be greatly remiss did we not call attention also to the work done in the homes of the colored people by *devout women who have given themselves to this missionary work.* The need of such work can easily be imagined, but cannot be appreciated fully without a knowledge of the facts. At Memphis, Tenn., Atlanta, Ga., Miller's Station, Ga., Charleston, S. C., &c., faithful visitations have been made from house to house, and Bible-reading, cottage prayer-meetings, practical instruction, and occasional temporal relief have been administered by lady missionaries, while many of our lady teachers have cheerfully engaged in similar work, so far as their engagements would allow. No general organization of Northern women has been attempted in this behalf, but of their own motion circles have been formed at Detroit, Mich., Waukegan, Ill., Oberlin, Ohio, and other points, whose object it has been to provide the expenses for these messengers of mercy. The work, though limited in its extent, has been fruitful of good results.

Before leaving this hurried review of the Southern field, we are

happy to say that our corps of workers, as a whole, has never been more admirably efficient than now. There are fewer changes in the force from year to year than formerly, and those who have just gone for the first time into these schools and churches are men and women of superior intelligence and character. We look for grand work and great results, through God's blessing on their labors in the coming year.

AFRICA.

About the beginning of the current year, the Rev. Floyd Snelson, who was at the head of the *Mendi Mission*, was obliged to return to this country on account of the health of his wife. We greatly deplored his loss, as we trusted much to his wisdom and experience for a wise administration of our work in that far land. To Rev. A. P. Miller were committed the position and responsibilities thus vacated. He, with Rev. A. E. Jackson, and their wives, Dr. James and Mr. White, constituted then our missionary band.

On the 13th of February, Elmore L. Anthony was sent, *via* Liberia, to join them. His various experiences as a slave, a soldier and a student, had fitted him to take special charge of the industrial work at Avery, though we believed him to be as much a missionary in spirit as those who had preceded him. He was submitted to a severe medical examination, and pronounced sound in health; for we have concluded that those only of unimpaired health should be exposed to the debilitating influences of a tropical climate. He has so far fulfilled all our expectations.

We have just sent another missionary to the field. Nathaniel Nurse, a native of Barbadoes, who has resided already in Liberia five years, and who has been maintained at Fisk University for the last two years by English and Scotch friends, sailed on the fourth of this month. He has shown much enterprise in the past, which we hope will be effectively applied to the missionary work on the West Coast.

Our force consists then, at present, of these six men and the wives of two. The men have endured the climate wonderfully well, having suffered only temporary disabilities, and having been laid aside but little from their work. Mrs. Miller and Mrs. Jackson have not been as well, perhaps, because they were not in as firm health before leaving this country, but have not been compelled, as yet, to leave the Mendi coast, even temporarily.

Last year we had but a single *church* to report, of 44 members, at Good Hope Station. Since that time a church has been organized also at Avery. These two churches now include a membership of 85, and have 190 Sunday-school scholars in connection with them.

The *school* at Good Hope Station has been in a condition of growing prosperity, and has enrolled during the year 245 scholars, with an average attendance, as collated from the monthly returns, of 156. At Avery the school has been small, the children being frequently diverted by their parents to work of various kinds. About a dozen children have been taken into the Mission Home to be educated under permanent Christian influences. A school has also been sustained at Debia, and a preaching service.

The *industrial work* has been carried on with energy, the mill and property have been put into better order, some 16 laborers have been employed in the saw-mill, the coffee plantation is beginning to be productive, and we trust that this arm of the service will prove increasingly a means of education to the natives and a help in the support of the mission.

Our missionaries have not been content with merely maintaining the work as they found it, but have been exploring the interior to study opportunities for its enlargement. They found the people peaceable and friendly, and open to their approach not only, but inviting their permanent settlement. It is their plan to use native Christians for preaching at *out-stations* as far as they may be able.

Our missionaries have had to labor under the disadvantage of a very limited experience in organizing and carrying on either church or school work. They all went directly from the college to the foreign field. They have made fewer mistakes of judgment than might have been anticipated. We regard this experiment of African missionaries to Africa as practically solved. Their endurance of the climate and their general success in the work are evident. More and more clear to us, from year to year, is the connection between our work on the American and the African continents.

And now, while our original mission field is again becoming fruitful under these new conditions, the question is brought to us in a way we cannot refuse to consider, Shall we, in addition to this, undertake a new field upon the other side of the "Dark Continent?" The generous *offer made by Robert Arthington*, of Leeds, England, of £3,000, to this Association, to aid in the establishment of a mission between the Nile and the Jub, and from the 10th parallel of north latitude down almost to the equator, compelled us, early in the year, to examine the field and the possibility of undertaking it. A large committee, through books and travellers, made as thorough investigation as was in their power, and were supported by the Executive Committee, as a whole, in regarding the proposed location as offering advantages in accessibility over almost any of the new

fields recently opened in equatorial Africa; but they delayed any distinct acceptance of the proffer until this fund should be swelled from other sources to not less than $50,000. In this state of abeyance the whole matter remained until a very recent date. Dr. O. H. White, the Secretary of the Freedmen's Missions Aid Society in Great Britain, has been sanguine as to the willingness of the English and Scotch brethren to further aid us in the establishment of the proposed mission. He has already received contributions to a considerable amount for this object, and at the last regular meeting of our Committee, after careful discussion, the following resolution was unanimously passed:

"Voted, that on condition of the receipt of £3,000 from Mr. Robert Arthington, of Leeds, as offered to us by him, for the establishment of a new mission in Eastern Africa, and of a like amount from the British public, raised through the efforts of Dr. O. H. White, the Association pledges itself to devote thereto the sum of $20,000, and, with the blessing of God, and the assistance of the friends of Africa in Great Britain and America, to undertake permanently to sustain that mission."

The Committee were encouraged to take this step by the fact that the debt of the Association was no more an obstacle, that several thousand dollars were already in hand from the Avery estate, bequeathed for this very purpose, and by other, as they thought, evident leadings of Providence in this direction. And now if these conditions be met, and this new work at no distant day be fairly entered on, the Mendi Mission on the West, and the Arthington Mission on the East, will support one another in their plea to Christian England and America for generous and prayerful sustentation. Our foreign work will thus be more complete than it can be with but a single mission, and we shall be able to present a wide field for the generous devotion and self-consecration of the sons of Africa now in this land.

This new field is among the real heathens, unclad, and with their native barbarism made worse by all the atrocities of a slave-hunting ground. That evil is, providentially, fast passing away. During the last year Col. C. G. Gordon has overcome the mightiest of the slave traders, and his large and desperate force. When the influence of the Arab invaders is withdrawn, with their unnatural stimulation of tribal wars and the ready market they afford for human beings, other of the native kings, under the influence of even a few Christian men, will follow the example of Mtesa, who has lately forbidden the sale of slaves in his dominions under pain

of death. So the Lord has set before us an open door, and no man can shut it. Shall we not go in, and set up our banners in the name of Immanuel?

THE INDIANS.

The Indians still remain under the care of the Department of the Interior. We believe that the Administration earnestly desires the promotion of their true interests; but the grievous wrongs under which they have so long suffered still continue to be visited upon them, and will so long as an impossible policy is attempted to be carried out by an insufficient force. The question as to the legal status of the Indian is now before the Courts. Until his rights there, and to hold property by a secure tenure, are established, he will be exposed to provocations which we cannot expect him to bear in silence.

To us was assigned, several years ago, the nomination of six *Indian Agents*, who were to report to us as well as to the United States Government. We trust that this work has been to the advantage of these tribes, as our Agents have, with perhaps a single exception, maintained good character and reputation amid all the temptations of that trying life. And yet our relations to the Department are not what we could wish them to be. In four of the six Agencies where we make nominations, changes have been necessary during the past year. In two of them, Agents have been appointed by the Department without our nomination or approval, so that we have no longer any responsibility for the Agencies at Red Lake, Minn., or Green Bay, Wis., nor have we, under these circumstances, the same motive as at first to secure good men for these places, when they may be so easily removed or our nominations thrown aside for others backed by another kind of influence.

Our missionary at S'Kokomish, Rev. Myron Eells, is still patiently pursuing his good work. He is pastor of the church of 23 members, and has three other preaching stations. In these four the attendance upon public worship is nearly 200; 110 children are in the Sunday-schools; 128 families are under his pastoral care. Mr. Eells has travelled among the neighboring people, and diffused his influence over a wide area.

A new element in work for the Indians has been the *educational work at Hampton*. 57 Indian boys and 9 Indian girls have spent the year at the Institute, contented and studious, and responding to patient and skillful teaching with marked and steady progress. During the summer a number of them gained great credit to themselves by their good conduct on the farms and in the families of Massachusetts among which they were distributed. It is hoped that the number of girls allowed to enjoy these privileges may be considerably increased. Captain Pratt has obtained permission to do a similar work at Carlisle, Pa.

The great feature of the advantage in this training is the continuous influence under which these students are held. It is indispensable to the best work as Christian educators of those who are not helped by their home life. Our experience is the same among the Freedmen, the native Africans and the Indians.

It may be, in the providence of God, in this direction that the Indian work of the Association is to be pursued and enlarged in the future. The Committee recommend, for the present at least, co-operation with General Armstrong in the work he has so well begun in this direction. The result of his experience, thus far, is his decided conviction that "there is no better way to elevate the Indians than in negro industrial schools." An effort in this direction promises greater results, for the same expenditure of money, than the attempt to found new missions among the Indians.

THE CHINESE IN AMERICA.

The condition and numbers of the Chinese on the Pacific coast, after all the various agitations of mob, and State, and national Congress, have not been materially altered. The sand lots have still echoed with the blasphemies of Kearney and his followers, and even some of the churches, with scarcely less vigorous proclamations, that the Chinese must go. California has adopted a new Constitution, though the question whether its Chinese provisions are constitutional is yet unanswered. It discourages immigration, imposes conditions on resident Chinamen, forbids their employment by any corporation, and requires cities to remove them beyond their bounds or locate them within prescribed limits; and, finally, both houses of Congress, yielding to political pressure, in the presence of the resident Minister of the Chinese Government, ignored its solemn treaty, and declared that no ship should bring to this shore more than fifteen Chinese immigrants at any one time. We have to thank the President of the United States for the veto which alone prevented this action from becoming law.

And yet the Chinaman is, on the Pacific coast, in numbers not increasing, but not materially diminishing. He does not come, because he can do better elsewhere. He does not go, because he has not yet attained the object of his coming. Meanwhile several Chinamen have, during the year, been naturalized in other States, and the force

has thus been broken of the decision that, being neither white nor black, he cannot be allowed to vote.

Our work has not diminished in our twelve schools, under the superintendency of the Rev. Wm. C. Pond. Only three less pupils (1,489) have been enrolled than the year before. 252 has been the average attendance all the year through; 21 teachers are now in the service, including five Chinese helpers; 84 gave evidence of conversion during the year, while 137 have renounced idolatry. Mr. Pond says: "The total number of whom we have cherished the hope that they were born of God, from the beginning of our work until now, cannot be less than 285. The Congregational Association of Christian Chinese has now 198 members, of whom 44 were received the past year."

We believe that this work, with that of our Presbyterian and Methodist brethren on the Pacific coast, is both acceptable to God and approved of men.

FINANCES.

We come now to the statement of our financial history and condition. With profound gratitude to Him to whom the silver and the gold belong, and with renewed confidence in those to whose stewardship he has entrusted it, we make this record: (1.) The expenses of the year have been fully met; (2.) The debt of the Association is entirely extinguished; (3.) On the 1st of October the balance in our treasury amounted to $1,475.90.

It is sixteen years since the Association has been reported free from debt. The expansion of its work, which the changes effected by the war imperatively demanded, involved us in these unpaid obligations, which increased upon us almost yearly until, in 1875, our debt was over $96,000. Then came the turning point. It was diminished by a little over $3,000 during 1876; in 1877 it was reduced by about $31,000—to $62,800. Last year $25,000 more of it was liquidated, leaving at the beginning of this year $37,389.79. And now we are able to say that that whole amount is paid. $28,808.67 have been sent us for that express purpose. The balance has come from our general receipts from the living and the dead. And this has been paid in cash. We began to fear that our constant plea in this behalf was injuring the support of our regular work, and last year we set apart, to cover it, a residue of western lands of sufficient value; but the debt is absolutely gone now and not balanced against anything, and that property is free to be converted to other uses.

The total income of the year has been $215,431.17, nearly $20,000 more than that of the preceding year. $15,000 of this increase is, however, from bequests, which have amounted to $50,034.16.

For the ability to make these cheering statements we thank God, and in the remembrance of His past goodness we take courage. It looked an almost impossible thing that that great debt of nearly $100,000 should have disappeared, and that in these "hard times." But the way to know the goodness of God is to try some hard thing in His name. To Him be the praise.

We would not leave the false impression, however, on the minds of any, that these years of retrenchment have been easy years for us, or that the past twelve months have been free from causes for anxiety. Twice during the year we have been $10,000 behind last year's receipts or this year's needs. We were greatly perplexed in our unwillingness to increase the old debt, or to incur a new one, when, in one case, a large gift, and in the other a large legacy, lifted us over the shallows, and enabled us to set sail again rejoicing.

CONCLUSION.

And now, what is the significance of our present condition? We are out of debt. We have the promise of a far better equipment for our work in the way of buildings. The Mendi Mission is fairly manned, and, we trust, on the way to a new and wider usefulness. The Freedmen call for all the aid we can supply. All motives of love for self, for country, and for God, conspire to urge us to increase our efforts for their Christian education. Africa is stretching out its right hand now, as well as the left, which we have been trying so long to fill, and Christian England comes to help us answer the plea. It has been demonstrated at length that our Southern schools may help to solve the Indian as well as the Negro problem, and the Chinaman is yet at our western gate.

Is not the voice of God to us like that He spoke through Moses to those who had just escaped the taskmasters of Egypt?—"Speak to the children of Israel, that they go forward."

MISCELLANEOUS.

Our monthly publication, *The American Missionary*, is received with undiminished favor by our constituency. It puts our self-denying pastors and teachers in communication with each other, and keeps them informed of the whole work in which each of them is bearing an important part. The mailing list is under constant re-

vision, and carries tidings of our work and wants to those whose interest is expressed in their constant gifts and prayers. We consider it an indispensable auxiliary to our work.

The Freedmen's Missions Aid Society still co-operates with us in our work. Dr. O. H. White has undertaken to raise for us a fund with which to supplement the gift of Mr. Arthington, as already stated, and has met with encouraging success, despite the great financial embarrassments of the people of Great Britain. We experienced the value of a correspondent across the water in his representation of us at the London Union Missionary Conference, held during the past year.

We are under continued obligation to the *American Bible Society* for generous responses to all our calls for copies of the printed Word of God. We gratefully acknowledge, also, *valuable* donations of its publications from the *American Tract Society*.

DETAILED REPORT.

FREEDMEN.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; Alexander Hyde, Lee, Mass.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New York City; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn.; A. N. Arnold, Pawtucket, R. I.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston, Mass.

Instructors.—S. C. Armstrong, Principal, Moral Science and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal; Book-keeping. *Academic Department*—Thomas T. Bryce, Political Economy and Civil Government; Mary F. Mackie, Mathematics; Helen W. Ludlow, English Literature and Language Lessons; Nathalie Lord, Reading and Elocution; Isabel B. Eustis, Arithmetic and Natural Philosophy; Eleanor W. Collingwood, Geography and Physiology; Julia A. Wilson, History; Louisa K. Day, Grammar and Composition; Laura E. Coe, Writing; Elizabeth Hyde, Arithmetic and Spelling; Lucy S. Shepard, Music and Reading; Eunice C. Dixon, Primary Classes. *Indian Classes*—James C. Robbins, Sarah Dana, Angelina Ball, C. H. Denison. *Girls' Industrial Department*—Anna M. Hobbs, in charge. *Housework and Boarding Department*—Mary T. Galpin, in charge; Susan P. Harrold, Matron; Charlotte L. Mackie, Housekeeper. *Librarian*—Emily Tolman. *Instructor in Tactics*—Brev. Capt. Henry Romeyn, U. S. A. *Agricultural Department*—Albert Howe, in charge. *Printing Office*—M. B. Crowell, in charge. *Engineer*—J. B. H. Goff. *Training Shop*—George B. Starkweather.

Number of Students—320.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm. Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, Rev. E. M. Cravath, Rev. George Candee, Peter H. Clark, Rev. J. H. Heywood, Rev. J. Shackelford, Charles Lester.

Faculty and Instructors.—Rev. E. H. Fairchild, President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; *—— —— Professor of the Greek Language and Literature; *—— —— Professor of the Latin Language and Literature; L.

* Latin and Greek are taught, for the present, by other Professors.

V. Dodge, A. M., Professor of Mathematics; Rev. Charles G. Fairchild, Professor of Natural Sciences; Rev. B. S. Hunting, Principal of the Normal and Preparatory Departments; P. D. Dodge, B. S., Tutor in Mathematics; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Instructor in Latin and French; Miss Anna Haylor, Teacher of the Grammar School; Miss Hattie McClelland, Teacher of the Intermediate School; Miss Alice E. Peck, Teacher of the Primary School; Miss Caroline W. Haynes, Teacher of Vocal and Instrumental Music.

Students.—Classical Course, 13; Literary Course, 29; Preparatory Department, 232. Total, 274.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; Rev. H. S. Bennett, Nashville, Tenn.; John J. Cary, Esq., Nashville, Tenn.; Rev. G. D. Pike, New York, N. Y.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Sciences; Rev. C. C. Painter, Professor of Theology; Miss Anna M. Cahill, Instructor in Mathematics and History; John H. Burrus, B. A., Instructor in Mathematics; Miss Henrietta Matson, Instructor in English Grammar and Composition; Miss Elizabeth M. Barnes, Instructor in Arithmetic; Miss Laura S. Cary, B. A., Instructor in Greek; Miss Sarah A. Stevens, Instructor in English Branches; Miss Irene E. Gilbert, in charge of the Model School; Mrs. J. D. Lee, Instructor in Voice Culture and Instrumental and Vocal Music; Edward P. Gilbert, Assistant Treasurer; Miss Sarah M. Wells, in charge of Ladies' Hall; Miss Mary Farrand, Matron.

Students.—College Course, 20; College Preparatory, 46; Theological Course, 14; Normal Course, 131; Model School, 84; (counted twice, 11). Total, 284.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D. D., New York City; Rev. E. M. Cravath, A. M., Nashville, Tenn.; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Atlanta; Hon. A. E. Buck, A. M., Atlanta.

Officers and Instructors.—Edmund A. Ware, A. M., President; Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Natural Science; J. F. Fuller, A. M., Professor of Mathematics; Frank W. Smith, A. B., Instructor in Latin; Emma C. Ware, Teacher in Latin and English; Mary E. Sands, Teacher of English Branches; Carrie H. Loomis, Teacher of English Branches; Ella W. Moore, Teacher of English Branches; Grace L. Robertson, Teacher of English Branches; Susie A. Cooley, Preceptress; Mrs. Lucy E. Case, Matron in South Hall; Mary L. Santley, Matron in North Hall; Rev. C. W. Francis, A. M., Librarian.

Students.—College Course, 17; College Preparatory, 43; Scientific Course, 11; Higher Normal Course, 59; Normal Course, 114. Total, 244.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Hon. Lewis E. Parsons, Talladega, Ala.; Gen. Wager Swayne, Toledo, O.; Rev. G. W. Andrews, A. M., Talladega, Ala.; Hon. Green T. McAfee, Talladega, Ala.; Col. Edwin Beecher, Montgomery, Ala.; Rev. E. M. Cravath, A. M., Nashville, Tenn.; Ambrose Headen, Sr., Esq., Talladega, Ala.; William Savery, Esq., Talladega, Ala.

Instructors.—Rev. E. P. Lord, A. M., Principal, and Instructor in Mental and Moral Philosophy; Rev. G. W. Andrews, A. M., Instructor in Theology; Geo. N. Ellis, A. B., Treasurer, Principal of Higher Normal Department, and Instructor in Latin; Miss Mary L. Sawyer, Assistant, and Instructor in History and Mathematics; Mr. Warren E. Wheeler, Common School Normal; Miss Kate A. Lord, Miss S. Ida Allen, Assistants; Miss M. A. M. Kernan, Model School; Miss Julia C. Andrews, Matron and Preceptress; George F. Atkinson, Farmer.

Students.—Theological, 14; Higher Normal, 47; Common School Normal, 94; Model School, 59. Total, 214.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; C. B. White, M. D., Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass; Rev. George B. Willcox, D. D., Chicago, Ill.; Rev. G. D. Pike, New York; Rev. William H. Willcox, Reading, Mass.; Rev. M. E. Strieby, D. D., New York; Rev. W. S. Alexander, New Orleans; Rev. A. M. Newman, New Orleans; Leopold Bibolet, New Orleans; Hon. Edward S. Tobey, Boston, Mass.; S. C. Russell, M. D., New Orleans; Hon. Edward Heath, New Orleans; Thomas J. Woodward, New Orleans; W. L. Jarvis, New Orleans.

Instructors.—Rev. W. S. Alexander, A. M., President, and Professor of Theology; Prof. J. K. Cole, Principal of Collegiate, Academic and Normal Departments; J. M. McPherron, A. M., Professor of Mathematics; Miss Mary J. Robinson, Teacher of Latin; Miss H. J. Hallock, Teacher in Normal Department and of Music; Miss Caroline M. Park, Teacher in Normal Department and of French; Miss Frances A. Stevens, Teacher in Primary Department. *Law Department*—Faculty, Rev. W. S. Alexander, A. M., President; Hon. Alfred Shaw, Dean, Professor of Civil Law and Practice; Hon. John S. Whittaker, Professor of Commercial and Maritime Law and Equity; James C. Walker, Esq., Professor of Criminal Law and the Law of Evidence; Hon. R. T. Posey, Professor of Common, Constitutional and International Law.

Students.—Law Department, 28; Theological Department, 12; Classical Course, 13; Preparatory, 11; Normal, 91; Primary, 98; (twice counted, 10). Total, 243.

Tougaloo University, Tougaloo, Miss.

Trustees.—L. J. Scurlock, A. P. Huggins, W. W. Edwards, J. L. Wofford, E. Handy, Rev. E. M. Cravath, H. S. Beals, Rev. E. Tucker, Gen. C. H. Howard, Rev. M. E. Strieby, E. Emerson.

Instructors.—Rev. G. Stanley Pope, Principal, Teacher of Bible and Moral Philosophy; D. I. Miner, Treasurer and Business Manager, Teacher of Higher Mathematics; S. L. Emerson, Preceptress and Matron; Kate K. Koons, Teacher of Latin, Natural Science and Vocal Music; Orra Angell, Teacher of English Branches, History and Instrumental Music; Mary H. Scott, Teacher in Preparatory Department; Irene C. Barnes, Teacher in Primary Department; Mrs. G. S. Pope, Mrs. D. I. Miner, Sewing Department.

Students—132.

Tillotson Normal School, Austin, Texas.

Trustees.—A. S. Barnes, Esq., New York; Charles Benedict, Esq., Conn.; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. Gustavus D. Pike, New York; Rev. M. E. Strieby, D. D., New York; Rev. George J. Tillotson, Conn.; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D. D., Texas.

Teacher—Mrs. E. M. E. Garland.

Students—146.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D. D., Washington, D. C.; Rev. Lorenzo Westcott, Washington, D. C.; Rev. Alexander Pitzer, D. D., Washington, D. C.; Rev. John G. Butler, D. D., Washington, D. C.

Number of Students—42.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Principal—Miss Isabel Phelps, Oswego, N. Y. *Assistants*—Miss Lucy Goodwin, Mason, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss H. L. Fitts, Candia, N. H.; Mrs. Janet Dodge, Nashua, N. H.

Number of Pupils, 128; number in Sunday-school, 150.

Washington School, Raleigh, N. C.

Teachers—Miss E. P. Hayes, Limerick, Me.; Miss Hettie Minton, Toutogany, Ohio; Mrs. George S. Smith, Raleigh, N. C.

Number of Pupils, 128; number in Sunday-school, 235.

Avery Institute, Charleston, S. C.

Principal—Prof. A. W. Farnham, Hannibal, N. Y. *Assistants*—Mr. C. P. Van Inwegen, Cuddebackville, N. Y.; Mr. Levi L. Farnham, Hannibal, N. Y.; Mr. C. C. Scott, Charleston, S. C.; Mr. E. A. Lawrence, Charleston, S. C.; Miss M. L. Phelps, Constableville, N. Y.; Mrs. M. L. Brown, Charleston, S. C.; Miss Monimia McKinlay, Charleston, S. C.; Miss H. E. Wells, Middletown, N. Y.; Mrs. A. W. Farnham, Hannibal, N. Y.

Number of Pupils, 296; (Normal, 163); number in Sunday-school, 70.

Brewer Normal School, Greenwood, S. C.

Teacher—Mr. J. D. Backenstose, Geneva, N. Y.

Number of Pupils, 67; number in Sunday-school, 42.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Station, N. Y. *Assistants*—Miss Fannie M. Andrews, Milltown, Me.; Miss M. E. Stevenson, Bellefontaine, Ohio; Miss F. J. Norris, Atlanta, Ga.; Miss Abbie Clark, Atlanta, Ga.

Number of Pupils, 528; number in Sunday-school, 275.

Lewis High School, Macon, Ga.

Teachers.—Miss Christene Gilbert, Fredonia, N. Y.; Miss Hattie E. Phelps, Hannibal, N. Y.; Mrs. S. E. Lathrop, New London, Wis.

Number of Pupils, 88; (Normal, 53); number in Sunday-school, 125.

Beach Institute, Savannah, Ga.

Principal.—Mr. B. F. Koons, Sulphur Springs, O. *Assistants*—Miss Adelaide Daily, Fredonia, N. Y.; Miss Hattie Markham, Wheaton, Ill.; Miss E. H. Twichell, Saratoga Springs, N. Y.; Miss Amelia Ferris, Oneida, Ill.; Mrs. R. F. Markham, Wheaton, Ill.

Number of Pupils, 338; (Normal, 130); number in Sunday-school, 285.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Nettie Underwood, Burlington, Mich.

Number of Pupils, 162; (Normal, 62); in Sunday-school, 175.

Emerson Institute, Mobile, Ala.

Superintendent and Teachers.—Rev. D. L. Hickok, Kingsville, Ohio; Miss May Hickok, Kingsville, Ohio; Miss H. Jennie Stevenson, Bellefontaine, Ohio; Miss Annie Berry, Milltown, Me.; Mrs. M. S. Presbury, Oswego, N. Y.; Mr. H. Hickok, Kingsville, Ohio.

Number of Pupils, 183; (Normal, 49); number in Sunday-school, 100.

Swayne School, Montgomery, Ala.

Principal.—Miss Martha J. Adams, Columbus, Wis. *Assistants*—Miss Jane S. Hardy, Shelburne, Mass.; Miss May Merry, Providence, R. I.; Miss Fannie A. Wilson, Montgomery, Ala.; Mrs. M. Hardaway Davis, Montgomery, Ala.; Miss Anna Duncan, Montgomery, Ala.

Number of Pupils, 470; number in Sunday-school, 96.

Burrell School, Selma, Ala.

Principal.—Mr. E. C. Silsby, Selma, Ala. *Assistants*—Miss Sarah C. Williams, Lafayette, Ohio; Miss Mary E. Wilcox, Madison, Ohio; Miss M B. Flack, Oberlin, Ohio; Mrs. Marietta Hardwick, Selma, Ala.

Number of Pupils, 448; (Normal, 9); number in Sunday-school, 100.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis. *Assistants*—Miss Laura A. Parmelee, Toledo, Ohio; Miss Emma Rand, Whitewater, Wis.; Miss Ella Wood-

ward, Royalton, N. Y.; Miss S. M. McGill, Memphis, Tenn.; Miss Hattie Milton, Romeo, Mich.

Number of Pupils, 204; (Normal, 116); in Sunday-school, 198.

Ely Normal School, Louisville, Ky.

Negotiations are pending for the sale of this building at an early day.

Union Academy, Columbus, Miss.

As schools can no longer be kept up here, we shall make an effort to sell the building.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

McLeansville—Miss Nettie Connet.
Woodbridge—Mr. Wm. H. Ellis, Southfield, Mass.
Dudley—Mrs. Anna D. Peebles, Dudley, N. C.

SOUTH CAROLINA.

Orangeburg—Mrs. C. E. Johnson, Orangeburg, S. C.

GEORGIA.

Woodville—Rev. J. H. H. Sengstacke, Woodville, Ga.
McIntosh—Mr. and Mrs. John McIntosh, Savannah, Ga.
Miller's Station—Rev. John McLean, Miller's Station, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—J. G. Hutchins, Atlanta, Ga.
Forsyth—Wm. F. Jackson, Atlanta, Ga.
Cuthbert—Richard R. Wright, Atlanta, Ga.
Fort Valley—Miss S. V. Whitic, Macon, Ga.
Cartersville—T. C. Sheppard, Chattanooga, Tenn.
Stone Mountain—Wm. C. Craig, Atlanta, Ga.
Thomasville—W. H. Harris, Savannah, Ga.
Americus—G. W. F. Phillips, Milledgeville, Ga.
Brunswick—S. B. Morse, Savannah, Ga.
Milledgeville—Robert Smith, Charleston, S. C.
Marietta—Cosmo P. Jordon, Atlanta, Ga.

ALABAMA.

Florence—Rev. Wm. H. Ash, Providence, R. I.
Anniston—Rev. P. J. McEntosh, Talladega, Ala.

KENTUCKY.

Lexington—Mr. John H. Jackson, Lexington, Ky.

TEXAS.

Corpus Christi—Rev. S. M. Coles, New Haven, Ct.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	12	
Common Schools	24 =	44
Total number Teachers	163	
" " " also Matrons	10	
" " " in Business Department	6 =	179
" " Pupils		7,207
Theological	86	
Law	28	
Collegiate	63	
" Preparatory	169	
Normal	2,022	
Grammar	633	
Intermediate	1,495	
Primary	2,739	
	7,235	
Studying in two grades	28 =	7,207
Number of Sunday-school Scholars		6,291

DELAY IN OPENING SCHOOLS.

MEMPHIS, TENN.—Our year has been greatly broken by the time lost at the beginning of the year by the epidemic, yet the school never seemed to be in a more prosperous condition. Both the normal and intermediate departments are filled to overflowing. Our horizon seems brightening more and more, and we hope at the close of the year not only to have gained in popularity, but to have extended the influence of the school for good.

NASHVILLE, TENN.—Looking back over the past nine months, it seems a long time since the dark days of last September, when the school opened under the shadow of the pestilence, and we saw one of our own students, just returned from his summer work, stricken down by the fever. As the autumn advanced, the school began to fill up, though some who came to us after Christmas from the lower part of Mississippi assured us that they came "as soon as it was safe." Naturally the decrease in attendance resulting from the epidemic was mostly seen in the number of new students. Those who have fairly started in the work of getting an education cannot be detained except by absolute necessity. others who were thinking for the first time of going away to school were easily led to wait another year.

NEW ORLEANS, LA.—The school year has been too short to accomplish all that was desirable. Eight months, our usual time, seems a short school year, but to reduce this one-quarter is almost a disaster; and furnishing school-rooms and supplying furnaces, out-buildings, cisterns and much needed plank-walks after school opened, was for a time a great hindrance; but the end of the year shows, in many respects, favorable results, and leaves more hopeful impressions and anticipations for the future.

MOBILE, ALA.—For various reasons, among them the sickness of yellow fever, our work here commenced under very unfavorable circumstances. Our school opened the 20th of November, almost two months after the regular time, with only 17 scholars the first week; but our numbers rapidly increased, so that by Christmas we had about 75 scholars, and after the holidays more than 150. We still have accessions every week, and the prospect is that before the close of the year we shall have more scholars than we have room for. Already the primary room is filled beyond its seating capacity.

TOUGALOO, MISS.—The present year opened two months later than usual, and the senior class will study another year before graduating.

SAVANNAH, GA.—When we landed here late last September, the re-building of Beach Institute was approaching completion, and on the last day of the same month a new corps of teachers began the work of the year. On the first day over 60 applied for admission, and the number has gradually increased to 338, in all grades from the normal down.

QUALITY OF THE WORK.

CHARLESTON, S. C.—It was a delight to witness the orderliness and accuracy of the training. It is only common fame that the Avery Institute stands ahead of every other in the city. It has a corps of six teachers, and scholars enough to word them hard.

MONTGOMERY, ALA.—This school has a building which compares favorably with some of the Chicago school-houses, (two stories and a good basement,) the whole accommodating from 300 to 400 pupils, with three noble white teachers and three colored, who have graduated from this school. It is no disparagement to the excellent schools in Chicago to say that, in point of order and apparent earnestness and successful work on the part of both teachers and pupils, these dusky boys and girls would not suffer in comparison.

NASHVILLE, TENN.—Notwithstanding the delay in getting the school started, one of the features of the year has been the steadiness in attendance, especially in the advanced classes. As the result of this regularity, the school work has gone on with rather unusual satisfaction.

TOUGALOO, MISS.—Students are manifesting more than usual interest in study and general improvement. Less frequent change of teachers, a more regular attendance of students, and their promotion according to merit, have advanced the scholarship in this institution. Last summer for the first time it graduated a class.

MEMPHIS, TENN.—The school never was in a more flourishing condition than now, and the future has never before seemed so full of promise.

GREENWOOD, S. C.—School fuller than ever before; boarding-school overcrowded. Mr. Backenstose is compelled to make arrangements in neighboring families for students.

ORANGEBURG, S. C.— Our school has 196 pupils enrolled. We have a large normal class. Six are teachers now.

ATLANTA UNIVERSITY, GA.—The present year shows a larger number of students in attendance and a better class. Besides those already established in different parts of the State, over a hundred of the students teach during the long summer vacation in the public schools, and also engage in Sunday-school work. It is estimated that during the year 1878 over *ten thousand* pupils in the State of Georgia were taught by those educated in this University.

NO. 1, MILLER'S STATION, GA.—The day school has been good all the time. We have on the list about 55; it numbered a month ago 41 daily. Some of the larger ones have gone out of school to work on the farm.

LIBERTY CO., GA.—The number enrolled has been large, and the average attendance good. A most decided improvement has been made in punctuality and the general observance of school regulations and requirements.

FORSYTH, GA.—Our pupils have been very regular in attendance compared with past years. There have been 113 students in school during the year, many of whom came from the adjoining counties, and will go out to take schools for the summer. There has been much earnest study done by these pupils, who seem determined to surmount the difficulties which present themselves.

BRUNSWICK, GA.—The school has been free the entire year, and has averaged over ninety for the ten months. Many have been made wiser and better. Some have connected themselves with the churches.

COMMENCEMENT OR CLOSING EXERCISES.

HAMPTON INSTITUTE, HAMPTON, VA.—The examinations, except of the graduating class, were not written, but were oral, and on the plan of the daily recitations. The Indians attracted, perhaps, the greatest attention from the many visitors, in the conversation classes, which were conducted with rare tact and skill. At the other end of the gradation of studies were the very creditable recitations of the graduating class of colored students, in algebra, history, physiology and other higher branches; nor would it do to omit the class in teaching, where the seniors showed their skill in interesting and instructing the little children of the Butler Normal School.

In the afternoon, the public exercises were held in Virginia Hall, which was crowded to overflowing. The addresses were manly and earnest; some of them quite forcible and free in thought and expression, and dealing with questions affecting their race. It was quite touching to see a black boy pleading for the extension of the privileges of education to the Indian, and one of the features of interest was a simple story of his home life in Indian Territory by an Indian youth. Music by the band, by a select few, and by the whole school, relieved the speaking. There were other visitors of note. Chief among these were Secretaries Schurz and McCreary, of the President's cabinet; Senator Saunders and Representative Pound, of Wisconsin; ex-President Mark Hopkins, of Williams College; the Rev. Dr. Plumer, of Charleston, S. C., and the Rev. Dr. Hoge, of Richmond; the Rev. Dr. Armstrong, of Norfolk, Va., and Judge Lafayette S. Foster, of Connecticut.

BEREA COLLEGE, BEREA, KY. Wednesday, June 25th, was a beautiful day. At half-past ten there were thought to be three thousand in and about the tabernacle, and nearly a thousand horses on the ground. As Berea embraces but eight hundred inhabitants, including students and infants, it appears that more than two thousand came from abroad.

There were ten graduates—six from the classical department, three from the scientific, and one from the normal. The effort of the college to get on alone, without aid from the American Missionary Association, taxes all its energy and faith; but, thanks to God and its faithful friends, the past year it has not been left to suffer. The erection of the new chapel will commence immediately, though the necessary means are not all secured.

FISK UNIVERSITY, NASHVILLE, TENN.—Beginning with Sunday, five days are occupied with the different exercises. Examinations continue through Monday, Tuesday and Wednesday. Monday evening is given to the exhibition of the class finishing the common school normal course; Tuesday evening is devoted to the Union Literary Society; and on Wednesday evening the class finishing the preparatory course deliver their orations and are admitted to college. Thus there is a growing interest and importance through the entire week, ending with the college commencement on Thursday.

Dr. Roy reached us on Saturday and stayed during the closing week, delivering, on Sunday evening, an excellent address before the Missionary Society. The baccalaureate sermon was for the first time preached by President Cravath, who for several years has been necessarily absent at the close of school. Five of the students received certificates, and two of those admitted to college were absent teaching in Mississippi. The class entering college, ten in number, is

the largest ever admitted to our college course, and we hope President Cravath's admonition to have their number complete when they are ready for their degrees will be carried out.

ATLANTA UNIVERSITY, ATLANTA, GA.—The tenth anniversary of the Atlanta University, which has just occurred, was an occasion of special interest to all its patrons and friends. The fact that the school was closing a year of prosperous work, during which a larger attendance than ever had been secured and maintained, and that evidences were multiplied of increasing confidence and respect on the part of all classes of people in the State, did much towards making the week one of great pleasure.

The exercises were introduced by a thoughtful and instructive sermon on the Sabbath, addressed to the graduating classes by the Rev. Mr. Bumstead. Three days of examination followed, which were attended by a board of examiners, appointed by the Governor of the State, and by a committee of citizens invited by the Board of Trustees, and a large number of patrons and friends.

The commencement exercises upon the last day were brief, sensible and entertaining. Five young men were graduated from college and two young women from the normal course, and degrees were conferred upon six young men who were graduates of three years' standing. A report, which was highly commendatory, was read by Rev. J. M. Martin, D. D., of Atlanta, who had been in attendance upon the examinations by request of the Board of Trustees.

TALLADEGA COLLEGE, TALLADEGA, ALA.—The public appointments of this week embraced literary exercises by the Soronian Society on Monday evening, public exercises of the Model School on Tuesday afternoon, and College address in the evening; Wednesday, graduating exercises of the theological department at 2.30 P. M., and at 8 o'clock, prize declamations and essays, closing with a spelling match; on Thursday, 10 A. M., the graduating exercises of the higher normal department; at 2 P. M., an exhibition of the agricultural department; and at 8 P. M. a concert by the Musical Union, closed the week. I was not able to remain through all the exercises of Thursday. Those that I attended were of a high order, and compared favorably with similar exercises of the same grade in other schools.

The collegiate exercises of the school were creditable to the students and their instructors. The examination exhibited the usual enthusiasm of these students in their studies. I must say, however, that I have not attended a closer and more satisfactory theological examination in many a day than that of the nine theological students who will be graduated from Talladega next year. I have attended examinations in seminaries and associations and councils, and been through several such trials myself, but I never was present at one that gave me better satisfaction than this.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—A class of eight has just been graduated from the classical department of this University—the largest class yet sent out—of which seven were young men. Six members of the class pursued the entire course here; the other two had taken the greater part of their course at another school, and came here the last year to graduate. The commencement exercises were held Wednesday evening, June 4th, at the Central Church. The body of the church was crowded to its utmost capacity, and many were forced to find seats in the gallery.

The orations were of high order, and reflected great credit upon the young men. They all gave evidence of the thoroughness of training they had received in the University. They certainly gave promise of honorable success in the life-work to which they had devoted themselves. President Alexander conferred the diplomas in a brief address of commendation, encouragement and advice.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.—After the examination closed on Thursday, students in the normal department gave literary exercises, interspersed with music, before an audience numbering many of the parents and former students, some of the trustees and other friends of the institution.

At 3 P. M. the President of the Board of Trustees of the State Normal School and others gave congratulations and sound advice to attentive and appreciative listeners. He assured the teachers and pupils and friends present that they might expect with much confidence an appropriation to the Institution of a few thousand dollars from the next Legislature, with a visiting committee to see if it is well expended, and make report directly to the Legislature.

Thursday evening an exhibition by the preparatory and primary departments closed the exercises of the week, and the delighted friends parted, feeling a greater interest than ever in their Institution.

HOWARD UNIVERSITY, WASHINGTON, D. C.—The anniversary exercises were held in the Fifteenth Street Presbyterian church (colored), a new and tasteful edifice, which was filled with an interested audience of both races, including several clergymen, and Judge Strong of the Supreme Court of the United States. Four young men who had completed their course of study delivered orations.

BEACH INSTITUTE, SAVANNAH, GA.—A week was devoted to examinations and the closing work of the year. The greater part of several days was given to written work; but it had been announced that during the last morning public oral examinations would be held. At an early hour a good number of parents and friends showed the interest they have in their children and the school by coming in to witness the day's work. The morning was spent in the various rooms, many of the old people as well as the children showing a lively interest in the examinations. At twelve o'clock the commodious chapel was well filled by an attentive and appreciative audience to witness the closing exercises of the school, which consisted of essays from the five members of the normal class, and recitations and music from the other departments. After a very enjoyable hour and a half in the chapel, the various grades passed to their rooms, the promotions were read, the school dismissed, the good-byes said, the doors closed; and thus, with its cares and its perplexities, its joys and its sorrows, its successes and its failures, endeth another chapter of the great volume of life.

GREENWOOD, S. C.—The Brewer Normal School, under the care of Mr. J. D. Backenstose, closed, June 26th, a successful year's work. Examinations and exhibition were very creditable and largely attended. The annual address was delivered by the Rev. F. E. McDonald on "Culture." Ministers of other denominations, graduates of the school, and many prominent citizens, showed by their attendance, and expressed in words, their deep interest in the work and gratification with its results.

MONTGOMERY, ALA.—Swayne School closed its school year June 5th. There were

pleasant public exercises for the little ones Wednesday evening at 5 o'clock, and on Thursday night for the older pupils at the Congregational church. The Board of Education and the mayor of the city, also two or three judges, responded by their presence. Many kind words of approbation have come to us with regard to the high order and interest of the exercises. We trust that new friends were made and that a new interest was developed in our work that evening.

LE MOYNE SCHOOL, MEMPHIS, TENN.—At the closing exercises of the school the numbers were good, and the last recitation was as perfect as any lesson within the year. It was remarkable that interest in study did not flag in the least.

ORANGEBURG, S. C.—The scholastic year closed on the 5th inst. Appropriate exercises were held at the "Independent Hall." There was a very large and respectable audience of the children's parents and white citizens who felt interested in our work. The exercises began about 8 o'clock, consisting of declamations, orations and music. Rev. Professor Larrence, of Claflin University, made an eloquent address, in which he paid a splendid tribute to the value of learning and the excellence of the A. M. A. schools.

FLORENCE, ALA.—On Tuesday the examination of the school took place, and on Wednesday night the exhibition occurred. We had many visitors during the examination, and on the night of the exhibition our building, used for church and school, was filled to overflowing; all around the building, at the windows and doors, there were many who were eager to see and hear the exercises. It is the first year of school work in connection with the church. At the beginning of the year we had three scholars; at the end we closed with thirty-five.

INDUSTRIAL DEPARTMENTS.

TALLADEGA, ALA.—There is a farm here of about 180 acres of land, most of which is under cultivation, called the Winsted Farm. This is being rapidly reclaimed from the waste of former mismanagement. The effort is begun on this farm to restore fertility, and in a few years we may expect to see a fine specimen of Northern enterprise in the products of its hitherto barren acres. The students work the farm in part payment for their education. How far this industrial department is going to succeed financially is a question that must wait for an answer.

Over 3,000 people attended the Agricultural Fair for colored people held at Talladega, Ala., in November, under the auspices of the college. Stock, farm products, cookery, needle and fancy work, flowers and pictures, were brought in for exhibition. Contests were held in athletic sports, and in spelling, declaiming, etc., between students of the different schools. Several hundred white people attended, and showed their interest by acting as judges on the committees with the colored people. The fair was kept entirely free from all the objectionable features which so often mar our State fairs, and indeed was opened with prayer, and, after the addresses and award of premiums, closed with the Doxology.

TOUGALOO, MISS.—The young people enter on a busy life here, in many respects new to most of them. Their own hands do most of the farm and in-door work.

We have a field of one hundred acres planted in corn; next on one side is the sweet-potato patch of ten acres; and on a south east slope were set strawberry plants last year, that will another season furnish a supply for some Northern market. This spring, ten acres were sown with grass, ten with clover that now feels revived by the recent rains. The new wire fence is already showing its merits by keeping in our own stock and shutting out others that have heretofore grazed in our grove and fields. Our stock is now of the best breeds, and instead of buying we shall be able to supply meats for our tables, that already have a variety of early vegetables from the garden. Ornamental trees have been set out upon the grounds, and the whole plantation has been brought to better use and improved appearance.

MEMPHIS, TENN.—At Le Moyne School, where we have one almost continuous daily session from 9 A. M. to 3 P. M., at least an hour of this time each day must be given by the pupils to some branch of practical or industrial knowledge. In the direct line of trained nurses, each girl in the school, sixteen years old or over, will devote the industrial hour, for two days in each week, to studies under this head, including special lessons in anatomy, physiology and hygiene. For the present, at least, no text-book is to be placed in the hands of the students. They are to gain their knowledge from lectures, which are to be followed by general and familiar conversation between instructor and pupils on the same subject. Each girl is required to take notes of the lecture, and to write out what she can of the knowledge imparted. After a subject is completed, each member of the class is required to prepare an essay, putting in the best possible form her knowledge of the entire subject in all its bearings.

This is, in a general way, to effect the *theoretical* training. We hope to find opportunity to give members of the class at least a little practice: First, in their own homes or circle of friends; secondly, possibly in the woman's ward of the city hospital, located near us; third, in private families desirous of forwarding our work; or fourth, among the destitute poor really in need of such services. Our work is to commence with the simpler and more commonly occurring complaints of this section, as colds, accidents that happen often, chills and fever, etc.

ATLANTA UNIVERSITY, GA.—During the past year, at Atlanta, it was thought best to give more time and thought especially to sewing, cooking and care of the sick. How to secure a practical knowledge of these without much expense of material or instruction, and without taking much of the student's time from literary pursuits, was the problem. The sewing was arranged in this way: Sometime before graduation the girls are required to make, under the eye of the preceptress, a small garment of calico or other inexpensive material. This garment is to contain all the varieties of plain sewing, machine-stiching, hand-hemming, ruffling, etc. More than this, it must have the bugbears of all beginners in sewing—a button-hole, a patch and a darn. Each girl writes her name in indelible ink on the garment, and it is kept in the institution as a record of her standing in sewing.

The matron has the graduating class spend their required hour of work in learning to make good bread and to do other plain cooking. When any student is ill, opportunity is given for practical instruction from the preceptress in nursing the sick. In addition to this, the time of one recitation was taken during a part of the year for giving instruction in household science. A teacher prepared talks upon general rules for good housekeeping, general principles for good cooking, care of the sick, care of children, economy, etc.

GROWING FAVOR.

IN GENERAL.—Senator Hoar, of Massachusetts, in his recent political address at Worcester, referring to the interest of the Northern people in everything that would promote the true interest of the South, speaks of Captain Eads' jetties "making one long harbor of the Southern Mississippi," as a great boon to its material prosperity, and points to "the magnificent work of the American Missionary Association" as in a higher sphere a source of sincere rejoicing to all good men of the North.

We notice, in the report of the Peabody Educational Fund, the following reference to our work: "Much good has been accomplished for the colored schools by the universities and other endowed institutions with normal departments maintained by different Christian denominations. One association has already sent out from its numerous institutions 5,267 teachers, by whom about 100,000 pupils have been instructed. A large proportion of the graduates of all these institutions become teachers."

HAMPTON, VA.—The following tribute to the Hampton Normal Institute is also paid by the Superintendent of Public Schools in South Carolina: "The agent of the Peabody Fund has placed at my disposal ten fifty-dollar scholarships in the Normal and Agricultural Institute at Hampton, Va. A visit to the Institute, and observation of the manner in which it is conducted, convince me that it is doing exactly what it professes to do."

FISK UNIVERSITY.—The school has been growing in favor with the Southern people. The presence of a large part of the State Legislature at our public rhetorical exercise, in March, and the evident pleasure with which they listened to the young people, indicated an increasing interest in our success. We find that the aims of the University commend themselves to the best men of the State.

ATLANTA, GA.—There is an increasing desire for education. The white people are taking a deeper and more kindly interest in the education of the colored children and in the University.

MONTGOMERY, ALA.—I am profoundly impressed with the importance of the schools, and especially of the higher institutions established by the American Missionary Association, and by the Mission Boards of other Christian denominations. These institutions must train multitudes of competent teachers who will educate the masses. In these institutions must also be educated a native ministry to meet the wants of their people at home, and to carry the Gospel to the dark continent from which their fathers came. It is difficult to conceive of a work more important, or promising more beneficent results, than that which is being done by the higher educational institutions for the Freedmen. The importance of enlarging their capacity for receiving pupils, and enabling them to aid indigent pupils in defraying the expenses of their education, cannot be over-estimated.

ATHENS, ALA.—We have had a school for fourteen years at Athens, Alabama. Miss M. F. Wells has been the principal from its beginning, and one of our most faithful and most successful teachers and missionaries. Miss Underwood has been her assistant for two years, and Rev. Horace Taylor has been pastor of the vigorous and enterprising church which has grown up by the side

of, and indeed out of, the school. Some 150 scholars have been in attendance at the school, and its work has been more and more satisfactory year by year.

We had a building there which was, however, in bad repair, its walls had been propped up these last months, and it was becoming really unsafe, so that it must be abandoned or replaced. But to erect a suitable and permanent building would cost $5,000, and we had no such sum to expend; and the question came to be, shall we build, or close the school and transfer the teachers to some other field? Reluctantly this latter decision was made—indeed, we did not make it; it was made for us. We could not build, and the decision was sent on to Athens.

On the 4th of July, Mr. Taylor, pastor of the church, wrote as follows:

That night, at a lecture at the Court House, I read a note from Miss Wells announcing your decision. The people were much pained. They decided to hold a meeting Thursday night, and notice was given at the preparatory lecture; so last night the church was filled by an earnest, quiet audience. Colored men were elected chairman and secretary. In thirty minutes names were taken with pledges to the amount of $2,196. We then checked the movement, and explained that $5,000 was necessary, but that we had raised the $2,000 we wished to raise there. A unanimous vote authorized me to make the report of the meeting to the American Missionary Association, and that they wished the house and lot to be held forever for the education of the colored people of North Alabama; that if the American Missionary Association would permit them to buy the land at a reasonable price they would do it; or the American Missionary Association might hold the land and the people the house, neither to sell out without the consent of the other. An old blind man said, "An old blind horse ain't good for much, but when you get him into the tread-mill he is as good as any other; so when you get to making brick I will turn the crank to draw the water." We got another $100 subscription and immediately adjourned. This morning I have received another subscription of $12, making in all $2,308. I ought to have mentioned that a committee of seven was appointed to solicit subscriptions on the streets. If you say so, the school-house shall be completed January 1st, 1880. I earnestly request that the petition be granted.

At the last meeting of our Executive Committee, these letters were read. All were deeply moved, and the response was hearty and unanimous, *Let them arise and build*, and the funds needed for the continuance of the school shall be appropriated and paid. We cannot stop such a work. We cannot refuse such a plea. Why, the educating power of this movement upon the colored people of that place, and its effect, perhaps, upon the white population as well, is worth ten times the money involved in both the building and the school!

BUILDINGS.

STRAIGHT UNIVERSITY.—Our friends will be glad to know that the new University building suits our needs to perfection. We could hardly suggest a change in the arrangement of rooms. In many respects it is a model house. If our friends could understand how earnestly we desire to furnish our beautiful chapel and two additional recitation rooms, into which we are almost ready to "*swarm*," and how we long to see a neat fence surrounding the lot, isolating and protecting us, situated as we are on the grand boulevard of the city, I am sure that some

good heart would suggest the means of accomplishing these things. But this is God's work, and He will send relief if we can only wait.

The need of buildings for a boarding department is as urgent as ever, but this need, we hope, may be met by the donations from the Stone estate. These accommodations will bring in a large addition from the country of just such material as we desire—young men and women from the better families, who are unwilling to come to the city and board away from the influences of the teachers.

New buildings will certainly bring many new pupils, more pupils will require more teachers, and more teachers will increase the expenses of the A. M. A.; but *now is the time to do good among this people*, and we trust the churches who sustain this work will not be weary in well-doing, but will furnish all the means that are needed to extend this work wisely.

ATLANTA UNIVERSITY.—With these subsidies (from the Stone estate) it is proposed to erect another college building between the two present structures, to cost $40,000, and a large addition to the girls' dormitory, which will include a dining-room capable of seating 300 pupils.

BEACH INSTITUTE, SAVANNAH, GA.—In February last, under unexplained circumstances, the Beach Institute was burned. Rev. R. F. Markham, the pastor, instead of going North for his needed recuperation, remained through the heat of summer to play the part of Ezra in rebuilding. This was accomplished so that the Institute was opened on time, October 1st. It is a comely structure, 60x80, two stories high, adjoining the "Home" that was saved.

MCINTOSH, GA.—I have had the work of building a new school-house, nicely furnished and very conveniently arranged, and have also been working up a church in a new field. The new building was built with means furnished by the A. M. A., and with such help as the people here could give, at a cost of $1,100. It is called the Dorchester Academy, from its Puritan history.

FLORENCE, ALA.—This week has been a blessed one for us. On Saturday last the corner-stone of the new chapel was laid, and on Sunday appropriate services were held. It was an occasion long to be remembered.

LAWSONVILLE, ALA.—While the people of this place are engaged in building a church, they are enjoying a season of revival under their Talladega minister, Rev. J. W. Strong.

SCHOOL PROPERTY RENTED FOR PUBLIC SCHOOLS.

MONTGOMERY, ALA.—SWAYNE SCHOOL.—At Montgomery, the Swayne school building, erected by the Freedmen's Bureau, had been put into the hands of a local Board of Trust, and by that Board it had been leased for ten years to the American Missionary Association, which, after running it for several years, sub-rented it to the City Board of Education—the A. M. A. giving the rent, keeping the house in repair and appointing the teachers, the city paying the salaries. This arrangement was renewed for another five years by the appropriate legal papers.

MARION, ALA.—The Lincoln Normal Institute for colored pupils of both sexes was founded in 1869 by the A. M. A. Six years ago it passed into the hands of the State, which makes an annual appropriation of $4,000 for the teachers' salaries.

TROY, FULTON, WESTPORT, WARRENSBURG AND LEBANON.—The Association has five school-houses at these points. These were procured in part by aid from the Freedmen's Bureau in 1867-9. They were at first run by teachers sent from the North, but were gradually taken up by the local school boards. I find them all in such use now. Three will probably be sold to those boards at their present low valuation. Two will be sold to local colored Methodist churches, as the schools require larger and better houses, which the authorities intend to build. These houses have also been used all the time as places of worship by the colored people.

BARNES INSTITUTE, GALVESTON.—The Barnes Institute, at Galveston, built by the Bureau, and run for a time by the American Missionary Association, is now used for a Freedmen's public school, with four teachers and over three hundred scholars. At HOUSTON the "Gregory Institute" duplicates the history of "The Barnes," and is doing remarkably well. Such is also the story of the Institute at WACO. The American Missionary Association may count in with its best work the founding of these Institutes, which being well set up have flowed into the public school system. The impetus given and the standard put up yet abide in large measure.

LIBRARIES.

ATLANTA UNIVERSITY.—The library of the Institute comprises 4,000 volumes, most of them excellent selections, with a balance on hand in cash of $700 for further augmentation, derived from the interest on the permanent library endowment, which is $5,000.

STORRS CHURCH.—The young men connected with this church and congregation have organized a Library Association. A library has been started; number of volumes at present very small. I have thought that, perhaps, you had in or about your office some spare books that you could send to us. We want to build up a Parish Library. I should like, especially, some works on Africa.

LE MOYNE SCHOOL.—There has been some work and much time spent upon the library in labeling and cataloguing the two hundred and thirty new volumes, and arranging the whole five hundred in classes.

We have nineteen popular books of science; twenty-five bright records of travel; forty-seven good histories, essays, stories, etc., of genuine worth. Many of them are already in circulation. I am confident this must gather to our support the best elements in the colored community.

STUDENT AID.

NEW ORLEANS, LA.—To secure, at the earliest day, the thorough education of colored young men and women as teachers and ministers, who shall be competent to lead the masses of their race to a higher civilization, special aid must be given to those whose minds and hearts give promise of usefulness. Many of the brightest, the most intellectual of the children of the Freedmen, who are intensely anxious for an education, and have a praiseworthy ambition to be fitted for positions of responsibility and usefulness, are denied the privileges of the college by reason of extreme poverty. Many others are able to meet a part of the cost of an education, but without benevolent aid must stop short of a full course of study. I am just now in receipt of a letter from a worthy and talented young man near New Orleans, I quote a sentence to show its import: "I have the same mind to work in the cause of Christ and prepare to preach His word. I think I have been called to engage in this work and cannot be satisfied unless I do. Dear brother, I do now most solemnly appeal to you and the good brethren in the North to aid me to an education."

NASHVILLE, TENN.—On the Saturday evening preceding the Monday on which the new school year of Fisk University was to begin, a young man was brought to my room by one of our former students, who introduced him as being from Montgomery, Alabama. I found on inquiry, and from a letter which he brought from a prominent colored man of that city, that he had determined to get an education, and having but little money, had made up his mind to walk from Montgomery to Nashville, a distance of three hundred miles, with the hope of finding some way by which he might be admitted as a student in Fisk University. Fortunately, a prominent citizen of Montgomery was able to secure him a pass on the railroad, one hundred miles, to Birmingham, and a student of Fisk University, who happened to meet him at Columbia, Tenn., used the little spare money he had in his pocket to help him on his way twenty miles toward Nashville.

TOUGALOO, MISS.—There are nine or ten promising young men who want to go to Tougaloo to school, next year. Some of them are quite young, sixteen or seventeen years of age, and a great deal of good can be done with and through such boys. Very few of them will be able to pay any thing for their board. They often come to my room in great numbers to talk of Tougaloo. A young man and his sister (who live eight or ten miles in the country) board here and go to school to me. The young man went to school in Selma, when he was quite a small boy. He also went to school at Tougaloo a few months. He is very anxious to be in school there next year, and his parents are very anxious to have both him and his sister go, but he thinks it is very doubtful unless he can get some work to do, and he is willing to do any kind of work. From what I have seen of him, I think him the most promising of any I have met. He is not a Christian.

RELIGIOUS CHARACTER OF SCHOOLS.

ATLANTA UNIVERSITY.—You will be glad to know that at this school we are in the midst of a deep and effective work of grace, which has already brought into the kingdom a goodly number of precious souls. There has been a good degree of religious interest since the school came together in October, and during the week of prayer, which we faithfully observed, that interest was deepened, and since that time some have been committing themselves to Christ's service. The day of prayer for colleges, just observed, was an occasion of deep and solemn interest, and a considerable number took a step forward. A few extra meetings have been held, but, for the most part, affairs have gone on as usual, with no interruption of school work; and but for the greater quiet and improved order and discipline of the school, and increasing fidelity to duty, an observer would not know how thorough a work was going forward. All the members of the classes to graduate this year now profess to be Christians, and we hope will be well prepared to do effective work for the Master in the wide and needy field open before them. We do not like to give numbers, but we may reasonably hope that as many as twelve have already begun the new life, and more than as many more are deeply serious.

The *alumni* number 52, of whom, at graduation, 50 were professing Christians. With the exception of three who are now pursuing a higher course of study, and one who has died since graduation, these are all doing active work for the Master among their own people, and, with others who have left school before completing the regular course of study, are selecting and sending to the University the more promising of their pupils.

FISK UNIVERSITY.—The meeting for prayer for the Association and its work was held on Monday afternoon, January 6, at three o'clock, in the chapel. The number in attendance was very large, and there was an unusual freedom in prayer and a deep and tender interest in all the exercises.

The year has had a religious history peculiar to itself. Without any thing that could be called revival interest, there has been a constant turning of the unconverted, and a quiet earnestness on the part of Christians, that leave us with the feeling that the Spirit of God has indeed been with us. Beginning with January, there have been several additions to the college church at every communion season, and fully as many have connected themselves with other churches.

TALLADEGA, ALA.—Talladega College, a college only in name yet, is the rallying point for our missionary work in this State. It is just such a college as a missionary college should be, its whole work as a school being subordinate to the church. It is a training school, patterned after the missionary colleges of the American Board. Its grand aim is to raise up a native ministry so as to plant churches, and through them carry an intelligent Gospel to the masses.

Talladega College, the last year, by its students, reached 1,200 Sunday-school scholars. In the past years they have reached, in all, 20,000. Out of these schools six Congregational churches have grown up. Rev. G. W. Andrews, the instructor in theology, has been accustomed to take his class on Saturday morning over the lesson of the next day, thus training them in a normal way as well as in the way of the truth.

All but two of the girls at Foster Hall are hopeful Christians; and of the forty-five young men who board at the same place, but four remain without a hope in Christ. Two in the higher normal room still refuse to enter upon the better life, and fourteen in the common school normal, out of the ninety in that department.

HAMPTON, VA.—The religious teaching is evangelical. The school regards itself as representing the American Missionary Association, and is faithful to the trust. Nowhere can teachers be found more earnestly evangelical, laboring often beyond their strength to bring souls to Christ. To their honor, be it said, however, that both Unitarians and Friends have not only contributed of their means in large proportion, but have also served in the work of education and Christian culture with the most unselfish devotion. The interest this winter has not reached the revival point, but students have been led to Christ from time to time.

HOWARD UNIVERSITY, WASHINGTON, D. C.—There is much religious interest in our institution at the present time. It has been gradually coming on all the autumn, but was greatly aided by the week of prayer held by the Young Men's Christian Association of the University in concert with other associations. Some ten or twelve of the students think that they have begun the new life lately, and we look for further good results.

MEMPHIS, TENN.—The most cheering of closing incidents was found in the prayer meeting. We have regretted the lack of a decided religious influence; it has been the one failure of the year. In the last meeting, we were not left without evidence of the Spirit's work. Two young men confessed their trust in Christ and determination to be his avowed followers. Another young man, whose voice has been silent for years, and who has seldom attended meetings, either at school or church, asked prayers for himself in a manly way that spoke well for his expressed desire to resume his place in the ranks of Christian workers

BEREA, KY.—An encouraging religious interest is reported. Five young men of excellent promise have, within a week, confessed Christ. This has been under the regular ministration, without help from abroad. Most of the prayer meetings are well attended. The community is very harmonious. The graduates are all professing Christians.

From the President of the Board of Education of State Normal School: The moral influence of the teachers in his county who are students at Tougaloo is quite different from those coming from other schools; almost invariably they start Sunday-schools as soon as they open their day-schools.

MOBILE, ALA.—God is pouring out His Spirit on our school. Several have expressed a hope in Christ and many more are inquiring. The interest is among the older scholars. We have a daily fifteen-minute prayer meeting just before school, and a half-hour prayer meeting after school on Friday. Pray for us.

ATHENS, ALA.—There is great zeal in study, especially in Bible study. This has greatly strengthened our hearts, for we know "The entrance of Thy word giveth light," and we are encouraged to hope for the speedy conversion of several young men who have publicly asked the prayers of Christians.

SELMA, ALA.—A happy work of grace is reported from the Burrell School, resulting in a considerable number of conversions.

NO. 1 MILLER'S STATION, GA.—Best of all, of the ninety-five who have been connected with the school during the year, twenty-five have become the disciples of the Great Master since the school was opened.

WOODBRIDGE, N. C.—Last year, in this school, under the excellent Miss Waugh, a revival was enjoyed which enlisted more than a score of the scholars as disciples of the Master.

COLORED TEACHERS.

NASHVILLE, TENN.—FISK UNIVERSITY.—The last Annual Catalogue showed a total attendance of 338. Of these, 25 were studying theology, 26 were in the College, 54 in the College Preparatory, 11 in the Higher Normal, 153 in the Normal Department, and 95 in the Model School. Notwithstanding the "hard times," this was the most successful year in the history of the University. Correspondence was had with 108 teachers, who were then, or had been formerly, students in the Institution, and it was found that they had taught during 1877 *nine thousand three hundred and thirty-two* pupils. Many of the teachers taught in two separate districts during the year, as the public schools, in most places, are continued only from three to five months. Total salary received, $18,643.53.

ATLANTA, GA.—We have the testimony of our own School Superintendent, Mr. B. M. Zettler, that some of the most efficient and conservative teachers in the Bibb County schools were educated at the Atlanta University. Moreover, he

favors the appointment, by the various Boards of Public Education, of teachers of their own race for the colored children of the State, in every instance where they show themselves competent.

We find from the official report of President Ware, that of the fifty-one alumni of the University, forty-two have engaged in teaching as a profession, while three are pastors of churches, two are theological students, and one, Nathaniel D. Harris, of Washington, D. C., is pursuing the study of law. Of the teachers, four only have located beyond the limits of the State.

In addition, over ninety of the more advanced pupils employ their time during vacation in teaching.

STRAIGHT UNIVERSITY.—We hear interesting and encouraging reports from our last year's graduates, who are all teaching. The inducements for young men and women to qualify themselves for teachers of the highest grade are all that could be desired. It is impossible now to answer the demands for competent teachers for the colored schools of Louisiana. I have received an application for a principal of a large parish school, with a salary of $1,200, and two are now in hand for lady teachers, with salaries of $30 per month, in a town where good board can be obtained for $7 per month. This demand will constantly increase both in Louisiana and Texas. Two of our last senior class are teaching in Texas and receiving $50 per month.

ORANGEBURG, S. C.—Six pupils taught this year, in the free schools of Orangeburg County, an aggregate of 575 children, and were very acceptable to trustees and patrons of the schools. The whole number of days taught by them is about 375.

THEOLOGICAL DEPARTMENTS.

HOWARD UNIVERSITY, WASHINGTON, D. C.—The Theological Department, which has been for the last two years largely supported by the American Missionary Association, closed its educational year on May 30th. The theological students have numbered forty-two, being eleven more than the previous year. The young men have come from seven denominations of Christians, into each of which the leaven of intelligence and purity is thus being introduced. They have applied themselves well, and show commendable improvement. The most of them, not having enjoyed a training in Greek and Latin, are fitted for usefulness among the Freedmen by a prolonged English course of study; others take the full course pursued in any theological seminary. This year a class of seven studied Hebrew, and acquitted themselves most creditably. Three of the graduates go immediately to the care of churches which await them. The indications are of a still fuller theological class next fall, the term beginning September 10th. Our theological students have been deeply interested in the meetings for prayer, and have rendered valuable aid.

TALLADEGA, ALA.—Nine young men, students at Talladega, after examination, were approved to preach by the Alabama Conference. Prof. Andrews has solved the question of the practicability of a theological department in this school. We have henceforth no excuse for putting men into the ministry who cannot answer the questions usually propounded to candidates for the sacred office. The theological students have rendered excellent service by visiting from door to door. Christians have been fully awake.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches	67
" of Missionaries (male and female)	74
" of Church Members	4,600
Added during the year	745
Scholars in Church and Mission Sunday-schools	6,219

The detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30, 1879. Males.	Females.	Total.	Absent.	Additions, 1878-79. Prof.	Letter.	Total.	Removals, 1878-79. Deaths.	Dismissed	Excom.	Total.	Baptized 1878-79. Adults.	Infants.	Sab. Sch'rs
Hampton, Va., Bethesda....†	1869	John H. Denison			67	54	121	52	26	1	27	1	7	0	8	14	0	235
Beaufort, N. C., Christ	1870	Michael Jerkins	1879	1879	8	6	14	2	0	0	0	0	0	0	0	0	0	65
Dudley, N. C.	1870	David Peebles	1871	1877	35	35	70	2	0	4	4	1	2	10	13	0	4	50
McLeansville, N. C., Bethany	1871	Alfred Connett	1861	1878	65	85	150	10	21	8	29	1	1	0	2	19	10	100
Raleigh, N. C	1874	George S. Smith	1876	1876	16	31	47	0	2	0	2	1	3	3	7	2	0	200
Wilmington, N. C	1870	D. D. Dodge	1876	1873	8	18	26	1	6	0	6	0	2	0	2	5	2	145
Charleston, S. C	1867	Temple Cutler	1861	1879	55	158	213	40	2	1	3	6	5	0	11	0	3	70
Orangeburg, S. C	1875	W. L. Johnson	1870	1876	6	5	11	1	2	0	2	1	0	6	7	1	14	25
Atlanta, Ga., Univ	1874	C. W. Francis	1867	1874	42	25	67	20	12	0	12	0	3	0	3	12	0	125
" " 1st Cong	1867	S. S. Ashley	1849	1875	97	77	174	21	18	2	20	2	1	4	7	17	1	250
McIntosh, Ga., Midway	1874	Floyd Snelson	1871	1874	114	143	257	8	41	0	41	8	7	11	26	16	4	190
Byron, Ga	1873	Preston W. Young		1879	13	16	29	2	6	0	6	0	1	1	2	0	2	60
McIntosh, Ga., Cypress Slash	1879	Andrew Headen			20	28	48	0	20	28	48	0	0	0	0	15	0	50
Macon, Ga	1868	Stanley E. Lathrop	1870	1878	24	34	58	17	3	0	3	0	3	5	8	1	1	125
Marietta, Ga	1877	Simon P. Smith		1879	6	4	10	4	0	0	0	0	0	0	0	0	0	25
Savannah, Ga	1869	R. F. Markham	1846	1875	40	54	94	0	10	1	11	3	7	0	10	9	8	300
Belmont, Ga	1873	Wilson Callen		1877	9	6	15	0	2	2	4	0	0	0	0	1	2	26
Louisville, Ga	1874	Wilson Callen		1877	4	9	13	0	0	0	0	1	0	0	1	0	0	28
Miller's Station, Ga	1872	John R. McLean	1878	1877	17	12	29	1	6	2	8	1	0	0	1	6	2	50
Woodville, Ga,	1871	John J. H. Sengstacke	1876	1875	26	37	63	3	5	0	5	4	0	0	4	1	2	105
East Savannah, Ga	1878	J. H. Stephens		1878	3	5	8	0	3	0	3	0	0	0	0	1	0	100
Berea, Ky	1853	John G. Fee	1844	1854	99	117	216	80	12	4	16	3	33	2	38	3	1	200
Big Hill, Ky.....†	1871	John Drew	1868	1871	16	37	53	0	22	7	29	0	0	0	0	22	0	54
Cabin Creek, Ky	1847				4	9	13	0	2	1	3	0	0	0	0	2	1	38
Hillsdale, Ky., Bethesda	1849	John G. Fee	1844	1848	7	10	17	0	0	0	0	0	0	0	0	0	0	49
Camp Nelson, Ky.....†	1864	John Drew	1868	1877	58	88	146	11	15	0	15	0	0	0	0	0	0	65
McKee, Ky.....†	1878	A. Myers		1877	8	10	18	0	0	0	0	0	0	0	0	0	0	0
Williamsburg, Ky.....†		A. Myers		1877	13	17	30	0	0	0	0	0	0	0	0	0	0	0
Chattanooga, Tenn	1867	Joseph E. Smith	1876	1879	34	40	74	12	2	0	2	0	0	4	4	2	1	140
Nashville, Tenn	1868	Henry S. Bennett	1863	1867	100	57	157	46	9	3	12	4	12	0	16	6	0	90

Nashville, Tenn., Howard	1876	Geo. W. Moore	1877	1878	7	22	29	2	7	0	7	1	2	0	3	3	0	40
Memphis, Tenn., 2d Cong..†	1868	W. W. Mallory	1864	1867	35	78	113	11	11	2	13	1	2	1	4	8	0	115
Florence, Ala	1876	William H. Ash	1877	1878	8	10	18	0	2	0	2	1	2	0	3	0	0	25
Talladega, Ala	1868	G. W. Andrews	1867	1878	98	76	174	40	38	2	40	1	10	1	12	31	0	250
Alabama Furnace, Ala	1874	Y. B. Sims		1879	20	26	46	0	13	2	15	0	1	0	1	11	0	55
Anniston, Ala	1875	P. J. McEntosh	1878	1875	39	55	94	2	17	0	17	1	2	3	6	17	2	67
Childersburg, Ala	1874	Alfred Jones	1878	1877	14	26	40	4	24	1	25	0	3	1	4	25	7	50
Shelby Iron Works, Ala	1878	J. D. Smith		1878	12	10	22	3	0	1	1	0	0	0	0	0	0	161
The Cove, Ala	1874	J. B. Grant		1877	9	6	15	1	3	0	3	0	0	0	0	2	0	50
Kymulga, Ala	1873	Y. B. Sims		1879	14	13	27	2	2	0	2	1	0	0	1	2	0	60
Lawsonville, Ala	1876	J. W. Strong		1876	9	12	21	1	5	0	5	0	0	0	0	5	0	50
Athens, Ala	1871	Horace J. Taylor	1874	1878	15	31	46	6	4	0	4	0	1	2	3	2	0	50
Marion, Ala	1871	George E. Hill	1851	1877	38	35	73	4	5	0	5	0	1	1	2	3	0	80
Montgomery, Ala	1872	Osmer W. Fay	1867	1879	20	49	69	7	2	0	2	1	3	7	11	2	3	96
Selma, Ala	1872	C. B. Curtis	1873	1878	37	60	97	12	16	3	19	1	1	3	5	13	4	100
Mobile, Ala	1876	D. L. Hickok	1860	1877	30	23	53	1	11	1	12	3	0	11	14	8	0	80
Gretna, La	1869	W. P. Ward	1869	1868	100	150	250	0	11	2	13	4	0	10	14	0	25	60
Lockport, La	1869				30	26	56	0	0	0	0	2	0	0	2	11	0	35
New Iberia, La	1866	William Butler	1870	1877	31	75	106	0	8	0	8	0	0	8	8	0	7	40
Terre Bonne Station, La	1872	Benjamin Field			14	33	47	0	0	0	0	1	0	8	9	0	5	..
Terre Bonne, La	1870	Daniel Clay	1870	1870	48	90	138	0	7	2	9	5	0	37	42	9	17	65
New Orleans, La., Central	1872	W. S. Alexander	1861	1876	49	97	146	0	31	4	35	0	1	9	10	11	6	125
" " M. Brown	1869	Isaac H. Hall	1877	1875	30	98	128	0	34	8	42	3	0	3	6	26	12	64
" " Spain St.	1871	Henry A. Ruffin	1877	1875	13	37	50	0	15	4	19	1	0	4	5	13	5	30
Greenville, La., Mt. Horeb..†	1869	F. B. W. Evans	187-	1876	16	16	32	0	12	0	12	0	0	3	3	2	0	30
Carrollton, La	1873	Thos. E. Hillson	1879	1878	6	14	20	0	4	0	4	1	0	0	1	6	2	21
La Fouche Crossing, La	1872	William Reed	1879	1878	27	51	78	0	34	0	34	1	0	1	2	34	6	43
Abberville, La	1872	Chas. E. Smith	1877	1877	7	14	21	0	0	2	2	0	0	0	0	2	2	52
Tougaloo, Miss	1871	G. Stanley Pope	1872	1877	46	30	76	24	6	6	12	0	7	15	22	6	0	150
Lawrence, Kan., 2d Cong...†					33	15	48	0	19	2	21	2	0	0	2	2	1	45
Leavenworth, Kan., 3d Cong†					12	10	22	8	0	1	1	4	1	5	10	0	0	100
Helena, Texas.....†	1874	Mitchell Thompson	1870	1874	15	32	47	0	16	0	16	16	2	0	18	16	0	32
Schulenburg, Texas.....†	1878	A. J. Turner	1874	1878	5	10	15	0	0	0	0	0	0	0	0	0	16	98
Flatonia, " .....†	1879	A. J. Turner	1874	1879	10	15	25	0	25	0	25	0	0	0	0	0	0	0
Corpus Christi, " .....†	1866	S. M. Coles	1877	1877	6	17	23	2	4	2	6	0	0	1	1	4	4	55
Goliad, Texas.....†	1872	B. C. Church	1840	1872	9	12	21	0	2	1	3	0	0	2	2	2	0	25
Paris, " .....†	1868	William Hamilton	1872	1877	11	62	73	0	0	0	0	0	0	0	0	0	0	30
		Totals,			1937	2663	4600	464	635	110	745	88	126	182	396	424	187	5265
																	Mission S. Schools....	954
																		6219

† From Report of last year.

NEW CHURCHES.

SHELBY IRON WORKS, ALA.—A Congregational church of twenty-one members was organized October 10th, at Shelby Iron Works, Alabama. This is the fifteenth Congregational church planted by the A. M. A. in this State. Eight of them are in the vicinity of Talladega College, the most distant being forty miles away. They are the outgrowth of the mission work carried on by the teachers and pupils of the college. This new church at Shelby begins its existence under most favorable circumstances, most of its members being present or former pupils of the college. All are colored people; two are preparing for the ministry; one has been a student at Oberlin, Ohio; one was for some time a resident of Hartford, Ct., and more recently of Columbus, Ohio, a graduate of the high school there and a former pupil here; one is principal of an academy of ten years' standing at Shelby and a graduate from Talladega. With two or three exceptions, all of them have for some years been trained in our Sunday-schools. The Shelby Iron Company is in hearty sympathy with the movement.

CYPRESS SLASH, GA.—Tuesday morning, April 15th, it began to rain, but ceased about 7 o'clock. Very soon ten buggies and one-horse wagons, well loaded with ministers, delegates and spectators, were seen on their way to a council of churches which was called to meet fourteen miles N. W. of us to consider the expediency of organizing a church at Cypress Slash. The roads are quite level all the way, pretty much through a pine forest. All were highly pleased with the trip. Three churches were represented in the council—the Midway, Ogeechee and Savannah churches. Dr. Roy represented the A. M. A.; Rev. J. R. McLean was chosen scribe; and Rev. F. Snelson moderator. In reply to inquiries it was said that the community generally would look upon the movement with favor. They wished as soon as possible to have an intelligent minister sent to them, such as the A. M. A. would recommend, and they pledged to do all they could to support him. Fifteen persons were then baptized; 20 were received by confession, 28 from other churches—48 in all. A sermon was preached by Dr. Roy, from Rev. xxii. 17: "The Spirit and the Bride say, Come." Scripture was read by Mr. J. McIntosh. The ordinance of baptism was administered and the prayer offered by Rev. F. Snelson. Rev. J. R. McLean gave a short address and the right hand of fellowship. Rev. R. F. Markham gave the address to the church, and Dr. Roy extended a cordial welcome to the fellowship of all the Congregational churches in America. Five deacons were then ordained, Mr. Markham offering the prayer. Another important Congregational seed is planted; pray that its growth may be a success.

Later: Brother Snelson writes: Last Sunday I spent with Brother Headen at Cypress Slash. Gave the communion there, and received three new members. They have made a pretty good pole-house, about 28 x 20 feet, in which they hold school and meeting.

FLATONIA, FAYETTE CO., TEXAS.—This young church has twenty-five members, and several are waiting an opportunity to unite. It is negotiating for a church building.

Later: We are holding a protracted meeting, and last Sunday was our communion. There seems to be more interest in the church, and the prospect is fair for doing good. Last night seventeen persons rose for prayer. Brother Church has been here since last Thursday, and will remain a few days longer.

RELIGIOUS INTEREST IN THE CHURCHES.

TALLADEGA, ALA.—On March 2d thirty were received into our church, the fruits, in part, of a revival still in progress. It is the custom in the South to admit converts to the church on the first convenient opportunity, as in apostolic times, according to Acts ii. 47.

Of these thirty, seven were baptized in infancy, mostly by our own missionaries, ten years ago; three were immersed; the rest followed Ezek. xxxvi. 25. The youngest was not quite nine years old; the oldest was between sixty and seventy, and as happy a new-born soul as one often meets; several were from forty to fifty. The community outside of the college, our people say, was never before so awakened since the college was established here.

The meetings have been characterized by a wonderful freedom from excitement; indeed, I was never in a revival before where there was so little. It has pleased God in this instance to magnify preaching in a wonderful manner.

Later: Seven were received into the Talladega church, May 4th, which, with those received two months ago, make thirty-seven in all as the gathered fruits of the revival last winter. The meetings continue to be full of interest.

NEW ORLEANS, LA.—For four weeks we gathered every night, with an attendance ranging from 80 to 150, seldom falling below 100. Members of other churches flocked in; unconverted men and women heard the good news and joined the waiting throng. The result has been joyful, blessed, glorious. In some respects, I have never witnessed a revival of greater spiritual power. The work has been quiet, as the under-current of a river, but deep, heart-searching and vital.

SELMA, ALA.—An interesting work of grace is now in progress in our church. We began by observing the week of prayer, remembering especially the request for a concert of prayer with the officers and workers of the A. M. A., and with great blessing, we felt, to those of us who met together to claim the promises.

After another week of preparatory meetings, we opened the audience-room and began preaching every night, except Saturday, which we have kept up for three weeks with considerable success, having over thirty hopeful conversions and an uncounted number of inquirers; in fact, almost all express a desire more or less earnest to become Christians.

We are now holding three services during the week, and dislike very much to give up while there are still some who have been seeking ever since the special meetings began, with seemingly great earnestness, and yet cannot see the way clearly. Many of those who have been converted, naturally belong to other churches, so that the addition to our membership will not be large; but we feel that the work is genuine, and those who go to other churches will carry a warmer feeling of interest in us which will help our work greatly in the future.

MONTGOMERY, ALA.—The church has been quickened in its spiritual life and activity, but no pervading revival influence has gone forth into the community. A good proportion of our members seem to be earnest, growing and happy Christians. Our social religious meetings are very enjoyable. Some who have been delinquent now promise better things. One or two have just begun a new life of faith in Christ, and some others have promised to take the subject of their salvation into serious consideration.

I have found the colored congregations very decorous and eagerly attentive to the preaching of the Gospel. I find them quite accessible for religious conver-

sation, and apparently thankful for the interest manifested in their behalf. They furnish, therefore, a field for Christian effort that is full of promise. If there is another missionary field more inviting, or promising richer harvests to faithful culture, I know not where it is found.

MARION, ALA.—Our little church is keeping on the even tenor of its way. There have been several hopeful conversions, and four are about to unite by profession. No falling off in attendance on Sabbath or evening meetings. Four of our young people are this year at Talladega College, and two promising young men have the ministry in view. Nineteen were present at our teachers' meeting last week.

WILMINGTON, N. C.—Last Sabbath we had an unusually interesting communion season. Two young men united with the church; one has been a member of our day-school, both of the Sunday-school. Our daily prayer is, "Lord, bring our scholars into the fold of Christ." Our church is small, but it is a working one, and its influence is felt in the community.

RALEIGH, N. C.—After the closing of the Conference, Pastor Smith, with the assistance of Rev. Mr. Peebles, of Dudley, held special services for three weeks. The church was greatly revived. Two young men have been received into the church. Others have been, and are, interested. The congregation is increasing, especially in the attendance of young men.

MCINTOSH, LIBERTY CO., GA.—Notwithstanding the unpleasant situation of a church worshiping in a house unfinished and unprovided with heaters in the month of January, we determined to observe the week of prayer. Some religious interest was manifested among the young people, which was encouraged in every way possible, and one after another gave himself to the Lord, until on March 23d, at our communion season, nineteen, hopefully converted, united with the church. Their ages range from ten to sixty years.

BRUNSWICK, GA.—We are having a season of great Christian interest in the Congregational Church of this city, under Brother Clarke's care. Two of our Sunday-school scholars, and now supernumerary teachers, have given their hearts to the Saviour.

CHILDERSBURG, ALA.—Rev. Alfred Jones writes: "I have had my series of meetings; eight came to Christ, and five joined my church—four young men and one girl—and I think they bid fair for the future. They all belong to my Sunday-school. I am holding my fort, and expect to have a good church. I am doing all that I can, and feel that the Lord is with me."

HELENA, TEXAS.—On the last communion day two adults and nine children were baptized. The church and Sunday-school are prosperous, the latter numbering over sixty.

CORPUS CHRISTI, TEXAS.—The manifest result of our season of revival thus far is, that six have been added to the church. Four young ladies, all under twenty-three years of age, joined, by the profession of their faith in the Lord Jesus Christ. One who had backslidden came and acknowledged her sins, professing her belief that God had forgiven the same, asked pardon of the church, and was received back again into the fold. Another came, by letter, from the Baptist church. He was formerly a member of this church, and, as he said, he "only came back again." And let me say, that these meetings were not characterized by excitement; not the least "shouting" was manifest during their continuance, but there was a deep seriousness shown upon each countenance.

MONTGOMERY, ALA.—A deep religious interest has been manifested during the last month. Some of our pupils are trusting in a newly-found Saviour. A Sabbath-afternoon Bible-reading at the school-house has been blessed.

ANNISTON, ALA.—Rev. P. J. McEntosh writes: "My field is increasing in interest greatly. I have just closed a series of meetings in our church. The Lord hath once more visited this part of His vineyard. There have been twenty-two conversions in our meetings. Seventeen of these have cast their lot among us.

SAVANNAH, GA.—The Congregational church of this city has been blessed with a visible outpouring of God's Spirit. Many of our old members have been quickened in their religious feelings, and have reconsecrated themselves to their Lord and Saviour. We had an extra series of meetings for over two weeks, which were well attended by Christians of all denominations. These meetings closed last week. On Sunday morning, September 7th, one was baptized by immersion, and at night five others were by sprinkling. Still another was received who was a fallen member of some other church. Most of those we received were young people; some of them teachers in our Sabbath-school, and nearly all of them at some time had been under the influence of some good Northern lady-teacher.

NO. 1 MILLER'S STATION, GA.—Since I wrote last, we have had a series of meetings during the evenings of one week. Every Friday evening there is a meeting for prayer and religious instruction, attended by all the scholars. This has been greatly blessed. Twenty of the scholars profess to have been converted.

Four joined us at our communion season in March. One, an old white-headed man; three, children.

Notwithstanding the house is so open that we have to hold our papers tightly, or put a weight on what we lay down (for the wind always blows there), yet my school at Cross Roads is increasing in numbers and interest.

SELF-HELP.

CHATTANOOGA, TENN.—The church raised by its own contributions $50 per month, besides contributing nearly $50 to aid yellow fever sufferers in other cities in the early stage of the epidemic. The total amount of their contributions during my absence was $211.42. I do not think many of our Northern churches can show a better record, considering their income. It amounts to about $3.50 from each resident member. The income of our membership will not average $150 a year.

WOODVILLE, GA.—I have to whitewash and try to paint the parsonage, as the church is not able, on account of struggling hard to raise money to paint the inside of the meeting-house, and to pay Brother Markham for some new benches. They have finished paying for the organ and have had the church nicely done up (whitewashed) outside. Our Sunday-night meetings are crowded. Our Sabbath-school and day-school are flourishing.

ATHENS, ALA.—The Rev. Horace J. Taylor writes to us: Work has commenced for the new building. We have the yard prepared, and are now engaged in making brick. I am treasurer and chairman of the building committee, and the building will be finished without at any time being in debt one cent, if it takes three years to finish it.

CORPUS CHRISTI, TEXAS.—Our financial condition is not what we could wish, but in the circumstances I do not think it could be much better. The members failed this year to meet their pledges; they are fifty dollars short. But this was caused by having to meet unforeseen expenses. We enclosed our church lot just before Christmas. I advised them to do this, as the edifice was so much exposed. The carpenter's work I did myself, and charged nothing for it.

MARION, ALA.—The people are poor, but not penurious. A girls' sewing-class has sent $21, the avails of their handiwork, for the Mendi Mission, and the church appropriates the "weekly offering" once a month towards the pastor's salary.

SUNDAY-SCHOOLS.

The American Missionary Association reports for the last year 5,894 Sunday-school scholars connected with its sixty-four churches. Then there is a vast amount of such work done every year that does not come into these statistics. During the last summer vacation, Atlanta University sent out 150 day-school teachers, and Fisk as many more, and all our institutions furnish more or less of them. Nearly all of these also run for the time their own Sunday-schools, thus reaching many thousand children with the truth of God's word. It is estimated that up to this time our colored teachers have reached 150,000 of these day scholars, a multitude of whom have been taught in Sunday-schools.

FISK UNIVERSITY.—Ninety-four student-teachers superintended or taught in Sunday-schools, and reported a total attendance of 7,780. They also stated the number of conversions in day and Sunday-schools at 371. These statistics represent but a part of the actual teaching done by persons educated at Fisk University, for there was no means of learning the address of many of the early students.

TOUGALOO, MISS.—Our Sunday-school convention was held on June 1st. It was first assembled by our principal, one year ago, at that time an entirely new and unheard-of affair among our pupils. The heavy rains of Saturday last compelled our use of the chapel instead of the grove, and reduced the number in attendance, yet one of our students made a journey of fifty miles to be present, and we received word from others through the county who desired to come.

RALEIGH, N. C.—The Sunday-school held in the Washington school-house, under the superintendence of Miss Hayes, has been complimented by one of the white pastors as the best Sunday-school in the city. Its teachers are all from among the former pupils of the school, except the pastor and his wife, who have large classes of adults. It ordinarily numbers from two to three hundred.

SAVANNAH, GA.—More than five hundred children are gathered into the Sunday-schools of our churches in and around Savannah.

WOODVILLE, GA.—The Sunday-school is growing and God is with us. It is in a better condition now than ever before since its organization. Last Sunday we had both white and colored people, who came seven miles to our Sunday-school.

CHATTANOOGA, TENN.—"The Sunday-school is well attended. We had a concert last Sabbath evening; the house was crowded and the exercises went off well, after which a collection for the A. M. A. was taken."

TEMPERANCE.

ATLANTA, GA.—The teachers and students of Atlanta University contributed about $75 at their monthly missionary meetings during the past year, and have employed that sum in aiding the work of the National Temperance Society, from which they have received a large supply of the best temperance literature. As nearly 150 of the students are at present engaged in teaching summer schools, and nearly all enter into the temperance work, they will find such a supply a valuable help, and can give it wide and effective distribution. About an equal sum was given at weekly school meetings, and will be sent to aid mission work among the Indians.

CHATTANOOGA, TENN.—"The Band of Hope," a society pledged to abstinence from intoxicating drinks, tobacco and profanity, have between two hundred and three hundred members. This "Band" was organized by Rev. E. O. Tade some ten years since. Its object is to gather in and hold under strict New Testament temperance principles the youth of both sexes. Some twelve hundred names have been enrolled upon its records. Its power has been felt far and wide. A branch of the mother band has been organized in the city. It may be safely said that, through its agency, Chattanooga is more free from intemperance than any other Southern city hereabouts. Its elections are less noted for rioting and drunkenness than those of the cities of Georgia. Here is one result of A. M. A. work.

No. 1 MILLER'S STATION, GA.—Five of the members of our church, who spent at least a dollar and a half a week for strong drink when I first came here, have left it off altogether and say they do not want to smell it now. One of them yesterday, at our communion, would not partake with us. When asked why, he said: "I wanted to take it the worst kind, but I was afraid it would make me want to go to drinking again," and tears ran down his face as he spoke these words to Miss Douglass. You can see from this that some of the people are trying to leave off the habits of slavery, but it is done with no little effort, for the habits seem to have become a second nature.

BEREA, KY.—In this voting precinct of five hundred voters, where whiskey has reigned for many years, three-fourths of all the inhabitants have signed the Murphy pledge. Arrangements are made for a grand temperance rally, which, it is confidently believed, will fill the tabernacle to its utmost capacity.

FORSYTH, GA.—The students have been encouraged to organize a Temperance society, which they manage themselves with credit. This organization is doing much in the school and community to encourage those who are striving to be temperate.

CONFERENCES.

SOUTH-WEST CONFERENCE.—This Conference includes the Congregational churches of Louisiana, and was organized Jan. 26th, 1870. The next meeting will be held at Terrebonne the first Wednesday in April, 1880. The last meeting was at New Iberia, April 2–6, and on account of the deep interest and spiritual results directly attending it, marks an important era in the history of the Congregational churches of Louisiana. The very delightful meeting of the Conference in 1878, at the same place, prepared us for the recurrence of like

scenes this year; but the Lord had greater and better things in store for us, and the Conference of 1879 stands alone in the marvelous tenderness and earnestness which characterized all its sessions, and in the precious baptism of the Holy Spirit, resulting in the conversion of *fifty souls*, and in the quickening and reviving of all the churches represented.

Of the sixteen churches connected with the Conference, fourteen were represented. Two large churches—one at Gretna, (Rev. W. P. Ward, pastor,) numbering 250 members, and the one at Algiers, (Rev. James Craig, pastor,) numbering 121 members—which left the Conference seven years ago, and have since been independent, were very cordially re-admitted.

South-west Texas Association.—The Texas Conference was organized December 4, 1871. The name has been changed to the South-west Texas Association, and includes the churches of Corpus Christi, Goliad, Helena, Paris, Schulenburg and Flatonia. The next meeting will be at Helena in July, 1880.

Central South Conference.—This body held its annual meeting at Chattanooga, Tenn., on the 15th, 16th and 17th of January, the prevalence of the yellow fever having prevented its session at the regular time in November. This Conference was organized in 1872, and includes the following churches: Chattanooga, Knoxville, Memphis, Nashville Union, Nashville, (Knowles Street,) Tenn.; Columbus, Pleasant Ridge, New Ruhamah, Tougaloo, Miss.; Athens, Florence and Sand Mountain, Ala. The next meeting will be at Memphis, the first Thursday of November, 1880.

Kentucky Conference.—This Association embraces the churches at Berea Big Hill, Cabin Creek, Hillsdale, Camp Nelson, McKee and Williamsburg, all in Kentucky. It was organized in September, 1871, and the next meeting will be at Camp Nelson, the last Saturday and Sunday in March, 1880.

Alabama Conference.—This Conference was organized April 6, 1876. It includes the following churches: Alabama Furnace, Anniston, Childersburg, Cove, Kymulga, Lawsonville, Marion, Mobile, Montgomery, Selma, Shelby Iron Works and Talladega, all in Alabama. The next meeting will be at Selma, on the last Saturday of March, 1880.

Georgia Conference.—In Georgia, the "Empire State of the South," a Congregational Conference now exists. It was formed at Macon, Dec. 12th, 1878. It includes the churches of Byron, Belmont, Atlanta 1st, Cypress Slash, East Savannah, Dorchester Midway, Louisville, Macon, Marietta, Miller's Station, Savannah, Woodville, Ga., and Charleston and Orangeburg, S. C. Part of the churches came from the Central South Conference, which formerly covered the States of Tennessee, Mississippi, Alabama and Northern Georgia. The others were members of the now defunct South-east Georgia Conference. Three of these have white pastors from the North; the others have efficient colored ministers who have been trained in the schools of the A. M. A. The next meeting will be at Atlanta, Nov. 11th, 1880.

North Carolina Conference.—In the North Carolina Conference, which was organized at Raleigh, on May 2d, 1879, holding over a Sabbath, the five churches at Wilmington, Dudley, Beaufort, Raleigh and McLeansville, with their ministers, were thus united. It was a rich and glowing meeting. The several parts and methods of a regular Conference came together as naturally as though this were an experienced ecclesiastical body. The next meeting is to be at Dudley, beginning on the first Friday of May, 1880.

ORDINATIONS.

Beaufort, N. C.—By letters missive from the church at Beaufort, an Ecclesiastical Council, was convened at Raleigh, during the session of the Conference, to examine and ordain Mr. Michael Jerkins. The Council, being well satisfied with the examination, proceeded on Sabbath evening to the appropriate public services. Sermon and prayer of ordination by Supt. Roy; right hand of fellowship by Rev. David Peebles; charge by Rev. Geo. S. Smith. Rev. Dr. H. M. Tupper, President of Shaw University (Baptist), participated in the services.

Terrebonne, La.—The church at Terrebonne asked that Samuel Smith, who had for several years exercised his gifts as a preacher, and who was known to the brethren as a thoroughly good man, be ordained to the Gospel ministry.

The church at Lafourche Crossing presented the name of William Reed, who had supplied their pulpit for one year; and Thomas E. Hillson, of New Orleans, who was licensed two years ago, applied in his own name for ordination. The examination of the candidates was faithful and searching, and was well sustained. It was unanimously approved, and the public services of ordination took place on Saturday night, in the presence of a very large and deeply interested audience.

Shelby, Ala.—Examination and ordination services of Mr. J. D. Smith, Shelby, took place on Wednesday; examination conducted by Rev. O. W. Fay, the new pastor at Montgomery. Searching questions were put and grew more and more so as the candidate showed abundant ability to answer. An examination of two hours was well sustained. The leading examiner said he had never listened to a better examination, and had attended all the important ones about Chicago.

WOMAN'S WORK.

Nearly two years ago, Mrs. Zachary Eddy, of Detroit, interested a number of ladies in Eastern Michigan in woman's work, and the result was that these ladies became responsible for the support of a lady missionary, to be appointed by the American Missionary Association, to work exclusively among the Freedwomen, and the work then begun has been steadily sustained ever since by Miss Hattie Milton, at Memphis, Tenn. It is no longer an experiment; it is now a success.

Within a few months the ladies connected with the First and Second churches of Oberlin have united to support a lady missionary among the Freed-women. The money is already provided for, and the missionary on the field. And now the young ladies connected with the Congregational church in Waukegan, Ill., have organized a society for the same purpose, the aim being to work chiefly through the Sunday-school.

Atlanta, Ga.—The domestic condition of the colored families generally of the South is deplorable. They need influences and instruction that can best, and as I believe only, be carried to them by a woman missionary. The women, the mothers, the home-makers of this people, must be instructed and led to better things in their homes. They must be seen in their houses. With such homes as are common among them, it is well-nigh impossible for them to be Christians. Large families living in one room—you know how it is—comfort, cleanliness, modesty and religious devotion are almost impossible. Illiterate, the Bible must

be read to them; ignorant of their moral duties as parents, they must be taught; strangers to domestic comforts and necessities, they must be made acquainted with them; superstitious and fanatical, they must be introduced to places and modes of a scriptural, instructive and reasonable worship. A thousand matters of great importance must be brought to their attention and kept before their minds until the proper impression is produced. This can only be done by a missionary moving about among them *at their homes*. This person should be a woman, because women are principally to be reached.

Miss M. E. Stevenson has been transferred from the position of a teacher to that of lady missionary for the city, representing the ladies of the two churches of Oberlin.

CHARLESTON, S. C.—Miss Wells, our missionary, is getting into the homes of the people, and we already see the good results of her work. She has organized a Sunday-school in the outskirts of the city, at which she has secured many more promises than attendants. Still she is working on, and will eventually succeed in her enterprise.

The outlook seems much more encouraging this year than last, for several reasons, one of the most important of which is, that the relief fund gives us access to many more families. Last Sabbath five new scholars came to Sunday-school, all from families which had been benefited by the relief.

MEMPHIS, TENN.—My field of work is already twice as large as last year. Members of the different churches welcome me into their houses and invite their neighbors to our cottage meetings, of which we have five every week in different neighborhoods. The pastor of the leading Methodist church here gave me the names of several members of his church who would be glad to have me hold mothers' meetings in their houses, which was a great help in my work, as it did much to remove the suspicion with which they have regarded me. Some who are not professed Christians have invited me to their houses, saying they hoped by so doing they might see the way more clearly. Many colored people look upon the epidemic of the past season as a judgment from God on account of their sins, and try to be more religious lest a worse evil befall them.

No. 1 MILLER'S STATION, GA.—Miss Douglass' coming here has been a blessing to us all, and a great help to the work. Through her we have been able, as we hope, to get money enough to finish the inside of our church.

MENDI MISSION, WEST AFRICA.

Missionaries—REV. ALBERT P. MILLER, REV. ANDREW E. JACKSON, BENJ. JAMES, M. D., MR. A. E. WHITE, MR. ELMORE E. ANTHONY, MRS. ALBERT P. MILLER, MRS. ANDREW E. JACKSON.

Under Appointment—MR. NATHANIEL NURSE.

Native Helpers—REV. GEORGE N. JEWETT, MR. SAMUEL H. GOODMAN, MR. JOSEPH E. GERBER, MR. JAMES PICKETT, MRS. LUCY DURING, MR. BUEL TUCKER.

CHURCH WORK.

A meeting of Counsel and Advice was convened September 29th at Avery Station, by order of Rev. Floyd Snelson, and on solicitation of the minister in charge, Rev. A. E. Jackson, to organize and dedicate a church to God. In the absence of a letter missive, the minister in charge gave his reasons why a church should be organized at Avery, to be known as the Second Congregational Church of the Mendi Mission. We quote from the report:

"The candidates were examined, and by a vote of the Council eighteen were received into full membership. Some of the candidates were not received because of not being legally married. They were instructed to attend to this matter and then they might be received into the church. They are to remain under watch-care until this obligation is met. Some of those received were old members, while others were new converts, among whom were three chiefs, Peah Carle, Carray Phemah, and Sei Lōtō. These men exercise a vast influence over their people, and their being reached makes the reaching of their people easier."

The annual meeting of the Board of Counsel and Advice of the Mendi Mission was held in the Good Hope Chapel, at Sherbro Island, July 14, 1879. Rev. A. P. Miller presided, and Dr. Benjamin James was elected secretary.

The *Committee on Church Work* reported forty-four members in the church at Good Hope Station, one having died during the year; seven infants baptized; attendance on services good and showing an earnest desire to hear the word; advance in the Christian life of converts; prayer-meetings valuable. Some persons under watch and care will be received to membership as soon as legally united in matrimony.

At Avery there are forty-one members; under watch and care three adults; eleven children baptized. Increasing willingness on the part of the people to attend church, and growing interest in the cause of Christ, give encouragement.

At Debia, Mr. Goodman conducts religious services on the Lord's day. A chapel is hoped for here, books at Good Hope and repairs of building at Avery.

Our Sunday-school is in a flourishing condition, being well attended, most of the scholars attending church services.

"Brother Snelson preached, choosing Luke xii. 32, as his text, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The dedicatory prayer was then offered by Rev. A. P. Miller. A hymn was sung. The right hand of fellowship was given by Brother A. E. White. The address was delivered by Rev. J. Gomer. The Lord's supper was then celebrated; Brothers Gomer and Jackson presiding. It was a solemn scene. The doxology was sung,

and the benediction was pronounced by Rev. A. P. Miller. The meeting was one long to be remembered."

"Sunday, February 9, was communion day, and it did seem as if the presence of the Lord was with each one in spirit and in power. There were added to the church ten souls, who were that day with us permitted to partake of the Lord's supper. Another feature connected with the church work is full of interest, and that is the prayer meetings. They are, as a general thing, largely attended by the country men, and great interest is manifested among them. We hope that many will be brought to the Lord during this year; but this will depend very greatly upon earnest prayer on the part of the Christians at home."

SCHOOL WORK.

The *Committee on School Work* reported that at Good Hope the school had made rapid progress. During the year two hundred and forty-five children have been enrolled. These are both from the Sierra Leone and from the native element. They learn English rapidly. "We have teachers," says the report, "who are quite awake to their duty. Children are accessible in Sherbro, and are brought into day and Sunday-schools in large numbers. Through the kindness of friends of the poor little Africans, shirts have been put on their backs and books into their hands, for which they seem to be grateful. Of course, these wear out, and others must be procured in their stead, or these little ones, in many cases, will leave off attending school. They must be constantly looked after. We hope to see, not far in the future, a first-class school at this place. We have material in abundance upon which to work. Time, patience and labor will bring success."

The school at Avery has not made such progress as was hoped for during the year. On the first of January its numbers were decreased by the taking away of most of the larger boys to cut the crops for their parents. The irregularity of attendance is a great obstacle in the way of our success. Some attend for one day, and may not be seen again for a month. Those who have attended regularly have made progress. The prospect for the future is better. There have been fifty-six on the roll during the year.

The school work at Debia is encouraging, Mr. Goodman and family being settled there. We base our hopes largely on the little ones who are being trained in our Mission schools.

INDUSTRIAL WORK.

It seems evident that the industrial work at this station, which gives employment to many, is a means of good both to the mission and the people.

The *Committee on Agriculture* reported that the cassida planted at Good Hope does not thrive, owing to the impoverished condition of the soil. At Avery the coffee plantation is in a comparatively thriving condition, and some of the trees bearing well. The need of more laborers and implements is urged, and it is recommended "that more of the ground be put under cultivation, as a measure tending to supply the wants of the growing Mission, and that the children of the Mission be employed two hours each day upon the farms, under the supervision of a competent and skillful person." It is further recommended "that the science of horticulture be introduced at each station, and that the choicest flora of native and foreign

production capable of being grown on the premises be obtained, so far as practicable, for this purpose."

The *Committee on Industrial Work* reported that the saw mill needs repairs of floor and roof; that one saw is in good running order. There are sixteen hands employed at the mill, and two more are needed. It is deemed desirable that some of the Mission children should be "instructed into the workings of mechanics so far as we have the means for instruction."

The agricultural department is progressing nicely. Our coffee farm is in a flourishing condition. Many of the trees are in bloom, and some have on them many berries of coffee. I think by another year a greater part of the trees will be bearing well. Our mill is now undergoing repairs, and we hope to have it in perfect running order by April 1st.

OUT-STATIONS.

"Finding that I was unable to reach a very great number of countrymen who live too far from my station to attend services, I have in such localities established preaching stations conducted by the hands employed in the Mission. They meet me each Saturday afternoon, so that I may explain to them the passages of Scripture that they are to use on Sunday at their respective stations. Great good is thus being accomplished. One station, in a very beautiful little town of about twelve hundred inhabitants, is conducted by my interpreter. The meetings are full of interest, and doubtless great good will be accomplished. The chief himself is learning to take a very great interest in the meetings, and of course, if he expresses an interest in them, the subjects will always attend very largely. I hope to see the chief converted before a great while. Another station is maintained in a smaller village, where I trust to see greater interest soon manifested.

Avery is the most interior station held by the American Missionary Association in Africa. This one step has been taken, and a sufficient time has elapsed since, to teach us that it is all-important to push our work farther into the country. There lies on either side of us a vast territory, densely populated by an anxious and thirsty people, who are dying for want of the truths of the Gospel."

MR. ARTHINGTON'S LETTER.

If your Society can so enter into the scheme I am about to propose as to assure me that the debt of your treasury—see the 31st Report—is extinguished, and that your members adopt the proposal of it prayerfully in all faith, I am impressed that I should be glad in the Lord to offer to your Society towards the carrying it into execution the sum of *three thousand pounds*.

The unevangelized region of Africa, to which I would call your earnest attention, and invite you to accept as a field for missionary labors, * * * * * is situated and extends from the 10th parallel of north latitude to the point southwards where the 40th meridian crosses or cuts the river Jub (or Godschob), west to east from the right (east) bank of the White Nile to the said 40th meridian, and from the parallel of longitude of that point on the Jub southwards west and east from the White Nile to the right (west) bank of the Jub, down to the 3rd parallel of north latitude, and from the 3rd parallel of north latitude down to the 1st parallel of north latitude, west and east from the 35th meridian to the Jub.

We thus avoid Somali Land, which is not at present eligible as a mission field. The territory south of the parallel 1 degree north latitude, it is hoped some other society will evangelize. * * * * *

The proffered gift, then, if accepted by you, should be regarded as a nucleus to which the church of Christ around you shall pour its offerings, and I think that two thousand pounds of the amount should be specially applied towards the purchase and perpetual maintenance of two river steamers, *one* to navigate the Sobat and command the mission to the Dinkas—to such of the Gallas tribes as are their neighbors on the east, between them and Enarea—to the Gallas tribes on the Chol branch of the Sobat (east or right bank), and to the Latookas west or southwest (of the Chol), if accessible from that river; and the *other* steamer to navigate the Godschob (called the Jub at its mouth), and command the missions to the Christian Remnants, Wollawo, &c., and to the Gallas, who are to be found in large numbers in the country west of, and up to, the right or west bank of the Godschob. And it is understood that the people of the Berri country shall claim a place amongst your earliest evangelistic efforts. Fatiko, with the Madi country, and Lake Samburu and population, are included in the area, but need not claim a first place in your labors. Possibly the Gallas on the upper course or waters of the Ozi—if geographers are right as to the position of the source of this river—may be reached from the Jub (Godschob) or from the Sobat. Your staff of missionaries for this work, so full of promise of great results, should be a well-chosen band, some of them men skilled in some of the arts, say two in the use of scientific instruments, and they should be most thoughtfully and prayerfully selected.

I ask that two or three of your very best and ablest men—men of large hearts, of enterprise and great faith, with several of the best maps before you—will study the description of the area I have delineated, and if it is not in any point perfectly clear, that you will at once ask for the missing details.

I really desire a thorough and permanent occupation of the field.

Yours most truly, in the Lord Jesus Christ,

Signed, ROBERT ARTHINGTON,
Leeds, England.

January 10th, 1879.

STATISTICS

OF WORK AT THE AFRICAN MISSION.

Number of Missionaries and Teachers	7
" Other Workers	6
" Schools	3
" Pupils	315
" Churches	2
" Church Members	85
" Pupils in Sunday-school	176

THE INDIANS.

RED LAKE AGENCY, MINNESOTA. —— ——

LAKE SUPERIOR AGENCY, WISCONSIN—*Dr. I. L. Mahan, Agent; Robert Pew, Teacher.*

GREEN BAY AGENCY, WISCONSIN—*Jos. C. Bridgman, Agent; W. W. Wheeler, Mrs. W. W. Wheeler, and Miss S. B. Dresser, Teachers.*

FORT BERTHOLD AGENCY, DAKOTA—*Thos. P. Ellis, Agent.*

SISSETON AGENCY, DAKOTA—*Chas. Crissey, Agent.*

S'KOKOMISH AGENCY—*Edwin Eells, Agent; Rev. Myron Eells, Missionary.*

INDIAN STUDENTS AT HAMPTON, VA.

Perhaps the most striking fact of the winter is the Indian work. Four years ago a party of hostile Indians of the most intractable sort were captured and sent in irons to St. Augustine, under charge of Captain Pratt, U. S. A. They were desperate fellows; one killed himself rather than submit. Under the Christian treatment of Captain Pratt they experienced a wonderful change, laid aside their savage propensities, and heartily embraced the principles of civilization. A year ago it was proposed that they should be brought to Hampton. The experiment was tried successfully. They mingle in a kindly way with the negroes, and have manifested an earnest disposition to learn what they call the white man's road. They have given up their tobacco and their whiskey; they hold prayer-meetings together, where one may hear their tones of earnest entreaty, pleading with God in their own language. Furthermore, they show their faith by their works, and may be seen digging ditches or picking potatoes with all the energy of an Anglo-Saxon. This for aboriginal gentlemen who, four years ago, accounted manual labor to be the deepest degradation to which a warrior could submit!

Best of all, they have manifested repentance toward God and faith in the Lord Jesus Christ. At the first communion in March, eleven of them are, at their own earnest desire, to be admitted to the church. Last summer the experiment proved such a success that the school offered to take fifty more, and educate them for Government, at the low rate of $167 apiece. It was too low an estimate; but it was thought that friends would help, especially in the erection of a building. They came last fall—forty boys and nine girls—bright-faced, ready to learn, full of response to kindness. They are better than could have been expected; already some of them have shown an interest in Christ. No work could promise better. They have a great desire to learn, and are especially interested in the mechanical arts that will help their people toward civilization. Mr. Corliss has offered one of his engines for a machine shop, but there is no money with which to put a roof over it; even the Indian dormitory is yet unpaid for. For want of $18,000 the work is checked; but it is a vital work.

The experiment of negro education has been tried for the last sixteen years, until it is no longer an unsolved problem, but one of which the once unknown quantities have come to have an ascertained value. But the question of the educability of the red man has been one not so conspicuously settled. What has been accomplished in that direction has been done so far away as not to have made much impression on the American people. This year the institution, which has done so much to prove the responsiveness of the negro to educational training, has been engaged in its first experiment with the Indian. Of its success thus far there can be no shadow of a doubt. The Indian boys are contented and making progress, and coming steadily up to a plane on which they can pursue the regular courses of study. Some twelve of the Indian boys have joined the church connected with the Institute.

LA POINTE AGENCY.

From Robert Pew, teacher: Five years ago, I opened the school in this place. On taking a review of that time, it is interesting to note the advancement which the school has made. Then several young men and girls came to school who did not even know the alphabet; now nearly all the little boys and girls can not only read understandingly, but most of them can write and cipher. The number under my care is 52. Eleven left the reserve in the Spring. 45 pupils have been admitted to the school during the year. The number of Indians under the age of eighteen who can read is 48; adults over twenty, 10. The number of months taught, 9.

GREEN BAY AGENCY.

From the report of the school at the Green Bay Agency we extract the following: "Our school closed on the 20th, and we are happy to report that this has been the most favorable term since the opening of the boarding-school. We have had very little sickness and very few changes, nearly all who came at the begining of the term remaining till its close. In this respect, of steady persevering work, we notice great improvement. It is so contrary to the habits of the Indian that we note it with pleasure. The progress, too, in studies is very satisfactory."

Mr. Wheeler writes from Keshena Agency, Wisconsin, of the second successful Agricultural Fair among the Menomonees. About 200 entries of corn and potatoes were made, with other vegetables, grains and grasses in abundance. The displays of woman's work and of live stock were very fine. A ploughing match was held. About $200 was expended in premiums, voted from the tribal funds for that purpose. Advantage was taken of the opportunity for giving instruction in the arts of agriculture, and for exhorting the Indians to keep their children faithfully in the schools. Such gatherings both prove and promote progress.

SISSETON AGENCY.

Our people are doing much more than ever before in making themselves self-supporting, and in advancing their general farm work. The Indians purchased three reapers in 1878. This year they have bought four fanning mills, and are anxious to make improvements. There is every reason for hopeful and encouraging work among them.

The Manual Labor Boarding School has 56 scholars, more than can be comfortably accommodated. The scholars and parents show an unprecedented

interest. During three months past, not one child has run away from the school. This has never happened before. Several Indians have recently come into the office desiring to send their children to the Manual Labor Boarding School, and we have been obliged to refuse them admittance. The Good Will School is also crowded, 46 scholars, 26 being regular boarders. Mrs. Renville has 28 scholars in her day-school, as many as can be managed. These three schools are now all full, and it is estimated that there are over 150 children of school-going age on the reservation who have no opportunity to attend school.

S'KOKOMISH AGENCY.

We have an excellent young man at Dunginess as school-teacher. Although I never met him until he took charge of the school, I learned that his reputation was good where he had previously taught, and he has taken hold of the work among the Indians wisely and earnestly, and also satisfactorily to the Agent and the Indians.

In addition to his day-school for the children, he has lately begun an evening school, three evenings in the week, for half a dozen of the older Indians who wish to learn. These older Indians are accustomed to talk English, more or less, some of them quite well, and hence find it easier to learn than wild Indians would. He holds services regularly with them on the Sabbath, and on Thursday evening a prayer meeting has been sustained since last May—the only one in the county.

The last Sabbath I spent with them, I baptized two of the older Indians and received them into our church—the first-fruits of our work there. I have been tolerably well satisfied for a year that they were suitable candidates for church membership, but preferred to wait until our teacher could become thoroughly acquainted with them, as I thought that he could form a more intelligent opinion, after almost daily intercourse with them, than I could by semi-annual visits. But we agree in our conclusion.

Last Sabbath we had the privilege of receiving another of our school-boys into our church here. He is one of our older pupils, an elder brother of one already a member.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of	Agents	5
"	Missionaries	1
"	Teachers	8
"	Churches	1
"	Schools	6
"	Pupils	232
"	Church Members	23

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edwd. P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq. DIRECTORS: Rev. George Mooar, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq.
SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

I.—STATISTICS.

NAMES OF SCHOOLS.	No. of Months sustained.	NAMES OF TEACHERS.	Total Number of Pupils enrolled during the year ending Aug. 31, 1879.	Average attendance during the year.	Largest No. of Pupils reported in any single month.	Largest average attendance in any single month.	Profess to have ceased from idolatry, Aug., 1879.	Give evidence of conversion, Aug., 1879.
Oakland	12	Miss L. B. Mann, Miss L. Duncan, Lee Haim	323	41	241	52	37	7
Petaluma	11	Miss M. C. Waterbury.	60	8	17	10	3	1
Sacramento	12	Mrs. M. J. McCleary, Lem Chung	118	23	82	31	12	5
San Francisco:								
" " Central,	12	Henry M. Pond, John Johnston, Miss Jessie Worley, Jee Gam	498	73	137	100	32	32
" " Barnes,	12	Simeon Hackley, Mrs. Mary A. Hackley, Low Quong	178	31	81	47	15	15
" " Bethany	12	Miss Florence N. Worley.	80	17	39	20	22	12
" " West	3	Mrs. M. T. Huntting	21	10	17	12	6	4
Santa Barbara	12	Miss Helen E. Clarke	61	15	40	19	6	4
Stockton	12	Mrs. M. B. Langdon, Hong Sing	80	16	47	18	4	4
Suisun	1	Mrs. T. W. Chamberlain (Oct., 1878)	14	9	10	9	....	....
Visalia	1	Rev. T. M. Oviatt (Sept., 1878)	7	5	6	5	....	....
Woodland	8	E. C. Gilbert (Sept., '78, to April, '79)	49	4	25	5	....	....
		Totals	1,489	252	742	328	137	84

II.—NOTES ON THE STATISTICS.

1. The school in Suisun was taught only during the month of October, 1878; the one in Visalia was discontinued September 30th, after having been sustained seven months, six of which were in the preceding fiscal year. The school in Woodland was discontinued April 30th, after having been in operation fifteen months. The "West" school, in San Francisco, was begun June 1st, and promises to be permanent, thrifty and useful.

2. With the beginning of a new fiscal year (September 1st), Mrs. S. E. Carrington takes charge of the school in Sacramento, and Wah Yin becomes a helper in Petaluma, otherwise the roll of workers remains unchanged. Thirty-four teachers have served in the work during a part or the whole of the year; twenty are now in service, including five Chinese helpers.

3. The first column exhibits the full number of those who have been brought under Gospel influences in our schools, for a longer or shorter period, in the course of the year. Some may not have been in attendance more than a few weeks; but even they have heard the name of Jesus, and have received some impressions, the memory of which will not easily fade from their minds.

4. The second column gives a tolerably fair exhibit of the size of our several schools, as a visitor would find them on an ordinary evening; except that, in many of them, the last have been much the *best* months of the year. Thus the aggregate average attendance in July was 280, and in August 278, although three of the schools contributing to the yearly average were not then in operation; that is to say, the aggregate average attendance was greater in July by 46, and in August by 44, than the aggregate average attendance of the same schools for the entire year.

5. The third and fourth columns exhibit the several schools as they were *at their best*, so far as membership and attendance were concerned, in any month of the year.

6. The fifth and sixth columns relate only to the month of August—the last month of the fiscal year. Among those believed to have been converted in connection with our schools, there are many who, by reason of change of residence, or under pressure of work, are prevented, during any one month, from attending the schools. The total number of whom we have cherished the hope that they were born of God, from the beginning of our work until now, cannot be less than 235.

The Congregational Association of Christian Chinese, the conditions of admission to which are substantially the same with those upon which we receive members to our churches, has now 198 members, of whom 44 were received the past year. These remain for six months or more in the Association under instruction and probation before being baptized. Sixteen have been baptized during the year.

III.—FINANCES.

The Treasurer's report is not yet completed, and the figures here given may not be identical with those which will appear in our Annual Report; but the difference in amount, if any, will be small. The total resources for the year's work, including some amounts pledged, but not yet paid, have been $7,446.90; of which $1,947.65 were received directly into the treasury of the California Auxiliary; $1,770.65 having been contributed in this State.

The expenditures have been as follows:

Salaries of teachers and helpers	$4,648 75
Rents	1,471 00
Incidental expenses (including cost of school-room in Petaluma, $165, $115 of which were contributed in that place): for survey and fencing of a cemetery plat for Christian Chinese—contributed for that purpose by our Chinese brethren—$72; for fitting up the Sacramento Mission House, $58; for printing Annual Reports, $45; and for water, lights, fuel, traveling, repairs, postage, etc., etc., $412.30	752 30
On account of Barnes Mission House:	
Paid, and to be paid on the debt	500 00
Expense of new loan, repairs, etc	74 85
	$7,446 90

We have some hope that we may be enabled to carry the payment on the debt a little over the amount named above, but are not certain of it. The debt remaining at the close of the year will be about $3,300, the property being worth about $5,500. We rely upon the rents accruing from it to pay interest, insurance and taxes, leaving us our fine school-room free of rent.

Of the amount named above as contributed in California, $304.05 were the offerings of our Chinese brethren. Over and above this amount, in contributions to Christian work, through their Association and otherwise, their gifts reach an aggregate during the year of not less than $946, making a total of gifts and offerings amounting to $1,250. Their religion is real enough and deep enough to penetrate their pockets; which, among American professors of religion, is accounted a good sign. They have felt the hard times as much as any of us. They have given often out of deep poverty, and they have given with an alacrity, a good cheer, which I cannot but believe has made their offerings rise like sweet incense before God.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	12
" Teachers	21
" Pupils	1,489
Ceased from Idolatry	137
Give evidence of Conversion	84

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS

OF ITS WORK AND WORKERS.

General Summary.

Workers.

Missionaries.—At the South, 74; among the Indians, 1; in Africa, 7; total, 82.

Teachers.—At the South, 163; among the Chinese, 21; among the Indians, 8; Native Helpers in Africa, 6; total, 198.

Matrons, 10; in Business Department, 6.

Total number of workers, 296.

Churches.

Churches at the South, 67; among the Indians, 1; in Africa, 2; total, 70.

Church members at the South, 4,600; among the Indians, 23; in Africa, 85; total, 4,994.

Total number Sunday-school scholars, 7,994.

Schools.

Schools at the South, 44; among the Chinese, 12; among the Indians, 6; in Africa, 3; total, 65.

Pupils at the South, 7,207; among the Chinese, 1,489; among the Indians, 232; in Africa, 315; total, 9,243.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions, 8.

Hampton N. and A. Institute, Hampton, Va.—Number of Pupils, 320; Boarding accommodations for 180.

Berea College, Berea, Ky.—Number of Pupils, 274; Boarding accommodations for 180.

Fisk University, Nashville, Tenn.—Number of Pupils, 284; Boarding accommodations for 150.

Atlanta University, Atlanta, Ga.—Number of Pupils, 244; Boarding accommodations for 150.

Talladega College, Talladega, Ala.—Number of Pupils, 214; Boarding accommodations for 100.

Tougaloo University, Tougaloo, Miss.—Number of Pupils, 132; Boarding accommodations for 90.

Straight University, New Orleans, La.—Number of Pupils, 243; no Boarding accommodations.

Normal Institute, Austin, Texas.—Number of Pupils, 146.

Other Institutions, 12.

Normal School, Wilmington, N. C.	Number of Pupils,	128
Washington School, Raleigh, N. C.	" "	128
Avery Institute, Charleston, S. C.	" "	296
Brewer Normal School, Greenwood, S. C.	" "	67
Beach Institute, Savannah, Ga.	" "	338
Storrs School, Atlanta, Ga.	" "	528
Lewis High School, Macon, Ga.	" "	88
Trinity School, Athens, Ala.	" "	162
Emerson Institute, Mobile, Ala.	" "	183
Swayne School, Montgomery, Ala	" "	470
Burrell School, Selma, Ala.	" "	448
Le Moyne School, Memphis, Tenn.	" "	204

Common Schools, 24. Total, 44.

Pupils Classified.

Theological,	86
Law,	28
Collegiate,	63
Collegiate Preparatory,	169
Normal,	2,022
Grammar,	633
Intermediate,	1,495
Primary,	2,739
	7,235
Studying in two grades,	28
	7,207
Scholars in the South taught by our former pupils, estimated at	150,000

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION, FOR THE FISCAL YEAR ENDING SEPTEMBER 30TH, 1879.

EXPENDITURES.

The South.		
For Church and Educational Work,	$119,480.67	
Tillotson Collegiate and Normal Institute,	3,184.52	$122,665.19
The Chinese.		
Superintendent, Teachers and School Expenses,		6,594.80
The Indians.		
Missionaries and Teachers,		346.94
Foreign Missions.		
Mendi Mission,	9,576.53	
Jamaica Mission,	650.00	10,226.53
Publications.		
"The American Missionary," 25,000 copies monthly,	7,297.87	
Annual Reports, Pamphlets, Clerk hire, Postage, &c.,	1,598.41	8,896.28

COST OF COLLECTING FUNDS.

Boston Office.		
Rev. C. L. Woodworth, Dist. Sec'y,	$2,500.00	
Rev. Lewis Grout, Agent,	900.00	
Traveling Expenses of Sec'y and Agent,	817.01	
Clerk Hire,	504.00	
Rent, Postage, Printing, Stationery, &c.,	1,067.61	5,788.62
Chicago Office.		
Rev. James Powell, Dist. Sec'y,	2,500.00	
Traveling Expenses,	605.95	
Clerk Hire, Office Printing, &c.,	404.24	3,510.19
Other Collecting Agencies.		
Rev. G. D. Pike, Dist. Sec'y,	2,500.00	
Traveling Expenses of District Secretary,	299.46	
Traveling Expenses of Missionaries and others while on Agencies,	272.62	
Clerk Hire, Printing, Stationery, &c.,	207.68	3,279.76 — 12,578.57

COST OF ADMINISTRATION.

Rev. M. E. Strieby, Cor. Sec'y,	3,500.00	
Clerk for Cor. Sec'y,	720.00	
Clerk for Correspondence of Southern Field,	1,000.00	
H. W. Hubbard, Asst. Treas.,	2,000.00	
Clerk Hire,	263.10	
Rent, Porter, Stationery, Office Expenses,	2,294.96	
Postage,	320.18	
Traveling Expenses,	27.35	
Type Writer,	125.00	10,250.59

MISCELLANEOUS.

Estates and Legacies—Expenses,	106.83	
Annual Meeting,	347.35 — 454.18	10,704.77
Shrinkage in value of Stocks and Bonds received in past years and now sold,		1,302.00
Paid sundry annuitants who have given money on condition that semi-annual payments be made to them during life, balance		677.38
Interest account, balance		2,486.73
Donations returned,		86.29
		176,565.48
Paid on Debt, in full		37,389.79
		213,955.27
Balance on hand,		1,475.90
		$215,431.17

TREASURER'S REPORT—*Continued.*

RECEIPTS.

From Churches, Sabbath-Schools and Individuals for General Fund,		$95,793.87	
" Churches, Sabbath-Schools and Individuals for Institutions and Missions,		14,589.77	
" Rents,		535.60	
" Tuition and Public School Fund,		15,380.77	
" Estates and Legacies for General Fund,		49,184.16	
" Estates and Legacies for Institutions,		850.00	
" Income of Sundry Funds,		7,103.81	$183,437.98
" Collections for Tillotson C. & N. Institute,			3,184.52
" Collections, etc., for Debt,			28,808.67
Total for the year, as acknowledged monthly in "American Missionary,"			$215,431.17

ARTHINGTON MISSION.

Donations received,	$ 45.00

COLORED REFUGEE FUND.

Donations received and paid out,	355.24

YELLOW FEVER FUND.

Donations received and paid out,	307.04

ENDOWMENT FUND.

Estate of Mrs. Minerva T. Brown,	500.00	
" Samuel Merrill, for aid of students,	500.00	
Avery Fund,	12,000.00	13,000.00

TILLOTSON C. & N. INSTITUTE.

Amount on hand to its credit, Sept. 30, 1878,	6,008.91	
Received during the year,	3,184.52	9,193.43
Amounts paid out of current fund,	3,184.52	
" " " balance, Sept. 30, 1878,	847.97	4,032.49
Balance on hand, Sept. 30, 1879,		$5,160.94

This is to certify that we have examined the accounts of the Treasurer of the American Missionary Association for the fiscal year ending September 30th, 1879, with the vouchers, and find the same correct as stated in above account.

CHARLES L. MEAD, JAMES T. LEAVITT, } *Auditors.*

The receipts of Berea College, Hampton N. & A. Institute, Atlanta University, with the Graves Legacy, and the special income secured in Great Britain for Fisk University, are added below as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged:

Receipts of the American Missionary Association,			$215,431.17
" by Berea College,		12,591.05	
" " Hampton N. & A. Institute,		71,471.52	
" " Atlanta University, State appropriation,		8,000.00	
" " Fisk University: Graves Legacy,	$20,000.00		
" " F. M. Aid Soc., London, Eng.,	6,956.93—26,956.93		119,019.50
			$334,450.67

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Miss A. P., Medfield, Mass.
Adams, Mrs. Catharine, Conway, Mass.
Allen, Carrie B., Andover, Mass.
Allen, Rev. Geo. E., Barre, Mass.
Allis, S. Baxter, Conway, Mass.
Angier, Edwin P., Middlefield, Conn.
Arms, Clara Wells, Milford, Mich.
Auld, Miss Lydia P., Boston, Mass.

Babbitt, P. H., Barre, Mass.
Bacon, Rev. Leonard W., Norwich, Conn.
Bailey, Amos, Lyme, N. H.
Baird, H. H., Bethel, Conn.
Baldwin, R. J., Minneapolis, Minn.
Baldwin, Simeon E., New Haven, Conn.
Barnes, Frank, Plainville, Conn.
Barr, Mrs. Mary F., Danvers, Mass.
Barrus, Dea. Hiram, Reading, Mass.
Bartlett, Theodore, Pittsfield, Mass.
Beckwith, Mrs. Rev. C. A., Brewer, Maine.
Bell, Mrs. C. F., McGregor, Iowa.
Bennett, Rev. Wm. P., Lyndonville, Vt.
Bideiman, Mrs. Leander, Gaines, N. Y.
Bigelow, Walker K., Salem, Mass.
Billings, Miss Mary A., Framingham, Mass.
Billings, Nathan C., Hanover, Conn.
Bishop, Mrs. Samuel, Fair Haven, Conn.
Bissell, L. P., Kent, Conn.
Blake, Rev. Henry A., Athol, Mass.
Blake, J. C., Winona, Minn.
Blood, Mary, Ware, Mass.
Bond, Susie, Ware, Mass.
Bonney, Rev. Nathaniel G., Hanover, Conn.
Bowen, Miss Lucy N., Nebraska City, Neb.
Brunson, Lorin H., East Bloomfield, N. Y.
Buchan, Ada A., Andover, Mass.
Buel, Augustus, East Bloomfield, N. Y.
Bunce, Leander A., Kensington, Conn.
Burbank, Mrs. Allen, Warren, Mass.
Buss, Mrs. E. M., Lowell, Mass.

Campbell, Dea. William, Philadelphia, Penn.
Capen, Samuel P., Jamaica Plain, Mass.
Carlton Oliver, Salem, Mass.
Carlton, Dea. S. Willard, Bradford, Mass.
Carpenter, Richard B., Port Chester, N. Y.
Chadsey, Mrs. Maria Theresa, New Haven, Conn.
Chaffee, Amasa Day, Moodus, Conn.
Cheney, Albert H., Stowe, Vt.
Clapp, Edward T., Norwich, Conn.
Clapp, Mrs. Elizabeth C., Plainville, Conn.
Clark, Charles, Minneapolis, Minn.
Clark, Daniel, Forestville, Conn.
Clark, Daniel, Rosendale, Wis.
Clark, Mrs. Emma T., Salem, Mass.
Clark, Rev. Joseph B., Jamaica Plain, Mass.
Clarke, Rev. A. T., Crown Point, N. Y.
Coatesworth, Mrs. Mary B., Syracuse, N. Y.
Codding, Robert F., Woodland, Ohio.
Cole, Cornelia M., Sing Sing, N. Y.
Cole, John N., Andover, Mass.
Collins, Mrs. James, Saint Johns, Mich.
Conant, Miss Caroline S., Portland, Maine.
Conant, Mrs. Geo. W., South Weymouth, Mass.
Conant, William M., Bridgewater, Mass.
Conant, Mrs. W. S., McGregor, Iowa.
Cone, Dea. S. G., Manchester, Vt.
Coney, Mrs. H. M., Ware, Mass.
Coney, William F., Ware, Mass.
Corwin, John H., Newburgh, N. Y.
Crafts, Walter, Columbus, Ohio.
Crie, James, Portland, Maine.
Crocker, Alpheus F., North Amherst, Mass.
Crosby, Miss Estella, Greensborough, Ga.
Curtis, Bertha Calista, Calumet, Mich.
Curtiss, Miss Sarah, Norfolk, Conn.
Cushing, Mrs. Hannah C., S. Weymouth, Mass.
Cutler, James W., Hanover, Conn.
Cutter, Mrs. Olive L., Princeville, Ill.

Davenport, Miss E. W., New Haven, Conn.
Danielson, George E., West Killingly, Conn.
Dickinson, Charles R., North Amherst, Mass.
Dole, Samuel T., Gorham, Me.
Dow, Job Atwood, Atkinson, N. H.
Doud, G. B., Liverpool, N. Y.
Duncan, Fanny E., Shelburn, Vt.
Dunning, Rev. A. E., Boston Highlands, Mass.
Dyer, Charles, East Weymouth, Mass.

Earls, Miss Mary S., Wauwatosa, Wis.
Edmonds, Joseph, Plainville, Conn.
Eccleston, W. F., Medina, Ohio.
Eliot, Miss Hattie, Danvers, Mass.
Ely, Rev. William B., Reading, Mass.
Emery, Miss E. B., Gorham, Maine.
Evans, Rev. E. B., Hyde Park, Penn.

Fearing, Mrs. Maria A., S. Weymouth, Mass.
Ferguson, Thomas F., Danvers, Mass.
Field, Mrs. Maurice, Rockford, Ill.
Fletcher, Mrs. Thomas, Keokuk, Iowa.
Fogg, Mrs. George H., Cambridge, Mass.
Fogg, Moses, Gorham, Maine.
Ford, Mrs. Sarah C., Alleghany, Penn.
Frost, Mrs. W. W., Coventry, Vt.
Fuller, B. W., South Boston, Mass.

Gage, Tenny K., Auburn, N. Y.
Gauss, John A., Saint Thomas, Canada.
Gilbert, Miss Christene, Fredonia, N. Y.
Gilbert, Miss H. E., Dorset, Vt.
Gilbert, Henry Payson, Wauwatosa, Wis.
Goddard, Mrs. Harry, Chippewa Falls, Wis.
Gordon, Dea. Jackson, Rockville, Conn.
Gordon, Miss Mary, Exeter, N. H
Graves, Fred. C., Waterbury, Vt.
Green, Rev. Wm. B., Scituate, Mass.
Gregg, James Edgar, Hartford, Conn.
Griswold, George N., Watertown, Conn.
Griswold, Homer W., Terryville, Conn.

Harrington, Rev. Chas. E., Concord, N. H.
Harris, Lovell, Milford, N. H.
Harris, Charles E., Rockville, Conn.
Harrison, Rev. Samuel, Pittsfield, Mass.
Hart, Edward W., Southington, Conn.
Haskell, L. P., Chicago, Ill.
Head, Jarvis A., Lebanon N. Y.

Heald, Mrs. Almatia, Cawker City, Kansas.
Hills, Rev. A. M., Ravenna, Ohio.
Hincks, Mrs. Elizabeth C., Portland, Maine.
Hodges, A. C., Hartford, Conn.
Holmes, Herbert A., West Boylston, Mass.
Holyoke, Dea. Geo. T., Galesburg, Ill.
Hough, Miss Ellen R., West Meriden, Conn.
Humphrey, Dr. O. M., Minneapolis, Minn.
Hunt, Mrs. John H., Sag Harbor, N. Y.

Jackson, William D., Bridgewater, Mass.
Jameson, Charles B., Mansfield, Ohio.
Johnson, Dea. Samuel A., Philadelphia, Penn.
Jones, Rev. E. I., Newark, Ohio.
Jones, Rev. John, Columbus, Ohio.
Jones, Rev. J. G., Petaluma, Cal.
Juchau, Rev. George, Halifax, Mass.

Kellogg, Charles H., North Amherst, Mass.
Kenyon, Ellis, Plainview, Neb.
Kern, Mrs. G. F., Medfield, Mass.
Ketter, Mrs. Elizabeth L. C., Marietta, Ohio.
Kimball, Mrs. Lydia F., Danvers, Mass.
Kimball, S. Thompson, Ellington, Conn.
King, Mrs. Emma B., North Brookfield, Mass.
King, Mary E., West Killingly, Conn.
Kingsbury, Mrs. Samuel, Geneva, Ohio.
Knapp, Mrs. Mary J., North Greenwich, Conn

Lathe, Rev. Herbert W., Portland, Maine.
Latta, Mrs. Mary, Kalamazoo, Mich.
Lay, Miss E. E., West Brook, Conn.
Learned, James H., Denver, Col.
Leathe, Miss R. M., Woburn, Mass.
Leavitt, John S., Gorham, Maine.
Little, I. B., Merrimac, Mass.
Leopard, John, Plainville, Conn.
Lewis, Mrs. Lucy P., South Weymouth, Mass.
Lindeman, Dea. A., Woodstock, Conn.
Logee, William K., West Killingly, Conn.
Loud, Rev. Frank H., Colorado, Col.
Loud, Mrs. Maria J., South Weymouth, Mass.
Lovell, Miss Abbie M., West Boylston, Mass.
Lovejoy, Rev. George E., Bedford, Mass.

Manwarren, Dyre C., Clinton, Conn.
Marston, Arthur B., 3rd, Campello, Mass.
McClellan, Lillie V., Union City, Mich.
McCrory, Mrs. Matilda, Newark, Ohio.
McIntyre, Sydney E., Rockport, Mass.
McKnight, John T., Ellington, Conn.
Meek, Thomas H., East Douglass, Mass.
Merritt, Mrs. J. E., Lockport, N. Y.
Miller, Samuel, New Haven, Conn.
Moffet, Mrs. Emily E., Jackson, Mich.
Moody, Charles W., Plainville, Conn.
Moore, Albert Monroe, Lowell, Mass.
Moore, James Augustine, Windom, Minn.
Morgan, Prof. Helen C., Nashville, Tenn.
Morley, Rev. John H., Winona, Minn.
Moss, Lewis, Sandusky, Ohio.
Mudge, Edwin, Danvers, Mass.

Newman, James, Alton, Ill.
Newhall, Miss M., Clarendon, Vt.
Nettleton, W. H., Bristol, Conn.
Newton, Mrs. Henry H., Durham, Conn.
Nichols, Thomas G., Freetown, Mass.
Nott, Samuel, Hartford, Conn.
Nowell, Charles H., Reading, Mass.
Noyes, Mrs. Augusta P., Haverhill, Mass.

Oviatt, Miss S. Louise, Sudbury, Mass.

Perkins, Mrs. E. H., Hartford, Conn.
Pettengill, Mrs. Lydia, Danvers, Mass.
Pierson, Alva H., Clinton, Conn.
Pond, Edward Robert, Bloomington, Minn.
Post, Mrs. C. L., Springfield, Ill.
Post, Hoyt G., Grand Rapids, Mich.
Pratt, Alfred L., Somerville, Mass.
Pratt, Mrs. Lucy J., Danvers, Mass.
Packard, George W., Campello, Mass.
Packard, Mrs. John, Monson, Mass.
Pearsall, Mrs. A. B., McGregor, Iowa.
Peck, Miles L., Bristol, Conn.
Preston, Mrs. Sarah H., Danvers, Mass.
Prince, James M., North Yarmouth, Maine.
Purrington, Charles, Terryville, Conn.

Reed, Rev. Albert C., Manchester, Vt.
Rich, Mrs. Herman E., East Hampton, Conn.
Richards, Miss Mary H., Newark, N. J.
Ripley, Henry, Danvers, Mass.
Rowe, T. E., Medina, Ohio.
Rust, George H., Minneapolis, Minn.

Safford, Eben C., Campello, Mass.
Scammon, Nicholas, Waltham, Mass.
Scott, Anna H., Watertown, Conn.
Scott, Miss Mary H., Amherst, Mass.
Sears, Mrs. Abby P., Preston, Conn.
Sexton, Mrs. Harriot H., Palmyra, N. Y.
Shaw, Joseph S., Charlotte, Vt.
Sheldon, Mrs. Demarius, Randolph, N. Y.
Sherman, Mrs. Jason W., Chester Center, Iowa.
Sherman, Wilson, Chester Center, Iowa.
Short, Prof. John, Columbus, Ohio.
Simmons, Clara B., East Douglass, Mass.
Smith, Charles B., North Haven, Conn.
Smart, Mrs. Elizabeth I., Andover, Mass.
Smith, Leonard O., Philadelphia, Penn.
Smith, Mrs. Mary, Terryville, Conn.
Smith, Robert W., North Haven, Conn.
Southmayd, William, Little River, Conn.
Southworth, Miss Minnie P., West Fairlee, Vt.
Speare, Rev. S. L. B., Bangor, Maine.
Sperry, Rev. Willard G., Peabody, Mass.
Spooner, Silas A., Ware, Mass.
Stanton, Albert D., Lowell, Mass.
Starr, Mrs. Wilbur F., East Hampton, Conn.
Stevens, Mrs. Dorothy L., Castine, Maine.
Stevens, Miss Etta P., East Hardwick, Vt.
Stevens, Henry, Winona, Minn.
Stokes, Mrs. Caroline P., New York, N. Y.
Strong, Miss Josephine E., Westfield, Mass.
Strong, Horace H., Fair Haven, Conn.

Talcott, Charles, New York, N. Y.
Tarlton, Miss Sarah N., Watertown, Mass.
Taylor, Mrs. Horace, Canandaigua, N. Y.
Teal, Rev. Edward S., Cumberland Mills, Maine.
Thayer, S. R., Minneapolis, Minn.
Thomas, Rev. Lewis J., Castine, Maine.
Thompson, Mrs. D. G., Minneapolis, Minn.
Tompkins, Rev. Frank P., S. Abington, Mass.
Towle, Abraham A., Exeter, N. H.
Tyler, Rev. Henry F., Oberlin, Ohio.

Upp, E. E., Sandusky, Ohio.

Vorce, Jannette Cowles, Farmington, Conn.

Wade, Samuel, Alton, Ill.
Walker, Charles H., Warren, Mass.
Wallace, Elizabeth H. A., Manchester, N. H.
Wallis, Frank W., South Weymouth, Mass.
Ward, Mrs. Caroline L., Lakeville, Mass.
Ward, Mrs. W. A., Cambridgeport, Mass.
Warren, Albert, Grafton, Mass.
Way, John A., Bristol, Conn.
Weed, Mrs. Verona R., Stannard, Vt.
Weeks, Mrs. Mary E., Hardwick, Vt.
Wellman, Miss Emma P., Boston, Mass.
Wells, D. H., Hartford, Conn.
Wheeler, Warren E., Talladega, Ala.
Wheeler, Hon. W. A., Malone, N. Y.
White, Mrs. Harriet A., West Brookfield, Mass.
Wiard, Rev. H. D., Earlville, Ill.
Williams, Mrs. Hannah, Clermont, Iowa.
Williams, Mrs. Nelson, Minneapolis, Minn.
Wilson, Rev. Geo. H., Southbridge, Mass.
Wood, Franklin, Waltham, Mass.
Woods, Mrs. Harding, Barre, Mass.
Woodward, Mrs. Mary A., Palmyra, N. Y.
Wright, Harold Morse, Calumet, Mich.
Wright, Mrs. Huldah M., Andover, Mass.

SERMON.

RICHARD S. STORRS, D. D.

THE DIVINE ENERGY, INTERPOSING FOR MAN, MARVELOUS IN EFFECT.

Psalm cxviii. 23: "This is the Lord's doing; it is marvelous in our eyes."

Great songs are born, usually, amid great occasions; when the signal incentive, which is suddenly presented, is matched and mastered by the genius which meets it, and song comes forth—a vital thing, for the lands and for the ages. It is born amid anguish or triumph; and the supreme energy of the spirit which thus marks it continues to pervade it while it continues to be.

The song from which these words are taken was prompted, no doubt, by the return of the tribes from their long captivity in Babylon, and was prepared to be sung at the foundation of the second Temple, when the centre was re-established at Jerusalem of the Hebrew religion, the Hebrew culture, worship, and national hope. If you turn to the third chapter of the book of Ezra, you will find that the strains of this song are there repeated, as having been used at the great ceremonial. So the psalm is full of triumph. The renewal of hope, the revival of ancient and august memories, are echoed from its stanzas. It rings with the clarion sound of shawms and trumpets, and with the acclaiming voice of the people, giving glory and praise to God.

But a great hymn lives long, and voices the feeling of many minds, in different circumstances, and in different moods: as we sing to-day in our churches the Ambrosian Te Deum; as we sing or read the Resurrection Hymn of Adam of St. Victoire; the Funeral Hymn of Prudentius; the Dies Iræ of Thomas of Celano—"Tuba, mirum spargens sonum"; Jerusalem the Golden, from Bernard of Cluny; or the Sacred Head now Wounded, from Bernard of Clairvaux. So this hymn was used by the Lord himself, in application to himself, five hundred years after, as you will see in the twenty-first chapter of Matthew; and it was part of the hymn which was sung by him and his disciples at the Lord's Supper, when the pathetic and impressive record is that "when they had sung a hymn they went out to the Mount of Olives."

It is part of the Hallel, sung at the Passover; part of the hymn which then was on the lips of the Lord himself. So that it is associated, you observe, with the greatest event of the later period of the Jewish church, and with the greater event in the history of the Christian church, when that was established by the sacrament of the Lord's Supper knitting it together, in view of Calvary and the cross, in view of Olivet and the ascension over it.

It is shadowed, therefore, by the gloom of Gethsemane, as well as radiant with the triumph of Jerusalem. It is sprinkled, as it were, with the very drops of the precious blood of Christ. It has in it an echo of his agony, as well as of the earlier triumph. It is one of the clasps, of diamond and ruby, which bind the Testaments together. Rather, in its vitality, it is a living word of God, inspired at first in his child by his Spirit, adopted afterward by his Son; which thus marks the harmony of the dispensations, the prophecy of the old with the illustrious fulfillment of the new—in the establishment of the Christian church, grander than the ancient Temple, and destined at last to fill the earth with its beauty and its power.

We come to it, then, as commended to us by Christ himself, while originally uttered five centuries before, in connection with this dedication of the Temple at Jerusalem. It continues for us, a word full of Divine instruction, always applicable to us, and never more so than when we are assembled on an occasion like the present.

You observe the careful and temperate sobriety which marks the words, in the midst of all the triumph which is in them. It is not said that "it is marvelous in our eyes; therefore it is the Lord's doing." That would be the natural impulse of a mind relatively untaught, contemplating anything amazing in nature, or in historical development. But it would be manifestly incorrect, as making our ignorance of antecedent conditions the criterion of the Divine interposition. So we should attribute many things to God's personal agency and energy which come in the operation of his general law. The meteors, which now and then flame in the midnight sky, as if hanging draperies and banners of crimson and gold along the darkened walls of the universe; the phosphorescent seas, which now and then girdle our shores with their vivid and hurtless fires; volcanic islands, bursting up in the midst of the silent sea, and making the deep to boil like a pot; the conflagration of stars, like that which Tycho Brahe saw in Cassiopeia, like those which have been seen more recently, by later astronomers, blazing and disappearing; even a summer-day in winter; even an ice-storm in summer; such a scene as some of us saw when journeying hither through Canada the other day, trees brilliant with the autumn

bloom, yet loaded also with weights of snow:—these, and a multitude of other things like these, might be attributed to God's personal interposition, if it were true that what is marvelous in our eyes is, therefore, to be ascribed to Divine interference. It is not true.

The office of science is to show the harmony between such unusual phenomena and the general laws of the creation. She has been doing that in the past; she is to do it in the future; and many things which now surprise our minds, and surpass our thought, will ultimately, no doubt, be shown to harmonize with God's general method, and to be only part of his universal plan of work. In the world now present, and far more in the immortality, will this result be accomplished. La Place is said to have exclaimed on his death-bed: "Our knowledge, how small it is! and our ignorance, how immense!" But it is the privilege of the Christian believer to know that his present ignorance is only the measure of his future and immortal vision! The unanswered questions which now perplex and transcend our minds are simply the sounding-lines, thrown out by the soul, wherewith to measure the silent spaces, the tranquil depths, of the great Hereafter which lies before us.

But, while it is true that what to us is amazing, is not, therefore, of course to be ascribed by us to God's personal interposition, it is equally true, on the other hand, that when God does interpose, if he ever does, in human affairs, the result may be expected to be astonishing and transcendent.—This cannot need to be argued. Think how his power surpasses ours, his knowledge of forces and opportunities, and his eternal wisdom: think how his immeasurable supremacy transcends all parallel and all thought in us: and you see at once that if he does intervene in human affairs, then the shove of that tremendous energy must surpass all our expectation, surpass even our very conception of possible effects. It will be more than as the rush of the mighty river, compared with drops which trickle from the fingers of a child; it will be more than as the heave of the oceanic tide, measured against the impulse given by a fleck of spray, blown on the wind; it will be like the illumination of the continents by the uprising sun, compared with the feeble and transient light of these city-lamps, under whose flickering lustre we have been walking hither! Even to angels, accustomed to the presence and the sight of God, and to the demonstration of his power in forms and to an extent unimaginable by us, these interventions of his, and the results which come from them, must be amazing. Far more, then, to us.

No one can doubt this; and from it it follows, easily and instantly, that in the progress of God's Kingdom in the world, if we admit that

he *has* such a Kingdom, in whose progress he is interested, and for whose advancement he is engaged, forces may be expected suddenly emerging, effects may be expected suddenly realized, which defy analysis, and surpass previous anticipation; the key to the interpretation of which will be found only in this principle, so carefully though so triumphantly expressed. We may not see God's intervention, then, in the minute particulars of action, in the small detail of affairs, any more than we see the blue of the ocean in the drop or in the cup-full lifted from its waters. But we shall see the Divine intervention in the mass of events, in the grand and far advancement of his Kingdom, as we see without difficulty or doubt the azure of the ocean, when we look upon it, in its heaving immensity, from the deck of the ship, or from the headland on the coast.

We may apply this principle, I think, to the interpretation of the structure, of the contents, of the power in the world, of this Bible before us, which we accept as the Word of God.

The Bible, aside from this factor of Divine agency in its authorship, is the insoluble enigma of the literary world. It well may be. It must be. Think of it! It is the oldest book upon the earth, still read among men; going back beyond the Roman or the Greek literature; going back farther than any other, in parts of it, toward the time when the waters of the deluge subsided from the hills of Western Asia; farther than any other toward the very morning of creation, when the sons of God shouted for joy. Yet its vitality continues, and its power over the human mind remains unwasting.

It is a large book. It sets its stately front for two millenniums along the lines of chronology, history, biography, philosophy, and human science. It challenges assault at ten thousand points. It says to science, "Search the strata beneath and the stars above, and find a God more equal to the problems of the universe than Him whom I reveal!" It says to philosophy, "Find anything in human nature, any power or any passion, any mean inclination or sublime possibility, of which I do not give the manifestation and the explanation!" Thus challenging assault, and opening its line along the whole extent of it to any endeavor to overthrow it, it remains the most remarkable of books.

It presents to us the literature of a people, in whom, aside from it and their relation to it, we have comparatively but insignificant interest. We read the Grecian poetry or philosophy, and it is luminous to us with the light of the Attic heavens. It is musical to us with the lofty echoes of the Attic life and history. All that is tragic, and all that is splendid, in that history, commends the poetry or the philosophy to

us. We read it partly for our love of the people which originated the most exquisite and perfect instrument of thought which the world has ever seen, in the Greek language. We read the pages of Roman law, Roman eloquence, Roman history, and they to our minds are reverberating with the tread of that mighty and imperial people, whose place in history is so eminent and large, and to which we ourselves are under such constant and immense obligation. But we read the literature of the Jewish people, and that people, except as connected with the literature which is thus presented to us, has for us no attraction, and but small importance.

Then it is a book full of mysterious utterances, of thought, and of fact. And the human mind does not love mystery. It desires plain statements of the truth, which it may receive, apprehending and understanding them at a glance. It presents these utterances in a tone of authority, by which men are repelled; for the human mind enjoys receiving suggestions from others, enlightening instructions, delicately and persuasively communicated, but it reacts, and sometimes with violence, when it is told that it must accept, under tremendous pains and penalties, that which is declared to it as true.

It requires from us, also, such forms of character, such forms of action, as are in themselves distasteful to us; against the requisition of which we fight, with a native and an instant impulse. And while this is the astonishing character of the book, it is seemingly most irregular in construction, shaped by no formula of art, conformed to no critical canon of taste or judgment, such as are now current in the world.

It seems incredible, therefore, that such a book should hold its place, while the civilizations advance and change. We have, instead of the slender bark of the ancients, pursuing its slow course through the waters of the narrow seas, and looking out anxiously for the Pharos at Alexandria, the mighty steamship, steering by the stars, conquering the oceans, treading its unobstructed way through storm and tempest toward distant coasts. Instead of the camel, we have the rail-train; instead of the pen of the scribe, the type, multiplying copies of human thought a million-fold, as against the pen. Instead of the goat's-hair tent of the desert, we have the splendid and sumptuous palaces and cities of modern civilization. Instead of the javelin and the bow, we have the modern artillery, with its thunderous and fatal power, almost rivaling the artillery of the heavens.

How is it, then, that this book survives all changes in human civilization, and is as apt and powerful in its appeal to us as to those of any earliest time? The wonder grows, when we remember that it widens always

in its appeal with the expansion of civilization, and is already in more than two hundred languages. It grows still further, when we remember that the best and noblest of the race are those who love it most, and search it most fondly and profoundly; who stand as humble scholars before this book of the centuries and of the earth. And the wonder comes to its very climax when we remember that this oldest, largest, roughest, and most unworldly of books, is the source and spring of civilization everywhere. Before it, inventions multiply. At its touch, commerce extends. Beneath its influence, churches rise, and spires ascend as songs toward the heaven. It prints its story on blazoned windows. It carves its records in the delicate and enduring marbles. Art, invention, enterprise, liberal governments, humane legislations, all come from this book. This is simply incredible, if it be a book of merely human authorship. Skepticism says that such a Bible has no business to be in the world. But here it is! And we pause, marveling before its mysterious and astonishing wonders, until we recognize the fact that God is in it! It is the Lord's doing; and so it is marvelous in our eyes.

It is impossible that man, unassisted by superhuman help, should have made the Bible. If the men of two thousand or three thousand years ago could construct, with their unaided faculties, a book which was to lift the race, in these later ages, and these remote regions, to heights of civilization which they themselves never attained, then either the stream does rise higher than its fountain, or our imagined modern progress is a delusion and an idiotic dream.

It is impossible that man should have made the Bible. Let all the universities of the world, after all the culture of the centuries has been accumulating in them, undertake to make another Bible for the world, and the enterprise would be looked upon as ridiculous and insane! But if we accept God's agency in it, all its mysteries are explained, with the origin of those mysteries. I do not expect to comprehend the mind of God. When we can put the stars into our pockets, then we may compass the thoughts of the Most High! Its tone of authority is then legitimate and natural; its familiar handling of the highest themes, without excitement, and without evident effort; its luminous discovery of the way of life, the law of holiness, and the redemption of Christ; the marvels of its structure,—its incessant variety, with its constant unity; its perfect simplicity, with its magnificent wealth of argument, illustration, and memorable description,—that structure by which it holds the mind of the world to it, for evermore, with ceaseless attention; the spiritual impulse which comes from it to the human soul in every mood, and the answer which it makes to every need; its inexhaustible

energy in lifting peoples; its power of grasping the barbarian tribe, and transforming it into a Christian commonwealth; its inexhaustible supply for all mankind, and its unwasting power in the world:—they are all natural.

If it be the book of God, then I expect a book, not like a palace which human minds have fashioned and human hands have builded, trim, polished, charming, stately. I expect a book like the planet itself: vast and rough in its external appearance, with the treasures of the silver and gold hidden beneath the strata of rock, through which men must dig to find them; with mountain-chains, which we must patiently pierce or cross; with oceans, across which man must find his way, and whose depths he must seek to sound for himself. I expect a book which will call out the largest endeavor of the human mind for centuries, and for all centuries, before it is exhausted of its meaning. I expect the miracles contained in such a book to defy human imitation or conception. I expect prophecy fulfilled to be God's signature to such a book. I expect that it will stand for ages, the Wonder-book of the world: in which hell and heaven confront each other, while the Redeemer stands between, inviting from the one, alluring to the other.

There is no marvel in the Book of God which is not legitimate, if it be his work. It will be profound and yet simple—as it is. It will compact its whole substance into an occasional sentence—as it does. At the same time, it will make its majestic and eternal thoughts, articulated in human language, reverberate through mighty passages of prophecy and argument—as it does. It will be incommensurable with other books, as the ocean is with the clouds which are lifted from it, to be tinted by the sun and to disappear. It will be indestructible by any assault, as the planet is indestructible by any explosion of the powder of the mining engineer. It will be as permanent as the race; and it will reach, in its attractive force, to every region of the earth. Everything belonging to it is legitimate at once, if it be the Book of God!

We may apply the same principle to the Redemption in Jesus Christ, which this book presents to us. Men hesitate before this, on account of the wonders of power and of love which are involved in it; and they decline, sometimes, to receive it, because it so surpasses human imagination and human analysis. But if that Redemption be the work of God, and not of man, it must be expected to transcend all parallel and all precedent, and to surpass the reach of the human imagination.

I grant, at once, that if Christ be simply a human person, then the story related of him in the Gospels is entirely incredible. It is a myth, or a fable—the product of fancy, or the product of frenzy. But if you

grant that stupendous premise—that God came to the world in Jesus Christ his Son, to redeem the world from sin and death unto holiness and eternal life—there is nothing that is not afterward legitimate, one may almost say natural, in all the marvelous story. The Incarnation itself,—it is a greater wonder, I admit, than the marvel of Creation ; as the soul, to which Incarnation is to minister, is greater than the body, for which Creation is to furnish the platform. And yet, until I can count the instants of eternity, until I can measure the fathomless depths of the wisdom and the power of God, Incarnation itself, if verified by him as his work, can do no more than amaze and uplift me, while my faith receives it as coming from his infinite purpose and plan!

And the miracle of Incarnation covers, you observe, every miracle that follows. The descent of the dove at baptism, the breaking of the Divine voice from the cloud, the walking on the water, the feeding of the multitudes, the turning of the water into wine, the cleansing of the leper, the raising of the dead, the transfiguration on the mount, the resurrection of the Lord himself, his ascension into heaven, and the coming of the Holy Ghost:—they are all natural, if the Incarnation be accepted as real. You cannot stagger my faith by any marvels, after that. They are all in essence infolded in that, as the eagle in the egg, as the harvest in the seed. And if the power of God be underneath such wonders, no matter how many those wonders be, that power is adequate to account for all! You cannot overload the ocean, by launching one steamship upon it, and then another. You cannot overload and crush the globe, by piling one mountain-peak, one mountain-chain, and then another, on its surface. You cannot fracture the force of gravitation by heaving world after world upon it, to be upborne by it. And you cannot overwhelm the strength of God, by any series of miracles, even the most amazing which the Gospel accounts record.

The character of Christ,—so supreme as it is,—that Divine personality, which fills the ages with its lustre, which dominates the world, around which the purest and the holiest sit as disciples, adoring and wondering,—that personality of Christ becomes then as legitimate and natural as is that of Cicero in the forum, or of Cæsar in the field. If God is in Jesus of Nazareth, all other marvels after that are only the idiomatic forms of expression, in which Divinity declares itself. They are simply touches of the Master on the canvas, "round as Giotto's O," which show the royal hand. Wherever Christ walks, if God be in him, I expect a miracle; and the only wonder to me is that the raiment which was transfigured could ever be soiled with mud and dust; that the brain and the muscle which held that transcendent energy in them ever submitted to be weary and faint!

We may apply the same principle to the Spiritual operation of God in his energy, when touching human souls for the advancement of his Kingdom in the earth.

The soul in every man is an empire in itself, not to be entered by others without its own permission and consent. So our power over one another's souls is always limited and narrow. We try to touch the understanding, that we may excite the feeling; we try to move the conscience, that we may affect the heart. But, after all, how limited a thing our power is! But God, who created the human soul, has access to it in all its powers and fine sensibilities, and no result accomplished in it, if he be engaged for that result, need be to us a surprise. The restraint of the most fierce and resolute enemy of truth, like Saul of Tarsus; the exaltation of the most timid, like the exaltation of the spirit in Peter, who one day frightened by the maid-servant cursed and swore, in the delirium of his fear, that he had never known the Master, but who another day met and confronted the council of the nation without a tremor in his voice or a shrinking of his heart, with all boldness saying, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye;"—yea, that exaltation of spirit which led him at last, according to the tradition, to refuse to be crucified as the Master had been, as not being worthy of such a coronation, claiming to be crucified with his head downward:—this is not surprising, if God by his Spirit is in the work. The conversion of the most sensual and stubborn—like Augustine—the illumination of a mind the most overclouded with doubt, the inspiration of the feeble and timorous spirit, until it confronts danger without trembling, and looks undaunted, victorious, more than victorious, tranquil and triumphant, in the face of death itself—so as you and I have seen it, often; the inspiration of whole communities, which have been sluggish and stupid in their indifference to the truth, until they are pervaded by a unanimous zeal, and are lifted to the level of the most intense and perfect consecration:—all these are instantly seen to be possible, if we apprehend God in the work, and believe that by his Spirit he touches human minds and hearts. Even the inspiration of the human soul, so that it shall discern intuitively divinest truth, and declare it for the world to hear; so that it shall, in prophetic ecstasy, apprehend events still in the future, and foretell them for the world, that all men may recognize the prophecy when the event has come to pass,—this surpasses poetic fancy, this surpasses philosophic analysis, but the conception of it does not surpass our reverent belief, if we see in it the power of God's Spirit.

Men call such states of mind fanciful, or fanatical. Rather, they

reveal the unsounded capacities of the human soul—how much of God it can receive and hold. They cast a light, solemn and joyful, upon immortality, and show how wondrous its experience may be! But, above all, they reveal the transcendent energy of God's Spirit, silent but mighty in the soul, lifting it to levels which all its thoughts could never have attained, could never have conceived. That which is impossible with men is possible with God: possible as it is for him to paint the rainbow, by a flash of light, on the retreating storm. Try to emulate that, if you will! Bring your ladders, and set them up. Build your scaffoldings, and with swiftest pencils try to touch the falling drops with the prismatic brightness of the rainbow! God does it, with one stroke of the pencil of his sunlight. He can stir the human soul, he can stir the whole community, as he stirs the vast undulations of the earth when the crumpling fires are burning underneath! There is nothing in the department of spiritual energy, as manifested in its effects upon the human soul, which is not possible to God who made the soul, if he chooses to exert his power. When it is the Lord's work, it may be expected to be marvelous in our eyes.

In the light of the same principle, we see how Providential interpositions of God may also be expected, marvelous in their effects as seen by us, yet perfectly natural, if attributed to the Divine interposing energy.

Nothing is so unmanageable by any man as a nation. The forces are so large which are compacted and combined in it, the mass is so immense, that any man who tries to set himself to guide a nation is like a child setting his foot against an avalanche of rock; is like a man trying to arrest the earth in its revolution. Only once in a century appears one who can be in any true sense a leader of that vast power—a nation. And he leads it, simply by absorbing the spiritual energy which is latent in it, and which is articulated and revealed in himself. He leads it, by yielding to it; and the nation directs rather than follows. Even this, as I have said, occurs only at long intervals in history. But nations are manageable and movable by God, at his pleasure, since he has access to the heart and mind of every person in their complex unity. The great men who are to be his ministers in directing them are always producible by him, at his pleasure: Cyrus, and Cæsar, William of Orange, Cromwell, Washington. The sweep of the centuries spreads out before God, shall I say, as the map of this city before your eyes? as any vivid and limited landscape on which you look! He sees the results that are to come in the far future; and to the infinite prescience of his mind that future is already realized and present. And beneath the touch of his power nations swing into new courses, are turned to

new paths. He accomplishes such effects as easily as he paints the autumn woods, with the silent forces of frost or of sun-fire in the sky.

The Psalmist, in the earlier days, discerned this operation of God in the deliverance of the Jews from their long captivity in Babylon. It was amazing—his philosophy of it must be the correct one! amazing, when we remember how the more numerous tribes of Israel, carried into the earlier captivity, vanished in the East; their very footprints were effaced from the records of the world; their foot-fall ceased to echo in the corridors of time; and men have been searching for them, vainly, ever since the Christian centuries commenced. Why were the remaining tribes, fewer in number, sent back from beneath the domination of the spoiler? How came it to pass, except that God had purposes to be accomplished, for which purposes it was necessary that they should be restored to Jerusalem, and the temple be rebuilt? It was the Lord's doing; marvelous in the eyes of those who received the sudden benefit.

It was in some respects a yet more striking illustration of this when the Israelites went out from their servitude in Egypt, which permitted the exodus of three millions of valuable slaves, who had fed the army, who had raised the monuments, who had builded the treasure-cities, of that wealthiest of the ancient kingdoms. This is a marvel, without parallel in history; and the Scriptural account of the reasons for that stupendous event, in the miracles which attended it—miracles which so frightened the Egyptians, and guarded the Israelites, that for forty years the tribes wandered in the wilderness and never were touched by the vast stricken and exasperated power—the Scripture account is the most natural and credible, if God be God!

You see the same thing in the marvelous preparation of the world for the coming of Christianity into it: the Roman empire building its great avenues, reaching to all parts of the civilized earth; the Greek language becoming an expression and a vehicle, the most fit which the world had ever had—perhaps more complete than it has ever had since—for the utterance of the divinest truth; the Jewish nation made purely and intensely monotheistic, in consequence of their experience of the tyranny which was associated with the picturesque and attractive polytheism of Babylon. If all this preparation for the Gospel were the Lord's work, though marvelous in our eyes, it is not unintelligible. It would be almost incredible, otherwise.

So with the conversion of the Roman empire, in so short a time after the last persecuting edict had been issued by Diocletian; so with the enormous migration of barbarian tribes, Huns, Slavonians, Scandinavians, Teutons, in the early ages between the day of Tacitus and

the time of Charlemagne—that migration of which no historian is able to give any account, as to its sources and its motives. These are marvels of God's providence, working through wild human passion, with, against, and over, the blinded and determined human will.

Canon Kingsley, in his lectures upon the Roman and Teuton, has one very striking lecture—look at it, if you have not read it—upon the strategy of Providence: in which he shows, vividly, how our German ancestors were massed in the Black Forest, into which the Roman armies dared not follow them, from which they might break forth, as they did, on the Roman Empire in France and in Spain, finally severing Britain, and France, and Spain, from the dominion of the emperors; how, on the other hand, the savage tribes were massed on the south of the Danube, near Trieste, from whence they menaced Byzantium, Macedonia, Greece, Italy, and Rome itself. He says at the close of the lecture, in substance, this: If these armies in this great war had no general on earth, they had one in the heavens; and the hosts of our ancestors, in spite of all their sins, were then and there the hosts of God.

You see the same thing, I think, in the Crusades. Men look upon these as an outburst of blind frenzy, mysterious and dreadful in history, which resulted in little except that the worst passions of human nature were terribly intensified. But remember how that immense movement, continuing for a century and three-quarters, brought Europe and Asia face to face; how it mobilized the populations of Europe, which before had been anchored so fixedly to the soil, under feudal law; how it accustomed nations, before hostile or unfriendly, to work together, in common sacrifice and common endeavor, for a noble end; how it impressed the entire mind of Europe, and expanded it, by the force of a great cosmical conception; how it broke the yoke of baronial tyranny, substituting general law in place of oppressive local rule; how largely it changed and equalized properties; how it stimulated invention, furthered art, quickened geographic research; how it thus weakened the power of the papacy, which, at first, had set it on foot for its own aggrandizement; how it nurtured political liberty, with individual freedom; and how it led, at least indirectly, to the discovery of this continent, from the stimulus which it gave to geographic exploration:—remember these things, and I think that you will see the providence of God even in this. They who were journeying to Jerusalem were really, though they knew it not, journeying westward, to pick up this hemisphere from the waves of the Atlantic. "God wills it! God wills it!" was the shout of the concourse in Auvergne, when the movement was initiated; and in a higher

sense than they could know, that was true. It was God's providential movement for bringing the separated states of Christendom to understand each other, and for extending enlightenment and redemption, over Asia, and across the Western ocean!

He can accomplish such providential movements, cosmical, unanticipated, as easily as he loosens the river into motion when the ice-dam breaks; as easily as he arranges the configurations of the stars in the heavens.

I have said enough, Brethren, to show that the principle involved in these words of the Psalmist is not a remote principle, far removed from application to ourselves, connected only with devout feeling, a product of high theories and fancies in the poet's mind. It is a practical principle: the statement of which was quickened by the Spirit of God at the beginning, and was adopted afterward by the Son of God. It is a principle which sheds light on the contents, the structure, and the power of the Bible; on the greatness of that Redemption in Christ, which the Bible declares to us; on the Spiritual mastery over the hearts of persons and of peoples, by a power coming from above; and on great general movements of History, the sources of which we seek vainly to investigate, the momentum of which we cannot explain, as long as we attribute them simply to a human origin. It is a principle which has application to us; on which we may well largely reflect, especially when we are gathered on an occasion like the present, and for a work like that before us;—a principle from which we may derive the grandest inspiration in that grand enterprise which we have undertaken, for the glory of God, in the spiritual welfare of mankind.

It shows us, I think, as clearly as the sun shows objects at noonday, how Christendom has been builded.

It is the puzzle of history, it is a problem insoluble, except in the light of the principle of the text, how Christendom has been erected: out of apparently insufficient and inharmonious materials, by insufficient means, on the wreck of the ancient and splendid civilizations of the world! Remember that every nation, left to itself, tends to decay and decline, in its moral and spiritual life. The Egyptians began with worshiping the Nile, and they ended with the worship of crocodiles and of cats. It was so with the faiths of Rome, Assyria, and Greece. The Assyrians began with worshiping the moon, the sun, and the stars, which hang in the pure air of the Orient like golden globes let down from the azure discernible above them; and they ended with that awful, cruel, licentious idolatry of the later Assyrian and Babylonian times, with whose records the pages of history are defiled. The

Greek began by worshiping a God, the Father of gods and men; and he passed through all stages of that fascinating polytheism which at last left it easier to find a god in Athens than a man. The Roman began with worshiping the Capitoline Jove, who smote with the dart of lightning the bronze wolf of the capitol, and who wrapped the city in a tempest on the night when Cæsar died; and he ended by worshiping such savage, lustful, and monstrous tyrants as Tiberius or Caligula. At first, he expects an existence after death; and at last, the foremost man of the Roman world makes it an argument against the capital sentence of Catiline that death is not an adequate punishment for such offenses, as death is simply extinction of being, and is, therefore, in fact, no punishment at all.

Our ancient cousins in the far-off Orient begin, as Max Müller has shown, by worshiping the Infinite, the presence of which they feel in the light, in the air, in the tempest, in the earthquake; and they go on to the worship of minor deities, in the clouds, in the trees, in the dews of heaven, until they come to the worship of every object in nature, alternating with disbelief in all worship whatever.

How is it, then, that these peoples, this circle of peoples, have been lifted up, instead of going down in this career of decline? this circle of peoples, apparently promising no such result? The debauched and dissolute Roman, concerning whom the last biographer of Cæsar has said, and it seems to me has shown, that with all his genius and all his power, that great founder of the empire could not restore a people like that to fitness for republican institutions, but had to make an empire to save them from themselves; the capricious, pleasure-loving, disbelieving Greek; the narrow, bigoted, sectarian Jew, who held a religion which taught him to love his neighbor as himself, but who hated his neighbor the more by reason of his possession of that religion; the childish, but savage and wild barbarian tribes, from whom we are sprung:—these are the peoples that are lifted up, by some power underneath and behind them. They are lifted up, humanly speaking, by a force which comes from the narrowest and meanest of them all—from that very Jewish nation which had crucified the Lord of Glory. They are lifted up by forces which seem utterly insufficient for the work. The preaching of poor men and women, of converted slaves, prisoners in dungeons, worshipers in cavern and catacomb, despised missionaries—such are the forces which lift, on the human side, those peoples up; apparently as incompetent for the office as would be straws and charred sticks to sustain the houses and temples, the warehouses and the piers, of this great city of the Interior, if the ground were now sinking swiftly from underneath them.

The Christianity which they preach is only a moral force, spiritual in its nature. It has as yet no splendid institutes, no semblance of armed power. Yet its recipients are lifted up toward the new civilization, against the most tremendous resistance of persecuting fury,—the lion, the fire, and the sword of the empire, threatening destruction to the new faith; against all powers of temptation, where life is offered on condition of denying the name of Christ; against all destructive forces of civil war; against all fierce onsets of foreign strife; against the corruption of the church itself; against all the powers of the world, the flesh, and the devil, combined to hinder or forbid the work:—until Christendom is here: with its lofty works and loftier promise; with its legislations, its libraries, its charities, its churches; with its liberties and hopes; with its illustrious record of the past, and its prophetic expectation of the future! Not a perfect thing is it, but the grandest thing that has been upon the earth as yet, and predicting a grander civilization than has been realized, in the ages to come. What has built it?

Remember that it is a unique thing of the sort in human annals. China has been twenty-five hundred years on her ancient foundations. She had the mariner's compass before Europe had it, and she has used it only to guide her timid coasters along the shores. She had the movable type. She has used it only to multiply the writings of Confucius, not to create a national literature. She had gunpowder, long before Europe, but she has never used it for anything except making fireworks. Japan has been on her national foundations as long, with no progression, until progress came rushing in with full current, in mighty tide, from the Western world, in our own days. How comes this Christendom to have been built, out of these materials, by these forces, unless God has been in the work? I say that the reverent, devout mind, looking back over these marvelous courses of events, multitudinous, almost immeasurable, and seeing how they all bear on the welfare and advancement of mankind, and on the glory of God in these, will see God in this erection of Christendom as clearly as he can see him in the balancings of the clouds, or the arch of the heavens; almost as clearly as Paul saw the Lord, in the brightness above the noonday sun, as he was journeying to Damascus! It seems to me impossible for any thoughtful man to believe that Christendom has come out of human energy solely; that it sprang up beneath the touch of Paul, and Peter, and John, at Antioch, at Ephesus, or at Rome. Nay! it has come from God's power, beneath and behind all these instrumentalities! and some time history will discern the fact, and will write the records of modern ages beneath its illumination. Then those records

will be radiant with a new theophany—with the manifestation of God. Then, under all the melodies of the historic record, we shall hear rolling the deep diapason of that profound and adoring thought which recognizes the Divine in the progress of the world!

And the same principle shows us the secret and the source of the amazing development of Christian power in our own Country.

It seems impossible for any man not to see that God has here been building up a power which is to be the instrument of his will in accomplishing his mighty redemptive work in the world, in the centuries to come. Think of it! I stood the other day by the coffin of a lady, always delicate and fragile in life since I have known her, which has been for more than the term of the life of a generation. She died, at last, at the age of ninety-six. I could not but think, as I stood by her coffin, that three such lives would carry us back almost to the time of the Spanish armada; that four such lives, only equal to her own, would carry us back to within three years of the day on which Columbus planted the cross on the island of San Salvador. Four such lives bridge the whole interval! And yet in that interval what events, amazing, and wholly unparalleled, have here been taking place!

Remember that the continent had been discovered centuries before—had been discovered, and for a time had been occupied, on its coasts, by the roving Northmen. Then the knowledge of it was lost in Europe: the only great fact, so far as I know, of which intelligence once gained in Christendom has been afterward suspended. It seems to have been plucked back, almost as by force, only again to become man's possession when the printing-art was known, when the European life was stirred with fresh impulse, and when the Reformation was in near prospect. Then the lost Atlantis re-appears, and another hemisphere is added to the globe.

The first permanent and fruitful settlements that are made, on our parallels, are made by Protestants. They come, and they stay, in the strong impulse of that passionate zeal for religious liberty which has wrought so much that has been grandest on earth. Only that passion could have held men to the wilderness, in spite of winds, and wolves, and savage men, while commercial colonies, under milder skies, had faded away. Gradually, their descendants are drawn to the interior, by alluring streams, and fertile meadows. Meantime, from the straits of Belle Isle to the mouth of the Mississippi—from the everglades of Florida to the Mexican Santa Fé,—had been stretched the cordon of military posts, by Roman Catholic powers. It was finally broken, in the fierce French and Indian wars, and the continent was opened to the Protestant emigration. The Revolution gave to the matured colonies their separate life, and splendid hope. Westward flowed the constant current of advancing population; up the rivers, around the lakes, over these prairies, till it seemed arrested by yonder mountains. Gold-flakes are picked up in the beds of streams, beyond those barriers, and over them suddenly pours the nation, to plant its institutions, and set up its standards, along the far Pacific shores. It is a gradual progress, suddenly culminating; as if in fulfillment of a pre-arranged plan.

Civil war breaks out within the nation, testing to the utmost its moral force, and its military strength; and that is ended, in the triumph of the forces which had gained before their first firm foothold at Plymouth and Manhattan. The West and the East stand together through the crisis, morally assimilated in one spirit; and the work of Home Missions has saved the country. The nation is only compacted by the struggle, its unity secured for all time to come, and slavery abolished, at the flash of a pen-stroke. And to-day this nation is more full of power for the service of God, in the furtherance of his Kingdom, than ever before; its mechanisms multiplying, beyond computation; its commerce expanding; its repute in the world advancing swiftly. A constant immigration is adding to its numbers, of those attracted by its liberty, its order, its abundant opportunity. A hundred languages, or dialects of language, are spoken to-night in the city of New York; perhaps as many in Chicago. It has relations, intimate, vital, through this immigration, with all the world; not with European states alone, but with kingdoms and peoples outside of Christendom. With Christianity prevalent in it, and with enthusiasm to preach that to the world, no other people has had heretofore, or has to-day, the power of this for that great office!

It has hundreds and thousands of liberated christianized Africans in it, at just the moment when that dark continent is suddenly opened to the access of the Gospel. It has tens or hundreds of christianized Chinamen, at just the time when that vast empire from which they came, ancient and populous, is ready for the message which they have to carry. Fathers, and Brethren, what means all this, unless that God has been building here a power, for the glory of his name, and for his service in the earth? I see the stamp held in the hand, and the liquid wax lying before it; and I do not doubt that the purpose is to fix the impression on that wax, from the engraved brass or stone. I see the men whom man has brought here and whom God has converted, and before them those vast outstretching realms made ready for the truth; and I cannot doubt that his purpose is to fix by these

men upon those prepared lands the inscription of the Gospel, and the figure of the Cross! It seems to me that in the end all men must feel this. Wall Street sang the Doxology once, at the end of the war; for even its eyes could see therein "the glory of the Coming of the Lord." I believe, with perfect assurance, that by-and-by shall come a time when, with the Gospel here supreme, and every wrong subjugated by it, a grand Te Deum shall swell through the land, the might of whose majestic anthem might almost startle and stay the stars!

We may see, in the light of the principle suggested by the words of the text, what we need, and all that we need, for assurance of Success in the future prosecution of a work like this in which we are engaged.

The assurance of God's interest in it—that is all which we need. No matter how many or how stubborn the obstacles which threaten it, no matter how immense the work in itself, or how small the forces combined to assist it,—if it moves in the line of God's purposes for the world, so that he will help it if it need, then nothing can arrest it; it will surely advance.

For God is not dead! He has not suddenly grown indifferent to that supreme welfare of man which more than all the circles of the suns shall manifest his glory! He does not grow weary, any more than does the light, which falls to-day as freshly on us as on the first dwellers in Paradise. He works by human forces. He educates his church by many delays. But he works without ceasing; and it is his prerogative to make small and almost imperceptible means conditions and instruments of the greatest results; as the rod of Moses divided the sea; as the word of Christ, passing into the air, became the germ of the whole subsequent development of Christendom; as, even in nature, the seed-bag of the sower holds in it the golden billows of the harvest. Wonderful things may be expected in the future, as they have been plainly seen in the past. He can move men's hearts to give, beyond expectation, as he can inspire wise counsels in administering. If any new invention is needed, that will come. If any new opening for his truth is demanded, that will be here. Millennium is not too much to expect. Men say that our thoughts of it are mere fancies. They are merely the justified expectation of God's children, concerning the final fruit of his working, the consummation of his plan. Christ is to see of the travail of his soul, and to be satisfied. Lifted up on the cross, he is at last to draw all men to him. The earth shall be full of the knowledge of the Lord, and Holiness to him be inscribed on the very bells of the horses! We can almost hear already, indeed, the footsteps of that millennial future, drawing nearer! The purified earth is to crown Christ's work, and to be close-knit with heavenly spheres!

All that we need for this assurance is confidence in God. Whatever quickens that, renews and inspires. Whatever impairs that, impedes and threatens. Our quarrel with Science, if we have one, is only this: not that she searches the universe, with lens and analysis, from stars to animalculæ, from the infinitely great to the infinitely little—all honor to her for that endeavor!—but that she strangely seems sometimes to try to diminish our personal faith in a personal Creator and Governor of all. But it is the glory of Christ always to renew this faith in us. It is the office of the Spirit to implant and to confirm it. Our confidence must be re-inspired by that influence of the Holy Ghost, till faith in God becomes supreme, and then we shall never be doubtful of the issue;—we shall no more fear obstacles when working for him than the miner fears the strata of rock, beneath which lie the golden treasures.

Such faith in God is all that we need; and if there be any Christian believers meaner than any others on earth, they must be those who have seen the stately steppings of the Almighty in our own history, and who yet are afraid of what the future years may bring!

In the light of the same principle—that if God is working in the world to renew it, the results of his energy must be amazing—we may see the extent and the limits of our liberty in Prayer, for his assistance.

We must pray always for what God approves. Then we may pray without fear or restraint, by reason of any greatness of our requests, though we ask for things impossible to man.

Our prayers may not be answered according to their terms. Our wish is not the rule of God's administration. The world would have been ruined, ages ago, if the prayers of his children had been literally answered. Christ would have come to the world too soon, and the very memory of his Gospel would have been lost in the darkness of a world unprepared. He would have come as an evident, splendid, conquering Prince; and faith in him would have implied no penitence, and love to him would have wanted that sweet unearthly might which comes from accepting him as our suffering Brother. He would never have been crucified. He would never have afterward ascended from the earth, to send forth his Spirit, and to open the gates of the kingdom of Heaven to all believers. No martyr would have ever died—from him whose face first shone like an angel's, as he looked up to the Lord, to the last victim of savage violence, or fanatical rage, or Turkish tyranny. No saint would have gone hence to the skies.

Your aged parents, who now walk there in immortal youth, would still be tottering amid the infirmities and decays of the earth. Your little children, whom you laid down in the narrow house with eyes blinded by tears, and choking hearts, would still be struggling amid the temptations and labors of the world, instead of walking, in song and joy, with shining feet, in the gardens above. No Christian heart would ever have known—the Church on earth would never have known—the blessed and the uplifting ministry of a terrible sorrow. No! we must ask for what God approves; and always in filial submission to his will.

And we may not be answered, even then, at the time of our petition, or till long afterward. It is that which is kept from us which incites us. God leads us forward, by the unattained. He does so even in secular life. What the race desires, but has not yet gained, is that which always lifts it upward. It is the principle not yet apprehended, or not yet crystallized into speech, which stimulates most the mind of the philosopher. It is that which has not been yet found out, in earth or suns, which keeps the scientific man busy with drill or tube. And so in the moral and spiritual world. It is the as yet unrealized, in its supremest thought and hope, which keeps the Church active, bold, vigorous, inventive; and God will not take away or diminish that vast incentive till the Church has been exalted, by labor and by prayer, into far more intimate sympathy with himself. We may pray, if we will, that millennium may begin next year. It will not come till we are more ready than we have been, or are, for that sublime accomplishment of God's plans.

But in this submission to God, as to the nature of our requests, and as to the fittest time for his answer, we may pray for great things, even the greatest, without restraint; since nothing is too great for Omnipotence to give. We may do it in both personal and public requests,—for the highest things of which we can think, for the accomplishment of seemingly impossible effects, while the energy to which we appeal is the energy of the Almighty. He rounds the dewdrop, and with equal facility shapes the orb of Jupiter in the heavens. It is as easy for him to put treasures into his people's hands as to paint with gold the butterfly's wing. It was no more for him to strike slavery from the land than to scatter the filmy mists of morning, or to turn the rivulet in its course. It has been no more an effort to him to open Japan, or China, or Africa to the march of the Gospel, than to part the broken earth of yonder prairie with the upshooting shaft of corn. All power is his; and we may ask for its use, in the line of his purposes, as freely as we tread the planet. He can fling

wide open the gates of access to all the darkness and heathenism of the world, at a stroke of his will; and his omnipotence is forever inexhaustible. In one of the Sagas the northern hero is challenged, you remember, to drain the horn presented to him, and he laughs aloud at the easy task. A long draught, which should have drained it, but still it is full! Another follows, and a third; but the horn continues brimmed as at first—for the other end is in the ocean! As well may men think to drain that dry with thirsty lips, as to exhaust by any prayer the almightiness of God!

Finally, my Friends, there is one sweet and lofty thought at the end of this series of thoughts, which we who are gathered here to-night, and who shall never all be gathered again on this side of the Judgment-seat, may well take with us: and that thought is, that if we are Christian disciples, sons and daughters of the Lord Almighty, we need not fear lest all the good promised us in the Scripture should not be realized!

I think we do fear it, sometimes. We believe that there may be advancement there, to the society of elect spirits, with larger knowledge, and sweeter purity; but when we read of the wonders of the heavenly City, it seems impossible that they can be for us. Unreal they seem; fantastic, fanciful; a bright poetic dream, but not descriptions of a transcendent and tangible fact. We sometimes see some image of the city of God, in the splendor of the sunset. We sometimes seem to catch a glimpse of it, in revery or song, in high imagination; but it disappears, and we come back to the thought that it is too vast and glorious to be really intended for such as we are.

O, my Friends, but remember that it is the City which God hath prepared for them that love him! And then let the energy of human action instruct and encourage us. How men prepare their cities! with what lavish expenditure of thought, and labor, and treasure, and life, to build piers and palaces upon the shores, along the great streets, warehouses, homes, temples for worship, the libraries, the galleries, and the vast public halls: till at last you have Venice on her lagoons, Queen of the Adriatic, beautiful as a dream, solid as mountains; Naples, along her lovely bay; Rome, upon her seven hills; Florence, on the Arno; Vienna, on the Danube; Paris; London,—the great metropolis of the English-speaking peoples of the world, with treasure of thought, art, life, of all that ministers to culture and to progress, immense, immeasurable. How you have prepared this city we are in! After the great fire which swept it, the reflection of whose flames surpassed the Atlantic, with what vast patience and stubborn force did you build again these sumptuous and splendid

residences, and rear again these commodious habitations for your industry and your traffic! Shall God, then, not adorn his City, by his omnipotence? With the energies and the instruments at his command, what shall not that City be!

I do not marvel that all conceivable beauties are there blended and combined. I do not marvel at any description of battlement, gate, or crystal sea, since it is He that buildeth the City. The texts which seem to have fallen from the sky, like fragments from the jasper walls and golden pavements, and which flash before me as I read them with almost blinding refulgence,—they do not tell me too much of that city of God. No! rather, I get my brightest visions of it not from any texts, but from the cross of Christ. I know what the glory above must be, since it is to be measured by the gloom of Calvary! I know that that transcendent sacrifice was for an end so august and immortal that it passes computation, and wholly transcends all human thought! The gates of pearl, and the streets of translucent gold, the sea of glass mingled with fire, the rainbow like an emerald round about the throne: they are all real to me, because God has reared them.

My Friends, the expectation of that, let it be the inspiration of our life! the fulfilment of that, let it be the glory of our immortality! Let each one of us be so faithful and glad in God's service on the earth that we may join in the worship and the song of that immortal city! and forever, and for evermore, as we enter into its perfect blessedness, our words shall be, in that ineffable consummation, the words of him who spake of old, so simply yet so grandly, in the Hebrew tongue: "This is the Lord's doing; it is marvelous in our eyes!"

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1846.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the divinity, incarnation and atoning sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration, by the Holy Ghost, repentance, faith and holy obedience, in order to salvation; the immortality of the soul; and the resurrection of the body, and the judgment in the eternal punishment of the wicked, and salvation of the righteous.

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American Missionary Association,

No. 56 READE STREET, NEW YORK.

For List of Officers, see second page of the cover.

LETTERS AND OTHER COMMUNICATIONS;

relating to the Association should be addressed to the Corresponding Secretary, Rev. M. E. Strieby, 56 Reade Street, New York City; letters for the Editor of the "American Missionary" to Rev. Geo. M. Boynton, at the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Esq., 56 Reade Street, New York; Rev. C. L. Woodworth, Congregational House, Boston, Mass.; Rev. James Powell, 112 West Washington Street, Chicago, Ill.

Drafts or Checks sent to New York should be made payable to H. W. Hubbard, Treasurer.

MEMBERSHIP.

A payment of Thirty Dollars at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See Article III. of Constitution, on third page of cover.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members, and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by coöperation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "The American Missionary Association." The following form of bequest may be used:

I bequeath to my executor (or executors) the sum of———dollars, in trust, to pay the same in———days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The Will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names their places of residence, (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

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David H. Gildersleeve, Printer, 101 Chambers St., N. Y.

1880

THE

THIRTY-FOURTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

NORWICH, CONN.,

OCTOBER 12TH, 13TH & 14TH, 1880.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

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HELD AT

NORWICH, CONN.,

OCTOBER 12TH, 13TH & 14TH, 1880.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Office, 56 Reade Street.

1880.

American Missionary Association,

56 READE STREET, N. Y.

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COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields to the District Secretaries; letters for the Editor of the "American Missionary," to the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee, in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn, and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the City of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

Sec. 2. The said corporation shall possess the general powers, and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

Sec. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

Sec. 4. The said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised, or bequeathed to it for the purpose stated in section first, but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same; provided that the proceeds from such

grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

Sec. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

Sec. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. Section four of the act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

Sec. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

Sec. 2. This act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month at 3.15 o'clock P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting, and the notices sent out, shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the annual meeting of the American Missionary Association, a Chairman, a Vice-Chairman, and a Recording Secretary shall be chosen by ballot, who shall hold office for one year. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Home Work among the Freedmen.
3. A Committee on Indian and Chinese Missions.
4. A Committee on Foreign Missions.

A Committee on Appropriations, of five members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail, (1,) all stocks and bonds owned by the Association at par, with a note of the original cost of the same to the Association; (2,) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3,) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committees on Home Work among the Freedmen, Indian and Chinese Missions, and Foreign Missions, to report to the Executive Committee at its regular meeting every month such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power

to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these four Committees shall appoint its own meetings, keep books of record of its proceedings, (the minutes of each Committee being read at the regular meetings of the Executive Committee,) and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first four Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All Special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various Standing Committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments; and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or entrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of the appropriations made by the Executive Committee, to endorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association, shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Reading of the minutes of the Standing Committees, in the following order: 1. Finance. 2. Home Work among the Freedmen. 3. Indian and Chinese Missions. 4. Foreign Missions. 5. Appropriations.
4. Report of the Treasurer.
5. Reports of Corresponding Secretaries.
6. Reports of Standing Committees, (in the order named above.)
7. Reports of Special Committees.
8. Unfinished Business.
9. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-FOURTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Thirty-fourth Annual Meeting of the American Missionary Association was opened in the Broadway Church, Norwich, Conn., October 12, 1880.

The meeting was called to order at 3 o'clock, by Rev. W. L. Gage, D.D., Vice-President.

Devotional exercises were conducted by Rev. I. P. Langworthy, D.D.

A Committee on Nominations was appointed, consisting of Rev. Charles Wetherby, of Mass., Rev. G. D. Pike, D.D., of New York, Rev. Frederick D. Avery, of Conn., Rev. Samuel G. Willard, of Conn., Rev. Geo. W. Grover, of New Hampshire.

The Nominating Committee made a report, in part, as follows:

For Secretary, Rev. Geo. M. Boynton; for Assistant Secretaries, Rev. C. P. Osborne, Rev. J. H. Isham.

The report of the Committee of Arrangements was submitted in a printed programme, and was accepted and adopted.

The Treasurer's report was read by H. W. Hubbard, Esq., Treasurer, and was accepted, and referred to the Finance Committee.

The report of the Executive Committee was read by Corresponding Secretary Strieby. It was voted to accept the report and refer it in portions to the appropriate committees.

On motion of District Secretary Pike, a half-hour was given to devotional services, led by Rev. W. W. Patton, D.D.

The Committee on Nominations reported as follows: for

Committee on recent Progress of Protestant Missions throughout the World.—H. K. Carroll, Esq., of New York, Rev. L. W. Bacon, D.D., of Conn., Rev. C. L. Woodworth, of Mass., Rev. John P. Taylor, of Conn., Rev. John A. Hamilton, of Conn., Rev. Alex. Hannay, D.D., of London, Eng., Rev. Geo. F. Magoun, D.D., of Iowa.

Committee on Church Work.—Rev. Wm. J. Tucker, D.D., of Mass., Rev. J. E. Roy, D.D., of Georgia, Rev. Joel S. Ives, of Conn., Rev. Charles M. Southgate, of Mass., Rev. Isaac H. Hall, of Louisiana, Rev. Wm. DeLoss Love, Jr., of Mass., Rev. Alexander Hall, of Conn.

Committee on Indian Work.—Gen'l Clinton B. Fisk, of New York, Rev. A. H. Bradford, of New Jersey, Gen'l S. C. Armstrong, of Virginia, Rev. John W. Harding, of Mass., Mr. Theodore Davenport, Jr., of Conn., Moses Pierce, Esq., of Conn., Rev. M. B. Angier, of Mass.

Committee on Educational Work.—Rev. A. P. Foster, of New Jersey, Rev. H. S. De Forest, of Alabama, Rev. James Powell, of Illinois, Rev. Wm. E. Brooks, of Conn., Prof. Charles G. Fairchild, of Kentucky, Mr. Jefferson Cole, of Mass., Hon. Henry Bill, of Conn.

Committee on Missions in Africa.—Rev. H. M. Ladd, of New York, Prof. Thos. N. Chase, of Georgia, Rev. G. D. Pike, D.D., New York, Rev. Alex. McKenzie, D.D., Mass., Rev. W. W. Patton, D.D., Dist. of Columbia, Rev. Edward Bacon, Conn., H. W. Hubbard, Esq., New York.

Committee on Finance and Call for Enlargement.—Rev. Wm. H. Willcox, D.D., of Mass., Rev. L. T. Chamberlain, D.D., of Conn., Rev. A. F. Beard, D.D., of New York, Rev. M. E. Strieby, D.D., of New York, Henry R. Bond, Esq., of Conn., Geo. T. Coit, Esq., of Conn., W. N. Pierce, Esq., of Mass.

Committee on Work Among the Chinese in America.—Rev. Lyman Abbott, D.D., of New York, Rev. Samuel Scoville, of Conn., Rev. John W. Lane, of Mass., Rev. Henry Smith, of Conn., Rev. Thomas E. Davis, of Conn., Prof. Cyrus Northrop, of Conn., Rev. R. B. Howard, of Mass.

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HON. E. S. TOBEY, Boston.

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M. F. READING.

EXECUTIVE COMMITTEE.

ALONZO S. BALL, A. S. BARNES, C. T. CHRISTENSEN, H. L. CLAPP, CLINTON B. FISK, ADDISON P. FOSTER, S. B. HALLIDAY, A. J. HAMILTON, SAMUEL HOLMES, CHARLES A. HULL, EDGAR KETCHUM, CHAS. L. MEAD, SAMUEL S. MARPLES, WM. T. PRATT, J. A. SHOUDY, JOHN H. WASHBURN.

The report of the Nominating Committee was accepted and adopted.

The Nominating Committee was empowered to hear recommendations with a view of making a supplementary report.

At quarter past five o'clock it was voted to take a recess until half-past seven.

Evening Session.

The meeting came to order at 7.30, Rev. W. L. Gage, D.D., Vice-President, in the chair.

Devotional services were conducted by Rev. S. G. Buckingham, D.D.

The Annual Sermon was preached by Rev. Alex. McKenzie, D.D., from the text: Exodus, chapter ii, 9th verse.

At 9 o'clock the meeting adjourned until Wednesday at 8.30.

Wednesday Morning.

A devotional service was held at 8.30, conducted by Rev. R. B. Howard.

At 9 o'clock the meeting was called to order by Rev. W. L. Gage, D.D., Vice-President. Scriptures were read and prayer offered by Pres. Geo. F. Magoun, of Iowa.

The minutes of yesterday's sessions were read and approved.

A letter from Hon. E. S. Tobey, President of the Association, was read regretting his inability to attend, and rejoicing in the prospects of the cause.

A paper on recent progress of Protestant missions throughout the world was read by H. K. Carroll, Esq.

Rev. L. W. Bacon, D.D., then addressed the meeting upon the new reformation in France, and, in closing, introduced Monsieur Eugène Réveillaud, member of the Reformed National Church of France, who made an address in his native tongue, which was interpreted by Rev. George T. Dodds, minister of the Free Church of Scotland and one of the Directors of the McCall Mission in Paris.

Rev. Mr. Dodds also made an address on the progress of evangelical religion in France.

Rev. Dr. Gage being obliged to retire, Rev. W. W. Patton, D.D., a vice-president, took the chair.

The report of the Committee on Church Work was read as follows, by Prof. Wm. J. Tucker, D.D., chairman, who supplemented the report with an address:

The Committee upon Church Work would emphasize the fact that the religious work among the Freedmen is essentially that of reformation. The churches of this Association are the reformed Churches of the South. Incidentally, they are Congregational. The reason which called them into existence, and which justifies their separate organization, is the demand for a pure, intelligent, progressive Christianity. The Association steadily refuses to multiply churches, or to increase their membership, except as the true type of personal piety can be established and maintained. And, acting upon this principle, the growth of the church is made to depend upon the material which can be prepared for it; in other words, the church is essentially the product of the school. There only can the foundations be laid for an intelligent faith and a pure morality.

Your Committee desire to commend the patient adherence, not only of the Association, but of the churches themselves to this principle. They would also acknowledge with gratitude the prosperous condition of the churches as set forth in the more detailed reports submitted. With hardly an exception, they are provided with houses of worship, they are substantially free from debt, discipline has been thoroughly maintained, mission work has been earnestly carried on, benevolence has been largely increased, the pulpit has been well supplied, and in many cases there have been most gracious proofs of the special work of the Spirit of God.

The present number of churches is 73, an increase the last year of 5, with a present membership of nearly 5,000, an increase of 635.

The question of greatest urgency connected with the department of Church Work, is that of education for the ministry.

Three of the schools have a theological department—Fisk, Talladega and Straight. There is also a theological department connected with Howard University, partly under the care of the Association. But no one of these has any endowment. No *permanent* provision whatever has been made for the instruction or support of those studying for the ministry. The work is carried on under every possible disadvantage. Meanwhile the demand for an educated ministry is steadily and rapidly increasing. The work of education has now reached the point where the ratio of increase will soon be enormous. Over 150,000 children have been under instruction the past year. The material for churches will soon be abundant. The only question will be, can it be used?

Other denominations, too, are looking largely to the schools of the Association for ministers. And England, in her missions for Africa, naturally turns to the Freedmen of America for missionaries.

Your Committee would call the attention of the churches to the growing prominence of the religious question at the South, and would most earnestly advise the patrons of this Association to make fit provision and endowment for the permanent work of educating men for the ministry.

Rev. J. E. Roy, D. D., made an address on the Character and Prospects of Church-work in the South.

At 12.30 a recess was taken until 2.30 p. m.

Afternoon Session.

The Lord's Supper was administered at 2.30 p. m., Rev. J. O. Barrows, Missionary of the A. B. C. F. M., and Rev. Jonathan Edwards officiating.

At 3.30 business was resumed, Rev. W. W. Patton, D. D., in the chair.

The Report of the Committee on Indian work was read by its chairman, Rev. A. H. Bradford:

Your Committee, to whom has been referred that part of the Report of the Executive Committee which concerns the American Indians, beg leave to report as follows:

We recognize with gratitude the work which has been accomplished by the American Missionary Association in behalf of the Indians, in its missionary and educational departments.

We especially recognize and commend the success of the experiment of bringing youth from the tribes, and educating them at Hampton Normal and Agricultural Institute and at Carlisle Barracks; and, at the same time, we record our decided opinion that the schools on the reservations, while the reservations are continued, must be relied upon as among the most efficient agencies for improving the condition of the Indians.

We believe that the possibility of civilizing the Indians is no longer an open question, as is proven by what has already been realized at the Fort Berthold, Lake Superior, S'kokomish, and all the agencies.

But your Committee desire emphatically to express the opinion that all attempts to civilize and Christianize the Indians must be slow and unsatisfactory until there is a radical change in the relation between the Indians and the United States Government. The Committee, therefore, desire to reaffirm two resolutions adopted at the last Annual Meeting of the American Missionary Association, as follows:

Res. 1. That the aim of this Association shall be, as far as possible, and as rapidly as possible, to secure for the Indians,

(1.) A legalized standing in the courts of the United States.

(2.) Ownership of land in severalty.

(3.) The full rights of American citizenship.

These three things, we believe, are essential, if the Indian is to be either civilized or made a Christian.

Res. 2. That to this end the members of this Association will do all in their power to make the Indian question a pressing question, until the attention of Congress is so secured, and held to it, that the legislative enactment necessary to bring about these changes be completely accomplished.

General S. C. Armstrong made an address upon the education of the Indians, with especial reference to the methods pursued at the Hampton Normal and Agricultural Institute.

He then introduced twenty-four Indian youth from Hampton Institute, who repeated the 23d Psalm in concert, gave a specimen of conversation by the natural sign language of the Indians, and sang with the audience: "What a Friend we have in Jesus."

Rev. A. H. Bradford made an address on the Indian Problem, and gave hints towards its solution.

A letter upon the same subject, from General Clinton B. Fisk, was read by the Secretary.

The Reports of the Committees on Church Work and on Indian Work were accepted.

At 5.30 a recess of two hours was taken.

Evening Session.

The meeting was called to order by the presiding officer at 7.30.

Prayer was offered by General E. Whittlesey, of Washington, D. C.

Rev. Addison P. Foster read the report of the Committee on Educational Work. The report was accepted.

The Committee appointed to report on Educational Work among the Freedmen, find themselves asking and attempting to answer the following questions:

1. What is the work of this Association in the South?

It is to do all it can towards giving a Christian education to about five millions of colored people. Thirty-four years ago, when it began to work among them, they numbered about half as many, and most of them were slaves. To-day, though inheritors of the debauching influences of slavery and the yet deeper injuries of antecedent centuries of barbarism, they are citizens of the United States. This vast multitude, needing so much both on their own account and ours, is the Association's divinely appointed field of work.

2. What means has the Association had to prosecute this work?

The Association began, thirty-four years ago, with nothing. Four years after it had an income of $25,000. Through the succeeding years this income steadily increased, until just before the war of the Rebellion it received $56,000 annually. At the beginning of the war God opened for its activities in the South a great and effectual door. It sent forth teachers and missionaries, numbering in 1863, 83; in '64, 250; in '65, 320; in '67, 528; in '68, 532. In 1865 the National Council at Boston recommended that $250,000 be raised and expended among the Freedmen under the direction of this Association. The hearts of the people were stirred, and most generous responses were made, so that the income of the Association from that day on has never been less than $179,900 a year, has once gone up to

$312,000, and was this year for ordinary current expenses $187,000, with $150,000 additional for an especial purpose.

3. What have been the Association's aims?

They have been in the line of a Christian education. The Association has sought to build up the whole man, securing by wise training a systematical proportion in every part. It has attempted to lay the foundation of manhood and womanhood in sound mental training and it has not forgotten to put on the capstone of the temple by consecrating that educated intellect to the Lord. In other words, the school and the church have stood side by side throughout its history, in accordance with the ideas of our Puritan fathers, and never has it been thought possible for one to prosper without the other. On the one hand, education has been broad and thorough. With flaming torch it has touched the race at every point, and kindled innumerable lights in the prevailing darkness. Three departments of education have been constantly kept in line, the intellectual, the industrial, and that which we may call character-building;—the mind has been trained to think, the fingers to work, and character has been developed. It is on account of the last department that the others are especially important. The Association labors to make not mere recitationists, but thinkers; not mere delvers, but skilled workmen; nor yet this alone, but men and women in the noblest sense, self-reliant, earnest, provident, courteous, pure and true. But in this last and greatest department of effort, it recognizes the fact that the school is nothing unless Christian, and that the Christian school does but begin what the Church alone can carry on.

4. What then has the Association accomplished?

It has outgrown its first stage of Christian education, is now in its second, and is beginning its third.

Its first stage was primary. It found the colored race in abject degradation, having by law been kept in absolute ignorance. It was obliged to begin with the spelling-book, and first of all teach the alphabet to the old no less than to the young. But as the years passed and education proceeded, a second stage became practicable. Academies and colleges must furnish a higher education for those who had outgrown the primary grade. Steadily has the Association carried on this great work, and now, with unspeakable gratitude to God, it points to eight chartered collegiate institutions which will compare favorably with any for a similar purpose in the North; and to twelve higher schools and academies. These Christian homes for education are raising up an army, already several thousand strong, of bright young colored teachers, who are seeking out every nook and corner of the South to carry on there the work of primary education. Thus is the original work of the Association passed over and now done on a more extensive scale by the colored people themselves.

But the care of these higher institutions belongs to the Association only temporarily. In the inevitable progress of events, these will and ought to pass out of its hands. As they become self-supporting or suitably endowed, it is fitting that the Association be relieved of their care, that boards of trustees, specially interested and for the most part living in their vicinity, become responsible for their management. This is already the case with several of our chartered institutions, pre-eminently Hampton Institute and Berea College, and to a limited extent, Atlanta and Fisk Universities. Yet, while we say this, it should be remembered that the institutions already established are as yet very far from being in a condition to care for themselves while the eight chartered schools are

only a beginning towards the far greater number that are needed all over the South. A vast work, therefore, still remains to this Association in its second stage of progress.

But as this work of higher education goes on, the third stage of Christian training becomes more and more prominent and more and more successful. The organization of churches of intelligent Christian people capable of self-government, and the supplying them with an educated ministry, becomes a grand possibility and the supreme duty. While the Association is not yet relieved from the care of educational institutions and will not be for a long time to come, yet in God's providence this third stage of effort has already grandly begun and is every year increasing in importance. Not to trench on the province of other Committees, we will here only say that the theological schools under the care of the Association are taking every year a more prominent position in our thought and work. There are four such schools with which this Association has more or less to do,—those at Straight University, New Orleans, at Talladega, at Fisk University and at Howard University.

5. What are the present encouragements of the Association in its educational work?

We note with pleasure the growing interest in our schools and approval of them by the best people of the South and the public men of the North, the recent erection of a fine building for Tillotson Institute at Austin, Texas, the munificent gift of $150,000 by Mrs. Valeria G. Stone, to be expended in putting up additional buildings, greatly needed, for institutions which have outgrown their present accommodations; the recent acceptance by Christian workers of high standing and rare fitness, of positions in our Southern field, the successful development of industrial methods in many of our best schools, notably at Hampton, Tougaloo and Memphis, the influence of our institutions on the colored people as seen in their interest in education, their willingness to endure self-denial as teachers, their hopeful, dispassionate and sensible utterances on their prospects and duties, and their courageous self-support; and once again and most of all do we note rejoicingly the prevailing religious sentiment that fills our schools and the colored communities which they reach with its deep, quiet but melodious undertone. Surely there is reason in all these considerations for profound thankfulness to God.

6. What are the immediate needs of the Association?

We are impressed with the call in the Secretary's Annual Report for enlargement. With the added facilities now providentially given and soon to be enjoyed in the shape of new buildings at Austin, New Orleans, Nashville, Tougaloo and Atlanta, there is a necessity for larger contributions for the education of the increased numbers to be accommodated. Similar facilities are loudly called for by the growth of schools at other points, and the report suggests the need of new schools in Kansas and Arkansas. We cannot forget that the second grade of education will not be complete till these institutions are properly endowed, and the students, coming out of poverty-stricken homes, receive annually, either from scholarships or personal gifts, the small sums necessary to supplement their own earnings and so to make their education possible.

Especially do we recognize the need at this juncture of more efficient theological training. Our church-work cannot prosper unless educated colored men are raised up to act as missionaries and pastors. The theological training now given is, from the want of proper facilities, with the exception, perhaps, of the work done at Howard University, where the Presbyterians share in the support of the department, of the most meagre and unsatisfactory character. We greatly wish that some large-hearted Christian givers might find it their privilege suitably to endow the theological schools already existing, that they might become in all respects for the colored students of the South, what Andover, Chicago and other similar schools are for the white students of the North.

Rev. Wm. M. Taylor, D.D., of New York, addressed the meeting at length, on giving education and religion to the neglected races.

Rev. Addison P. Foster, of New Jersey, and Rev. Alexander Hannay, D.D., Secretary of the Congregational Union of England and Wales, continued the discussion of the subject until 10 o'clock, when the meeting adjourned until 9 o'clock Thursday morning.

Thursday Morning.

Devotional services at 8.30 were conducted by Rev. Francis Williams, of Chaplin, Conn.

At 9 o'clock the meeting was called to order by the presiding officer, Rev. Dr. Patton.

The minutes of yesterday's sessions were read and approved.

Addresses on the educational work were made by Rev. H. S. De Forest, President of Talladega College, Ala.; Rev. Wm. E. Brooks, Pres. Tillotson Institute, Texas; Prof. C. G. Fairchild, of Berea College, Ky.; Rev. I. P. Warren, D.D., of Maine, and Dist. Sec'y James Powell, of Illinois.

The Committee on African Missions reported through its chairman, Rev. H. M. Ladd, of New York, who followed the report with an address.

The Committee, to whom was referred those portions of the Report of the Executive Committee relating to the work of the Association in Africa, beg leave to submit the following report:

We stand at the opening of a new era in the history of African missions. No real cause for discouragement in the present aspect of affairs presents itself. There is, on the contrary, abundant reason for gratitude to God, that through the darker experiences of the past, in which He has revealed to us more clearly what are His plans, He is leading us to the brighter issues of the future. The logic of events is irresistible. We, of this Association, are driven to certain hopeful conclusions.

1st. Africans for Africa. This is the evident teaching of God's providence. It is the great lesson of the Mendi mission. The long list of the heroic dead, martyrs for the Gospel in Africa; the vast expenditure of resources necessary in supporting white missionaries; the peculiar dealings of God's providence with the negro in this country, especially fitting him for this work—all point in this direction. This is the fact which gives peculiar significance to the work of this Association, both in this land and in Africa, and we hail it with encouragement and hope as one element of the new and happier era of lasting success, which we

believe will, in the future, attend, under God, the missionary work of that waiting continent.

2d. Need of careful supervision. In view of the facts laid before us, and in view, also, of the important enlargement of the work contemplated, we most heartily commend the determination of the Executive Committee to appoint a general superintendent of the work of this Association in Africa. Such a superintendent appears to us to be a necessity. We believe that he would have more than he could conveniently do in devoting himself to systematizing the work in its various phases, providing a suitable literature for the people, supervising educational and industrial enterprises, keeping account of the financial matters of the missions, giving character and direction to the counsels of the missionaries, studying new regions for advance movements, reporting needs and plans, and thus enlisting interest at home and abroad. We urgently hope, therefore, that the appointment of such a superintendent, residing at some healthful point, easily accessible to the missions, will be made at the earliest practicable moment.

3d. The subject of the Arthington Mission is no longer an open question. You have already determined, upon conditions believed to be practicable, that you will occupy that land for Christ. The money, we have some reason to hope, is coming, the men are coming, the Association is only waiting to begin wisely. In an enterprise of such vast moment to all concerned, care is better than cure. Your Committee believe that they only give voice to the earnest desire of the churches, when they express the hope that, as soon as the necessary funds are received, you will go forward with the same judicious care as in the past, and take the proper steps to ascertain more fully the best ways of entering this open door for enlarged work and greater results.

4th. In view of the events of the year, so full of sadness in the history of many African missions, your Committee recognize the fact more clearly than ever before, that the call of God rests, in an especial manner, upon this Association, to maintain and enlarge this African work in the way of His own appointment. The great results it is achieving for the negro of the South have received a new meaning and impetus in the light of African missions. The whole problem of the negro in America is finding its solution slowly but surely. In the providence of God this Association, in the two-fold relation which it holds to the Freedmen of America on the one hand, and to the Pagans of their fatherland on the other, more truly than any other, we believe, holds the key to the evangelization of Africa.

Your Committee, therefore, feel warranted in suggesting that the true attitude of this Association, in view of the report of its missions in Africa, should be one of thankfulness for the experience of the past, encouragement in the work of the present, and earnest expectation for the future.

Addresses were also made by Prof. T. N. Chase, of Atlanta, Ga., giving, in part, the results of his special mission to the stations in the Mendi country, and by Rev. Lewis Grout, formerly a missionary in Africa. The report was accepted.

Recess was taken until 2½ o'clock P. M.

Thursday Afternoon.

The meeting was opened with singing.

An invitation from the Congregational churches of Worcester, Mass., was extended to the Association through District Secretary Woodworth, to hold its next annual meeting in that city. The invitation was, by vote, accepted.

Remarks were made by Dr. Patton, President of Howard University, D. C.

The Committee on Finance and Enlargement reported through Rev. Wm. H. Willcox, D. D. of Mass.:

Your Committee on Finance and Enlargement, to whom was referred the financial exhibit of the Association, for the fiscal year ending Sept. 30, 1880, as presented by the Treasurer, beg leave to report that they have examined the accounts and found them duly audited. These accounts include a minute and detailed statement of receipts and expenditures, a list of the endowments, and also a full account of the property owned by the Association, and were accompanied by the account books of the Treasurer.

We are unanimous in vouching for the faithfulness and economy which characterize all branches of the financial administration. Nor can we refrain from a word of most emphatic commendation of the thorough explicitness of the Association's financial statement.

But passing from this to the substance of the Report, we notice three points suggested by it which seem to call for special mention.

In the first place, it is ground for gratitude and thanksgiving that the year closes without leaving us burdened with a debt. On the contrary, there is a balance in the treasury of nearly eight hundred dollars. Not a very large surplus, surely, but the fact that the year's work has been done and left us anything besides a disheartening deficiency, is itself occasion for thankfulness and cheer.

In the second place, there is ground for anxiety, lest the financial condition of the Association should be misunderstood.

It is well known that a gift of $150,000 has recently come into its treasury. This fact, it is to be feared, has given, or may give, the impression that the Association is, for the present at least, in no further need of funds. We have already heard of one generous friend who has withheld an intended gift through such an entire misapprehension. And lest others should be similarly misled, it seems to us important not only to state, but to emphasize the fact, that this large gift *brings no relief whatever to the usual wants of the Association.* It is not designed to do the work which the Association is doing. This money is wholly appropriated to the erection of new buildings for the increasing number of colored students. It is to do nothing whatever towards meeting the ordinary expenses of the Association's work; nothing whatever towards diminishing the necessity of aid which the Association is compelled to seek from the Christian and the philanthropist. It cannot be too clearly seen or too widely known, that so far as any augmented power for doing its proper work is concerned, the Association is not one whit better off for this gift of $150,000, than it would be if not a dollar of it had been given. But,

In the third place, this gift is itself a trumpet call for the enlargement of the Association's resources and work. It is simply to erect new buildings for Fisk and Atlanta, at Talladega, New Orleans and Tougaloo. These buildings will soon be filled with students. That means the necessity for more teachers and more pecuniary aid to those who need it. It means increased work for the Association,

and the necessity of increased funds with which to do the work. In one word, it means *expansion, enlargement.* God, himself, is opening before us new furrows in hitherto untilled fields. That is His own call upon us for more seed-corn, and more labor for the enlarging harvest. He is building for us new homes for the development of mental culture and Christian character among the colored people of the South. Each one of these is a Divine summons for such co-operation on our part as is necessary for the best accomplishment of His designs.

In conclusion, therefore, your Committee respectfully suggest the adoption of the following resolution:

"*Resolved*, While most gratefully acknowledging the prosperity that has crowned our work through another year, we recognize and accept that prosperity as itself a call from God for still larger and more earnest work."

Addresses followed by Secretary Strieby, Rev. A. F. Beard, D.D., of N. Y., Rev. L. T. Chamberlain, D.D., of Conn., and President Magoun, of Iowa.

The report was accepted and the resolution adopted.

The following resolutions were, by vote, referred to the Executive Committee for their consideration:

Resolved, That a Committee of eleven be appointed to inquire whether the Constitution of this Association can be revised with advantage to the security and efficiency of the Society, and report at the next Annual Meeting.

Resolved, That the Executive Committee be instructed to enter into consultation with other societies appealing for contributions to the Congregational Churches, with reference to a uniform size of page for their monthly publications and annual reports.

The Nominating Committee reported that some suggestions made in regard to officers from certain States be regarded in the nominations of the next Annual Meeting.

Recess until 7½ P. M.

Thursday Evening.

The Association met at 7½ P. M., Rev. L. T. Chamberlain, D.D., in the chair. The session opened with singing, and with prayer by Prof. S. H. Lee, of Oberlin, Ohio.

The report of the Committee on Chinese Missions was read by the chairman, Rev. Lyman Abbott, D.D., of New York.

Your Committee, to whom was referred that part of the Report of the Executive Committee which concerns the Chinese, beg leave to report as follows:

1. That in estimating the success of their work, the difficulties under which it has been prosecuted must be borne in mind; the fact that it has been carried on in the face of an intense hostility to the presence of Chinese upon our shores, extending not only to the lower classes, but also, in not a few localities including influential clergymen and laymen, and become so far a dominant sentiment, that both the great political parties have yielded to it by inserting anti-Chinese planks in their platforms.

2. That this work ought to be not only generously supported and vigorously maintained, but, so far as practicable, extended, especially by the establishment of schools and mission work among the Chinese in the mines.

3. That while your Committee recognize the difficulties in the way of establishing a mission in China, they also see that there would be great advantage, both direct and indirect, in thus connecting a foreign with the home work, and they recommend the Board to give serious consideration to the proposition, and to carry it into execution, if, on a more thorough inquiry, it shall be found practicable to do so without interfering with the other work of the society, or with the work of other Evangelical missions in China.

Addresses were also made by Dr. Abbott, of N. Y., Rev. Samuel Scoville, of Conn., and Rev. R. B. Howard, of Mass.

Voted, that the reports of the various Committees be adopted, and that the minutes, reports and addresses be referred to the Executive Committee for publication at their discretion.

The following resolutions, offered by Dist. Secretary Woodworth, were adopted:

Resolved, That this Association tenders to the Congregational Churches of Norwich hearty thanks for inviting and receiving the thirty-fourth Annual Meeting of this body to its beautiful city.

To the Broadway and Second Churches *special thanks* for the use of their houses of worship and parlors connected therewith, to accommodate the sessions of the Association, and the Christian women who have met to pray and confer in behalf of the poor and the needy.

Grateful thanks, also, to the Congregational pastors of the city for time and labor, and co-operation freely given in receiving and caring for the meeting.

The Association would render warmest thanks to the members of these churches, and to the good people of the city who have opened their houses in generous hospitality, and received their guests with a graceful courtesy, which has doubled the value of the gift.

It would thank the choir of this church, as well as the individuals who, during the meetings, have rendered us pleasant aid in the service of song; and it would assure the press of this city, that it is not insensible to its aid in sending forth, from day to day, faithful and liberal reports of the various proceedings.

It would put on grateful record the liberality of those railroads which have favored the attendants on this meeting with reduced rates of fare over their different lines.

And, in particular, would it record its sense of obligation and its thanks to Charles E. Dyer, Esq., and to the efficient Committees who have planned and executed the arrangements for this meeting, which have made this thirty-fourth anniversary one of the best, if not *the* best, in its history.

Rev. Wm. S. Palmer, D. D., of Norwich, chairman of the Committee of Arrangements, made hearty response.

After singing, and the benediction by Rev. Mr. Chamberlain, the Association adjourned.

GEO. M. BOYNTON, *Secretary.*

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30TH, 1880.

EXPENDITURES.

The South.			
For Church and Educational Work		$121,794 41	
" Tillotson Normal and Collegiate Institute		7,594 65	
" Athens, Ala		1,096 01	
" Colored Refugees, Kansas		444 75	
			$130,929 82
The Chinese.			
Supt., Teachers and School Expenses			8,020 35
The Indians.			
Missionaries and Teachers and Student Aid			1,953 32
Foreign Missions.			
Mendi Mission		11,802 78	
Jamaica Mission		450 00	
			12,252 78
Publications.			
"The American Missionary," 25,000 copies monthly		6,405 85	
Annual Reports, Pamphlets, Clerk hire, Postage, &c		2,657 45	
			9,063 30
COST OF COLLECTING FUNDS.			
Boston Office.			
Rev. C. L. Woodworth, Dist. Sec'y	$2,500 00		
Rev. Lewis Grout, Agent	900 00		
Traveling Expenses of Sec'y and Agent	733 46		
Clerk Hire	504 00		
Rent, Postage, Printing, Stationery, &c	949 20		
		5,586 66	
Chicago Office.			
Rev. James Powell, Dist. Sec'y	2,500 00		
Traveling Expenses	622 55		
Clerk Hire, Office Printing, &c	489 92		
		3,612 47	
Other Collecting Agencies.			
Rev. G. D. Pike, Dist. Sec'y	2,500 00		
Traveling Expenses of District Secretary	396 00		
Traveling Expenses of Missionaries and others while on Agencies	1,175 42		
Clerk Hire, Printing, Stationery, &c	122 14		
		4,193 56	13,392 69
COST OF ADMINISTRATION.			
Rev. M. E. Strieby, Cor. Sec'y		3,500 00	
Clerk for Cor. Sec'y		720 00	
Clerk for Correspondence of Southern Field		1,000 00	
H. W. Hubbard, Treas		2,500 00	
Clerk Hire		254 80	
Rent, Porter, Stationery, Office Expenses		2,129 11	
Postage		373 96	
Traveling Expenses		51 40	
			10,529 27
MISCELLANEOUS.			
Estates and Legacies		99 11	
Annual Meeting		1,023 96	
Amounts paid Annuitants, balance		852 67	
Donations returned—sent by mistake		54 92	
			2,030 66
			188,172 19
Balance on hand, Sept. 30, 1880			783 73
			$188,955 92

TREASURER'S REPORT—*Continued.*

RECEIPTS.

From Churches, Sabbath Schools and Individuals for General Fund		$99,860 26	
Individuals, for Institutions and Missions		27,790 30	
Estates for General Fund		24,599 44	
" Institutions	862 50	—25,461 94	
Income of Sundry Funds		9,070 26	
Tuition and Public School Fund		15,119 59	
Rent		664 08	
Sales		378 18	
			178,344 61
Donations for Tillotson C. and N. Institute Building			7,594 65
Donations for Athens School Building, Ala			1,096 01
" Colored Refugees, Kansas			444 75
			187,480 02
Balance on hand, Sept. 30th, 1879			1,475 90
Total for the year, as acknowledged monthly in "American Missionary,"			$188,955 92

STONE FUND.

Amount received from Mrs. Valeria G. Stone at the hand of Trustees, Sept., 1880 ..... $150,000 00

ARTHINGTON MISSION.

Donations received from Oct. 1st to Sept. 30th 6,576 48

AVERY FUND.

Amount received from Executor, Dec., 1879 ..... 408 92

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association for the fiscal year ending September 30th, 1880, with the vouchers, and find the same correct as stated in above account.

CHARLES L. MEAD, M. F. READING, } *Auditors.*

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University, are added below as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged.

Receipts of the A. M. A.	$187,480 02
Hampton N. & A. Inst	57,014 73
Atlanta University, State Appropriation	8,000 00
Berea College	37,607 06
	$290,101 81

REPORT

OF THE

EXECUTIVE COMMITTEE.

OBITUARY.

It is with thanks to God that we come to this Anniversary with the gratifying statement that no executive officer of the Association, and no worker in active service, has died during the year; and it is equally gratifying that those whose names appear on our death roll were so abundantly prepared for the change. *Rev. Charles B. Venning*, whose name stands on the list of our missionaries in Jamaica in our first Annual Report, and who was one of the most faithful and self-sacrificing missionaries on that list while health permitted activity, and most patient under a long and painful illness; *Miss Dell Safford*, for six years a conscientiously active teacher in Alabama in the earlier days of our work there; *Mrs. Julia Spence Chase*, who with her husband had been in Fisk University eight years, for a portion of the time an instructor in music, and at all times and to the very last a devoted friend of the colored people; *Mrs. Sarah Spees*, twice on our mission field among the Indians, fearless in dangers and faithful in work, then retiring from the work to wait three years by the river; *Peter Smith*, of Andover, Mass., one of our Vice-Presidents, born in Scotland, fondly devoted to his native land, yet one of the first to offer his adopted country the means he had earned on her soil towards suppressing the rebellion, a life-long friend of the oppressed, liberal with the abundant wealth God gave him, and devoted in heart to the Redeemer; and *Edward P. Sanford*, a director in our California Auxiliary, active, efficient and prayerful: these are our dead—faithful in life and peaceful in death, they have gone to their reward.

GENERAL SURVEY.

The battle cry of the American Missionary Association now is ENLARGEMENT. We are called to this by a review of the past, by the encouragements of the present, and by the demands of the future.

I. THE REVIEW OF THE PAST.

Decennial year suggests a review by decades. We select the last four. If, from our stand-point, we survey the decade ending with the year 1850, we shall see the anti-slavery reform quietly yet persistently pressing forward, using, in its aid, the pulpit, the press, the platform and the ballot, while its friends are denounced as fanatics by the mass of people in Church and State.

The American Missionary Association, then four years old, was doing its part, not only in its testimony for the slave, but in a good work in home and foreign missions, on an income of $25,000.

At the close of the year 1860 the agitation is intensified; the North is alarmed, the South is frenzied. Men speak with bated breath of the things that may soon come to pass. The lines of battle are forming, and the raid of John Brown is the first signal gun from the one side, and his death on the gallows is the answering gun from the other. The work of the American Missionary Association feels the pressure of the coming struggle. Its picket lines of missionaries in the South are driven in; thirty-six persons fled from Berea, Ky., to save their lives; one missionary in North Carolina escaped, another was imprisoned, those in Kansas were providentially shielded, while their friends were murdered around them.

The survey at the close of 1870 reveals in rapid succession the passing of the dreadful storm-cloud of war, the lightning flash of the Proclamation emancipating the slaves, and the rainbow of mercy spanning the South in the line of missionaries and teachers among the colored people. The American Missionary Association sent into the South, from 1861 to 1870, a steadily increasing number of such Christian soldiers, and at the close of the decade the roll-call of that year was answered by 533 of these peaceful warriors. But the South was defeated, not subdued. The embittered spirit, driven from the more honorable battle-field, found vent in the midnight raids of the terrible Ku Klux Klans.

The review of the decade drawing to a close with the year 1880 is full of encouragement. The sound of war has not been heard in the South; the negroes are free, and many of them have made great progress in acquiring homes, education, and better views of the Christian life. Many have become teachers and are now instructing

thousands of pupils, while others have become eloquent and faithful ministers of the Gospel, and some have gone as missionaries to Africa; but the mass are still ignorant, impoverished and oppressed. In making contracts for labor, and in renting and purchasing land, they find themselves at the mercy of the whites. They toil all the year and scarcely get the scantiest living; they receive very inadequate help from the public school funds, and their political rights are practically annulled. In utter discouragement, thousands have migrated to Kansas, rather than continue the wearisome and hopeless struggle at home.

The sketch of these forty eventful years forces the conviction that Providence does not intend that the negroes shall be left, after all this, in their present unsatisfactory condition. Surely the great drama must be completed. The negro must be saved from mental as well as physical bondage, and America must be saved from the curse of a neglected as well as of an enslaved population. And surely, too, the American Missionary Association, which was among the first to seek the good of the slave, and the first, both in time and efficiency, to elevate the Freedmen, must be helped on in its great work. The voice of God to this Association, as it comes down through these forty memorable years, is, "Enlarge your work."

II. THE ENCOURAGEMENTS OF THE PRESENT.

FINANCES.

We present our *financial* situation as one of these encouragements, and first in order, as being special, we mention the receipt of $150,000, the donation of Mrs. Valeria G. Stone, of Malden, Mass. This munificent gift has been so confidently anticipated that Prof. T. N. Chase has for some time been occupied in maturing plans for the buildings to be erected by it, so that the work at all points will be pushed forward with rapidity and economy. We hope, therefore, at our next Annual Meeting, to announce that buildings have been erected at several points in the South, that shall afford much needed facilities to overcrowded schools, and that shall serve as monuments to the liberality and wisdom of the donor, more fitting, because more useful, than the most costly shaft or obelisk.

Next in order, but not least in significance, we refer to the *financial exhibit* of our Treasurer, with its favorable balance sheet. The receipts for the year, aside from Mrs. Stone's donation, have been $187,480.02, which, together with the amount on hand Sept. 30, 1879 ($1,475.90), makes a total of $188,955.92; and the expenditures $188,172.19; thus giving a credit balance of $783.73.

As a part of the gratifying results of the year's expenditures, as we had no debt to pay, we can point to *four* school buildings newly erected or greatly improved; to *six* church edifices completed; to *two* in the process of erection; to *five* repaired and improved; and to *three* parsonages repaired, one in process of erection, and one built by the people. Among these new school buildings we are glad to number the large and commodious edifice for Tillotson Institute, Austin, Texas, a permanent outpost, we hope, in the rapidly increasing population of the great South-west. One of the new church buildings, that at Tecumseh, Ala., was erected for our use by the Iron Company at that place, and we take this occasion to express our thanks to the company for its wise liberality.

Such a balance sheet, carrying on the one side our regular work and these new and greatly needed buildings, yet held in even poise by the generous donations of our friends, is an argument for enlargement at other points calling for it with increased importunity. We dare not be presumptuous; but may we not trust still further to the God of the poor, and will not his people sustain us in the trust?

FREEDMEN.

Our *Educational* work among the Freedmen furnishes the next source of encouragement.

The *increasing appreciation* of our schools by both the white and colored people of the South, is manifest. Georgia, the Empire State of the South, continues to give the substantial assistance of her annual appropriation of $8,000 to the Atlanta University. A large majority of the State Board of Examiners attended the anniversary exercises this year. Their examinations were close, their report to the Governor wholly favorable, and their recommendation of the continuance of the appropriation unhesitating, the closing words of their report being: "Who can doubt the wisdom of continuing the appropriation?"

The State of Mississippi was represented at the Commencement exercises at Tougaloo by her Superintendent of Education and other influential citizens, who, after careful inspection, gave public assurance of State aid. The first instalment, we are confident, will reach us this fall. Soon after the war, when this State was under Republican rule, it granted aid to Tougaloo. Under changed political control, this grant was for a time withheld, but now while overwhelming Democratic majorities are regularly reported, the proffer of aid is renewed. The significance of the fact is that both political parties, much as they may differ on other points, are agreed in sustaining the Tougaloo University.

Another evidence of such appreciation is found in the increased attendance at our school anniversaries of persons who represent public sentiment, and in the favorable notices of the local press. At Hampton, President Hayes, Secretary Schurz, the Governor and an ex-Governor of Massachusetts were present; at Berea, the audience numbered probably 1,800 or 2,000 persons, two-thirds being of the white race; at Fisk, there was reported "a crowded house;" at Atlanta, the audience was packed; at Straight University, New Orleans, it is reported that "the audience, both in numbers and intelligent appreciation, was one of the best ever gathered for the purpose in the city." We will only add in the line of the thought before us, that the accounts we have copied as to the excellence of these examinations and anniversary exercises have been largely, and might have been wholly, taken from the notices of the press. Our work is not now done in a corner, nor under the ban of good people, North or South.

The colored people show their appreciation of the schools by an increased attendance. The roll is larger than last year in the aggregate, and in nearly all the departments. The total number of pupils reported this year is 8,052 against 7,207 last year. The largest proportionate increase is in the theological, grammar and normal grades.

The *Industrial Departments* are doing well an important work. They require great care in their management, and the experience, oft repeated, and under favorable circumstances,—years since in Oberlin, and recently in Hampton—proves that they do not pay to the institution in dollars and cents, but that they do pay to it in discipline and in moral stamina; while to the student they pay still more manifestly in securing present support in school, and practical knowledge for the future duties of life. We are watching with much interest and hope the recent experiments of Prof. Steele at Memphis, to introduce the cutting of garments, various branches of needle-work, knitting, etc., and also the *training of nurses*. This last, we think, may be the opening of a wide door of usefulness to colored girls.

Our schools are meant to be *religious*. If not, they are as nothing to us. We watch, therefore, with great jealousy, the developments in this direction, and we are gratified to be able to report interesting revivals at Fisk, Tougaloo and Woodbridge, with conversions at other schools. The usefulness and activity of our students as they go out in vacation or at graduation may be illustrated by facts like these: "One pupil who is a minister reports over forty hopeful conversions in connection with his labors during the summer vacation." Another writes: "I was assigned to a place where there was no school-house or church. The people had their meeting under an arbor. I worked with the patrons until they built me a school-house." From Memphis, the report is: "Sixteen of our young people have, during the summer, taught 1,035 day pupils and very nearly as many Sunday-school scholars." The returning pupils at Tougaloo reported that "the Sunday-school and Temperance work had been vigorously pushed with excellent results, one of which was over 1,300 signers to the Temperance pledge."

Our *Theological Departments* are the flower of our schools, and the germinating seed for our church work. They have this year, as we have seen, increased in the number of their students, as we are assured they have in their efficiency. Talladega reports that "eight young men will graduate from the Theological Department, all of whom will enter the Congregational ministry in the South. They are now warmly welcomed to the pulpits of all denominations." From New Orleans: "The Theological Department is larger than in any previous year. Four of the class are ordained ministers, of whom two are pastors of churches in New Orleans." The Theological Department of Howard University reports that "sixteen students were sent forth to preach, all of whom go to the South to the Freedmen."

With such a record before us, a work so useful and that needs almost indefinite expansion invites to that expansion by its very success.

Our *Church Work* shows a steady and healthful growth. The number of churches in the South is 73 as against 67 last year; of church members, 4,961; last year, 4,600.

In the four new churches organized, and in the six new edifices erected, and two in the process, five repaired, and in the parsonages improved and built, we see the additions to the outward scaffolding, within which is going forward the spiritual work of rearing the polished stones into a sanctuary of our God; and we see the added force of workmen ascending this scaffolding, in the ordination of four young men to the Gospel ministry, and in the reports from our Theological Departments of well trained young men graduating and entering the service.

That spiritual work is indicated in part by the reports of precious revivals and ingatherings into the churches. The pastor at New Orleans writes: "It is my happiness to record one of the most precious revivals in the history of the Central Church." From Shelby Iron Works, Ala.: "The meetings closed with twenty-one conversions reported. Last Sunday, fifteen came forward, entered into covenant with the church, and were baptized on profession of their faith. Some eight or ten are to unite by letter the first opportunity, who were not ready to join last Sunday." From Savannah,

Ga.: "There has been an unusual work of grace among this people, and the meetings have been quiet and orderly as with a New England congregation."

We have been impressed this year with the unusual mention in the reports from the churches of the attendance and interest *in the prayer meetings*. If the prayer meeting is the pulse of the church, we should infer that the life blood flows warmly from the heart in our churches in the South.

The disposition for *self help* is a plant of slow growth among a people marvelous for their faith and passive endurance, but little used to forethought and activity. We have felt the need of developing "this grace also," and have, therefore, taken unusual pains to induce the churches to aid more fully in the support of their pastors. The responses have exceeded our expectations; in almost every instance the additional sum we have named has been given, and in some instances more.

Other facts of the same purport are seen in such extracts as these, culled from the "Detailed Report." The pastor of the church in Atlanta proposed that the *church debt* should be paid off. With a little help from the North and from the professors of the University, it was done, making about $563 raised by the church, aside from current expenses, in six months. They have also aided in securing a fine bell of 800 lbs. The young church at Marietta, Ga., raised $300 for their new church edifice. In a church collection for the American Missionary Association in Marion, one man put in $5, being one-tenth of his crop—a bale of cotton. A man and his wife are sustaining their daughter in the school at Tougaloo with the money saved on snuff and tobacco since they signed the pledge. The church at Wilmington, N. C., claims to be the banner church among the constituents of the American Board, having given more than any other, according to number and means, as judged by the report of Dr. Alden.

The *Sunday-schools* as reported show a slight increase in numbers, but the reports are not full, and hence the figures do not properly represent the strength of this arm of the service. Revivals have occurred in some of the schools. The *Temperance cause* holds its place in the hearts and efforts of our workers in the South. In the churches, schools, mission-schools, and by the teachers who go out in vacation, is the good work pushed forward.

The *Conferences* in the South have held their meetings, and Dr. Roy, who was enabled to attend several of them, was delighted with the excellence of the sermons and papers and the ability of the discussions, as well as with the fervor of spiritual life. Some of the Conferences

appointed delegates to the National Council. A marked feature at one of these meetings—that of the Alabama Conference at Selma,—was the social and religious welcome it received from the white families and churches. Dr. Roy thus reports it:

"You have been told of the new era in our work, marked by the opening of half a dozen of the homes of the first families in Selma, Alabama, for the entertainment of the white members of the Conference. It was not merely the offer of their houses as eating and sleeping places, but it was a delicate and attentive Christian hospitality, which invited the guests around from home to home in order to the extension of acquaintance. When grateful words were said to Major Joseph Hardie for having led the way, he answered that that gave him too much credit; that the places had all been opened cheerfully; and that, after the sessions were over, other families had said: 'Why didn't you give us a chance? We would like to have had some of those folks.' Another host, referring to the mutual satisfaction, said: 'It is just because we are getting better acquainted.' In the same line was the opening of the Presbyterian pulpit, morning and night. The exercises of the Conference were of a high order and well sustained throughout. It was much like one of the Western General Associations."

The Woman's Work for Woman in the South gives increasing satisfaction. In our last Annual Report it was stated that "No general organization of Northern women has been attempted in this behalf, but of their own motive circles have been formed, etc." We are glad to announce that during the past year the WOMAN'S HOME MISSIONARY ASSOCIATION has been organized. It is national in its character, asking the support of the women of every Congregational church in the land, and proposing to extend its aid to the West, the South, the Indian, the Negro and the Chinese. It has our warmest sympathy and co-operation. Woman's work for woman is peculiarly adapted to the fields which we are trying to cultivate. The churches and schools feel its strong and healthful influence. It meets a want which the pastors cannot supply, and which is beyond the reach and range of the teachers. It comes in just where it can be most effective—in the hearts and homes of the people, and supplements the work of both church and school. The reports for the year of our seven excellent female missionaries, Miss Hattie Milton, Miss Lizzie Stevenson, Mrs. H. B. Northrop, Mrs. C. B. Babcock, Miss E. W. Douglass, Miss H. E. Wells, and Miss Anna E. Farrington, are full of encouragement.

THE INDIANS.

The experiment of educating Indian youth at Hampton and Carlisle is a confirmed success. We have in the office two pictures—one rep-

resenting a company of these young Indians as they came to Hampton, in their blankets and with their stolid countenances, and the other taken after they had spent a year in the school. The change in dress is less significant than the bright and intelligent look of the faces in the last picture. A visit among them, as they are engaged in the school-room and at various mechanical employments, accounts for the change. The joint education of the two races, the black and the red, seems helpful to both. We continue the appropriation made to Hampton last year.

The Indian church work under the care of our missionary, Rev. Myron Eells, at S'kokomish, is prosperous. There were added to the church, by profession, 11; by letter, 3; a greater accession than in any previous year. More Bibles have been sold this year; the scholars are inclined to buy them with the first earnings of their work. The total number of members is 36, yet the contributions for the year were, for benevolent objects, $265.62; for pastor's support and Sabbath-school, $230.25; total, $495.77. The station at Dunginess has an attendance of 45 at public worship, of 30 at the prayer meetings, and of 35 at the Sabbath-school.

Four agencies, the same number as last year, are under our nomination, and we have favorable reports from each. At the Lake Superior Agency, some years ago, the Indians wanted blankets, beads and trinkets; now they want a boarding school. At Fort Berthold, 40 new houses were built this season; at the Sisseton Agency, the Indians dress entirely in citizen's clothing, live in log houses and cultivate 4,025 acres of land, and the scholars in the boarding and day-schools show marked improvement; at the S'kokomish Agency, the morals, manners, health and homes of the Indians are improving; most of the houses have been ceiled and furnished with good, tight floors. More land has been cleared, and 1,000 fruit trees have been set out.

CHINESE IN AMERICA.

Our work on the Pacific coast has been pushed forward quietly and successfully. The efficient Superintendent, Rev. W. C. Pond, says that not only more, but better work has been done this year than ever before. The total enrolment of pupils is 67 greater than last year, but the most marked gains are in those reported as having ceased from idol worship, and as giving evidence of conversion; in the former, 180 against 137 last year, and in the latter, 127 against 84.

AFRICA.

The aspect of our *Mendi Mission*, in a surface survey, seems discouraging. A deeper view discloses one great element of success, and

moreover reveals lessons of wisdom that will be of much more value than any transient success.

After maintaining this mission for 30 years with white missionaries, with a rapid death-rate and meagre results, Providence seemed to open to us a plan for using the Freedmen of America, trained in our schools, as missionaries to Africa. Three years since, a company was sent out, with Rev. Floyd Snelson as a leader. His age and experience guided the mission well, and the next year new recruits were added. But the failure of Mrs. Snelson's health compelled him to return with her to this country. The management fell into younger and less experienced hands, and dissensions and complaints ensued. Prof. T. N. Chase, of Atlanta University, accepted our invitation to visit and inspect the mission. Accompanied by Rev. Jos. E. Smith, the pastor of our church in Chattanooga, he spent two months at the mission, making most careful examinations, the result of which he embodies in an extended and exhaustive report; a portion of which, as large as our space will permit, will be found in the "Detailed Survey" in this Report. It may suffice here to say that Mr. Chase found many things in an unsatisfactory condition, chargeable in some degree to moral delinquency, but more largely to immaturity of experience and of judgment.

From Mr. Chase's report and our own knowledge of the affairs of the mission, we reach these results:

1. The colored man of America *can* endure the climate of western tropical Africa. We have sent to the Mendi Mission 17 persons of that race—seven men, five women and five children. Of this number *not one man has died*, and *but one* has been compelled to leave on account of ill health; nor have any of these, with this one exception, suffered from the African fever so as to hinder their work, except temporarily. The children were not sick; of the women, one died, the wife of Dr. James. Mrs. Miller has been compelled to return as far as England for the recovery of health. In the single case of death and in the three of failure in health, the cause can be traced to the germs of disease in the constitution existing there prior to leaving America; but in every case of a sound constitution, good health has been maintained. In this we see hopeful evidence that, with careful previous medical examination, the *colored people of America can furnish missionaries for tropical Africa, capable of enduring the climate and of rendering active service as missionaries*—a result full of encouragement.

2. Due allowance must be made for the inadequate training of the young colored missionary. The Anglo-Saxon race has behind it 17 centuries of culture; the negro race in America, 17 years. This should make a difference as to the races. The white candidate for

the post of a missionary was born in a Christian home, reared in a Christian community, educated in early days with the best culture of school and church, enjoyed afterwards the training of the best college and seminary, with their full corps of highly educated professors, with all the advantages of large libraries, apparatus and lectures; and, above all, that unconscious education that comes from constant contact with practical men and cultured society. The colored candidate was born a slave, lived in the slave quarters, with no refinements of home or surroundings; his education was in our young and imperfectly equipped schools and colleges, and his knowledge of the world is bounded by this limited horizon. This should make much difference with the individual. Perhaps these facts on both sides have not been duly considered. They will hereafter be fully recognized by us, and will lead us to place the management of our African mission for a time in charge of a white superintendent. They will also dictate a great deal of caution in selecting candidates for that field. We may send fewer at first; we will try to send those that are best prepared.

3. Our experiment with colored missionaries in West Africa has not been discouraging, when compared with our former efforts there with white missionaries, or with those of other societies in other parts of Africa. A new impulse has been given to African missions by the startling discoveries of Stanley and others, and if the Christian world expects these new missions to be crowned with immediate success, it will soon be undeceived. There, as elsewhere, missions must furnish heroes and martyrs, must fight battles, suffer defeats, win victories and endure hardness. Leviathan in the African jungle is not easily tamed, and the efforts which would overcome the barbarism which has for ages defied civilization, and even discovery, will test the "perseverance of the saints."

We are not alone in the trials of our African Mission, nor must we, more than others, be discouraged. Africa was not forgotten in the Redeemer's plan. His people must meet and overcome difficulties. The assurance that the colored American can endure the African climate is worth all the effort we have made.

III. THE DEMANDS OF THE FUTURE.

1. Enlargement in the work already in hand among the *Freedmen.*

The noble gift of Mrs. Stone, while supplying some of the great and most pressing wants in certain directions, creates new ones in others. It gives additional buildings, but these mean more students, more teachers, more student aid, more libraries, and more apparatus.

Buildings are needed where the gift of Mrs. Stone, great as it is,

does not reach—needed as imperiously as where it does. At Talladega, the original building erected before the war at a cost of $30,000, bought by us after the war, used and oft repaired, is thus described by President De Forest: "The walls are staunch, but the roof leaks, and within and without, from foundation to bell-tower, it needs repair. It is estimated that $3,000 are required for this purpose." A house is also needed as a home for the President, to save room for teachers and pupils in the main buildings. In addition to the $15,000 from the Stone donation, Talladega needs for these buildings and repairs $10,000. The wants of Tougaloo are even more pressing. The crowd of students defies all means of accommodation. Temporary barracks have been erected, out-buildings and garrets have been used as lodging places, and yet students have been turned away for want of room. The buildings now on the ground need extensive repairs to save them from decay, and additions should be made to the farm buildings to give adequate shelter to the stock and products of the 500 acres of land connected with the school. Memphis has long needed a boarding department; its school and its promising industries would be doubled in their usefulness with a suitable boarding house. But what shall we more say; for the time would fail us to tell of the needs of Wilmington, N. C., of Greenwood and Orangeburg, S. C., Mobile, Montgomery and Athens, Ala., as well as of the new building needed at Hampton for a printing office, and to accommodate its very useful knitting factory, which employs thirty hands; and at Berea, to give adequate room and protection to its library, its treasurer's office, etc. These last two institutions, though not under our care, are yet associated in the same great service, and deserve our good word when we plead for the enlargement of facilities in our common work. Besides all this we ought to establish, at some eligible point in North Carolina, a chartered institution, of higher grade, with a boarding department We have, for a long while, felt the need of this, and have only been deterred by the lack of means. We ought, also, to found an institution in Arkansas, similar to that in Austin, Texas. We are just beginning efforts among the Refugees in Kansas, and these should be greatly increased, and include churches, schools and lady missionaries.

Our *Theological Departments* need enlarging. These are vital to the awakening of a new religious life among the Freedmen; but they are inadequate in equipment, some of them being dependencies on the regular classes, both scholars and teachers doing duty in a double capacity. The time has come when these theological students should be furnished with full corps of teachers, with the needed accommodations as to rooms, libraries and pecuniary aid, that they may

take full courses of instruction. They, no more than their white student compeers at the North, can make their full tale of bricks without straw.

Student Aid should be more abundant and steady. This is but another name for the vast sums furnished to the colleges and seminaries of the North and West, in scholarships and by educational societies. If needed there, how much more here!

Endowments are an absolute necessity for our institutions at the South. Here are eight institutions, carefully managed, efficient in work, and furnished with buildings equal in number and size with some at the West of much greater age. These Western schools have in most instances the nucleus of an endowment, if not a complete one. Those in the South need endowments much more, and have almost nothing of the sort. Here is a pressing claim and a grand opportunity for wise men and women to whom God has granted the means and the heart to do great things.

The *Church Work* needs strengthening. We propose no rush in this direction. We know the ground and mean to walk carefully, but there is a work for us there that should be enlarged. It is great in its direct influence, and quite as powerful in its indirect. Dr. Sears said that the employment of one trained Normal teacher necessitated the dismissal of seven untrained teachers in one town. The planting and sustaining of one pure church, with its educated minister, compels other churches to be more pure and to demand a more educated ministry. Our Theological Departments are now sending out ministers, and we should aid them in founding churches or assist in their support as home missionaries, in feeble churches, ready and eager to hear an intelligent Gospel.

2. But enlargement should far transcend the limits of the work already in hand among the Freedmen. We take it for granted that every portion of the population of this country must have equal facilities open to it for education and advancement. No part of that population is so inadequately supplied as the four and a half millions of colored people in the South. There were in 1875, in this country, 1,932 schools of grades above the primary. Of this whole number, the four and a half millions of colored people have access to but 91! It must be borne in mind that in this number of schools, (1,932,) Harvard, Yale and Oberlin are but units, with their ample endowments, teachers of finest culture, libraries and apparatus of the best and largest; and to balance them, the colored people can only point to a few new and inadequately furnished schools, of which those of this Association are among the best.

There were in 1875, in this country, 3,647 libraries, numbering 300 volumes and upwards in each. Of that number, the colored people of the South have access to 25! The same disparity is found here in regard to the size and quality of the libraries open to them as in regard to the schools and colleges.

It will not do to say that these people need only primary schools. No race can rise unless it has leaders who can teach and encourage the masses; nor will it suffice to say that the few seeking special advantages can go to colleges at the North. The people of the West cannot send their sons to Eastern colleges in adequate numbers. The West has, and must have, its own colleges. How can the poor ex-slaves of the South send their children to the North for education, when most of them have a life struggle with the wolf at the door?

Here, then, are glimpses at the great duty that this nation owes to the Freedmen for its own sake as well as theirs. But that duty involves enlargement fifty-fold of what is now done for them.

3. The work of the A. M. A. *beyond the South* needs enlarging.

The Chinese schools in California need the permanency of having buildings under their own control. Bro. Pond earnestly desires the means to reach the "Chinese in the mines." Some of our converts have returned to China. Jee Gam and others have gone thither and come back again. They, and many of their intelligent white friends in California, are importunate for a mission at Hong Kong, and point out its great advantages as supplementing our work in California. The call has its difficulties as to comity with other Mission Boards and involves expense, but is worthy of consideration.

The work of educating Indians at the East should be enlarged. It is not a substitute for schooling among the tribes; it helps it. Capt. Pratt, who inaugurated this movement in Hampton, and who now conducts the large Government school for Indian youth at Carlisle, is very earnest that more, much more, should be done in this direction. The power of the movement, in his opinion, will be measured by its extent. He is anxious that every school of the American Missionary Association, in the South, should be prepared to receive Indians. This broad plan deserves the careful thought of the Association, but, if adopted, it will necessitate not a little enlargement of accommodations and of the teaching force.

But Africa! what does the future ask at our hands in her behalf? When we recall the struggles of the past for her enslaved children in this country, when we think of the graves of our missionaries in the Mendi country, and when we hear her children in our schools asking to be sent thither, we feel called to a new and strong effort to equip

completely the mission on the West coast. The East coast calls to us also. The Arthington Mission, though we have moved cautiously, is neither forgotten nor abandoned. The generous offer of Mr. Arthington still remains; considerable sums have been collected in this country and in Great Britain, and as soon as the adequate amount ($50,000) can be secured, we shall feel called to go forward.

From all these considerations, we ask for a new and wide enlargement of our work. The duty to America and to Africa demands it. Especially do we urge that America owes it to its own safety and honor that it shall adequately care for the Freedmen. But who will take the lead in the movement to enlarge? The Pilgrims and Puritans of New England were the first to plant liberty, education and religion on these shores; they were on the crest of the wave that carried these blessings across the continent to the Pacific slope; they were foremost in the great anti-slavery struggle; they were in the van of the armies that fought for the unity of the nation and the freedom of the slave; they were the first, through this Association, to take the school and the Gospel to the Freedmen at Fortress Monroe; and who but they should see the great need of the hour, and step forth to meet it?

The *American Missionary* is published monthly, and aims to give a full report of our operations. Our long-continued and wide-spread work in the South enables us to give accurate reports of its progress in education and religious work; we shall seek to collate and embody in brief notes the most recent intelligence pertaining to Africa; we shall report fully and discuss with candor the various phases of the problem of Indian civilization; and the reports of our operations among the Chinese on the Pacific Coast will continue to present a faithful picture of the progress of that people. We trust the "Missionary" will, as heretofore, be a reliable source of information on these points, so vital to the welfare of the nation and of the cause of Christ.

The *Freedmen's Missions Aid Society* of London still co-operates with us in behalf of mission work in Africa. Dr. O. H. White, its Secretary, has been seeking to raise £3,000 in addition to a like amount pledged by Mr. Arthington, which with the sum of £4,000 proffered by this Association, will complete the $50,000 needed for a new mission in the Nile Basin.

As in past years, we are under continued obligations to the *American Bible Society* for generous responses to all our calls for copies of the printed word of God.

DETAILED REPORT.

FREEDMEN.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va., Alexander Hyde, Lee, Mass.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New York City; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn.; A. N. Arnold, Pawtucket, R. I.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston, Mass.; Henry W. Foote, Boston, Mass.

Instructors.—S. C. Armstrong, Principal, Outline of Man, and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal, Book-keeping. *Academic Department*—Mary F. Mackie, Mathematics; Helen W. Ludlow, English Literature and Language Lessons; Thomas T. Bryce, Political Economy and Civil Government; Julia A. Wilson, History; Jane E. Davis, Mathematics and Natural Philosophy; Anna M. Hobbs, Geography and Physiology; Myrtilla J. Sherman, Grammar and Composition; Lucy D. Gillett, Elocution and Moral Science; Lucy S. Shepard, Music and Reading; Elizabeth Hyde, Normal Teaching; Abby E. Cleaveland, Spelling; Laura E. Coe, Writing; Booker T. Washington, Primary Classes. *Indian Department*—Isabel B. Eustis, James C. Robbins, Angelina Ball, Grace Harding, Sarah F. Sheppard, Mrs. Lucy A. Seymour. *Girls' Industrial Department*—Mary T. Galpin, in Charge. *Housework and Boarding Department*—Mary F. Mackie, in Charge; Phebe Davenport, Matron; Charlotte L. Mackie, Housekeeper. *Librarian*—Sarah F. Sheppard. *Instructor in Tactics*—Brev. Capt. Henry Romeyn, U. S. A.; *Business Agent*—Francis C. Briggs. *Agricultural Department*—Albert Howe, in Charge. *Printing Office*—M. B. Crowell, in Charge. *Engineer*—J. B. H. Goff. *Training Shop*—George B. Starkweather.

Number of Students.—Senior Class, 42; Middle, 73; Junior, 90; Preparatory, 43; Night, 45; Indian, 61; Total, 354.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm. Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, Peter H. Clark, Rev. J. H. Heywood, Rev. J. Shackelford, Charles Lester, Jordan C. Jackson.

Faculty and Instructors.—Rev. E. H. Fairchild, D.D., President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; L. V. Dodge, A.M., Professor of Mathe-

matics, and Acting Professor of Greek; Rev. Charles G. Fairchild, A.M., Professor of Natural Sciences; Rev. B. S. Hunting, A.M., Principal of the Preparatory Department, and Acting Professor of Latin; P. D. Dodge, A.B., Instructor in Mathematics and German; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Instructor in Latin and French; Miss Alice M. Warren, L. L. L., Teacher of the Grammar School; Miss Jennie E. Lester, A. B., Teacher of the Intermediate School; Miss Ida M. Clark, Teacher of the Primary School; Miss Caroline W. Haynes, Teacher of Vocal and Instrumental Music.

Students.—Classical Course, 8; Literary Course, 18; Normal Course, 3; Preparatory Department, 279. Total, 308.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn.; Rev. G. D. Pike, D. D., New York, N. Y.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Sciences; Rev. C. C. Painter, M. A., Professor of Theology, and Financial Agent; James D. Burrus, M. A., Instructor in Mathematics; Miss Henrietta Matson, Instructor in English Grammar and Composition; Miss Elizabeth M. Barnes, Instructor in Arithmetic; Miss Sarah A. Stevens, Instructor in Geography; Miss Irene E. Gilbert, in charge of the Model School; Miss Mary O. Swift, Instructor in Voice Culture and Instrumental and Vocal Music; Edward P. Gilbert, Assistant Treasurer; Miss Sarah M. Wells, in charge of the Young Ladies; Miss Mary Farrand, Matron.

Students.—College Course, 25; College Preparatory, 55; Theological Course, 17; Normal Course, 152; Model School, 123; (counted twice, 25). Total, 347.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D. D., New York City; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Northboro, Mass.; Hon. A. E. Buck, A. M., Atlanta; Rev. W. H. Willcox, D. D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.

Officers and Instructors.—Edmund A. Ware, A. M., President; *Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Natural Science; J. F. Fuller, A. M., Professor of Mathematics; Frank W. Smith, A. B., Instructor in Latin; A. W. Farnham, Principal of Normal Department; Emma C. Ware, Teacher in Latin and English; Mary E. Sands, Teacher in English Branches; Carrie H. Loomis, Teacher of English Branches; Ella W. Moore, Teacher of English Branches; Grace L. Robertson, Teacher of English Branches; Susie A. Cooley, Preceptress; Mrs. Lucy E. Case, Matron in South Hall; Mary L. Santley, Matron in North Hall; T. K. Hannahs, Superintendent of Farm; Rev. C. W. Francis, A. M., Librarian.

Students.—College Course, 26; College Preparatory, 22; Higher Normal Course, 77; Normal Course, 147. Total, 272.

* Absent during the year.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. C. R. Palmer, Bridgeport, Conn.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. De Forest, Talladega; Rev. G. D. Pike, D.D., New York, N.Y.; Hon. G. T. McAfee, Talladega; Rev. J. E. Roy, D. D., Atlanta, Ga.; Rev. M. E. Strieby, D.D., New York, N. Y.

Instructors.—Rev. Henry S. De Forest, A.M., President, Instructor in Mental and Moral Philosophy and English Literature. *Theological Department*—Rev. Geo. W. Andrews, A. M., Principal, Instructor in Theology and College Pastor. *Normal Department*—George N. Ellis, A. B., Principal, Instructor in Greek and Latin; Miss Annie E. Sawyer, Assistant, Instructor in Mathematics and History. *Intermediate Department*—Miss Fanny Andrews, Principal; Miss Miriam E. Carey, Assistant. *Primary Department*—Miss Hattie P. Fiske, Superintendent. *Music Department*—Miss Miriam E. Carey. *Boarding Department*—Miss Julia C. Andrews, Matron and Preceptress. *Agricultural Department*—George F. Atkinson, Superintendent. *Printing Department*—H. H. Johnson, Foreman; Geo. N. Ellis, Treasurer; Mrs. Lou M. Ellis, Assistant.

Students.—Theological, 12; Preparatory Department, 9; Higher Normal Department, 28; Normal Department, 88; Primary Department, 80; (counted twice, 9). Total, 208.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; C. B. White, M. D., Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D. D., Chicago, Ill.; Rev. G. D. Pike, D. D., New York; Rev. William H. Willcox, D. D., Malden, Mass.; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D. D., New Orleans; Rev. A. M. Newman, New Orleans; Leopold Bibolet, New Orleans; Hon. Edward S. Tobey, Boston, Mass.; S. C. Russell, M. D., New Orleans; Hon. Edward Heath, New Orleans; Thomas J. Woodward, New Orleans; W. L. Jarvis, New Orleans.

Instructors.—Rev. W. S. Alexander, A. M., President and Professor of Theology; J. M. McPherron, A. M., Principal and Professor of Mathematics; Geo. S. Ely, A. B., Professor of Latin and Greek; Miss H. J. Hallock, Teacher in Normal and Preparatory Departments and of Music; Miss C. M. Park, Teacher in Normal Department; Miss L. G. Merrill, Teacher in Intermediate Department; Miss F. A. Stevens, Teacher in Primary Department; Mrs. H. B. Northrop, Visiting Missionary. *Law Department*—Rev. W. S. Alexander, A. M., President; Alfred Shaw, Dean, Professor of Civil Law and Practice; R. K. Howell, Professor of Commercial and Maritime Law and Equity; James C. Walker, Professor of Criminal Law and the Law of Evidence; R. T. Posey, Professor of Common, Constitutional and International Law.

Students.—Law Department, 23; Theological Department, 23; Classical Department, 16; Preparatory Department, 12; Normal Department, 94; Intermediate Department, 51; Primary Department, 87; (counted twice, 4). Total, 302.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D. D.; Ralph Emerson, Gen. C. H. Howard, Rev. E. Tucker, H. S. Beals, L. J. Scurlock, Rev. E. M. Cravath, Wm S. Lemly, D. I. Miner, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, Chas. L. Mead, Aaron Carter, Rev. A P. Foster, Rev. G. D. Pike, D.D., Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, President, Teacher of Bible and Moral Philosophy; D. I. Miner, Treasurer, Teacher of Higher Mathematics; Miss Sarah L. Emerson, Lady Principal and Matron; Miss Kate K. Koons, Teacher of Latin and Natural Science; Miss Orra A. Angell, Teacher of English Branches, History and Instrumental Music; Miss Fannie J. Webster, Miss Luella Miner, Teachers in Preparatory Department; Miss Irene C. Barnes, Teacher in Primary Department and in charge of Sewing Room.

Students.—Normal Department, 139; Primary Department, 58. Total, 197.

Tillotson Normal School, Austin, Texas.

Trustees.—A. S. Barnes, Esq., New York; Charles Benedict, Esq., Conn.; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. Gustavus D. Pike, D.D., New York; Rev. M. E. Strieby, D. D., New York; Rev. George J. Tillotson, Conn.; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D.D., Texas.

Teacher.—Mrs. E. M. E. Garland.

udents.—178.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D. D., Washington, D. C.; Rev. J. G. Craighead, D. D., Washington, D. C.; Rev. Alexander Pitzer, D. D., Washington, D. C.; Rev. John G. Butler, D. D., Washington, D. C.

Number of Students.—50.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Principal.—Miss Isabel Phelps, Oswego, N. Y. *Assistants.*—Miss E. A. Warner, Lowell, Mass.; Miss H. L. Fitts, Candia, N. H.; Mrs. Janet Dodge, Nashua, N. H.

Missionary.—Miss A. E. Farrington, Portland, Me.

Number of Pupils, 128; number in Sunday-school, 175.

Washington School, Raleigh, N. C.

Teachers.—Prof. M. W. Martin, Worthington, Minn.; Mrs. M. W. Martin, Worthington, Minn.

Number of Pupils, 93; number in Sunday-school, 290.

Avery Institute, Charleston, S. C.

Principal.—Prof. S. D. Gaylord, Grundy Centre, Iowa. *Assistants.*—Miss R. J. Hunt, Richmond, Mich.; Miss H. E. Phelps, Hannibal, N. Y.; Miss S. M. Tillotson, Wethersfield, Ct.; Miss M. E. Gaylord, Grundy Centre, Iowa; Miss E. D. Santley, New London, O.; Mr. E. A. Lawrence, Charleston, S. C.; Mrs. M. L. Brown, Charleston, S. C.; Miss Monimia McKinlay, Charleston, S. C.; Mrs. S. D. Gaylord, Grundy Centre, Iowa. *Missionary.*—Miss H. E. Wells, Middleton, N. Y.

Number of Pupils, 423; (Normal, 277); number in Sunday-school, 110.

Brewer Normal School, Greenwood, S. C.

Teacher.—Mr. J. D. Backenstose, Geneva, N. Y.

Number of Pupils, 75; number in Sunday-school, 42.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Sta., N. Y. *Assistants.*—Miss Julia Goodwin, Mason, N. H.; Miss Amelia Ferris, Oneida, Ill.; Miss F. J. Norris, Atlanta, Ga.; Miss Abbie Clark, Atlanta, Ga. *Missionary*—Miss M. E. Stevenson, Bellefontaine, Ohio.

Number of Pupils, 543; number in Sunday-school, 275.

Lewis High School, Macon, Ga.

Principal.—Miss Christene Gilbert, Fredonia, N. Y. *Assistants.*—Miss Belle Haskins, Delmore, Kan.; Mrs. S. E. Lathrop, New London, Wis.; *Missionary.*—Mrs. C. M. Babcock, Newburyport, Mass.

Number of Pupils, 109; (Normal, 59); number in Sunday-school, 175.

Beach Institute, Savannah, Ga.

Principal.—Mr. J. K. Cole, Boxford, Mass. *Assistants.*—Miss L. F. Partridge, Holliston, Mass.; Miss Adelaide Daily, Fredonia, N. Y.; Miss Anna Burgh, New York, N. Y.; Miss E. H. Twichell, Saratoga Springs, N. Y.; Miss E. B. Willey, Andover, Mass.; Mrs. J. K. Cole, Boxford, Mass. *Missionary.*—Miss E. W. Douglas, Decorah, Iowa.

Number of Pupils, 236; (Normal, 110); number in Sunday-school, 275.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Rev. H. J. Taylor, McMinnville, Tenn.; Mrs. H. J. Taylor, McMinnville, Tenn.

Number of Pupils, 54; (Normal, 54); number in Sunday-school, 125.

Emerson Institute, Mobile, Ala.

Superintendent and Teachers.—Rev. O. D. Crawford, W. Bloomfield, N. Y.; Miss Kate Randall, Lorain, Ohio; Miss Ella F. Grover, Kingsville, Ohio; Miss Clara Boynton, Andover, Mass.; Miss May Hickok, Kingsville, Ohio; Miss H. Jennie Stevenson, Bellefontaine, Ohio; Mrs. O. D. Crawford, W. Bloomfield, N. Y.

Number of Pupils, 305; (Normal, 52); number in Sunday-school, 50.

Swayne School, Montgomery, Ala.

Principal.—Miss Martha J. Adams, Columbus, Wis. *Assistants*—Miss Jane S. Hardy, Shelburne, Mass.; Miss May Merry, Providence, R. I.; Miss Minerva Shufort, Montgomery, Ala.; Mrs. M. Hardaway Davis, Montgomery, Ala.; Miss Anna Duncan, Montgomery, Ala.; Mrs. O. W. Fay, Geneseo, Ill.

Number of Pupils, 455; number in Sunday-school, 100.

Burrell School, Selma, Ala.

Principal.—Mr. E. C. Silsby, Selma, Ala. *Assistants.*—Miss Sarah C. Williams, Lafayette, Ohio; Miss Mary E. Wilcox, Madison, Ohio; Miss M. B. Flack, Oberlin, Ohio; Mrs. Marietta Hardwick, Selma, Ala.

Number of Pupils, 434: (Normal, 7); number in Sunday-school, 138.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis. *Assistants.*—Miss Laura A. Parmelee, Toledo, Ohio; Miss Emma Rand, Whitewater, Wis.; Miss Ella Hamilton, Whitewater, Wis.; Mrs. J. F. Steere, Greenville, R. I.; Miss Lulu Felton, Memphis, Tenn. *Missionary.*—Miss Hattie Milton, Romeo, Mich.

Number of Pupils, 239; (Normal, 113); in Sunday-school, 100.

Ely Normal School, Louisville, Ky.

This building has been sold, and a part of the proceeds donated to the Colored Orphans' Association of Louisville, Ky.

Union Academy, Columbus, Miss.

This building has been sold to the City of Columbus for a colored school.

III. COMMON SCHOOLS.

NORTH CAROLINA.

McLeansville—Miss Nettie Connet, McLeansville, N. C.
Woodbridge—Mr. W. H. Ellis, Southfield, Mass.
Dudley—Miss Alice Conley, Marion, Ala.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.

GEORGIA.

Woodville—Rev. J. H. H. Sengstacke, Woodville, Ga.
McIntosh (Grove)—Mr. and Mrs. McIntosh, McIntosh, Ga.
" Cypress Slash—Rev. A. J. Headen, Talladega, Ala.
Miller's Station—Rev. John R. McLean, Miller's Station, Ga.
Augusta—Miss Susan Hosmer, Augusta, Ga.
Athens—Mr. J. G. Hutchins, Atlanta, Ga.
Marietta—Mr. Cosmo P. Jordon, Atlanta, Ga.
Forsyth—Mr. Wm. F. Jackson, Atlanta, Ga.
Cuthbert—Mr. R. R. Wright, Atlanta, Ga.
Fort Valley—Miss S. V. Whitie, Macon, Ga.
Cartersville—Mr. Thos. C. Sheppard, Chattanooga, Tenn.

Stone Mountain—Mr. Eugene M. Martin, Atlanta, Ga.
Thomasville—Mr. W. H. Harris, Savannah, Ga.
Americus—Mr. G. W. F. Phillips, Milledgeville, Ga.
Milledgeville—Mr. Henry L. Walker, Atlanta, Ga.
Sparta—Mr. R. H. Carter, Atlanta, Ga.
Albany—Mr. Peter A. Denegall, Atlanta, Ga.
Washington—Mr. Edward J. Stewart, Atlanta, Ga.
Hawkinsville—Miss M. B. Curtiss, Atlanta, Ga.
Byron—Rev. Preston W. Young, Byron, Ga.

ALABAMA.

Florence—Rev. Wm. H. Ash, Florence, Ala.
Anniston—Rev. P. J. McEntosh, Anniston, Ala.
Kymulga—Mr. Samuel White, Talladega, Ala.

KENTUCKY.

Lexington—Mr. John H. Jackson, Lexington, Ky.

TEXAS.

Corpus Christi—Rev. S. M. Coles, New Haven, Ct.
Flatonia—Miss Martha E. Green, Flatonia, Texas.

FLORIDA.

Fernandina—Rev. Geo. Henry, Fernandina, Fla.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	12	
Common Schools	31 =	51
Number of Teachers	180	
" " also Matrons	11	
" " in Business Department	9 =	200
" Pupils		8,052
Theological	102	
Law	23	
Collegiate	75	
" Preparatory	134	
Normal	2,339	
Grammar	825	
Intermediate	1,636	
Primary	2,979	
	8,113	
Studying in two grades	61 =	8,052

INCREASED ATTENDANCE.

McLEANSVILLE, N. C.—The grading, the new books, and the uniformity of books, have each and all had a stimulating effect. The pupils study harder. The school has improved in numbers and in regularity of attendance. The number enrolled is 84.

CHARLESTON, S. C.—The Avery Institute for the year has numbered 476 pupils, with an average of 376—its most prosperous year.

GREENWOOD, S. C.—Mr. J. D. Backenstose writes: I have just closed my first week of school for this year, (1880), and am glad to be able to report a larger number of students than ever before at this place. I have had to rent a room of one of my neighbors, and we have as many boarders now as we can well accommodate even with our new house, and more are to come in the middle of the month.

No. 1, MILLER STATION, GA.—The school is doing well. I have enrolled 67 now, and have larger scholars than at any time before.

WOODVILLE, GA.—Our school is crowded. If you had not built the parsonage, the pupils could not have been accommodated. Almost every day, children are refused admittance, because we are so full.

NASHVILLE, TENN., FISK UNIVERSITY.—The number of pupils is rapidly increasing, and there is a prospect that the students will be too many or the accomodations too few.

MEMPHIS, TENN.—The school opened November 17th with about forty students. This number on December 2d had increased to over 100. We are now receiving new students every day. Of these ten are in the senior or graduating class.

TOUGALOO, MISS.—The year thus far has been most pleasant and profitable. During the fall term we had an unusually large number of students who entered into study with faithfulness and energy.

MOBILE, ALA.—This year the second month closes with fifty names more than the highest number of last year. The rooms are furnished with the best of modern desks; but their present capacity is exceeded by more than forty names.

ZEAL FOR STUDY.

There are many instances yet of the early eagerness to learn among the young, and even among the old; we give an instance from a teacher's letter: "One woman, 39 years old, lives in the country, and walks six miles to school, and six miles again after school to her home. Her seat has been vacant only on one or two of the rainiest days since the school opened, September 1st. At home, she has all her household affairs to look after, and finds time to study at night even then; and if, on account of helping her husband to pick cotton in the fall, she would go late to bed without 'knowing her lesson,' it 'worried' her so, she said, that she 'could not get a wink of sleep,' and her husband would waken to find her up and studying. She is gaining slowly in rudimentary knowledge, and is very much pleased, or, as she would say, 'proud' of her success."

MEMPHIS, TENN.—We note with interest a revival of the early desire for education and the culture which it brings; not *just* the early desire of ignorant and foolish expectation, but a steadily deepening conviction of the need and advantage of patient, continued study and training for better things in the future. We hope to foster this feeling, and to do what we may to realize the expectation, by building up honest, manly and womanly characters in our students.

MARION, ALA.—For the last five months, we have had an afternoon school for children under 14 years of age, here at the "Home." A large room on the back gallery was fitted up for them, and here twenty-five children come every day and are taught from 1 to 4 o'clock.

Besides the ordinary book lessons, their young teacher instructs them in good manners, neatness and simple fancy-work, and gives each day a half-hour talk on birds, plants, or animals, illustrated by pictures on the black-board.

The children are quick to learn and eager for all kinds of information, which they take home and repeat to their parents, when the work of the day is done.

ENLARGEMENT NEEDED.

TOUGALOO, MISS.—At present we have one hundred and four boarders, with the prospect of more soon. Every room is occupied, and we are crowded to what seems the utmost limits of our accommodations. What we shall do with those yet to come, is a problem which neither mathematics nor the laws of expansion have solved. Shall they hang up in the trees or bivouac under them? We want to put an addition to the "barracks," but have not the means necessary. Dear friends at the North, shall we turn these young people away? What is your answer? We hope that by a year from now, a good substantial building will be at least in process of erection, that shall do away with some of the temporary accommodations we now have.

TALLADEGA, ALA.—Talladega has very pressing needs. Her accommodations for young men are altogether inadequate to the demand, and such as she has are of a very indifferent character. A donation of $15,000 from the Stone Estate, however, gives cheering prospects that during the coming year this sore need will be met.

But $10,000 more is needed just as much for furnishing the new dormitory, improving the College grounds, and making necessary repairs on "Swayne Hall," which, though originally costing $30,000, and a very stately building, is literally going to ruin from lack of means to repair it.

These facts being known, may it not reasonably be hoped that in the near future, friends of humanity and of Christian education may be found, who will recognize this rare opportunity for investments, and come to the rescue of a worthy and suffering College? Who will be the first?

ATLANTA, GA.—Sixty-two girls in rooms fitted for forty, and prospects that the number cannot be kept down to that. It could easily be increased to one hundred next year. The $10,000 given from the Graves estate for a building, must be supplemented by $5,000 to make it adequate to pressing need.

BEREA, KY.—Berea College is well equipped with buildings and a good corps of teachers. The Ladies' Hall is modeled after, and about the size of, the similar building in Oberlin. Howard Hall gives excellent facilities as a boys' dormitory. The new chapel is a model of neatness and convenience. Other and smaller buildings meet other wants, and while another edifice could be well used, yet Berea's great need now is *endowment*; and to those who have the means, and are

looking for a place to use it for the nation's welfare and the advancement of the Redeemer's kingdom, we can safely and unhesitatingly turn their attention to this worthy and growing institution.

MOBILE, ALA.—School overflowing. If we have room and teaching force enough, we shall have three hundred in attendance by February 1st. Without increased room and help we shall be obliged to turn away many that would enter the intermediate and normal departments. We have already begun this at the primary door.

MCLEANSVILLE, N. C.—Our school is growing larger—double what it was at the corresponding time last year. Many expect to come after Christmas from abroad. Must enlarge our accommodations.

WILMINGTON, N. C.—One of the saddest things about the work is the lack of means to accommodate those who would be glad to avail themselves of the advantages of this school.

COMMENCEMENT OR CLOSING EXERCISES.

HAMPTON INSTITUTE, HAMPTON, VA.—The graduating exercises at the Hampton Normal and Agricultural Institute, on May 20, were of even unusual interest. A large and distinguished company was in attendance, including Governors and other notabilities from Massachusetts, and President Hayes and Secretary Schurz from Washington. A military parade by the students under the inspection of the President, recitations, and an exhibition of the various industries of the school, occupied the morning. The work of the Indian boys excited special interest. A farm-cart, complete in all its parts, tin-ware, tables and large siliciate globes, were among the articles which they had made.

Whitin Hall was crowded in the afternoon. The students, 300 in number, seated on benches rising toward the rear in front of the audience, were a picture of neatness, intelligence and content. Those who remembered the squalor and ignorance of the colored people as they sought refuge in the Union lines during the war, could not fail to recognize the value of the work done by the noble educational institutions which the American Missionary Association has brought into existence throughout the South. This thankful feeling was deepened as the students took up the parts assigned them. Their addresses were not mere essays, but the expression of their opinions on practical, vital themes, concerning the welfare of their race. These utterances were marked with rare good sense, a freedom from bitterness for past or present ill treatment, and a hopeful courage for the future. More than once some expression unexpectedly pathetic, or forgiving, or consecrated, brought tears to the eyes of those who heard.

BEREA COLLEGE, BEREA, KY.—The little village of Berea, Ky., presented a busy scene on the 16th day of June. Commencement day brought together a crowd that for numbers and variety is seldom collected on such an occasion. The gathering began early in the day. Fine buggies and carriages came filled with people, and with them were wheeled vehicles of almost every variety of construction and in almost every stage of decay. But the larger part of the crowd came on horseback in true Kentucky style, frequently two, and in some cases three persons riding on the same animal. There must have been 800 or 900 horses on the campus. The audience numbered 1,800 or 2,000 persons of both sexes, both colors, and of every stage in social position. I judged that two-thirds were of the white race, representing the well-to-do classes as also the poorer farmers from the mountains.

The public exercises of the forenoon were very creditable to the pupils as well as their teachers in the essays and speeches. The range of topics was wider than is usual in our institutions in the South, and with less reference to the peculiar position and struggles of the colored race. This was easily explained by the fact that about half the pupils are white. The afternoon was occupied with addresses by Rev. J. A. R. Rogers, Secretary Strieby, Pres. Fairchild, of Oberlin, and two colored ministers of the vicinity. The previous evening was taken up with a stirring address in the chapel by a Kentucky gentleman of prominent position, the son of a former slave-holder. It was in hearty sympathy with the work in Berea College, and concluded with some very timely and practical advice to the colored people, which they heartily applauded.

Berea College is doing, as may be seen, a peculiar work. No institution in the nation approaches it in uniting the two races in the same school. As a pioneer in the breaking down of caste prejudice, it has no rival; nor is this purchased by lowering the one race at the expense of the other, nor by any approach to the blending of the races in marriage. It is simply a quiet, unpretentious and practical working out of the brotherhood of man in educational and religious co-operation.

FISK UNIVERSITY, NASHVILLE, TENN.—The Nashville *Daily American*, whose proprietor is the Honorable Secretary of the United States Senate, gives a full report of all the commencement exercises of this school, making at least five columns.

Monday was given to examinations. The *American* says: "These examinations were held in different recitation-rooms of Jubilee Hall and were attended by interested visitors. We stopped a while in the room where the senior class was being examined in Geology by Prof. Chase. One student was giving the names of sixty or seventy specimens of minerals, ores, rocks and fossils. Another was determining the nature of certain minerals by means of the blow-pipe, while another gave the classification of the mineral kingdom as he had written it on the board. Prof. Morgan was hearing a class in Cicero as we entered the library, and one of the students was reading in a sonorous tone the impeachment of Cataline by Cicero. In another room, Prof. Spence was hearing a class in Phædon. Prof Bennett conducted a class through the United States History within the hour and a half allotted to him. Other classes were examined in Astronomy, Virgil, and the Greek Testament.

"In the evening came the Common School Normal Exhibition, beginning promptly at 8.30 o'clock. On Tuesday examinations were continued, and in the evening was the Union Literary Society Exhibition. Wednesday afternoon at 3 o'clock, occurred the presentation of the great bell given to the University by the Jubilee Singers and Mrs. Gen. C. B. Fisk of New York. These were of an exceedingly interesting character. Speeches were made by Prof White and Mr. Loudin, on the part of the singers, and by Pres. Cravath, Prof. Willcox and others; after which a poem by Prof. Spence of the University was read. A number of pieces were sung by the Jubilee Singers, who furnished much of the music for all the exercises. The evening was given to the senior preparatory exhibition. The programme was a full one and well carried out.

"According to announcement, the commencement exercises took place Thursday morning at 10 o'clock, in the presence of a crowded house. In addition to the decorations of the previous day, the wall back of the platform was tastefully set off with the folds of the Dutch and English flags, the American flag being on

duty on the border. Upon the folds of the flags were arranged in letters of cedar the words, 'The Class of 1880.' Six young men then gave their graduating addresses. These are kindly and appreciatively spoken of, as able and well delivered. Professor G. B. Willcox, D. D., of Chicago, was introduced, and spoke to the graduates in reference to those things which scholars hold in common. Then came, what is now a feature of Fisk commencement-day, the Alumni dinner, with its post-prandial wit and wisdom. And thus closed the most successful and prosperous year in the history of Fisk University. The catalogue shows an aggregate of 350 students. The work done in the class-room has been unusually satisfactory. There have been abundant evidences of growth in character and mind on the part of all the students."

ATLANTA UNIVERSITY, ATLANTA, GA.—On Sunday, June 20, the baccalaureate of Atlanta University was preached by Rev. M. E. Strieby, D. D., of New York. His subject was the path of the just and the way of the wicked, the forming of character, good and bad.

The Commencement exercises, June 24, came off the same hour with the nomination of General Hancock. Orations were pronounced by six young men, and essays read by ten young women, all of whom showed a fine scholarship and a good degree of the art of elocution. The most gratifying feature in these productions was a zeal to help their people by precept and example in the way of economy, thrift, and moral reform. The degree of A. B. was conferred upon three young men, and that of B. S., with the certificate of graduation from the higher normal course, was given to twelve students, male and female. The college address was delivered by Rev. J. E. Roy, D. D., and the diplomas presented by Rev. M. E. Strieby, D.D.

The State Board of Examiners, ten in number, came over, fresh from the inspection of the State University at Athens, and gave four days of faithful attendance upon the examinations and Commencement of this Institution. Their Report has been made to the Governor and the Legislature, and will be found on another page, and they were greatly delighted with the thoroughness of the scholarship evinced, and the general *morale*.

The *Constitution*, which reported each day, said: 'The examinations were heard by many visitors who showed great interest in all the proceedings. The various questions were, as a rule, aptly answered, and each student gave evidence of the progress achieved in this excellent and yearly growing Institution. The familiarity with Greek which was shown by the class, which was called upon to construe and parse selections from Demosthenes, was quite astonishing. Special proficiency was shown in the several other branches upon which the students, both male and female, were subjected to rigid questioning."

TALLADEGA COLLEGE, TALLADEGA, ALA.—The friends and patrons of Talladega College have great occasion for encouragement and congratulation, in view of the present condition and future prospects of that Institution, as evinced by the examinations and exercises connected with its Tenth Annual Commencement.

Those exercises opened grandly on Sunday, June 6th, at 10.30 A. M., with a baccalaureate sermon by President De Forest, addressed particularly to the class of eight young men who this year graduate from the Theological Department. At 4 o'clock P. M., a Union Prayer Meeting of the Sunday-school classes was held in the College Chapel, after which Professor T. N. Chase, of Atlanta University, gave an intensely interesting detailed account of his recent experiences while visiting the Mendi Mission on the West Coast of Africa. The evening was given to the missionary sermon by the Rev. O. W. Fay, of Montgomery.

On Monday, Tuesday and Wednesday occurred the regular examinations, which, for impartiality, thoroughness, and general familiarity with the subjects considered, reflected great credit upon both teachers and pupils. To one not familiar with the standard of instruction and scholarship in the colleges of the American Missionary Association, it might seem a little surprising to find examinations in moral science, geometry, history, pastoral theology, and all higher branches, conducted *topically* and well sustained; but, when it is known that President De Forest and Professors Andrews and Ellis, with their able corps of lady associates, represent Yale, Olivet, Oberlin and Mt. Holyoke, he is prepared to expect and find all that is standard and best, both in theory and practice, at Talladega. There was no evidence of special "cramming" on the part of the students, or of special favoritism on the part of the instructors. On the other hand, the evidence was abundant that all had been doing good work, thorough, honest and true. Ex-Governor Parsons, one of Alabama's most distinguished citizens and a trustee of the College, honored the examination of the graduating class with his presence, and expressed intense gratification with what he saw and heard.

On Tuesday evening, the Annual College Address was given by Rev. J. E. Roy, D. D., Field Agent of the A. M. A., on the "Incompleteness of individual talent." In the afternoon of Wednesday came the prize-speaking. The contestants for prizes in declaiming and reading were eight young men and one young woman. Two prizes were contended for; the first was tuition at the College for one year, and the second, tuition for half a year. A good deal of commendable ambition was aroused, and the contest was so sharp that the Committee found some difficulty in awarding the honors, which were finally conferred by giving the first prize to H. L. Bradford, of the Normal Department, and the second prize to Spencer Snell, of the Theological Department. Miss Dorcas White was also awarded a second prize for an essay on education. At 8 P. M., as a part of the programme for the week, was held the regular Wednesday evening prayer-meeting, led by the pastor, Prof. G. W. Andrews—full, fresh, spiritual and refreshing in its character. The subject of the hour was "Christian education."

The graduating exercises of Thursday were, indeed, a fitting culmination of all that had preceded them. The orations of the eight young men who graduated were in happy accord with the expectations raised by their examinations the day before. They were all thoughtful and manly efforts, well conceived and well delivered.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—The anniversary of Straight University was observed at Central Church. The audience, both in numbers and intelligent appreciation, was one of the best ever gathered for such a purpose in the city. The literary exercises were exceptionally fine.

There was no graduating class. Those who in order would this year have finished their course, were persuaded to remain another year that their graduation might signify a higher grade of scholarship.

The year has been crowned with the Divine favor. Three hundred students have been in attendance, real progress has been made in all departments of study, and the Institution stands higher to-day in the estimation and affection of the New Orleans public than in any previous year.

Unless all signs fail, the ensuing year will bring to our doors a greatly increased throng of eager and earnest students. The public schools of New Orleans, and of Louisiana, are threatened with the evils of indefinite suspension. The doors will be closed June 30th, and the wisest friends of education cannot predict the time of their re-opening.

So far as adequate support is concerned, the public school system in this State has been an uncertain quantity for many months. Its fate trembles in the balance to-day. A subscription list is now in circulation among the merchants and bankers to raise money to pay the public school teachers the monthly salaries long since due. The most plaintive appeals are made to public sympathy in their behalf. It is time to press forward our work.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.—The exercises of Commencement were held on June 3d. Horses, mules, and vehicles of all kinds, at an early hour, were hitched under the trees. Visitors came by the tens and by the scores; but finally a special train put down its brakes at the station, and hundreds, with lunch baskets in hand, were swarming through the woods, and massing themselves near the platform. Seven young men, after the ordeal of a searching examination, if I may judge from the little I was in time to hear, pronounced their orations and received their diplomas. The addresses of the graduates were thoughtful, full of moral earnestness, well delivered and well received by the great audience, among whom were representatives of the clergy at Jackson, the Board of Trustees, and the Superintendent of Education. Several of these visitors added words of hearty and well-deserved commendation.

This institution, in the centre of the great cotton State, where the black soil seems the natural home of the black man, has a field as large, as needy and as hopeful as can well be desired. From Marion, Ala., on the east, to far beyond the Mississippi on the west, north from New Orleans and south from Holly Springs, each about two hundred miles away, Tougaloo sits alone, and has undisputed possession of a great, a populous, and a waiting African Macedonia, crying out, "Come over and help us." The University, with meagre equipments and limited accommodations, is trying to answer that cry. It is doing much, very much; but how little compared with what might be done and ought to be done!

It seems strange to us who are on the ground, glad to man these out-posts and give what we have of life and vigor to the work, that needed supplies are not forthcoming. Give us adequate appliances, and we can greatly multiply our usefulness. We wish to be re-inforced, not relieved. Our commissariat is insufficient. We are glad to give ourselves to this work, but we need supplies. And we cannot think that life is cheaper than lucre; that men at the rear can afford to neglect those who are allowed to go to the front; and if America has any front in this nineteenth century, it is still down South. We wish to advance all our lines, and are simply waiting for supplies.

BEACH INSTITUTE, SAVANNAH, GA.—The scholastic year of the Beach Institute was made the occasion of interesting school exercises in the examination of the several classes of the Institute, and an exhibition of the scholars in recitation, declamation, reading and singing. The school is in a prosperous condition, nearly 300 scholars having been registered during the year. It is divided into five grades, under competent teachers.

The examinations evinced the faithfulness of the instructors in their departments and the aptitude of the pupils, and we were particularly struck with the examination of the normal class in introductory Latin exercises, the pupils showing a remarkable proficiency in their recitations from Harkness' Introductory Latin Lessons.

STORRS SCHOOL, ATLANTA, GA.—The Storrs School at Atlanta, Ga., closed one of its most successful years, on the 23d of June, with an examination that gave great satisfaction to Sec. Strieby, Prof. Chase and Supt. Roy, who were present. A large number of the parents and patrons were present to rejoice in the evident progress of their children. This school has had for the year a total of 543 pupils; the largest number at any one time, 356, and an average of 333. The course of study is that of the Grammar School. It is recognized by the school authorities of Atlanta as a school of the very first quality.

LEWIS HIGH SCHOOL, MACON, GA.—(*From the Macon, Ga., Telegraph and Messenger*).—The closing exercises of the Lewis High School took place yesterday, May 27th, and reflected credit alike upon teachers and pupils. The latter, embracing both sexes, number 110; and a more intelligent and well-behaved body of colored youth cannot be found anywhere. The singing and music were especially good, indicating great aptitude on the part of the scholars, and very careful training.

Among those who attended the examinations were Rev. Geo. McDonald, D. D., and Rev. Joseph Key, D. D. Both of these gentlemen expressed themselves highly gratified with all that they saw and heard, and when called upon, responded with neat and appropriate addresses, to the great encouragement and delight of their auditors.

The Lewis High School is doing a good work for the colored people of Macon, and should receive the countenance and support of our citizens.

MEMPHIS, TENN.—The closing exercises were of the usual nature, the Junior classes having their exhibition for the benefit of the library, and netting $50 for that purpose. Then followed the public session of the Literary Society, under the management of its members, and the graduating exercises, at which three young men received diplomas. The address given on this occasion by Judge Pierce was heartily appreciated and enjoyed by a large audience of both colored and white people. He also presented the diplomas in a manly, earnest address to the graduates.

The final, and perhaps most significant, meeting of commencement week was the Alumni, at which about a dozen of the graduates of the school—nearly all who have been sent out—gathered, with teachers and a few friends, for a pleasant evening. The refreshments were followed with the usual orations and speeches, and did much to gain for the school an earnest working constituency.

INDUSTRIAL DEPARTMENTS.

HAMPTON, VA.—The saw-mill, which since September last has cut over a million feet of lumber, the knitting-room, which has produced this year 12,000 dozen mittens for a Boston firm, the market-garden, from which have been sent this spring thirty barrels of peas a day to Baltimore, and from which have been raised peas and asparagus, together amounting in value to $1,500, the ice house, in which are stored 180 tons of ice, the industrial room, where are made the students'

uniforms, the cooking school, in which the girls are taught the culinary art, the printing office, from which is issued monthly "The Southern Workman," the shoe shop, the blacksmith's shop, the wheelwright's shop, the carpenter's shop, the repair shop, the brick-yard, which has supplied all the bricks used on the buildings of the Institution, the $6,000 barn, where fine blooded stock is kept, the farm of 330 acres—these departments of activity, wonderful for their variety and completeness, are steadily training the students and the inhabitants of the surrounding region in ways of industry.

TALLADEGA, ALA.—The Southern Industrial Association held its second annual fair at Talladega, Ala., November 11-14. This Association is officered in part and largely helped by Talladega College, and its object is to promote the industry and physical good of the Freedmen. In agricultural and garden products, in fancy articles, in needle-work, both plain and ornamental, and in the culinary department, especial excellence was shown. The exhibition of stock was meagre, with the exception of fowls, which were numerous and remarkably fine. Some blacksmiths' hammers, tables, and an upholstered chair, would compare well with similar productions from the best Northern workmen. More than seven hundred entries were made, and the premiums awarded were worth about three hundred dollars. The fair stimulates industry, and marks a real advance in the condition of the people. Many of our white friends paid well-deserved praise, and one late slave-holder, said to have owned nearly a hundred negroes, was so pleased as to make a cash contribution to the treasury, and offered to double it should there be a deficit.

MEMPHIS, TENN. In industrial work, such as may be undertaken in a day-school, we have met with every encouragement and success. The sewing classes, two each day, have done much in learning to cut garments and in the various branches of needle-work, knitting, etc.

During the year, about an hour each day has been devoted to the training of nurses, without interfering with regular studies, and with the effect of stimulating the students in all other directions. The list of questions on the care of the sick, which constituted a part of their examination at the close of the winter term, indicates a varied and minute training, which must fit these pupils to be angels of mercy, and most blessed ministers of comfort and health in many cabins of the South.

Co-operative Farming.—During the last season, the colored people about our church at Lawson's, in Alabama, Rev. J. W. Strong, pastor, rented a half-dozen acres of land, and cultivated the most of it in cotton, for the purpose of adding to the fund for supporting their school. They had a board of managers. They worked when called upon. They plowed and hoed. They at last picked out the cotton and found that they had two bales, worth $120. One bale they sent to the colored folks' Industrial Fair, on the grounds of Talladega College.

REPORTS OF STATE BOARDS.

EXTRACTS FROM THE REPORT OF BOARD OF VISITORS TO ATLANTA UNIVERSITY.

For three days we listened to examinations of the scholars conducted orally by the teachers, and written examination work from the higher classes was laid before us. We were also present at the anniversary exercises of the Institution. It is with pleasure that we bear testimony in behalf of the accuracy and thoroughness

manifested both by the teachers and scholars. We have never seen stronger proof of careful and successful teaching, and the discipline and government cannot be surpassed in any institution.

The practical sciences are not neglected. A visit to the culinary department showed us that the female students had been thoroughly taught the art of cooking good dinners, without which even the intellect would pine and languish. Calisthenics, also, constitute a part of the training.

We found the buildings and grounds in the best of order, evidencing the same watchful eyes which overlooked the entire institution.

The school-rooms and furniture were entirely free from defacements of any kind, showing a marked difference in this respect between the Atlanta University and most other colleges.

An interesting feature is the Library, composed of a collection of about five thousand volumes, selected wisely for the purpose of interesting as well as instructing the scholars. To the library there have been added during the past year, three hundred new books of recent publication. In connection with the library is a reading room, in which can be found the leading magazines and daily papers.

The future of the University seems truly bright, and a better opportunity can never be given our colored citizens for a thorough education.

We commend the entire corps of instructors, and must express the confidence which we feel in the capacity of the president, Mr. Ware, and in his fitness for the position which he occupies

In conclusion, we think it proper to dwell for a moment upon the fact that the Atlanta University, besides the influence which it wields directly upon its scholars, reaches, through the many who pass out from its walls as teachers, almost the entire colored population of our state. While the mental man is being developed, the moral man is carefully trained, and temperance and religion are important parts of the instruction given.

From this college, Georgia is sending out missionaries for the amelioration of a large class of her citizens. Who can doubt the wisdom of continuing the appropriation?

REPORT OF THE STATE SUPERINTENDENT OF PUBLIC EDUCATION TO HIS EXCELLENCY GOVERNOR J. M. STONE, AND THE HONORABLE LEGISLATURE OF THE STATE OF MISSISSIPPI.

Tougaloo University, under the direction and control of the American Missionary Association, is doing a most excellent work in the education of the colored youth of the State. For a number of years after its establishment an annual appropriation was made by the State, supplementary to the funds contributed by the Society, and a Board of Trustees was appointed on the part of the State. This Board still exists; but inasmuch as the last Legislature failed to make appropriation for the University, and as the property belongs to the Missionary Society, it would appear to be useless. The Principal, writing on the 20th of December, 1879, says: "The improvement in the school is very marked. This is seen in the general training of students, in the greater number who are desiring to complete the regular course of study, the increased number in attendance in the higher grades, in more frequent visits from patrons, and by the friends it is making among the whites where our students have been at work."

The management of the institution is admirable, its teachers are superior, and everything connected with it is in excellent condition, as I have had occasion

to learn from personal observation. As a recognition of the good work being done by the American Missionary Association in the education and elevation of the colored people of the State, it is recommended that a liberal appropriation be made, that it may be rendered still more useful.

NEW SCHOOL BUILDINGS.

Hampton Institute has suffered the burning of one of its noble buildings; but with insurance money and the ever-ready aid of friends, it is to be replaced at once.

Tougaloo University has added a plain house for the President's Home.

Storrs School, Atlanta, Ga., and its Teachers' Home have been refitted and repainted, greatly to the delight of their occupants.

Trinity School, Athens, Ala., is going forward with its new building. Last summer the colored people, by their own labor, made and burned a kiln of 120,000 brick, and this summer they have burned another. It takes a good while to build a house if you have to stop to make the brick, and that without any money with which to mix the enterprise. Miss M. F. Wells, the Principal of the school, who has been in that position for a dozen years, has been the good angel of the people in rallying and directing their enthusiasm.

The Tillotson Collegiate and Normal Institute at Austin, Texas, has been built during the year. Including the basement above ground and the mansard roof, it has five stories, and is a commodious and comely structure crowning one of the finest sites about that beautiful city in the valley of the Colorado

LIBRARIES.

MEMPHIS, TENN.—Our public library is demonstrating its influence and usefulness in a gratifying way, in awakening in many laboring people a love of reading and of thought, aside from the great advantage it is to the school directly and indirectly. During the summer months, considerably over one hundred volumes were drawn and read. Among many others several white persons of most excellent standing availed themselves of its privileges. Of these latter, one is principal of a boys' and girls' school in our vicinity.

TALLADEGA, ALA.—The donation of books to the value of more than four hundred dollars, from Rev. W. H. Willcox, of Malden, Mass., attracts the eye, and feasts it, too. The books are new, of standard and current interest.

MACON, GA.—Pastor S. E. Lathrop is getting under way his Circulating Library for the colored people. He sends out a circular, printed on his own "Gospel Press," that was given to him as a home missionary in Wisconsin, appealing for the gift of new or second-hand books for this purpose. Gov. Colquitt and Senators Gordon and Hill have furnished some. Pres. A. L. Chapin, of Beloit, Wis., is putting up a trunk full. Supt. Roy sent in a "carpet bag" full.

RELIGIOUS CHARACTER OF SCHOOLS.

HAMPTON, VA.—Best of all, as the crown no less than the beginning of wisdom, the students, entering the school without special religious impressions, seldom leave it without becoming devoted Christians.

"I am glad to tell you that two of your Indian boys, Murie and Hustice, are to unite with our church on next Sunday."

NASHVILLE, TENN.—The week of prayer was observed as usual with us, but without any special increase of interest. The question then came up, "Shall we pass through the year without our usual work of grace?" This led to earnest prayer and consecration on the part of teachers and Christian students. The result was soon perceptible in greater earnestness among Christians, and a widespread spirit of inquiry among the impenitent. At this point the attendance on the half-hour prayer meetings was largely increased. From six to ten inquirers presented themselves for prayers from night to night, and from this time the work went forward. Four students were converted on one Sabbath, and others were brought out into the light. Thus the work went forward hopefully but quietly, until, up to this time, fourteen students have expressed a hope in Christ. This is the second season of interest during the present scholastic year. Before Christmas, a brief season of spiritual awakening brought seven students out upon the Lord's side, so that the results of the year have been twenty-one conversions. Several others are still inquiring, and the work goes on, though with less manifest power than a few weeks ago.

TOUGALOO, MISS.—We have had a blessed work here this week. Several of our pupils had been very thoughtful for a great while, some of them a year, and one or two even longer. They had held out stoutly, but last Sabbath afternoon one yielded. Saturday night several asked for prayers. After church, three young men were converted. Monday morning twelve more yielded. Monday afternoon one of the most stubborn cases I ever met came into the fold. She had been trying to climb up some other way for more than two years. Tuesday afternoon another gave up, making in all eighteen within two days. At mid-winter a work of grace pervaded the school, and not far from thirty, it was thought, of these pupils became Christ's disciples, and they go forth with new purposes.

WOODBRIDGE, N. C.—During the last two weeks we have had a remarkable outpouring of the Spirit. On two afternoons we have had to suspend the school exercises on account of those weeping over their sins. Some little ones will not leave the house till they feel forgiven. Almost all are from the Band of Hope. The older ones look on in surprise at such a work among the children. Some have tried to stop their children from praying, but they would come to school and pray, or go out in the woods till they were converted, and then they couldn't help it. We have a daily prayer-meeting in the school-house, in which all take part. Sometimes we have open meetings for the children. We have nightly revival meetings, in which the children are taking hold as far as it seems advisable.

Later.—One Saturday four came to tell us of sins forgiven. Since then, for three weeks, almost every day has brought one or more, till about thirty have believed, and several others are anxious. Most of these are children: a few are pretty small. To-day some of them have been praying all their spare time, that they may be able to hold out to the end.

MCLEANSVILLE, N. C.—Our pupils are from four counties, including this (Guilford) county. Thirteen are here paying board, or boarding themselves. Of the thirteen all are professors of religion but three: one is a minister, two are preparing for the ministry; one professed religion since he came here a year ago, one of those preparing for the ministry united with the church at the last communion, and one is a teacher.

FISK UNIVERSITY.—The following statistics relating to the religious condition

of the University were read at a meeting held on the day of prayer for colleges. In Model School—Number of Christians, 35; not Christians, 56; total, 91; percentage, 38.4. Normal School—Number of Christians, 61; not Christians, 55; total, 116; percentage, 52.5. Collegiate Department—Number of Christians, 77; not Christians, 9; total 86; percentage, 89.5. Total number in school, 293; number of Christians, 194; percentage, 59. This meeting occurred in the midst of, and was followed by, special religious interest, which greatly reduced the percentage of non-religious students.

STUDENT TEACHERS.

McLeansville, N. C.—Of those enrolled last year, seven are teachers, six of whom are now teaching, and one attending school. One pupil who is a minister reports over forty hopeful conversions in connection with his labor during the summer vacation.

By the close of the present school year twelve to fifteen of our pupils will be able to obtain teacher's license from the County School-Examiner.

Atlanta, Ga.—More than a dozen of its graduates are now teaching high schools in leading cities of the State of Georgia, and so starting from these centres, radiating influences that shall bless many more communities.

Macon, Ga.—A graduate from the Lewis High School writes: "I have worked faithfully for three months. I was assigned to a place where there was no school-house or church. The people had their meetings under an arbor. I worked with the patrons of the place until they built me a school-house. Since that they have erected a church at the expense of $350. It is 35 by 45 feet. We are holding protracted meetings. Three persons have been received in full connection, and many more are hovering around the altar. Our Sunday-school is prospering. Many are coming in. The old folks are more interested in this great work than the young. We are hammering down upon them. My school numbers thirty-nine scholars. I have received several petitions from the colored people, asking me to come again and teach for them."

Memphis, Tenn.—Sixteen of our young people have during the summer taught one thousand and thirty-five day pupils, and very nearly as many Sunday-school scholars. This does not include the teachers now at work, some of whom return to us next week, or in early spring. Probably this is only a fifth of the record, counting all former pupils.

One young woman was assistant in a school of 80 children. The log-school-house had no windows except board shutters; the seats were boards fastened upon blocks of wood; the blackboard was of her own manufacture. The building was so small that in pleasant weather she heard her recitations in a bush-arbor built against the side of the house.

A young man, a member of the senior class, could scarcely leave his people. A powerful revival in connection with the school had brought many aged people as well as children to confess Christ, and the converts were loth to part with their teacher and friend.

A few during the sickness were employed by the Howards or other societies as nurses, one young man saving about $200 at this work, and gaining an enviable reputation as a nurse.

Tougaloo, Miss.—Many who had been teaching during the summer, gave most

interesting reports of their work. The Sunday-school and temperance work had been vigorously pushed with excellent results, one of which is over thirteen hundred signers to the temperance pledge. Some conversions in their Sunday-schools were also reported; and quite often now some one speaks in our prayer-meeting of receiving a letter from a pupil asking for prayers that he may become a Christian.

EXODUS.

Florence, Ala.—The work in Florence for the last two years has been comparatively a new one. The exodus of the colony from here not only took from the town some of the best citizens, but it robbed our church of its strength, both in a temporal and spiritual sense, leaving behind the weakest spiritually and the poorest financially. If those who have gone to Kansas had seen the present condition of the church, I believe it would have been a great check upon their going, although there were other reasons which helped to drive them from the South, besides a lack of proper facilities for the education of their children.

Charleston, S. C.—When I am made to know that there are 20,000 poor wretches in this city that are the carcass on which rich cormorants are fattening, my soul is sick within me. Congress may investigate the cause of the emigration of the colored people to all eternity, and come to what conclusion they may, it won't stop. I pray God it may not stop until enough laborers get away from the South to give room for those who remain to grow. What think you of a man supporting a family of four on twenty-five cents a day, and paying five dollars a month for house rent? What think you of a family of five living on the wages of the daughter who gets six dollars a month working out, and paying five dollars a month for house rent? *Hungry mouths will stifle conscience.* Oh, how long could the good people of the North live on hasty-pudding without molasses or milk, morning, noon and night, and nothing else, day after day and week after week?

Do you say, Why not go back into the country and work the land? So I said to one who had brought his family of five or six down here to starve with the rest: "Why didn't you stay up in the country?" "Couldn't lib up dar nohow. Starve up dar, shuah. Rent so high couldn't lib. Had free acres ob land and a po', mis'able shantie, and had to work fo' days ob de week fur de rent, and but two days to tend my own crop. Hab to buy ebryting ob de commisary. Hab to pay twenty cents a pound fur meat (bacon), and forty cents a peck fur grits (corn meal). Starve to deff up dar, shuah." Four days' work every week for the rent of three acres of land! The best land in that section is worth four dollars an acre. Call the man's work worth twenty-five cents a day. His rent was one dollar a week—fifty-two dollars a year. No wonder the landlords are not anxious to sell land to the colored people, when they can get four times the value of the land every year in work at twenty-five cents a day. Defunct institution! Yes, on the statute book. "But, my man, why don't you buy the land at four dollars an acre?" "Well, sah, some ob 'em did buy de land. I dunno how much dey pays; but I know when dey's paid two or free 'stalments dey can't pay no mo', and gibs 'em up." Do you wonder the people listen to glowing pictures of better opportunities somewhere else? If these people had a decent chance at home, they would not listen to invitations away. The fact is, they are perfectly helpless, and there is nothing for the mass of them but to sit down and wait.

wait, wait through the long, long years till the morning comes. I do not wonder they emigrate. I pray God they may continue to go, until those who remain shall have their hands full to supply the demands for labor. It may not be better for those that go, but it will be better for those that remain. The more you thin out your woodland, the taller and stouter will be your timber. The only hope for this people is a scarcity of laborers. There are so many who must have work, or die, that every vacancy has a dozen ready applicants. Twenty-five cents a day, I am told, is all that some of these planters will give to man or woman; and they can get enough at that price. In such circumstances, you cannot expect people to haggle long about the price of labor. The cry is simply, "Give me my hire!" And then, if you remember that two hundred years of slavery in a man's blood is not a very good preparation for independence, you may get a pretty good idea of the situation of the people.

THEOLOGICAL DEPARTMENTS.

HOWARD UNIVERSITY, WASHINGTON, D. C.—The anniversary exercises of the Theological Department of Howard University, (which is largely aided by the American Missionary Association), occurred on the 7th inst., in Washington. The spacious and beautiful edifice of the New York Avenue Presbyterian Church was freely offered for the purpose, and was filled with a large audience of white and colored people. Such an event could not have taken place at any former time, and it marks the rapid and healthful progress of public opinion. Six of the graduating class made addresses, which were a credit to themselves and their race, and elicited the commendation of many intelligent ladies and gentlemen who heard them. Sixteen students were sent forth to preach, all of whom go to the South, to the Freedmen. Five of these had pursued a full course of study, including Hebrew and Greek; the others had received training in English studies only. Fifty theological students have been under instruction in this department the present year.

TALLADEGA, ALA.—The theological students at Talladega College have just been favored with a course of lectures on Eschatology by Rev. H. S. De Forest, President of the College. They manifested a lively interest in these lectures, and in the study of the intricate and somewhat obscure field of thought traversed by them. Eight young men will be graduated from the Theological Department of the College this year, all of whom will enter the Congregational ministry in the South. They are now warmly welcomed to the pulpits of all denominations, and are recognized as an important factor in the elevation of the colored people in this region.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—The Theological Department is larger than in any previous year. It numbers twenty members, young men of zeal and promise, not only willing but eager to be instructed in the truths and doctrines of God's word. Four of the class are ordained ministers, of whom two are pastors of churches in New Orleans. Not all of them have the ministry in view. Those who have not, are hoping through this instruction to become more useful and efficient in the church. Three theological lectures are given each week, and there are also sermons given by the students before the class for criticism, and discussions on religious topics.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches	73
" of Missionaries (male and female)	84
" of Church Members	4,961
Added during the year	635
Scholars in Church and Mission Sunday-schools	6,324

The detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept 30th, 1880.				Additions, 1879–80.			Removals, 1879–80.				Baptized, 1879–80.		Sab. Sch. Scholars.
					Males.	Females.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dismissed	Excom.	Total.	Adults.	Infants.	
Hampton, Va., Bethesda †	1869	John H. Denison	....	....	90	56	146	57	15	1	16	3	7	0	10	15	0	300
Beaufort, N. C., Christ	1870	Michael Jerkins	1879	1879	5	6	11	2	0	0	0	0	0	1	1	0	0	50
Dudley, N. C	1870	David Peebles	1871	1877	31	33	64	1	0	0	0	1	1	5	7	0	4	50
McLeansville, N. C., Bethany	1871	Alfred Connet	1861	1878	75	100	175	10	25	0	25	0	0	0	0	0	0	100
Raleigh, N. C	1874	Geo. S. Smith	1876	1876	21	46	67	1	24	0	24	0	0	4	4	16	1	290
Wilmington, N. C	1870	Daniel D. Dodge	1876	1873	10	18	28	2	2	0	2	1	1	0	2	2	1	175
Lassiter's Mills, N. C	1879	Islay Walden	1879	1879	20	35	55	0	59	0	59	0	0	4	4	37	23	42
Charleston, S. C	1867	Rev. Temple Cutler	1861	1879	48	114	162	0	3	2	5	4	0	44	48	0	6	110
Orangeburg, S. C	1875	T. T. Benson	1879	1879	6	6	12	0	4	1	5	0	0	0	0	1	0	45
Atlanta, Ga., Univ	1874	C. W. Francis	1867	1874	42	31	73	20	10	0	10	0	3	1	4	10	0	125
" " 1st Cong	1867	Chester W. Hawley	1861	1879	82	90	172	26	5	1	6	4	4	0	8	4	7	260
McIntosh, Ga., Midway	1874	Floyd Snelson	1871	1874	127	157	284	8	30	1	31	3	0	4	7	17	3	200
Cypress Slash, Ga	1879	Andrew J. Headen	1879	1879	23	31	54	0	10	0	10	0	0	0	0	3	0	45
Byron, Ga †	1873	Preston W. Young	1879	1879	13	16	29	2	6	0	6	0	1	1	2	0	2	60
Macon, Ga	1868	S. E. Lathrop	1870	1878	22	33	55	3	12	0	12	0	0	5	5	8	0	175
Marietta, Ga	1877	Edgar J. Penney	....	1880	8	4	12	5	0	0	0	0	0	0	0	0	0	33
Savannah, Ga	1869	R. F. Markham	1846	1875	27	58	85	2	9	2	11	3	0	0	3	9	6	225
Belmont, Ga	1873	Wilson Callen	....	1877	11	8	19	0	0	4	4	0	0	0	0	0	2	22
Louisville, Ga	1874	Wilson Callen	....	1877	4	9	13	0	0	0	0	1	0	0	1	0	0	25
Miller's Station, Ga	1872	John R. McLean	1878	1877	17	14	31	7	1	0	1	1	0	0	1	0	1	47
Woodville, Ga	1871	John H. H. Sengstacke	1876	1875	27	33	60	0	12	0	12	2	1	11	14	7	4	125
East Savannah, Ga	1878	J. H. Stephens	....	1875	6	7	13	1	6	0	6	1	0	0	1	0	0	67
Berea, Ky	1853	John G. Fee	1844	1854	61	78	139	0	6	3	9	2	2	2	6	6	0	200
Big Hill, Ky	1871	John Drew	1868	1871	20	31	51	2	1	0	1	0	6	0	6	1	0	40
Cabin Creek, Ky †	1847	....	....	....	4	9	13	0	2	1	3	0	0	0	0	2	1	38
Hillsdale, Ky., Bethesda †	1849	John G. Fee	1844	1848	7	10	17	0	0	0	0	0	0	0	0	0	0	49
Camp Nelson, Ky	1864	W. S. Overstreet	1878	1880	45	66	111	10	6	0	6	1	1	5	7	6	0	76
Williamsburg, Ky †	....	Eugene Fairchild	....	....	13	17	30	0	0	0	0	1	0	0	1	0	0	0
Chattanooga, Tenn	1867	Joseph E. Smith	1876	1879	36	39	75	8	0	0	0	1	0	0	1	0	1	140
Nashville, Tenn., Howard	1876	Geo. W. Moore	1877	1878	6	19	25	2	2	1	3	2	4	0	6	2	0	40
Nashville, Tenn	1868	H. S. Bennett	1863	1867	111	61	172	52	17	4	21	1	4	0	5	7	0	75
Memphis, Tenn., 2d Cong	1868	H. S. Williams	1879	1879	28	37	65	10	3	1	4	0	5	5	10	1	0	55
Florence, Ala	1870	William H. Ash	1877	1878	12	14	26	0	5	0	5	0	0	0	0	0	7	20
Talladega, Ala	1868	G. W. Andrews	1867	1878	74	68	142	97	5	4	9	2	0	0	2	12	2	200
Anniston Furnace, Ala	....	....	....	....	13	11	24	0	0	0	0	0	0	0	0	0	0	0
Anniston, Ala	1875	Peter J. McEntosh	1878	1875	39	55	94	2	17	0	17	1	2	3	6	17	2	53
Childersburg, Ala	1874	Alfred Jones	1878	1877	21	26	47	3	6	0	6	0	0	2	2	3	18	55
Shelby Iron Works, Ala	1878	John D. Smith	1879	1878	22	27	49	0	27	1	28	0	0	0	0	17	11	150
The Cove, Ala	1874	J. B. Grant	....	1877	10	6	16	1	3	0	3	0	0	0	0	2	0	60
Kymulga, Ala	1873	Y. B. Sims	....	1879	17	19	36	2	4	0	4	0	0	0	0	2	0	67
Lawsonville, Ala	1877	Spencer Snell	....	1880	11	13	24	0	10	0	10	0	0	2	2	7	0	40
Athens, Ala †	1871	Horace J. Taylor	1874	1878	15	31	46	6	4	0	4	0	1	2	3	2	0	50
Marion, Ala	1871	Geo. E. Hill	1851	1877	32	31	63	7	0	0	0	1	0	0	1	0	1	55
Montgomery, Ala	1872	Osmer W. Fay	1867	1879	21	43	64	6	0	2	2	0	2	4	6	0	0	100
Selma, Ala	1872	Charles B. Curtis	1873	1878	38	57	95	23	1	0	1	0	1	3	4	0	0	138
Mobile, Ala	1876	O. D. Crawford	....	1879	15	20	35	1	9	0	9	0	0	0	0	7	3	35
New Orleans, La., Central	1872	W. S. Alexander	1861	1876	64	122	186	0	29	13	42	3	1	1	5	11	10	200
" " " Spain St	1871	Henry A. Ruffin	1877	1875	30	35	65	0	0	5	5	2	0	5	7	0	0	45
" " " M. Brown	1869	Isaac H. Hall	1877	1875	24	91	115	0	15	3	18	3	4	7	14	15	15	79
Algiers, La	1872	James Craig	1872	1872	43	110	153	0	18	2	20	6	6	9	21	12	9	50
Gretna, La	1869	W. Putney Ward	1869	1868	110	215	325	0	20	5	25	2	1	15	18	20	15	60
Lockport, La	1869	W. Putney Ward	1869	1879	47	35	82	0	0	0	0	4	0	4	8	8	7	23
New Iberia, La	1866	W. R. Polk	....	1880	40	91	131	0	36	3	39	1	0	2	3	18	10	50
Lake Peigneur, La	1874	Chas. E. Smith	1877	1877	24	34	58	0	10	0	10	0	1	7	8	0	6	36
Terre Bonne, La	1870	Daniel Clay	1870	1870	52	94	146	0	0	5	5	5	0	1	6	5	31	68
Terre Bonne Station, La	1872	Samuel Smith	1879	1879	28	71	99	0	4	0	4	2	0	0	2	0	3	30
La Fouche Crossing, La	1872	William Reed	1879	1878	35	55	90	0	12	0	12	1	2	24	27	12	6	50
Petteance, La	....	Chas. E. Smith	1877	1878	7	14	21	0	0	0	0	0	0	0	0	0	1	17
Abberville, La	1872	William Butler	1870	1880	7	14	21	0	0	0	0	0	0	0	0	0	0	50
Harangville, La	....	W. Putney Ward	1869	1879	10	16	26	0	0	1	1	4	0	0	4	0	19	28
Little Pecan, La	....	Timothy Gates	....	1880														
Napoleonville, La	....	J. K. Jones	....	....	10	20	30	0	0	0	0	0	0	0	0	0	2	10
Carrollton, La †	1873	....	1879	1878	6	14	20	0	4	0	4	1	0	0	1	6	2	21
Tougaloo, Miss †	1871	G. Stanley Pope	1872	1877	51	38	89	24	6	6	12	0	7	15	22	6	0	150
Caledonia, Miss	1880	M. J. Witherspoon	....	1879	8	8	16	0	0	5	5	0	0	0	0	0	0	40
Pleasant Ridge, Miss	....	....	....	....														
New Ruhamah, Miss	1870	M. J. Witherspoon	....	1878	8	10	18	3	1	0	1	0	0	0	0	1	0	23
Helena, Texas †	1874	Mitchell Thompson	1870	1874	15	32	47	0	16	0	16	16	2	0	18	16	0	32
Luling, Texas	1879	Thos. E. Hillson	1879	1880	2	9	11	0	0	0	0	1	0	0	1	3	4	30
Flatonia, Texas	1879	Thos. E. Hillson	1879	1880	3	7	10	0	0	0	0	1	0	0	1	0	3	63
Corpus Christi, Texas	1866	S. M. Coles	1877	1877	5	13	18	2	0	0	0	0	0	2	2	0	4	75
Goliad, Texas	1872	B. C. Church	1840	1872	9	10	19	0	1	0	1	1	0	0	1	1	0	35
Paris, Texas	1868	J. W. Roberts	....	1880	15	31	46	0	4	8	12	0	0	1	1	3	0	45
					2055	2906	4961	344	548	87	635	86	79	204	369	363	252	5694
																	Mission S. Schools reported in part	630
																		6324

† From Report of last year.

NEW CHURCHES AND BUILDINGS.

CHURCHES ORGANIZED IN 1879-80.—Lassiter's Mills, Randolph Co., N. C.; Caledonia, Lowndes Co., Miss.; Napoleonville, La.; Luling, Caldwell Co., Texas.

CHURCH BUILDINGS ERECTED IN 1879-80.—Marietta, Ga.; Cypress Slash, Liberty Co., Ga.; Tecumseh, Ala., (built by the Tecumseh Iron Co. for our use); Florence, Ala.; New Iberia, La.; Flatonia, Texas.

CHURCHES UNDER PROCESS OF ERECTION.—Wilmington, N. C.; Lassiter's Mills, N. C.

CHURCHES REPAIRED AND IMPROVED.—Dudley, N. C.; Miller's Station, Ga., Woodville, Ga; Anniston, Ala.; Marion, Ala.

PARSONAGES BUILT AND GREATLY IMPROVED.—Cypress Slash, Ga.; Terre Bonne, La., (built by the people); Montgomery, Ala.; Mobile, Ala.; Savannah, Ga.

ATLANTA, GA.—June 20th, Rev. M. E. Strieby, D.D., preached the dedication sermon of the First Congregational Church. The dedicatory service had been delayed until all debt should be cleared off the house—a beautiful structure in brick, with slate roof and tower, having cost more than $5,000. This done, and a $300 Troy bell secured, all was ready. In the afternoon, a thanksgiving service was held, consisting of music, the responsive reading of appropriate Psalms, and addresses by the pastor and others.

MARIETTA, GA.—On the Sabbath, June 6th, the new church which is also to be used as a school building at Marietta, Ga., was dedicated. The house is 24 x 40 feet, well-finished and painted, and furnished with desks that answer the double purpose of church and school use. The people raised $200 towards the building. Two young Illinois business men put each $25 into this Christian investment.

FLORENCE, ALA.—On the Sabbath, November 23d, a new church edifice was dedicated at this place. Fifty of the best white cittzens of the place were present; among them, besides the ministers named, two other Methodist preachers, ex-Governor Patton and four lawyers. These friends contributed freely to the balance needed ($70) to put in the pulpit and pews, which had not yet been secured. It was all raised in a few minutes after the sermon. The house is spoken of by the citizens as the only modern church in the place. It is indeed a gem. It is twenty-five by forty feet, with a brick foundation, a steep roof and a little belfry. It is well painted on the outside, and on the inside ceiled with varnished yellow pine. The total cost is $950. It was planned through the benevolence of Mrs. J. Fowler, of Mendon, Ill., who contributed fully one-third of the total cost. The completion of the work was made possible by "Howard." To his $300, the Central Congregational Church of Providence, R. I., to which Mr. Ash belongs, added $100.

RELIGIOUS INTEREST IN THE CHURCHES.

NEW ORLEANS, LA.—It is my happiness to record one of the most precious revivals in the history of the Central Church. Sunday, January 4th, the first day of the week of prayer, was marked by evident signs of deepening interest. On that day, eight were received to the church, of whom three came on profession of their faith. For twenty-seven consecutive evenings we met in our lecture-room. Beginning with an audience of 75, the numbers in constant attendance rapidly increased to 200. The interest suffered no diminution to the last night, when six came forward to the "mourners' seats" with the cry, "Pray for us."

Some continued in an anxious state for two, three or four weeks, while others, coming in from motives of curiosity merely, were stricken down by God's Spirit, and as quickly brought into the light and liberty of believers.

An old man of 70 years was brought into the Kingdom, and is as happy as the youngest convert. Another, much in political life, and who publicly said, "I have been an awful sinner," seems now to be a reformed and converted man.

Four of our University students have joyfully professed Christ.

Sunday, February 1st, was our "Feast of Ingathering." Of the *thirty* converted in the meetings, twenty-four were received to the fellowship of the church, with two who came to us by letter. Of the 250 present in the audience, 150 received the sacrament.

MACON, GA.—Our church observed the week of prayer, and there seemed to follow an unusual tenderness in the regular prayer-meetings. Brother Rogers came during the last week of February, and remained five weeks, preaching and laboring with uncommon earnestness and consecration. I never have known any church in the North to be so thoroughly united in revival effort.

There have been from twelve to fifteen hopeful conversions. Ten have united with our church, four of whom are heads of families, and the rest promising young men and women. Some have united with other churches.

SHELBY IRON WORKS, ALA.—During the first week in October we set apart Wednesday as a day of fasting and prayer. On the following Sabbath we commenced a series of meetings, which continued three weeks.

Every evening, one half-hour before services, a number of Christians would assemble and converse with those who came to inquire the way of salvation. The meetings closed with twenty-one conversions reported. Last Sunday fifteen came forward, entered into covenant with the church, and were baptized, on profession of their faith.

Some eight or ten others are to unite by letter, the first opportunity. Our total membership will then stand about fifty.

RALEIGH, N. C.—The spiritual condition of the church is still very encouraging. Fifteen persons entered into covenant last Sunday, which made it a day of rejoicing. Six others have been voted into the church, and will enter into covenant at the next communion.

LASSITER'S MILLS, N. C.—The church is greatly revived; six converts this week, and many more are seeking the Lord.

CHARLESTON, S. C.—Mr. Cutler writes: "Yesterday was a grand day for us. The church renewed its covenant. About 100 were present. Some 30 or 40 others sent word that they wished to do so. We are now in a condition to go forward. I trust the renewal was made sincerely."

SAVANNAH, GA.—There has been an unusual work of grace among this people, and the "meetings have been quiet and orderly, as with a New England congregation." A number have been brought into the church whose experience has been most satisfactory; none of them have had dreams or visions, but all tell a simple faith in the Saviour, and express the purpose of a new life of intelligent obedience to Him.

WOODVILLE, GA.—Mr. Sengstacke writes: "I have been preaching every night for six weeks. Our Sunday night meetings are crowded, and the unconverted people are getting alarmed. I am now reaching the very class I have been long-

ing after for some time—the young people. In February I baptized two young people, in March three, and last night one young woman professed conversion. We are having the chur h repainted on the inside, and are trying to raise money for additional seats. We cannot seat the people. Last Sunday night many turned away because we had no room."

LATER.—Eleven united with the church, one by letter. Five were baptized, four by sprinkling, one by immersion. While a few went to the water to witness that ordinance, the many gathered in the church for a season of prayer, and I think that hour gave tone to the service of the day.

MCINTOSH, LIBERTY CO., GA.—Mr. Snelson writes: "Our communion season held yesterday was highly enjoyed by all. Six persons united with the church. Four were promising young men. Two of the candidates came out from Baptist families and were baptized by immersion."

BEREA, KY.—There were four accessions to the church at Berea on profession of faith on the first Sabbath of May.

LAWSON, ALA.—Rev. Spencer Snell rejoices in some eighteen hopeful conversions as the fruit of a series of meetings held in August.

HELENA, TEXAS.—Rev. M. Thompson, on the first Sabbath of August, had the joy of receiving to his church six persons who had recently found the Saviour.

PARIS, TEXAS.—The Rev. J. W. Roberts, who is located at Paris, Texas, an enterprising and growing city on the Texas and Pacific Railroad, writes of a pleasant series of meetings resulting in some ten additions to the two churches under his charge.

MCLEANSVILLE, N. C.—Our revival commenced on the Sabbath, August 15th. That night there were four or five inquirers. Monday the interest increased, and Monday night there were thirty inquirers. Tuesday there were twelve or fifteen conversi ons. Tuesday night, 28 or 30 inquirers and three or four conversions. The whole number of conversions was about 25.

PRAYER MEETINGS.

ATLANTA, GA.—I have just come in from our social evening service of thanksgiving and prayer for the A. M. A. About fifty were present, and there were repeated expressions of gratitude for blessings here received, and fervent prayers for the continued and increasing success of the cause. One brother thought the Association the chief agent in the abolition of slavery, and spoke most feelingly of the inexpressible relief which that abolition had brought to him and to his people. Another in his prayer thanked the Lord for the schools and the church in the city, expressing the conviction that if the A. M. A. had not sent its workers here "things would be in a considerably worse fix than they are."

One woman told her story: her blind gropings as a slave, her joy at being sought out and taught by the teachers of the A. M. A., just when she "*did not know what to do with her freedom*," and made capable of giving her children, now converted, a Christian training, with a purpose henceforth to use for the good of others all the light and help she had received. Another told us how the A. M. A. had reached out its helping hand to him in this city when he was ignorant and vicious, and through the influence of a faithful teacher in a night school had saved him from evil companions and the curse of drunkenness.

MCINTOSH, GA.—As the members of this church are so widely scattered that it is difficult for the pastor to visit them often, they are arranged in seven districts, each having its "watchman," whose duty it is to sustain district prayer-meetings, and to report to the pastor anything needing his attention.

MONTGOMERY, ALA.—We set apart a portion of the day of prayer for colleges for appropriate exercises, and had a solemn meeting. Since that day some have been seeking Jesus. Our hearts are specially cheered with the evident sincerity of two promising young men, who, we trust, are now entering upon the new life. We have a weekly school prayer-meeting, and meet on Tuesday nights such pupils as we think will be especially helped in a small social meeting.

MARION, ALA.—Every Monday at 4 P. M., the women meet at the "Home" for an hour of prayer. They have no clocks to tell the time by; but as most of them live in sight, I hang a white flag on the gate-post, fifteen minutes before the hour. We call this our "Gospel flag!"

The prayers of these women are marked by an unquestioning trust. They ask directly for what they want, without getting entangled in the formalities of more educated Christians, and they evidently feel that they speak into a listening ear. Their faces often beam with pleasure as they hear the reading of the Bible. "What a glorious chapter this is!—it *feels so holy!*"—one of them said.

They need these hours of prayer, for life with them is hard, and pinched, and poor, and in their small houses of one or two rooms, full of little children, washing and ironing and cooking, these mothers have no "closet" where they may shut themselves up for communion with Jesus, and get patience and strength for the day. But are not their prayers heard as they stand by the tub, washing for the rich?—or bend over the cradle, in which, for some, there is always a baby—or cook the meal, which to us would seem so scanty? A woman once told me that in slavery times, she went down in the garden, among the butter-beans, to pray—and there she had such a season of joy, that when she came in and took her place at her master's table, to brush away the flies, "'pear'd like glory was in de fly-brush!"

NEW ORLEANS, LA.—Last night at our preparatory service, seventy-five were present; five new members were received, of whom three came on profession of faith. It was a meeting of peculiar tenderness and spiritual power. After a brief lecture by the pastor, forty-two Christians spoke tender, earnest words of love to God, and devotion to His service.

MEMPHIS, TENN.—We have been observing the week of prayer in the school, by fifteen minute prayer meetings, directly after school. At first, these were held in a recitation room, but Thursday evening the meeting had grown so large that it was held in the Intermediate room, and Friday evening in the Assembly room. A good deal of interest has been shown, and a number have expressed a desire for the prayers of Christians.

SELF HELP.

ATLANTA, GA.—On the 28th of March, the pastor of the First Congregational Church of Atlanta, proposed that the debt of that church should be paid off. $26, from two Sunday-schools in the North, were handed in by the pastor as a *starter*. The Professors of the University gave $30 more, and the people nobly came forward and have now paid off all the debt, making some $563 they have

raised, aside from current expenses since last October. They have since raised money, which, with special gifts for that purpose, procured a fine 800 lbs. bell, which greeted our Secretary when he reached Atlanta on the 24th of June.

MARIETTA, GA.—A gem of a church school-house, 24 x 40 feet, with a gallery, and furnished with wardrobes and Sherwood's crown double desks, was dedicated at Marietta, Ga., on the 6th of June. The people raised $300 for it; two young men in Illinois gave $50, and the A. M. A. furnished the remainder, and owns the property.

MARION, ALA.—In one envelope yesterday, the collection being for the A. M. A., was $5 from a hard-working man, this being one-tenth of the man's crop—one bale of cotton, which brought $50—showing that your work for this people is not wholly unappreciated.

NORTH CAROLINA.—While Islay Walden's people in Randolph county were hauling in logs for the lumber of their new church, the mill was burned, and a part of their boards. The owner not being able to rebuild, and there being no other mill near, the people came together to help him, the young colored preacher putting down $25 from his scanty salary. They hope to have the mill under way again in three or four weeks. Meantime they will hurry in their logs, to be the first of the new sawing.

TOUGALOO, MISS.—We have a colored man visiting his daughter to-day; his first visit to Tougaloo. He says he is keeping his daughter in school with the money saved by himself and wife on snuff and tobacco since signing the pledge; the result of the work of one of our students who taught in his district.

MEMPHIS, TENN.—I cannot close this letter without a word concerning the church here. During the epidemic, one of its most earnest, reliable members fell a victim to the scourge. By thrift and saving, every family belonging to the church, except one only, got through the long summer of idleness without aid in the way of charity, and before the return of the teachers, and in the absence of the pastor, the church voted to send a delegate to the Conference at Athens, raising money at once to pay his expenses. If this is not an example of commendable church devotion and courage, show us one that is so.

NEW IBERIA, LA.—The church at New Iberia, which welcomed our last annual conference, and which is memorable as the scene of a most precious revival, and suffered seriously in the loss, by a furious wind storm in September, of their tasteful and commodious chapel, is rallying grandly from the shock. By liberal subscriptions, by mortgaging their property, and by personal labor, they have put up and covered the frame of a larger building, and have stopped before finishing, simply because they could do no more. Two hundred dollars will put the chapel in order for dedication. Shall they appeal in vain?

MCLEANSVILLE, N. C.—A year ago we greatly felt the need of dormitories, and accommodations for students to "batch." For this the Association could make no appropriation. One of the neighbors has put up a building for this purpose, another is building, and a third has converted an old store-room into dormitories, and four families have taken boarders. Last year our school was confined to one room; now we have added a recitation room.

MCKEE, KY.—The Saturday and Sunday meetings are regularly attended, and the people are very anxious that a suitable building should now be erected for school and church purposes. A subscription of over five hundred dollars has already been raised by the citizens of McKee, and as soon as a thousand dollars can be obtained from some benevolent source, we shall lay the foundation for something permanent.

WILMINGTON, N. C.—Do the friends of the American Board and Home Missionary Society know that we down here are broadening their field for harvest? Some of these little churches reported contributions to aid the white people out West in supporting the Gospel and to send missionaries abroad. The one at Wilmington claimed itself to be the Banner Church of all the constituents of the American Board, having given more than any other according to number and means, as judged by the report of Dr. Alden.

FLORENCE, ALA.—Since the dedication of the church, I have been anxious that our lot should be inclosed, and on April 9th we gave an entertainment whose results surpassed our most sanguine expectations, as we made $64 above expenses.

We have put up a neat fence in front, well painted, which improves the looks of the church, and have ordered lumber for the other sides of the lot, and by next week the whole will be fenced.

NO. 1, MILLER STATION, GA.—The church has raised towards the work here about $30. A number of the people are not able to do anything, for they need some one to help them to get bread. We have our house all ceiled inside, and now we are trying to get it painted.

SUNDAY-SCHOOLS.

LINCOLN MISSION, WASHINGTON, D. C.—There is a very large Sunday-school at this mission, and has been for several years. The teachers come from Dr. Rankin's church, more than fifty of them, and manifest great enthusiasm. The school averages about three hundred scholars, and on some occasions, during the cold weather, we had more than four hundred.

CARESVILLE, VA.—Nearly all of our Sabbath-school are converted. From sixty to seventy have been baptized and received into this church, and since the 1st of September the pastor has baptized 150.

Sabbath before last, I had the blest privilege of seeing forty-three of the converts all seated together in the front seats. All ages were represented there from the little child to the man of grey hairs.

NO. 1, MILLER STATION, GA.—The Sunday-school is growing in numbers and also in interest, and its work has had great power over the people here for good.

ATLANTA, GA.—Atlanta has a monthly Sunday-school Teachers' Institute. Pastor Hawley attends it. Atlanta's County, Fulton, has also a Sunday-school Association, which convenes in the city, quarterly. At the last meeting, as interest was warming up in favor of taking some more practical measures toward helping the colored Sunday-schools, it was found that the constitution limited the membership to such schools as were "all white." Whereupon a *resolution* of interest and of encouragement was adopted. At the last meeting of the State S. S. Association, held in Macon, a colored school in Savannah applied

for membership. The matter was quieted for the time, but it is said that it will come up again. Upon the recommendation of Gov. Colquitt it is proposed to adopt the Brooklyn idea of a Children's Day once a year; this not only for the City but for the State. In Atlanta there are fourteen colored Sunday-schools.

ANNISTON, ALA.—On Thursday night, December 25th, the colored church was crowded to its utmost capacity to witness the exercises of the school children, which consisted of songs, recitations, etc. After these exercises, the presents from the Christmas tree were distributed among the children. Several white visitors were present and spoke very highly of the management of the church and school. On Friday night they gave a fair at which they realized $56.80.

MARION, ALA.—Our Sunday-school numbers about eighty. The children come to their classes neatly dressed, after the Saturday's washing and ironing, and give quiet attention during the hour. We find blackboard illustrations helpful in fixing the thoughts of the lesson. One Sunday, twenty maps of Palestine were handed in, in connection with the lesson. We wish our friends at the North could see how well these colored children carry through the Bible exercises and other recitations.

MCKEE, KY.—About four or five months ago I made my first visit to McKee, the county seat of Jackson Co., Ky. I found a small village having a court-house, jail, poor-house, two or three hotels, about the same number of stores, several dwellings, a small school-house, but no church. I immediately helped them to the organization of a Sunday-school, and made an appointment to preach there every other Saturday and Sunday during the winter. We now have a Sunday-school with a membership of over seventy-five, with a good library and lesson papers.

SUNDAY-SCHOOL CONVENTION.—This Association was organized only last year at Montgomery, so this was our first gathering. Thirteen schools were represented by delegates, four by written reports, one by letter; their aggregate shows over thirteen hundred teachers and scholars in attendance, seventeen hundred volumes in libraries, one hundred and eighty dollars raised, and one hundred conversions. This does not include the schools taught by our students through the summer, although they are really a part of our work. This brief sentence gives no idea of the interest with which these reports were given and received, or of the amusing or touching incidents connected with the giving.

TEMPERANCE.

MCLEANSVILLE, N. C.—Bible temperance meetings at McLeansville, N. C., seem to tone up the sentiment of the people. One young man, who at considerable trouble and expense had procured a situation in a grocery store where whiskey is sold, has thrown up his position and gone to work on a farm, because he was convinced that the Bible condemned liquor-selling, and he could not ask God's blessing upon his daily work.

WOODBRIDGE, N. C.—During the summer generous friends contributed a good supply of clothing, which was bestowed only on temperate persons. I am glad to report that I found in all 160 persons, old and young, whom I judged worthy. We succeeded in making temperance respectable in clean clothes. Our Band of Hope had been organized five years, but was not yet really a power. We now clothed our members, overhauled our books, expelled the unworthy, elected new officers and went ahead.

For a few weeks we spent all our time in trying those who had broken their pledges. We also passed laws that members might be brought to trial for anything dishonorable to the Band, and that all on trial must stand on the platform during trial. So each Sabbath every member is asked "Have you broken your pledge, and do you know any one who has?"

NO. 1, MILLER STATION, GA.—The Temperance Society is doing good. At our meeting last Sabbath, five joined us. The band numbers now about 50. I find it is those who are trained in our schools, and those only, that take hold of our principles.

KYMULGA, ALA.—A very interesting temperance meeting is reported. Sixty persons were present. The exercises consisted of singing, addresses and selections by the members of the Society.

MOBILE, ALA.—In this city it is impossible for your Superintendent to find a provision store having any considerable variety of goods that does not include among its principal commodities *wines* and *liquors*. Members and officers of churches are engaged in the trade, and scruple not to advertise conspicuously that branch of their business. Yet there are some churches, both white and colored, whose rules and discipline would delight the heart of a Puritan.

CONFERENCES.

SOUTH-WEST CONFERENCE.—This conference includes the Congregational Churches of Louisiana, and the meeting this year was held at Terrebonne, in April. Brother Clay and his church had made every preparation. One hundred and fifty dollars had been raised and expended in putting the church and parsonage in perfect order. With the exception of two of the small mission churches, every church was represented.

The reports from the churches indicate a pure and steady growth. The process of cutting off dead branches has gone on, so that although nearly two hundred have been received during the year, the numerical gain over all losses has been very small. We are glad to believe that the sixteen hundred members in the churches of the Association represent more solid moral worth than in any previous year. Five "missionaries at large" were chosen. Some of them already have churches, and take on all the supplementary work for which they can find time. These men are unsalaried, and depend, in their missionary tours, upon the thoughtful kindness and hospitality of those to whom they go. The next meeting of the Association will be held in Terrebonne, the 1st Wednesday in April, 1881.

SOUTH WEST TEXAS ASSOCIATION.—The regular time for the meeting of the Association of South-Western Texas, is in July, which in the South is the slack time of the year, with the corn and the cotton "laid by," and which is the usual period, among both colored and white, for revival meetings, as is the winter at the North. This year the brethren undertook to bring it forward to April, so that the Superintendent might be with them, but as everybody was plowing corn and chopping out the cotton, the effort brought to Helena only the two pastors, B. C. Church and M. Thompson. Yet we had a glorious four days' meeting, with preachings, conferences, a communion, a season of baptizing, and a class meeting, which, according to the custom of the church, precedes the communion as a preparation. People came six, nine, or twelve miles.

CENTRAL SOUTH CONFERENCE.—The Central South Conference embraces the Congregational churches of Tennessee, North Alabama and Mississippi. Its ninth annual meeting was held at Athens, Alabama, commencing November 20th. That morning was spent in hearing the narratives of the churches. The reports generally showed progress. Athens alone reported a less membership than last year; but in this church there has been a growth in grace in many of its members.

KENTUCKY CONFERENCE.—This Association embraces the churches at Berea, Big Hill, Cabin Creek, Hillsdale, Camp Nelson, McKee and Williamsburg, all in Kentucky. It was organized in September, 1871, and the annual meeting was at Camp Nelson, the last Saturday and Sunday in March, 1880.

ALABAMA CONFERENCE.—The fifth annual meeting of the Alabama Conference was held, beginning Saturday evening, March 27th, and closing on the evening of the 30th, at Selma, a city noted for wide streets, beautiful trees, and pleasant homes. Pastors and delegates from the fifteen churches were present. Some spoke of special religious interest, others of neighborhood prayer-meetings, one of a pastor's class for brother ministers, some of farms recently purchased to be carried on by different members for the benefit of church or school; and various plans for the uplifting of the people showed that the pastors of these little churches are thinking and working, as one of their own members said, "still holding on, though there are discouragements."

GEORGIA CONFERENCE.—The Georgia Congregational Conference is a large body, if an extensive framework can make it so. My share of the travel to its second annual session at Savannah was six hundred miles. Of the fourteen churches, two of which are in South Carolina, all save one were represented, and the meeting was much enjoyed by all. The reports from the churches do not show any rapid increase. "We must expect the churches to be small, perhaps, for twenty years yet," said one who has grown up with this work. There are obstinate prejudices in the way, and there is a great educational work yet to be done. A lay delegate sagely remarked: "When the ground is rough we must go slow, or there'll be trouble."

NORTH CAROLINA CONFERENCE.—This is the Benjamin of the Congregational Israel. Its first meeting was held one year ago, at Raleigh; its second occurred June 7th–9th, at Dudley. The five churches had come to be six, the new one being at Hilltown, in the western part of the State, and having as pastor Rev. Islay Walden, a graduate of the New Brunswick Seminary, ordained by the Dutch Classis of that locality, who had been a slave in the region where now he is preaching the Gospel. A gracious revival and a meeting-house under way are the fruits of the first six months of the life of this church. These six churches and the five schools of the A. M. A. in the State, were all represented. McLeansville was fixed upon as the place of the next meeting.

ORDINATIONS.—On the way down to Conference, some of us stopped at Macon according to letters missive, for the examination and ordination of Preston W. Young, acting pastor at Byron; and during the sessions of Conference another council examined and ordained two others, A. J. Headen, of Cypress Slash, and T. T. Benson, of Orangeburgh, S. C. These three young men passed very creditable examinations, and, with Rev. J. R. McLean, Moderator of the second Council, formed a very interesting group—all Talladega men and classmates—a fine illustration of the good work done by the school for the church. H. S. Williams was also ordained at Talladega for the church at Memphis, Tenn.

WOMAN'S WORK.

MACON, GA.—Monday afternoon I give to practising music in the Sunday-school; Wednesday, we have our school prayer-meeting; Thursday, a mother's meeting, for prayer and conversation. Friday evening, I have a meeting for Bible-reading and prayer in the cabins near by. Sunday evenings I usually spend in the same way. Saturday, at 2. P.M., I have the sewing-school, numbering seventy-five, and weekly increasing in numbers and interest. The mothers are delighted, and the children not less so. As the entire burden of the work rests on me, with no white help, you can see that my moments at home are all occupied with cutting and basting. I have finally succeeded in getting some colored teachers, and may in time have help in preparing work. I try to visit the homes of all the scholars, that I may know their condition and needs. I find I have made 150 calls during January, and though this is not a large number, still it implies a great many miles of walking.

MEMPHIS, TENN.—A very poor woman came to me asking for clothing for the little helpless children of her dying sister. I had just given out the last garment; but while talking with her I put up a prayer that something would come soon: just then the door-bell rang, and I went to the door and found there a box, which I opened at once, and in it beheld the answer to my prayer! It was full of very nice and mostly new clothing for children. It was a literal fulfillment of the promise, "before they call I will answer; and while they are yet speaking I will hear." A few days since while visiting a very hard neighborhood, one mother who is a church member said, "I allers lays close down to what ye say, like the knife to the grindstone, 'cause I wants ye to sharpen me, so I will get to living better. I's mighty keerless, tho' sometimes I does try in a stammerin' manner to talk to my trifling neighbors. Now do come around often and scrub us up with the Bible."

MONTGOMERY, ALA.—It often seems as if our work grew upon our hands, so that we have no time to tell about it; with our nearly 400 pupils, with all the cases of discipline that must arise, with interviews with parents and visits to their homes, in addition to the full hours of school given to instruction; then the school-prayer-meetings, the special meetings for Bible study, the Young Men's Association of the school—a condition of membership of which is in pledge to abstain from the use of tobacco,—and the semi-monthly meeting of the Woman's Missionary Society, which we have of late devoted to "Health talks." At our last meeting I sent an invitation to the mothers of our pupils to come to the school-room on Monday at four o'clock. A large number responded, and we gave them such instruction as we could, regarding things they so much need to know for themselves, their children, and their homes. The women listened earnestly, and begged for another meeting of the kind.

SELMA, ALA.—Surely, much more ought to be done here by educated Bible Christians; but our teachers are already nearly breaking down with over-work in their regular school duties, there being one less teacher than usual on the force this year. In short, I am more than ever convinced that we need a lady

missionary here, to devote her whole time to personal work among the classes not now reached by our schools and churches, and to take charge of the industrial work among the women and girls. We have in mind just the one we need if her support can be assured.

NEW ORLEANS, LA.—My Sunday-school class in Central Church is a great joy and help in my work. Commencing with thirty little ones, the names have increased to one hundred and twenty. Through these, I find entrance to many homes otherwise closed to all religious influences. During the last three days I have visited thirty-four families. One Sabbath I was pleased to see in church three mothers and ten children whom I had visited during the week.

MENDI MISSION, WEST AFRICA.

Missionaries—REV. ALBERT P. MILLER, REV. ANDREW E. JACKSON, BENJ. JAMES, M.D., MR. A. E. WHITE, MR. ELMORE E. ANTHONY, MRS. ALBERT P. MILLER, MRS. ANDREW E. JACKSON, MR. NATHANIEL NURSE.

Native Helpers—REV. GEORGE N. JOWETT, MR. SAMUEL H. GOODMAN, MR. JOSEPH E. GERBER, MRS. LUCY DURING, MR. BUEL TUCKER.

(*These details are from the Report of Prof. T. N. Chase.*)

GOOD HOPE.

At Good Hope Station is a large house, with a fine yard containing many valuable fruit trees, a good little chapel, a school-house that answers its purpose and a large tract of land. In the vicinity is a large Sierra Leone element and a much larger native population. No census was taken in 1870, but there is no lack of material untouched by either the Church Missionary or Wesleyan Mission. In the village of Bonthe which is a short walk distant, are post-office, commandant's quarters, colonial surgeon's residence and police station. Steamers from Liverpool and other places often come to Bonthe, and a small steamer will soon begin to make regular trips between Bonthe and Freetown. Good Hope is thus a valuable base, and is really needed. Supplies can be received there and shipped to all the stations, the sick can be taken there for medical treatment, and there all the workers can be assembled for consultation once a year, or oftener.

The Church.—During our stay about 100 were present at the morning service, although of late the usual attendance has been much less than that. At the prayer-meetings from ten to fifty adults were present. Two or three of the brothers and several of the sisters led in prayer, using numerous quotations from Scripture and hymns very appositely.

The School.—The actual attendance at present in both rooms is about eighty. The most advanced pupils are three boys, who are ciphering in cube-root. Mr. White appeared to be teaching quite well the day I visited the school, but the order was poor, through a want of a high standard, I think, rather than inability to control. Mrs. During teaches the little ones to read and spell in the old way, and seasons her labors by having them learn plenty of Scripture texts.

AVERY.

The Church.—The three Sunday services are the same as those at Good Hope. We were present two Sabbaths. The morning congregation numbered about 100, many of them being present to see and hear the visitors from America. The preaching is done through an interpreter, Mr. Jowett, the teacher. The Church is certainly in a very low state, and few, if any, of the members, are up to the usual standard of requirements.

The School.—This is taught by Rev. Mr Jowett in the basement or lower story of the church. The number enrolled is forty-six, and the number present the day on which I visited it was twenty-three. Most of them are mission children and children of employees. Nothing is taught but reading and spelling, and none are very far advanced in these branches.

Coffee Farm.—In the coffee farm are 1,500 trees from two to six feet high, set in rows eight feet apart. They were started by Mr. Burton in 1873-4-5 from plants obtained in Liberia, and are just beginning to bear, being backward on account of not having been properly tended some of the time. The coffee grows in pods about the size of a robin's egg, in each of which are two kernels enveloped in husks. When ripe it must be picked by hand, dried, "pestled," and cleaned at the cost of a large amount of labor. The grass about Avery is very troublesome, and to keep it down in this farm two men are employed most of the time. This experiment of coffee-growing ought to have a fair and careful trial, for, apart from the Gospel, the greatest need of West Africa is a system of profitable agriculture.

The Mill at Avery is a monument to the energy, ingenuity and perseverance of Mr. Burton. As one looks at it away up there in the wilds, he wonders that Mr. Burton could have succeeded in its construction with the material and men at his command. It has a circular saw propelled by a turbine wheel, which, owing to an insufficient head of water, can be used only for small logs of the softer species of timber. Most of the sawing is done by a straight saw propelled by an undershot wheel, and, on account of the comparatively small force of the water, the imperfections of the machinery and the slowness and dullness of the native workmen, the operation of sawing is slow.

The mill is giving a few natives a chance to get a better living than they could obtain otherwise, and, in a small way, is teaching habits of industry and the ways of civilized life.

Mission Pupils.—When Mr. Miller left, there were seven mission boys and girls at Good Hope and nine at Avery. But on the first of March, at my suggestion, Mr. Jackson took the Good Hope children up to Avery. The children at Avery seem contented and happy, and are making as good progress as could be expected under the circumstances. They appear fond of Mrs. Jackson, and she is well adapted to care for them and train them, but has not sufficient time to do all that ought to be done for them.

DEBIA.

The work begun at Debia by the late Barnabas Root has been continued by Samuel Goodman, a Sherbro native, educated at the Mendi Mission for ten years under Mr. Burton and Mr. Claflin. The present number of pupils enrolled is nineteen, of whom eighteen were present the day I visited the school. Instruction is confined to reading and spelling for the most part, but the pupils have some general exercises, such as counting, naming the days of the week and the

months of the year, repeating the table of English money, the commandments, apostles' creed and Lord's prayer.

At the Sunday service Mr. Goodman says that ten or twelve besides the children attend. He says it is expected that his cousin will be crowned King of Sherbro Island soon, and that people will then settle in his village, which is near the school, and thus the number of pupils and attendants upon the Sunday service will be increased.

STATIONS ON RIVERS.

The Sierra Leone Government is extending its jurisdiction over all the rivers of the Sherbro and Mendi country, and the people are in an unsettled or transition state. They do not submit cheerfully to British rule, but will hardly make any attempt at resistance, since the Governor is prudent and takes the precaution to impress them that such resistance would be useless. The British authority is so much regarded now that tribal wars, in regions easily accessible by police and troops, may be considered at an end. This will doubtless produce great changes in the location of the population, for they will no longer need to settle with reference to defence against hostile neighbors. But it remains to be seen whether they will occupy the best locations along the rivers, or, because of their dislike toward the British Government, withdraw more into the interior. It is quite probable, however, that in two or three years there will be good openings on the rivers for missionary effort with a reasonable prospect of permanency. The past history of the work seems to favor a policy of caution and conservatism. Of all the rivers, the Boom Kittim seems to be the best with respect to the nature of the country and the number and character of its inhabitants.

MOCASSIE.

Mocassie is situated some twenty-five miles due north of Avery by land and about thirty-five miles by water. In the river are two falls, around which boats must be drawn. It consists of three unwalled towns containing a large number of people, (figures are entirely unreliable.) I was told that Rev. E. P. Smith visited the place and thought it a good point for a station. Mr. Jackson thinks the chiefs would like to have a mission there. Mr. Jowett, teacher and interpreter at Avery, says he would like to start a work there, and would take his wife with him. I think it would be well to plan to send Mr. Jowett there next January or February, and to erect for him a mud house and mud barrie. I should hope and pray for some substantial success in due time, but would also be prepared for failure.

KAW MENDI.

I visited Kaw Mendi to see the spot where the first work of the Mission was done, and to inspect the labors of Rev. John McK. Williams. Mr. Williams is a native of British Guiana, which is usually considered a part of the West Indies. He worked for a time in Freetown with the Lady Huntington connection, then in Liberia, afterward at the Shengay Mission, and has been nearly three years at Kaw Mendi. He has erected a good mud house of four rooms and a "barrie" for school and church services; has cleared several acres of land, and has raised and manufactured some arrow-root for market. He has twenty-three boarding pupils and nine day scholars. Eleven of these are ciphering and one has got to compound proportion. Four, who knew no English three years ago, can interpret quite readily. He says he has fifteen church members, all of whom are at

home and attend meetings regularly. Three of these are Amistads, who had gone back to their heathen customs. His Sabbath congregation numbers over one hundred. Within two miles of the station is a population of some five or six hundred, it having been diminished greatly by recent wars, now at an end.

Several considerations seem to favor making this a part of the A. M. A. work:

1. For Africa, Mr. Williams' effort may be considered a success. Very few missionaries could accomplish so much in so short a time in any field in Africa. 2. He cannot continue his work long without assistance from some source. Poverty is written upon everything about the station. 3. It is the scene of the first labors of the A. M. A. in Africa, and contains the dust of several of its early missionaries, and so a desire to keep it up, if a mere sentiment, is a worthy one. 4. More good work can be done here under the direction of Mr. Williams for a certain amount of money than is being done for the same amount anywhere in the Mission. A small expenditure would be a very economical use of means.

FORWARD OR BACKWARD?

Foundation work must be done, although a vast amount of material and labor be expended below the surface of the ground. When the Lord gave the command to go forth and preach the Gospel to every creature He did not except the Africans of the Mendi country. Eighty years of continuous mission effort at Sierra Leone have produced much fruit that can be seen in the intelligence of a large number of blacks residing there, and of those who have emigrated thence to many places on the coast, in the numerous self-supporting churches among them, and in the thousands of professing Christians, who, with all their failings, are illustrating the power of the Gospel. And what is true of Sierra Leone is true, in a measure, of the Yomba country, Old Calabar, Gaboon, Zululand, Caffraria, Natal, Madagascar and other places in Africa. The power of polygamy and superstition is not superior to that of the Gospel.

Then shall Good Hope Station be given up on account of the climate, when almost within a stone's throw five Europeans are employed in a trading post, selling rum to the natives by the schooner load? Shall men, allured by a high salary, or driven by want, brave the deadly influence of mangrove swamps, while those who profess to want souls for their hire shrink from the danger?

To abandon the Mendi Mission would be doubting the sure prophecy of God's word, disobeying the Saviour's command, writing "failure" where it is possible to write "success," and acknowledging that the motives of the Gospel have less force than the wages of mammon.

STATISTICS

OF WORK AT THE AFRICAN MISSION.

Number of	Missionaries and Teachers	8
"	Other Workers	5
"	Schools	3
"	Pupils	179
"	Churches	2
"	Church Members	87
"	Pupils in Sunday-school	100

THE INDIANS.

LAKE SUPERIOR AGENCY, WIS.—*Dr. I. L. Mahan, (resigned,) S. E. Mahan, Agents; Robert Pew, Teacher.*

FORT BERTHOLD AGENCY, DAKOTA—*Jacob Kauffman, Agent.*

SISSETON AGENCY, DAKOTA—*Chas. Crissey, Agent.*

S'KOKOMISH AGENCY, WASHINGTON TERRITORY—*Edwin Eells, Agent; Rev. Myron Eells, Missionary.*

EXPERIMENT IN INDIAN EDUCATION.

Indian Boys Leaving Fort Berthold.—Capt. Pratt, who was detailed by the Government to get fifty Indians from the mission, came to start his company at this Agency. We did not know how the people would feel about sending their children to a distant and unknown country. But Capt. Pratt had both experience and faith; he told us of his talks and prayer-meetings with the prisoners in Florida, and of their desire for education, and of the willingness of Eastern Christian friends to help them; then we knelt down in the sitting-room of our mission home, that Sabbath evening, and committed our way unto the Lord. All was in doubt; some had refused to go; the chiefs would not send their children; but soon three youth came of their own accord and offered themselves. They had been attending our school and had learned in a measure to trust us. They said they knew it was a long way to go and a long time to stay, and it would be hard; but they were prepared to carry out their resolution to learn to be white men. Soon thirteen youth, nine boys and four girls, were secured, all from our school; it took the nucleus of our school; but we knew that this movement would create a new interest in education and bring us new scholars, as well as do more than we could for the old ones who should go away, so we gave them up willingly. With this beginning Captain Pratt started down the river in a flat-bottom, stern-wheel mission steamboat, one cold October day, collecting more from the river agencies as we went along till forty-nine were secured. The youth looked very sober as they started off; there were some very touching partings with friends, one of whom said: "I may not see a hair of him again;" and at the last look at them we saw blankets and coats waving in lieu of handkerchiefs on the upper deck of the boat. All this was a year ago; to-day a hundred more from Dakota are on their way to Hampton and to Carlisle, and provision is being made for others in the West near their own homes.

Indian Boys at Hampton.—We wish the friends who bade them good-bye that cold October morning could see them to-day. Almka (White Wolf) would show them the blue farm-cart, of which he is rather shyly proud, because he made it, wheels and all, with his own hands. White Breast would lay down the doors of a new wardrobe he is finishing neatly, and Karunach would come from mending shoes to tell them about Hampton, till their ideas out-stripped their tongues, and the old Indian sign language came to the rescue. I think E-cor-rup-ta-ha would stop a minute, with a nonchalant air, to polish lovingly the big Corliss engine, before he shook hands even with them. Laughing Face and Kawhat would tell them how much they have made of the new carriage-house the Indians are building. Tom Smith would throw away his plane and meet them with a joke and his merry, boyish laugh; and little Ara-hotch-kish would look up from his painting with a quick, shy glance of welcome, going straight to the warmest place they have saved in their hearts. Most of our Indians have gained a sufficient

command of English to receive any idea which can be put in simple words; and if any reader of the MISSIONARY is troubled with ennui or thinking of searching for a new sensation I advise him to come to Hampton and try telling the old children's stories to Indians. Even Washington's little worn-out hatchet gets a new, sharp edge. Imagine telling the story of David and Goliath for the first time to a school full of Indian boys and girls. The room is breathlessly still. Scarcely a suppressed Indian grunt or guttural disturbs the narrative, till the first-slung stone lodges fairly in the giant's forehead, when little Ta-ta-ton-ka-skah, on the back seat, forgets all traditions of the Indian stoicism, jumps about a foot in the air, and claps his hands in an ecstacy of delight.

LAKE SUPERIOR AGENCY.

I have just returned from Lac Courte d'Oreille. In looking over their patches, for their farms are in miniature as yet, they were seen to be well tended and well fenced; and as I looked upon the nearly twelve hundred Indians as they received their goods, for which the males between the ages of eighteen and forty-five had worked under the direction of the farmer, I could not but compare them with the same number gathered in the fall of 1873. Then they wore long hair, blankets, feathers, paint, &c.; they were dirty, filthy, and almost eaten up with vermin. Now they are clean, with short hair, blankets rare, little paint, no feathers, and most of them well clothed. The dresses of the females were in the latest fashion, and many of them had on hats. The men wore clean white or colored shirts, and hats or caps. They prized the agricultural implements, hoes, rakes, scythes, plows, grub-hoes, &c., all being in great demand. Some years ago they wanted blankets, beads and trinkets. Now they seem delighted with the idea of a boarding-school such as we agreed upon while I was East.

FORT BERTHOLD AGENCY.

The Indians at this Agency are quiet, peaceable and well-disposed, and are evidently tending towards a better civilization. There are about 1,406 Arickarees, Grosventres and Mandans, all living in log houses—no tepees on the Agency. About forty new houses were built this season. The Indians cultivated 612 acres, divided into 202 allotments, the Indian women, as has been the custom, doing the greater portion of the work. This land they planted in corn, potatoes, beans, squash and oats. In consequence of long-continued drouth the yield will be small. There are two schools at the Agency, one supported by the Government, with two female teachers, and one a mission school with two teachers.

SISSETON AGENCY, D. T.

This Agency has been established about ten years. The Indians now dress entirely in citizen's clothing, and live in log-houses, some with shingled roofs and board floors; most of them with dirt roofs and floors. The number of houses built of logs, is 220, and 15 frame. There are about 4,025 acres under cultivation; there was broken of new ground during the spring, 1,055 acres. Many of them are able to do such work as an ordinary carpenter or blacksmith does. We have built three frame houses and have two more nearly completed. I depend on Indians as help in running our threshing machines, engines at our steam-mills, caring for our horses, and have employed no extra white help, other than one white man to oversee each department, since April 1st, 1875. The largest crop raised by any one Indian last year, was 575 bushels of wheat and oats, two others raising nearly as much. There are three schools, two Government and one mission; 7 teachers, five Government and two mission.

S'KOKOMISH AGENCY.

Among the Indians generally, habits of morality appear to have been growing stronger. Their general deportment is very good, and their style of living in their houses is improving all the time. Their general health, in consequence of their improved manner of living, has never been better than during the past year. Most of their houses have been ceiled and good tight floors put in them during the past winter, so that they are quite as comfortable as the average of white settlers throughout the country. There has been some land cleared by them, a decided advance in the kind of fences built by them, and I have furnished 1,000 fruit trees which they have set out, nearly all of which have lived.

Our schools have been well attended, and the progress of the scholars in their studies has been quite satisfactory. The average attendance of the two schools has been something over fifty. One feature of improvement at the Agency, which deserves mention, has been the employment of apprentices, at small wages, at the various shops at the Agency. We have had five of our former school-boys employed in this way during the summer, and they have done very well. The delay of the Government to furnish the Indians on this Reservation with titles to their allotments of land, has operated to discourage them very much in the improvement of their farms.

S'kokomish Church.—Number of male members, 20, female members, 16, total, 36. Received during the year, on profession, 11, by letter, 3; one dismissed. Average attendance on Sabbath-school, 58, on Prayer-meeting, 38, on public worship, 70. Families under pastoral care, 53, all but six of whom are Indians. Contributions for benevolent objects, $265,52; for pastor's support and Sabbath-school, $230,25; total, $465, 77. At Dunginess Station, where six members of the S'kokomish Church reside, the average attendance on Sabbath-school is 35, on prayer-meetings 30, on public worship 45. More Indians have been added to the S'kokomish Church than during any previous year. More Bibles have also been sold, for as the scholars give up and go to work, they seem inclined to buy them among their first purchases. A small church-bell and a melodeon have been ordered for the people at Dunginess.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents	4
" Missionaries	1
" Teachers	6
" Churches	1
" Schools	5
" Pupils	233
" Church Members	36
" Sunday-school Scholars	93

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.

DIRECTORS: Rev. George Moore, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

I.—STATISTICS.

NAMES OF SCHOOLS.	NAMES OF TEACHERS, AUGUST, 1880.	Sustained during how many months of this fiscal year.	Total number of pupils enrolled during the entire year.	Average membership, month by month.	Average attendance for the entire year	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Profess to have ceased from idol-worship.	Give evidence of conversion.
Grass Valley	Miss N. M. Wells*	3	9	6	5	9	6	..	..
Marysville	Miss M. A. Flint, Wong Oek	7	101	30	17	24	23	13	10
Oakland	Mrs. B. C. Hawes, Miss L. Duncan	12	378	115	31	263	42	38	9
Oroville	Miss M. C. Waterbury, Lee Haim†	7	60	16	13	33	29	7	6
Petaluma	Mrs. E. F. Girard, Wah Yene	11	59	15	8	28	10	1	1
Sacramento	Mrs. S. E. Carrington, Lem Chung	12	129	46	28	56	34	12	12
San Francisco:									
" " Central.	John Johnston, Jee Gam, Miss Eva Snook	12	387	88	63	128	83	35	35
" " Barnes.	Mrs. C. A. Sheldon, Miss Jennie Sheldon, Lee Sam	12	144	62	24	82	43	20	20
" " Bethany	Mrs. J. C. Snook	12	73	30	15	33	19	19	15
" " West	Mrs. M. T. Huntting	12	67	20	13	25	19	14	6
Santa Barbara	Miss Helen E. Clarke.	12	60	20	13	25	19	3	3
Stockton	Mrs. Mary B. Langdon, Hong Sing	12	89	36	22	41	27	18	10
	Totals	124	1,556	484	252	765	354	180	127

*March to May. †Closed May 31.

II.—Remarks on Statistics.

The figures will cease to look dry, and the statistical table will begin to glow with even a celestial light, if our readers will but reflect that every unit in these numbers stands for an undying soul, and every unit in some of them for such a soul brought out from the dark bondage of Chinese paganism into the glorious liberty of the Son of God.

1. It is often said that "figures cannot lie," and yet they can, and *do*; and however conscientiously they are prepared, they may convey a false impression, unless explained. Respecting the figures given above, it ought to be said that our Chinese pupils move about a great deal, and thus, in the course of a year, their names come to be enrolled in several schools. This tends to swell the totals, particularly in the second and the last two columns. On the other hand, it should be said that many are in our schools for very brief periods without becoming enrolled, but not without seeing and hearing something to set them thinking—and thinking in the direction of the true light and the higher life. And so, too, there are many who profess to have ceased from idol-worship, and many who give evidence of conversion, who have removed to points from which our schools are inaccessible, and who are, therefore, not counted in their respective columns, so that the over-statements, which cannot be avoided on the one hand, may be, and in respect to those giving evidence of conversion we *know are*, more than counterbalanced by the under-statements on the other. In blessed fruits "gathered unto everlasting life," the past year's work has seemed to be especially rich. I cannot at this time state accurately the number of hopeful conversions, but it can scarcely fall short of forty; and the whole number of whom we venture to hope that they have been born of God in connection with our work during the last ten years is nearly, if not quite 300.

2. The school at Grass Valley was an experiment, and cannot be regarded as a success. But the causes of the failure were not such as should discourage us from trying again. Partly for lack of funds and partly for lack of a suitable helper who could be spared from other fields, we have been deterred from renewing the experiment, but we hope to do so in the coming year. It would seem that if from any point, as a centre, we could reach effectively "the Chinese in the mines," it would be Grass Valley; and either there or somewhere else, we propose, if the Master will open the way, to push the hard problem their character and condition involve, through to solution. A scattered, motley, ragged and most ill-favored flock, they are making their way, each one, to the grave; but bearing, each one within himself, a treasure more precious than worlds. Shall no man care for them?

3. The school at Oroville we hope to resume as soon as the hot and sickly season closes; and to continue it till that season next year returns. This seems, for the present, to be the most we can do there.

4. The total number employed in the work at the close of the year is twenty. The largest number employed at any one time was 25. The total number of months of labor performed is 246; 22 more than in any previous year. Seventy months of service have been rendered by nine different Chinese helpers, of whom six are still employed. It seems to me that not only more work, but *better*, on the whole, the year through, has been rendered in '79—'80 than ever before.

5. If we compare our Statistics for this year with those of last, we find the total number enrolled as pupils to be greater by 67, but the average attendance for the year precisely the same. The most marked gains are in the columns of those reported as having ceased from idol-worship, and as giving evidence of conversion; in the former 180 against 137 last year, and in the latter, 127 against 84.

III.—Finances.

Our resources for the year have been $7,622.55, of which $1,622.55 have been contributed directly to the mission treasury. Our expenditures have been, for salaries of Superintendent, teachers and helpers, $5,266.35; rents, $1,751.50, and for incidentals, $604.70, of which for travelling expenses of Superintendent, teachers and helpers, $81.05; for fitting up and furnishing school-rooms, $79.60; for printing Annual Reports, $45.00, and for fuel, lights, water, books, minor repairs, postage, etc., $399.05.—Total, $7,622.55. The property of the mission remains unchanged:—viz., a lot at San Lorenzo, which was a virtual donation from Rev. T. M. Oviatt, valued at $250, but not at present salable; and the Barnes Mission House in San Francisco, valued at $5,500, on which there remains a debt of $3,300. The interest on this debt, however, together with the cost of insurance and taxes, is paid by the income from the property.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	12
" Teachers	22
" Pupils	1,556
Ceased from Idolatry	180
Give evidence of Conversion	127

STATISTICS—GENERAL SUMMARY.

Workers.

Missionaries.—At the South, 84; among the Indians, 1; in Africa, 8; total, 93.

Teachers.—At the South, 189; among the Chinese, 22; among the Indians, 6; Native Helpers in Africa, 5; total, 213. Matrons, 11; in Business Department, 13; total number of workers, 330.

Churches.

Churches at the South, 73; among the Indians, 1; in Africa, 2; total, 76.

Church members at the South, 4,961; among the Indians, 36; in Africa, 87; total, 5,084. Total number Sunday-school scholars, 8,073.

Schools.

Schools at the South, 51; among the Chinese, 12; among the Indians, 5; in Africa, 3; total, 71.

Pupils at the South, 8,052; among the Chinese, 1,556; among the Indians, 233; in Africa, 179; total, 10,020.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions, 8.

Hampton N. and A. Institute, Hampton, Va.—Pupils, 354; Boarding accommodations for 180.

Berea College, Berea, Ky.—Pupils, 308; Boarding accommodations for 180

Fisk University, Nashville, Tenn.—Pupils, 347; " " 150

Atlanta University, Atlanta, Ga.—Pupils, 272; " " 150

Talladega College, Talladega, Ala.—Pupils, 208; " " 100

Tougaloo University, Tougaloo, Miss.—Pupils, 197; " " 90

Straight University, New Orleans, La.—Pupils, 302; no Boarding accommodations.

Normal Institute, Austin, Texas.—Pupils, 178.

Other Institutions, 12.

Normal School, Wilmington, N. C.	Number of Pupils,	128
Washington School, Raleigh, N. C.	" "	93
Avery Institute, Charleston, S. C.	" "	423
Brewer Normal School, Greenwood, S. C.	" "	75
Beach Institute, Savannah, Ga.	" "	236
Storrs School, Atlanta, Ga.	" "	543
Lewis High School, Macon, Ga.	" "	109
Trinity School, Athens, Ala.	" "	54
Emerson Institute, Mobile, Ala.	" "	305
Swayne School, Montgomery, Ala.	" "	455
Burrell School, Selma, Ala.	" "	434
Le Moyne School, Memphis, Tenn.	" "	239

Common Schools, 31. Total, 51.

Pupils Classified.

Theological, 102; Law, 23; Collegiate, 75; Collegiate Preparatory, 134; Normal, 2,339; Grammar, 825; Intermediate, 1,636; Primary, 2,979; Total, 8,113; Studying in two grades, 61; Total, 8,052.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbe, Sarah A., Enfield, Conn.
Abbott, John S., Watertown, Mass.
Abbott, William G., Norwich, Conn.
Aldin, Miss Sarah B., Randolph, Mass.
Alvord, Mrs. E., Sandusky, Ohio.
Armstead, Samuel H., Mount Carmel, Conn.
Ashman, Mrs. Lydia W., Akron, Ohio.

Barber, Miss Augusta, Framingham, Mass.
Barker, Mrs. Ellen M., Harwinton, Conn.
Barker, Virgil B., Harwinton, Conn.
Barrows, Mrs. Susan E., Meriden, N. H.
Bassett, Levi, Terryville, Conn.
Bassett, Mrs. James F., McGregor, Iowa.
Beach, Mrs. Henrietta, Plainville, Conn.
Beadle, Miss Minnie L., West Meriden, Conn.
Beckwith, Mrs. Eugenie L., Brewer, Maine.
Bell, George A., Brooklyn, N. Y.
Benson, Mrs. Maria T., Lawrence, Mass.
Betts, Miss Mary A., Payson, Ill.
Betts, William A., Benzonia, Mich.
Bickford, Mrs. Charlotte E., Bootstown, Ohio.
Bingham, Mrs. A. C., Bennington, Vt.
Birge, Mrs. Helen M., Milford, Neb.
Blakeslee, Frank, Northfield, Conn.
Blanchard, Dea. Homer, Hartford, Conn.
Blodgett, Herbert W., Saint Johnsbury, Vt.
Boynton, Clara R., Andover, Mass.
Bradford, George R., Gloucester, Mass.
Brewer, Mrs. Fisk P., Grinnell, Iowa.
Briggs, Miss Helen L. R., East Douglass, Mass.
Bruce, Hon. John, Montgomery, Ala.
Bryant, E. L., Manchester, N. H.
Buell, Mrs. Leander, Clinton, Conn.
Butler, Miss Carrie E., Marion, N. Y.
Butman, Carrie T., Beverly, Mass.
Bushnell, George E., Terryville, Conn.
Butterfield, Miss Flora, Camillus, N. Y.

Carah, J. H., Hancock, Mich.
Carpenter, Hon. Everett A., Sag Harbor, N. Y.
Carpenter, Mrs. Rebecca S., Fitchburgh, Mass.
Chadbourn, Mrs. C. H., Rochester, Minn.
Chaffee, Mrs. Eugene W., Moodus, Conn.
Chandler, Miss Ellen D., Woodstock, Conn.
Chapin, Miss Mary A., Norton, Mass.
Cilley, Miss Ella G., Norwich, Conn.
Clark, Edward W., Germantown, Penn.
Clark, George C., New York, N. Y.
Clark, Mrs. H. N., Rosendale, Wis.
Clark, Miss Sarah E., Sandusky, Ohio.
Clarke, Dea. N. M., Wadham's Mills, N. Y.
Clarke, Mrs. Owen T., Milford, Conn.
Cole, Miss Hattie, Portland, Mich.
Collins, Dea. John Alden, Wapping, Conn.
Converse, Tennie L., Hinsdale, Mass.
Corwin, Miss Louise, Newburgh, N. Y.
Crocker, William D., North Amherst, Mass.
Crosby, George P., Fitchburgh, Mass.
Cunningham, John, Gloucester, Mass.
Curtis, Homer A., West Meriden, Conn.

Davenport, Julius, Brooklyn, N. Y.
Davis, J. K., Bradford, Vt.
Davis, Miss Myra, Lyons, Iowa.
Davis, Samuel, Bedford, Mass.
Davis, Rev. Wm. V. W., Manchester, N. H.
Dayton, Laura N., Watertown, Conn.
Denman, John M., Wakeman, Ohio.
Denison, Miss Carrie, Hartford, Wis.
Dodge, Jones N., Peterborough, N. H.
Dow, Miss Lydia A., Medfield, Mass.
Downes, H. P., South Britain, Conn.
Drake, Mrs. Adaline, North Hampton, N. H.
Duncan, Mrs. Fanny D., Union Falls, N. Y.
Dutton, Mrs. Maria, North Amherst, Mass.
Dyer, Miss Alice C., Norwich, Conn.

Eaton, F. B., Manchester, N. H.
Eaton, Rev. Jas. Demarest, Bound Brook, N. J.
Eastman, Miss J. S., Hampstead, N. H.
Eggleston, H. B., Litchfield, Mich.
Eldred, Mrs. Sarah C., Roseville, Ill.
Enwright, Rev. Joseph, Alburgh Centre, Vt.
Esty, Miss Mary Le B., Framingham, Mass.

Fair, Mrs. William, McGregor, Iowa.
Farrar, John N., Sandusky, Ohio.
Fogg, Charles W., Jamaica Plain, Mass.
Fowler, Mrs A. S., Brooklyn, N. Y.
Franck, Miss Lyntha, Sparta, Wis.
Frank, A. S., Madison, Wis.
Fuller, S. T., Stowe, Vt.

Gage, Benjamin S., Bath, N. Y.
Gardner, John H., Putnam, Conn.
Garland, Cicero, Lebanon, Conn.
Gaylord, Rev. J. F., Barre, Mass.
Gilbert, Miss Irene E., Fredonia, N. Y.
Gillette, Miss Augusta P., Norwich, Conn.
Goddard, Mrs. E. L., Claremont, N. H.
Gordon, Miss Jennie A., Norwich, Conn.
Goudy, Alfred, Chicago, Ill.
Gould, Milo H., Andover, Mass.
Green, Miss Laura Stafford, Watertown, Mass.
Greene, Miss Augusta B., Norwich, Conn.
Greenfield, Mrs. Elizabeth, Shabbona, Ill.
Gridley, Mrs. Bessie A., Framingham, Mass.
Griswold, Mrs. E. D., Brooklyn, N. Y.
Griswold, William H., Terryville, Conn.

Harriman, Mrs. Mary W., Framingham, Mass.
Harrington, Mrs. Bradford S., Groton, Mass.
Hartley, James, Lawrence, Mass.
Hastings, Hon. Samuel D., Madison, Wis.
Hathaway, Miss Emma, Earlville, Ill.
Hawley, Flora E., Farmington, Conn.
Henderson, Mrs. Anna C., Centreville, Col.
Herrick, Miss Harriet, Windsor, Vt.
Hevener, John, Lapeer Mich
Hibbard, Dwight W., Akron, Ohio.
Hickok, William C., Brooklyn, N. Y.
Hillyer, Mrs. Dotha B., Hartford, Conn.
Hodges, Louisa M., Rochester, N. Y.
Hocking, Mrs W. H., South Weymouth, Mass.
Holly, Samuel C., Danbury, Conn.
Holmes, Israel, Waterbury, Conn.
Holton, Samuel S., Fitchburgh, Mass.
Hubbard, Mrs. Charlotte W., Elgin, Ill.
Huestis, Calvin W., Crown Point, N. Y.
Humphrey, Burton H., Waterbury, Vt.
Hunt, Josiah H., Gloucester, Mass.
Hunter, O. D., Terryville, Conn.
Huntington, Miss Mary L., Norwich, Conn.
Hutchinson, Miss Martha, Danvers, Mass.
Hyde, Miss Susie B., Ware, Mass.

Inglis, James T., Middlefield, Conn.
Irwin, Mrs. O. L., Sparta, Wis.

Jewett, Miss Mary A., Northampton, Mass.
Jewett, Samuel, Bennington, Vt.
Jones, Philip, Waltham, Mass.
Jones, William A., Watertown, Conn.

Kelley, Miss Mary E., Atkinson, N. H.
Kendall, Dea. Ira Y., Athol, Mass.
Kennedy, E. R., Brooklyn, N. Y.
Keyes, Edward, Winona, Wis.
Kingsley, Mrs. Chester M., Kendall, Mich.
Kinnie, Margaret E., Plainfield, Conn.
Kirtland, William N., Westbrook, Conn.
Knapp, Mrs. E. M., White Water, Wis.

Laird, Miss Franc B., Winona, Minn.
Lamb, F. J., Madison, Wis.
Lane, Mrs. Melissa, Collinsville, Conn.
Lawrence, Thomas R., Fitchburgh, Mass.
Leavens, Miss Maria J., Norwich, Conn.
Leavitt, Mrs. George R., Cambridgeport, Mass.
Litchfield, Frederick P., Augusta, Maine.
Lloyd, Miss Mary A., South Weymouth, Mass.
Loomis, Austin D., North Amherst, Mass.
Loomis, William A., Fitchburgh, Mass.

Mason, Douglas W., Plainville, Conn.
McLeod, Rev. Thomas B., Brooklyn, N. Y.
McLeod, Mrs. M. J. C., Brooklyn, N. Y.
Meeker, Miss Henrietta, Norwich, Conn.
Merrill, Lucia G., Andover, Mass.
Merrill, Charles, South Weymouth, Mass.
Merriman, Mrs. Ira H., West Meriden, Conn.
Miller, Rev. Albert P., Mendi Mission, West Africa.
Milton, Miss Hattie A., Romeo, Mich.

Newton, Rollie D., Ware, Mass.
Norton, Cornelia A., South Norwalk, Conn.
Norton, Miss Emeline F., Norwich, Conn.
Noyes, Miss Cora J., Mendon, Ill.
Nunn, Miss Ellen M., Norwich, Conn.

Olin, J. M., Madison, Wis.
Olmsted, Mrs. John, Hartford, Conn.
Otis, Mrs. H. W., Watertown, Mass.
Owen, Prof. Ed. T., Madison, Wis.

Paine, Miss Emeline F., S. Weymouth, Mass.
Palmer, Miss Mary J., Norwich, Conn.
Parker, Miss Florence A., Andover, Mass.
Parkhurst, Mrs. Albert, Groton, Mass.
Pasho, Miss Lizzie A., Andover, Mass.
Patterson, Ernest, Bennington, Vt.
Payne, James M., Hamden, Conn.
Pearson, Miss Sarah M., Reading, Mass.
Pease, Harris D., Conway, Mass.
Peck, Virgil, Wakeman, Ohio.
Peirce, Mrs. Andrew, Clifton Springs, N. Y.
Pierce, Minot, Wakeman, Ohio.
Pike, Dea. Harvey, Garrettsville, Ohio.
Plummer, Miss Julia M., Norwich, Conn.
Pollard, Mrs. Elizabeth Brigham, Hubbardston, Mass.
Pond, Frederic P., Shakopee, Minn.
Potter, Barrett Edwards, Augusta, Maine.
Pratt, Miss Carrie A., Brooklyn, N. Y.
Pratt, Rev. Geo. H., Medfield, Mass.
Pratt, Lyman L., Jacksonville, Ill.
Purvis, Mrs. Lucy H., Fidalgo Bay, Wash. T.

Ray, Mrs. L. Maria, Wilmington, Vt.
Remington, Mrs. M. G., Bennington, Vt.
Rhodes, I. M., Hancock, Mich.
Rhodes, Thomas, Akron, Ohio.
Rice, John Elliott, Cincinnati, Ohio.
Rice, Rev. O. V., Farmington, Ill.
Richards, Mrs. Almira A., Westport, N. Y.
Richards, Rev. Charles H., Madison, Wis.
Richardson, Miss Hattie G., Ware, Mass.
Ripley, Miss Elizabeth P., Norwich, Conn.
Ripley, Miss Hannah L., Norwich, Conn.
Robinson, Mrs. Nellie, Plainfield, Conn.
Rollo, Miss Evelyn L., Chicago, Ill.
Rollo, Miss Lillie Agnes, Chicago, Ill.
Root, Mrs. George A., Ware, Mass.
Roper, John S., Barre, Mass.
Rowell, T. D., Zumbrota, Minn.
Royce, A. H., Fredericktown, Ohio.
Ryder, C. J., Medina, Ohio.
Runyan, Miss Almeda, Mansfield, Ohio.

Sanders, Walter, Springfield, Ill.
Sargent, William H., Castine, Maine.
Sears, Miss M. E., Newark, N. J.
Service, James, Greeneville, Conn.
Scarlett, Miss Caroline B., Norwich, Conn.
Schaefer, Augusta, Windsor Locks, Conn.
Scudder, Henry Martyn, Jr., M. D., Arcot, Southern India.
Scudder, Rev. John L., Shrewsbury, Mass.
Sherman, Henry, Chester, Iowa.
Short, Mary E., Stepney, Conn.
Shumway, Mrs. Mary T., Groton, Mass.
Skillman, J. R., Sparta, Wis.
Smith, Addison A., Caryville, Mass.
Smith, Mrs. Irene, Meredith Village, N. H.
Smith, J. S., Farmington, Ill.
Smith, Mrs. Martha E., Winchendon, Mass.
Smith, W. D., Clarendon, Vt.
Spence, James, Andover, Mass.
Spencer, Mrs. John, Clarendon, Vt.
Stacy, Mrs. Ella, Osage, Iowa.
Stearns, Mrs. Jennette E., N. Amherst, Mass.
Steele, Miss Ellen S., Windsor, Vt.
Stevens, William C., Joliet, Ill.
Stockin, Edward, Watertown, Mass.
Stockton, Mrs. L. B. P., Brooklyn, N. Y.
Stockwell, Mrs. B. F., Chester Centre, Iowa.
Swinerton, Miss Julia, Danvers, Mass.

Taylor, Hon. David, I. L. D., Madison, Wis.
Taylor, Edward, Manchester, Conn.
Taylor, Rev. Jesse F., Decorah, Iowa.
Terry, A. W., Wakeman, Ohio.
Terry, Mrs. Valeria, Terryville, Conn.
Thomas, Oren S., Cumberland, Me.
Thornton, C. H., Danbury, Conn.
Tilton, C. B., South Deerfield, Mass.
Tirrell, Mrs. Deborah M., S. Weymouth, Mass.
Tirrell, Miss Mary B., South Weymouth, Mass.
Tirrell, Mrs. Wilson, 2d, S. Weymouth, Mass.
Torrey, Miss Ann E., South Weymouth, Mass.
Torrey, Mrs. Lizzie Ann, S. Weymouth, Mass.
Torrey, Francis, South Weymouth, Mass.
Tough, Mrs. Blythe J., Andover, Mass.
Treadway, Miss Fannie L., Norwich, Conn.

Vroman, Adam P., Albion, N. Y.

Walpole, William R., Chicago, Ill.
Ward, Elisha D., Sandusky, Ohio.
Waterman, Rev. W. A., Marion, Iowa.
Watson, James, Andover, Mass.
Wheeler, John M., Wauwatosa, Wis.
Whitcomb, Mrs. Abbie E., Worcester, Mass.
Whitcomb, G. Henry, Worcester, Mass.
White, Dea. A. H., Monson, Mass.
Whipple, Mrs. M. R., Warren, Mass.
Wilcox, Miss Harriet N., Berlin, Conn.
Wilder, Mrs. Jennie Watson, North Brookfield, Mass.
Wilder, Rev. S. P., North Brookfield, Mass.
Wildman, Eliakim, Danbury, Conn.
Williams, Harvey, Danbury, Conn.
Wood, Miss Carrie P., Danvers, Mass.
Woodworth, Mrs. C. L., Watertown, Mass.
Wright, Mrs. Mary, Plainville, Conn.

SERMON.

REV. ALEXANDER McKENZIE, D.D.

Ex. ii : 9. "Take this child away, and nurse it for me, and I will give thee thy wages."

Africa has always been interesting to us for different reasons. It was interesting in our childhood because there was almost nothing to be known about it. The school boy, when he was bewildered as he had wandered over the map of Europe, and had tried in vain to make out—what we have scarcely made out to this day—the mysterious and ever-changing boundaries of its States and coasts, and when he had become confused in the vastness of Asia, in the effort to keep in mind its divisions and their lines and the unrememberable and unpronounceable names of its mountains and rivers, and still more as he brought his studies nearer home to be disturbed by the feeling that he ought to know his own country, the length of its rivers, the area of its lakes, the boundaries of its States, their capitals, and the various interests which commend themselves to us as members of this nation; the boy, bewildered and distressed by this demand upon his thoughts, turned with relief to Africa. There was something which could be grasped. He readily ran up and down its coast, seeing hardly a gulf which would elude his reach, and scarcely a promontory which would thrust itself upon his notice. The few settlements scattered along the border could be counted upon the fingers of his small hand, the northern part was conveniently taken up with a great desert, and the southern part was marked "Unexplored." Such was the geography of my boyhood. To that we always turned with a special hopefulness.

But Africa grew more interesting to us, as we came into closer con-

tact with it, than any other part of the unknown world. A Chinaman was a rarity indeed; a Japanese we seldom or never saw; but the African was always here—in our streets, in our homes, entering even into our boyish politics and into the ardor and hope of our young manhood, until we came to engage in that irresistible conflict which now draws slowly toward its close. Africa became more interesting yet as it opened itself before us when we were old enough to appreciate the tide of exploration which was flowing into it, and to follow the various discoverers as they passed inward from the sea-coast, from lake to lake and from mountain to mountain. We found so much novelty and incident attending their efforts that there was no study more interesting than this, which they laid before us that we might learn it leisurely and thoroughly at their hands. Africa became again more interesting as we came to think of its prophecy, and to see that it had arisen out of the sea not in vain, but that this great people which had been brought into the closest political relations with us had come at last into our ecclesiastical work and life, and was coming to be one of the great factors in those great problems which civilization and Christianity are trying to solve.

To-day, with all this increased knowledge of Africa, and with the rising of this great power which cannot be put aside, the great question comes, What are we to do? Nothing that I recall so well illustrates to my mind our position as that incident which the words which I have taken for my text bring to your notice. A king's daughter by the banks of the river; a slave-child in an ark of bulrushes hidden among the reeds, brought suddenly and unexpectedly to the notice of the princess; then that solemn question, "What shall I do?"

There are certain moments which are inexpressibly solemn. There are very few moments in the history of the world more solemn and more profound in the depth of their significance than the instant when Pharaoh's daughter paused above that weeping slave-child to determine what she should do. Shall she thrust him back again that he may take what fate may bring upon the tide of the great river? Shall she give him over to those who have placed him already under sentence of death? Shall she take him to her home and bring him up with all the possibilities that may be wrapped in this infant mind, and the manhood that shall come after it? On that turned more than turns on any dynasty of kings, or any school of philosophers which the world has seen.

Upon that African woman's answer concerning that child turned the destiny of kings and philosophers and of mankind with all its

interests. If she decided wisely, she was to give to the world its greatest law-giver, one of its greatest statesmen, one of its greatest reformers; she was to give a man who was to take a horde of fugitive slaves and fashion them into a state; who was to make the first written constitution which the world had; who was to govern and guide this people through forty years of an instructive pilgrimage; who was to go up the mount of God and receive the law for all nations,—the man, who, more than any other man who was only man, was to be the teacher of men, the head of colleges, the head of governments, the head of civilization, until his word should be law—law and gospel in the churches and Sabbath-schools of the world. Those tiny hands lying in their helplessness before her, were to be lifted above a nation, were to take from the hands of the Almighty the tables of stone which were to express so long as time shall be, the duty and the glory of man. Whether this should be, turned upon what this African woman might decide in the moment when she settled with herself and with humanity and with the ages, the question whether her foot should thrust the ark of bulrushes upon the tide, or her hand should take the outcast child to her palace.

So Africa lies before us to-day—the nation prostrate, enslaved, ignorant and helpless, under sentence of the world's neglect and scorn; hidden in the ark of bulrushes, daubed with slime and pitch and concealed in the reeds by the river's bank. Africa has come up to sight, and lies where the river touches the land; and the king's daughter,—the wife of the king's son, the Church, which is the Lord's bride,—looks down upon this child weeping in the bulrushes, to repeat again the question of the Egyptian Princess to herself, "Shall I thrust him back? or shall I bring him to the palace and give him to the world?"

I need not remind you how that great, solemn question concerns us; how it has come to enter into our politics and to affect the permanence and honor of our Republic; how it has come to be the great question for the nations to solve, as a new continent and a new people come into the light. This great coming-up of this slave-child at the feet of the King's daughter forces upon us to-day as serious a question as the world has to consider. Nothing, probably, that our civilization will have to pass upon, or our Christianity will have to decide, shall surpass this: What Pharaoh's daughter shall do with the child Moses,—what God's daughter shall do with the child Africa.

How much we know of Africa, of her history, of her territory! How much has been brought to our notice! I said just now that it was easy for us to compass it and to follow it leisurely along until we

grasp the whole of it. I thought so until I turned my mind more particularly to it, thinking that I could get in a book or two substantially all that had been written upon Africa. I found that the immense library open to me had "Africa" scattered through it, and that it was not the work of a few moments, but of months and years, to come to even a tolerable knowledge of this country. I said then, We know so much that we must do more than we have done in making this knowledge a power. The people know so much, so much is written and laid before them, that it does not fall to me to describe Africa.

And yet what is this country? We look upon it as it lies yonder over the seas and here with the millions of its sons at our very doors. We look out over the waters; there lies the great continent with its sixteen thousand miles of coast line, with scarcely an indentation; a land stretching five thousand miles north and south, five thousand miles east and west—a country with all varieties of condition, from the place of destroying cold to the place of consuming heat; from mountains to plains; from forests to jungle and morass; from healthy regions to malarial tracts; from all that can give the rich and ripe products of the earth to all that can destroy the man who ventures within its reach.

What shall we say of the African products? Still the same thing. Nearly everything is there. Run through the list in your price-current in to-day's paper, and almost all can be found in Africa; cotton and coffee, oil and oats, wheat and barley, rice and rubber, sugar and spices, wools and woods, gold, iron, diamonds, ivory—fifty thousand elephants, they say, dying in a year, to give us their strength and beauty.

What shall we say of her people? More than two hundred and five millions—nearly one-seventh of the population of the globe, are there. Many kinds of people, some tall and well-developed, some small as pigmies, some black and some yellow, some with the coarse, black hair, some with the ideal curly locks, and some with yellow wool; some stout and sinewy, others loose jointed, shuffling along their path; some with the features of manhood and living like men, in villages and towns, even in walled cities, with governments of their own; some sunk into the deepest degradation, herded together like beasts, and like beasts creeping into their kraals.

What shall we say of their manners and customs? I do not know that I can answer the question better than by quoting the report made once to the British government by a naval officer sent to explore the country, and, among other things, to describe its manners and customs. His description of at least one place he visited was this: "They have no manners, and their customs are very disgusting."

What shall we say of their religion? There is little to be called by that name. There are feeble remnants of decayed churches. There are the countless multitudes under the degrading sway of Mohammedanism, and the rest are pagans, with not even the poor mitigation of the Moslem abomination. There are degrees of degradation. But ignorance, superstition, cruelty, tyranny, are everywhere. There are vague traditions of a Great Spirit, a more intense realization of the devil whom they worship; undefined ideas of some powers around them; more definite confidence in the fetish about their neck. They are cruel, savage, killing their own children, eating their enemies, showing as low a form of life as the world is able to produce. Their own traditions along the Gold Coast tell that the Great Spirit, when he had made three black men and women and three white men and women, in his preference for the blacks offered them their choice between a calabash and a sealed paper. The bow held gold, iron and the best products of the earth. The African chose that, and has been of the earth, earthy, ever since. There was nothing left to the white man but the paper, which taught him knowledge, and he has known and ruled ever since.

This is Africa in a general way—vast in its territory, swarming with people, with these varied capabilities, but with this common baseness of a common paganism, with its ignorance and cruelty, with its polytheism and polygamy, with all that marks the depths into which men can descend. This is the child that lies at the feet of the king's daughter to-day. What shall we do with the child? Fortunately, in the hurried times in which we are living, we have not that question to consider. The general principles which must be framed into a practical answer are plain. What shall we do with Africa? Africa certainly is included in that great world which God has made and Christ has redeemed, and to which he has bidden us go that we may preach the Gospel to every creature.

At one time in our war, when the government at Washington was greatly perplexed and the people were sad and fearful, I heard the admiral of our navy say, "I have one advantage in this business; I have only to go where I am sent." That is the work of the king's daughter to-day—to do what she is told to do. There is said to be some doubt whether Wellington ever referred the man who asked his opinion of foreign missions to his marching orders: "Go preach." I do not see that it is any consequence whether the great Duke said it or not. I could not do what he did in India, on the Peninsula, at

Waterloo. But I could have given that answer. Any intelligent boy who has read the Gospel of St. Matthew could do that. It was in Africa that Cyprian answered the Proconsul who bade him consider the Emperor's command that he should offer sacrifice: "Do what is commanded thee: in a cause so just no reflection is needed."

To preach the Gospel to every creature is a duty to be done, not a project to be considered. If we pass from this command, may we not think that our Lord in his pity for the poor and the oppressed has a very strong compassion for Africa? May it not be a special compassion and desire? This Jewish boy never forgot that his father Abraham went down into Africa for bread, and that Jacob and his sons were fed in Africa. He never forgot that Moses was born in Africa and nurtured there. He remembered that his mother had found shelter and safety for him in Africa. Perhaps even the separation of this land and people from our sympathies may commend them the more to him. I love to remember when I think of the strictness of the Hebrew race, its willing isolation from all who were without, that in our Redeemer there was a strain of alien blood. Even as pertaining to the flesh Jesus was not a pure Jew. In the line of his ancestry was a daughter of the accursed Moab; and by all the blood of Ruth that ran in the veins of Jesus, there was something in which his sympathy could flow to the Moabite and the Ammonite and the stranger in all the earth. "I am not sent," he said, "but unto the lost sheep of the house of Israel," and yet, pressing far north, he wrought his miracle of might and mercy for a woman of the heathen coasts of Syrophœnicia. "I am not sent but unto the lost sheep of the house of Israel;" yet in despised Samaria, to an outcast woman who sought the secrecy of noon-day that she might hide her shame, to a Samaritan with whom his people had no dealings, sitting on his father's well, he talked in mercy and declared the sublime truth that God is a Spirit, and to be worshiped only in spirit and in truth; and uttered that divine confession, which all the Gospels elsewhere do not surpass in clearness: "I that speak unto thee am he." So when I think of our Lord's descent, and of his love for the despised Canaanite and for the hated Samaritan, I cannot but think that the downtrodden of our day, the neglected, the outcast, even the despised nation, may lie close to his heart of boundless sympathy and boundless sacrifice.

We have the command; have we not more than this? Does not this great people appeal to our sympathies? We think of them as not knowing God. What shall be too much that we may tell them of God? They never knew that Christ died for them. What if we all

died to-night that Africa might know that? Never shall there come a better cause to die in, though we give up our life upon our beds, than if we laid down our lives that Africa might hear the story of him whose infancy was cradled upon her soil.

The people of Africa appeal to our sympathy if we only look at them in their temporal destitution. If we can make a man stand up who creeps upon his hands and knees; if we can make a man clothed who walks in his shamelessness; if we can make a man kind who is cruel; if we can teach him the rights of his fellow-men and his own rights; if we can establish a good government over him, it is worth all that we shall do. If we can give woman her place, carrying in those implements even of our agriculture, which shall supplant her servile work! You remember the African chief, who, when first he saw an American plow tearing its way through his ground, rubbed his hands and laughed, "Ah! that is good; that will save me five wives." Is it not worth while to do that? For every cent of the money which in thirty-four years has been poured into the treasury of this Society, it were a recompense that should satisfy every giver if nothing whatever had been accomplished save to bring African women from the plow into the home. Yet more than that. How much can be done for the children, too, to make them safe, to give them childhood, with its hope and its opportunity.

No sooner do we begin to do the useful than we begin to do the ornamental. No sooner are necessities supplied than luxuries come following in their train. It is a little thing, perhaps, to mention, but in the church whose minister I have the good fortune to be, there is an association of young ladies which was working at one time for Africa. They were making garments for the Zulu children—simple bags, I thought; pieces of cotton sewed together. I happened upon them one day as they were pursuing their work, and I saw how their cunning fingers had put beauty here and there, and when I expressed surprise, the leader answered: "Why, the girls wanted to put the ruffles on." Well, they always will. Friends, I think we might come up out of the dry-as-dust practicalities of life. It would be too much to say, perhaps, that all this money had been wisely expended if it had produced nothing but ruffles, but there is many a thing beside the eternal salvation of these men and women which would be a recompense for all the money that we have spent. Think of them in their degradation, their suffering, their peril, their ignorance, and dying like the rest. What shall we do for them?

Then how they appeal to our sense of justice. Are we not very much in their debt? Call to your mind the fifty millions of Africans

who had been torn away and carried into slavery—five hundred thousand perished in a year, they said, at one time. For every one who was absolutely taken away, four or five died in the process of capture and removal. Our prosperity as a nation is due very much to their unrequited labor. Who have sustained your great cotton factories? Africans. Whence has come much of the luxury that has been upon your tables all these years? From African labor. Who helped fight the battles that kept the Union safe? Africans. Who are doing our work to-day in so many honorable and useful places? Africans. We owe them something—we always have—this nation of servants, so long servants.

When the nations of the world combined to crucify the Lord of glory, all the three parts of the world bore their portion. Asia gave the wood he died upon and the men who should pursue him to death. Europe gave the sentence under which he was crucified and the soldiers who nailed him to the cross. Africa took her own place, the servant's place. She took the cross and carried it on her back. Do you think the Lord has forgotten that? Asia profited; she had her own way; priest and scribe felt more secure when he was dead. Europe had her profit; she divided his raiment, and cast lots when she might not tear the seamless robe. What fell to Africa? For eighteen centuries to be bearing the cross, carrying it where

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

"Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his work to do."

We must in our measure do his work for the cross-bearer and all the poor; his work of sacrifice for the guilty and the dead.

How it appeals to our compassion and our thankfulness. It appeals to our heroism, because of the difficulties and perils of the undertaking; it appeals to our love of adventure; it appeals to our desire to be of service in the world. All that is noble and manful and good and true within us is enlisted when this child, born a slave, looks up into the face of the king's daughter and weeps because he cannot talk.

But if we pass from these considerations to the side of encouragement in this work, we come still upon certain practical things which may help us the more to fasten our duty and privilege upon our conscience and upon our will. In this that we shall do for this child here,

among us, there, in his own land, think of the great encouragement that comes from this fact: that the missionary does not go alone into this country which lies before us for our service. Business is already there. That little corner where Moses was born, in the last year sent out into the world sixty-eight millions of dollars' worth of goods, and took in from the outer world thirty-one and a half millions of dollars' worth of goods. Think of the steamers running up and down the coast, and penetrating as far as they can up the rivers. Think of the explorers and men of science pressing within, and the men of business going with them; with business already so well established that it has reached that mature state in which it can begin to defraud; and Englishmen stamp their goods with the American name, and cheat Africa as Africa has been cheated through the centuries. I think when business gets so far settled in Africa that it is willing to forge a trade-mark, we can say that it will be likely to hold its place. Now, where business goes the Church can go. The Church has always gone along the roads the merchants have opened. The early apostles traveled the Roman highways. We have long sent our missionaries out in merchant ships—missionaries above and rum below.

We send them by those avenues that are opened for worldly purposes, availing ourselves of these openings that God gives to us that we may carry his Gospel to all those who are without. We have a legitimate right to avail ourselves of these openings made by business, not only in the fact that man has a common right to travel upon a highway, but in the fact that the missionary has so often been before the business man. Missionaries have been pioneers the world over. This new opening of the Dark Continent has been largely due to the daring work of these Christian explorers. Business enters where they have prepared the way. It should be for the common advantage. It means much for the missionary. He no longer goes where no other man will go. He no longer stands alone and unprotected. Wherever there is a missionary there is a merchant with his store, and they band together to defend each other. Behind the merchant is his government, with its ships, with its armies, with all needed means of defense; and along the lines of this enterprising and protected mercantile spirit the missionary can go as he has gone before.

Now let us add certain other considerations; this, for instance: that this missionary work has succeeded already in places as difficult as this. I do not know how we can grade Paganism very well as higher and lower; but to men as degraded as any in Africa the Gospel of God has gone. The sign that the Jews sought after would not avail; the wisdom that the Greeks desired would not serve; but the

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161.5B

cross of Christ, the wisdom of God, and the power of God, have wrought over the world, in many places, the very works that need to be repeated in Africa.

We have these past successes; shall we still say these pagans are too low? Is it strange that they are low? An evil is not a very great evil when you have come to an intelligent apprehension of the cause of it which you can remove. What is the cause of the degradation in Africa? Why has she been so long kept in her place?

A venerable clergyman who walked with me this evening told me a little incident which has the secret in it. There was a meeting among the negroes of the South, where the minister proposed that the persons present should relate their religious experiences. Among them arose a black man who began to describe some dream or vision. "But stop, my brother," said the preacher, "we don't care for your visions; we want experience." "But, in old times, didn't God speak to people in visions and dreams?" "Oh, yes! He did then because they had no Bible." "Well, we have no Bible." It seems to be all there. What makes Africa ignorant? Because nobody ever taught her. What makes Africa down? Because there is somebody over her. What makes it night there? Because we have closed the shutters to keep in the sun to lighten the places where we have been playing live.

Then let us think again that this bar of separation, this "color line," is only a temporary thing. How long are these national distinctions to last in the face of that Gospel which knows neither Greek nor Jew, barbarian, Scythian, bond or free? There was in my old parish in Maine a colored woman; and one night when the meeting was breaking up and all were going out, the impatient sexton turned off the gas too soon, and all were left together; and this witty woman, congratulating herself, said: "Well, we are all alike in the dark." Yes, woman, we are all alike in the light, too. When the day dawns, when the Day Star arises in our hearts, we are all alike then.

We come to this work with experience, which we have gained elsewhere, and by which we can profit. It is not without reason that Africa, most difficult, perhaps, of all lands, has been left among the later fields of our work. We have experimented in making men Christians, and can show results. The work has had so much delay and deferred hope elsewhere, that any delay in Africa cannot dishearten us. We are still so far from a nation of Christians, though we have had the Bible all our days, that we need not wonder if it be long before all of that somber continent is peopled with men of God.

Our observation may give us courage as we still pursue our work, and it may give us wisdom as we carry it on to its end.

Let it be noticed as another point of encouragement that the Church goes out to-day with great strength. Turn for a moment to the early Christian missions. Look at the first attempt of Christianity to force its way into the world.

See it in the city of Rome; a few despised, ignorant foreigners, many of them slaves; dependent on the very government beneath which they sought to do their work; conquered people, serving a leader who had died in ignominy on the cross—poor, persecuted, helpless, they enthroned Christianity in the Roman Empire, and established there the light which, though the fogs have gathered around it, has never ceased to shine. Think of the Church as it goes out in its missionary work to-day. It goes forth, not a handful of Jews, but with an immense multitude out of all nations; it goes out not poor, but rich; not foolish, but wise; it goes, not cast down, but triumphant; it goes, not from a subdued, but from a victorious nation. The life of civilization, the strength of government, the power of literature, the influence of humanity—all that civilized man values most, is behind the humblest minister of the Gospel of Christ as he goes into the dark regions of the earth to preach that which he has learned himself. "I claim, my hearers," he might say in Africa or in India, "that you should listen to me. This Gospel that I preach to you makes the religion of every civilized nation in the world. This is the religion of every nation that has science, art, good schools, good government. This is the Gospel of every nation that has a home and honors the woman, and the mother, and blesses the child." With this immense advantage of all civilization behind him, how mighty is he compared with the earliest preachers of the truth, the disciples of one who had died at Jerusalem at the hands of this very power, which said, "If you preach this Gospel you shall fall in the arena."

The whole Roman government was opposed to the first Christian missionary there was; the governments of the civilized world now stand by every missionary there is. In Abyssinia not long ago a few missionaries and German Bible-readers were imprisoned, and the British army hastened to deliver them. Magdala was burnt, King Theodore committed suicide, and the British general was raised to the peerage as "Lord Napier of Magdala." Was there any such protection to the first missionaries? But they conquered paganism; they forced their way into the Roman Empire; they became an element in Roman politics, until they gained the throne and reached their fingers out upon the sceptre which was stretched over the world. How glorious, how grand it is! Whose heart grows faint? If any

man doubts, if any man's spirit quails, let him read the Acts of the Apostles, let him read the history so recently and so admirably written of the "Conflict of Christianity with Heathenism," and say if the despised Christians could make Christians out of pagan Romans, cannot honored Americans make Christians out of pagan Africans?

With this great success, this great encouragement, this great profit of experience, this great power of all the governments behind us, surely with this we may push on through our country and through the world. I have not yet said—what is the greatest of all—that this redemption of Africa enters into the thought of God, into the purpose of God, as touching this world. Africa is of the nations that are to be given to him who died to redeem all men; not the son of Joseph, but the Son of Man, mankind; who shall see of the travail of his soul in Simon, the cross-bearer, and be satisfied. Among the people which are to be the trophies and reward and crown of his redemption shall Africa come to have her place, and the sons of Africa from near and from far. This is our prayer—the prayer we offered at our mother's knee, when scarcely comprehending the words: "Thy kingdom come, thy will be done." The words have grown as we have grown, until now we apprehend more fully what it is for the kingdom of God to come. While our prayer has grown, the kingdoms of men have come up till we can mark how the prayer is matched by the opportunity. Our childhood's prayer has become our manhood's toil, and our infant faith our sturdy confidence; and, with the widening of the petition and the widening of the world, we still pray, "Far as the sun shines, far as the waters roll, far as the wind blows, O Son of Man, thy kingdom come, thy will be done." It shall come. The might of the Lord is in it; the word of the Lord has spoken it.

It is not the work of government upon government. It is not a work that denationalizes and despoils. We do not seek to make Americans of the Africans; we do not care to clothe them in our cumbersome attire; we do not ask that they shall have all our literature and all our manners; but that they shall know God, and Christ, the Son of God, and that they shall have churches of their own, ministered to by their own men, self-governing, self-supporting, self-perpetuating; shall have the leaven cast in by our hands, and left to work its way under the inspiration of that Spirit, who, coming like the wind, can seek men's hearts as the wind seeks the places among the leaves of the trees and hollows of the rocks, the Spirit of God searching the thoughts of men, taking the imagination, the will, the conscience, the reason, the passions, the affections of men under his sway, until the will of God is done on earth as it is done in Heaven.

The old myth was that Mount Atlas, rising from Africa, held upon its summit the heavens and their stars. The myth has gone, but gone to give place to the truth. The stars and the heavens do rest upon Mount Atlas, not for the upheaving of the mount, but for the coming down of the heavens. By the grace of God, that mount which rises in its sublimity and its power, towering over degraded millions, touches the sky. The Oriental myth becomes the imperial reality, and from the summit of the mountain men can see their home.

What shall we do, brethren? They who are afar off call to us. Their prayer finds words as they beseech us to come and help them. More piteous, even, are their dumb lips which make no cry, and their dead hearts which know no hope. Some have gone, and call to us from Heaven. The graves of men who have fallen summon us to the front. What shall we do? Who shall bear the light into the dark, and liberty into the prison house? Who have, must give. Who can, must serve. Upon our conscience and our humanity lies the duty by all our faith in the Gospel by which we live, which no more graciously bids us come than solemnly it bids us go. What a chance this is for our young Christian manhood, in this crowded world, where it is so hard to find a place to work! The closed doors which confront the young man at every turn have an outer side toward the needy places which call for men, for courage, piety, devotion. The young Christian has a splendid opportunity to prove his manliness, to make himself of use, to serve the generation of which he is a part.

While this duty of giving Christianity to Africa rests on us all in proportion to our ability, it bears with especial force upon the race whose ancestral home is there, but who have received abroad what those at home so greatly need. The sons and daughters of Africa are to minister to their mother in her want. They are able to do this. Here, in the land which owes them so much, have many of them come into the knowledge of God. They have been taught in our schools and prepared to teach others. Their service should be at the command of those who seek to evangelize the land to which, as a race, they belong. The work should not be wholly put upon them. It is found of advantage that they work with those who have had a larger training under Christian institutions. But they should form a large part of the host of mercy. It has been proved that they can bear the climate of Africa better than the whites. They have special interest in the work to which they are now called. It is to their credit that they are found willing to enter upon it. They

must have all needful preparation, and we must see that they have it. These picked men and women must go forth. It is the demand of nature and of grace.

The warm feeling of the African race and their zeal in religious work, enforced by the claims of patriotism and humanity and religion, point to them as the appointed ministers of mercy to their own people. We must send them—they must go.

There is something even in the songs of their days of slavery in our house which may prove of service in their work. We can judge something of a people by their songs. The weird melodies of these singers, springing from their life of sorrow and hope, always touch our hearts. They may do more. They may be the evangel of promise and courage to those who do not know their Father and their Saviour, while they strengthen the hearts from which they spring. To themselves and to others they sing their prayer when disheartened and overburdened, they cry with St. Paul, "Who is sufficient for these things?" and voice their supplication in their plaintive song,

"O my good Lord! Keep me from sinking down."

When they stand sometimes with the prophet and his servant, and the servant's heart sinks within him until his courage revives as he beholds the mountain full of horses and chariots of fire on the heights of Africa, in their desolation and peril, they may catch the gleam of the golden wheels of the triumphant chariot of the King, and sing, out of their faith and their experience, the song of the prophet over again,

"Swing low, sweet chariot."

The experience of these men, thus embodied in simple melodies, full of passion, possibly, but of passion touched by the spirit of longing and hope, and the spirit of truth, will work mightily when it is turned into the current of patriotism and philanthropy, and be strong for the enlightening and saving of the race. Who shall read with more ardor than they the words of our Lord at Nazareth, when the promise of deliverance falls from the lips of men born poor and broken-hearted into the ears of the captives, and the blind and bruised? Where better than in Africa can the divine preacher find another Nazareth? Rare men, rarely endowed and trained; men ready for the work and called to it by all which moves others, and by the personal appeals of their own and their father's land:—they wait till we bid them go. Let it not be long.

There are many interesting scenes in African history; there are heroic events whose story thrills us as we read it. But there is nothing which touches my heart in all that travelers have found,

nothing in all their experiences or their discoveries which moves me so much as that I see when I enter the rude hut which his faithful servants have built for him, and find Livingstone dead upon his knees. He had made the weary march to Ilala; he was worn out with pain; his heart would have sunk had it not been more intrepid than other men's; he had lived upon mercury until even calomel had ceased to be nutritious; he lived upon God day after day, night after night. He kept himself within the humble door of his hovel. No one but his two servants could come near him, save that every man was desired to come to the door each morning and say "Good morning, sir." In the early dawn Majwara saw him and dared not speak to him. He called Susi, his companion. They feared to disturb their master. A half-burned candle was on a box by his side. There knelt the great traveler, with his shattered frame thrown forward, his arms outstretched, his head buried in his hands upon his pillow, and his soul with God. "As he prayed, the fashion of his countenance was altered." That worn body rests with the kings and the mighty men in the solemn renown of Westminster Abbey. That hut at Ilala is a truer and a prouder place. It meant all things that he was there; it sealed all things, that, from the ground he had hallowed by his life, he should be translated to the skies.

If it were given to me to devise a seal for this Missionary Association which carries that land in its hand and upon its heart, it should bear but one figure: David Livingstone in Africa upon his knees, dead. The legend should be, "Faithful unto death." His works do follow him, whither he has followed his ascended Lord. He will rejoice when Africa comes up to God; when the suppliant hands of Ethiopia are raised only in thanksgiving. The day of the Lord is coming. The light is on the hills and along the coast of all the lands. The nations are coming to the king. The continents and the islands begin to hear his voice. The tongues of men shall be filled with praise. It is not long; a few more days of work and prayer; a few more deeds of sacrifice and love; a few more lives given; a few more men girded with the towel and with the basin in their hands; a few more repetitions of that strange and sacred deed, Jesus washing the feet of Judas. Then the glory and the rejoicing. A little while and the day shall dawn. We may see the hastening light as we face the East,

Where, faint and far,
Along the tingling desert of the sky,
Beyond the circle of the conscious hills,
Were laid in jaspar-stone as clear as glass
The first foundations of that new, near Day
Which should be builded out of heaven to God.

ADDRESS.

REV. W. M. TAYLOR, D.D.

SELFISHNESS AND SELF-SACRIFICE.

As the starting-point of my address to-night let me bring before you from the Gospel history a scene with which you are all familiar. It is the latter portion of an Oriental afternoon, and the slopes of the mountain on the eastern side of the Lake of Tiberias are covered with thousands of people who have come from the towns and villages round about to listen to the words of Him who spake as never man spake. All day they have been hanging on His lips with such absorbing interest that every meaner thing has been forgotten by them, and no care has been taken by them to provide themselves with necessary food. Nor even as the sun is rapidly westering has any thought of what they should do for bodily sustenance disturbed their minds. The engrossment of the moment was too complete for that. But the disciples, anticipating trouble when the inevitable claims of hunger should assert themselves, and not seeing what they should do to still the clamor which should then arise, came to their Master and said, "Send the multitudes away." Therein, however, they only showed that they had not yet themselves fully comprehended the spirit of their Lord, for He immediately replied, "They need not depart, give ye them to eat;" and when, even by their own greatest efforts, they could raise only five loaves and two fishes, He took them and multiplied them to the feeding of the fasting crowd. Now many purely spiritual lessons of a valuable sort might be learned by us from this interesting episode in the life of our Lord. In particular we might give emphasis to the truth that it is never necessary to send men away from Christ; and that, aye, until upon the throne of judgment He shall Himself say to those upon His left hand, "Depart from me;" no one, be he apostle or bishop or presbyter, has any right or warrant to turn a single sinner away from Him.

But it is not for the enforcement of that truth, glorious as it is, that I have brought this scene before you now. My design is to set in clear and striking contrast on the one hand the policy of selfish non-exertion for the needy, as that comes out in the request of the disciples, "Send them away;" and, on the other, that of self-sacrificing love, as that is enforced by the reply of Christ, "They need not depart; give ye them to eat," and to apply the principles that underlie the Master's words to the work which the American Missionary Association has specially undertaken to perform in our land. Indeed, it would seem to me that in few departments has the cold indifference of selfishness been more manifested by men in modern times than in the treatment that has been given by the community generally to those suffering races whose interests are so tenderly watched over by this Society; while, on the other hand, the spirit of Christian love has been rarely more conspicuously displayed than it has been in the plans which have been formed and the efforts which have been made under the auspices of this institution for those peoples, who, in a manner so marvelous, have been brought by Providence into juxtaposition with the American nation; and I do not think that I can render a better service, not to this Association merely, but to the nation, than by making the truth of this assertion thoroughly apparent.

Here, then, let us take first the case of the North American Indians, and we shall find that the spirit of the greater part of our national dealings with them may be condensed into the words, "Send them away." Every kind of expedient has been resorted to for shutting them up in isolation and preventing them from coming into wholesome contact with our civilization and Christianity. They have been imprisoned within reservations beyond which they are not permitted to move. They have been forbidden to trade directly with those who might wish to purchase anything which they may raise or manufacture. In the words of General Leake, in his able and exhaustive paper on this subject read at the last annual meeting of this Association: "We have placed over each tribe whom we can confine an agent of strange race to them, ignorant of their customs and language, with power to suspend their own chiefs, to suspend all trade, to warn off all visitors of whom he may disapprove. We have prescribed who should sell them anything, the place where the sale should take place, what the article sold should be, and how much they should pay for it." All this is bad enough, and yet they have no security that the reservation assigned to them will be in any proper sense of the term reserved to them, after all. If for any purposes of

gain white men desire the lands which have been allotted to them, they must arise and go elsewhere. "There is," to them, as it has been strongly but sadly said, "no element of certainty in their title to their lands, but that they will lose them." And when they gird themselves to defend their rights they are denounced as savages! To what an advanced degree of civilization, I pray you, must we attain before we should tamely submit to such indignities? And what savages our forefathers must have been when they emptied the tea-chests into Boston harbor, and resisted unto blood, striving against injustice! Almost every treaty made with the Indians has been violated, not by the Indians, but by the white man; nearly every promise that has been made to them has been broken; and the principle on which the nation has proceeded toward them has been almost always that of the most selfish dishonesty, to wit:

> "That they should take who have the power,
> And they should keep who can."

Even a joint committee of the Senate and the House of Representatives has reported that "in a large majority of cases" (of Indian wars) "they are to be traced to the aggressions of lawless white men, always to be found upon the frontier or boundary line between savage and civilized life." And a commission appointed by the President on the same subject reported: "If the Indian is cruel and revengeful it is because he is outlawed, and his companion is the wild beast;" while the common saying in the mouths of heartless men to the effect that "the best Indian is a dead Indian," may fitly represent the spirit which has presided over the dealings of the nation with his race, and which is solely and absolutely responsible for all the troubles which have arisen between him and the white man. Now, whatever may be the right way of dealing with these aboriginal tribes, this is very evidently the wrong one. For one thing, it will only make them worse. Kindness may elevate them; but cruelty and injustice can only degrade them. "The villainy we teach them they will execute, and it will go hard but they will better the instruction." How can we teach them honesty, when we are continually defrauding them? How can we produce in them a regard for justice, when we are constantly trampling upon their rights? How can we hope to give them reverence for truth, when our own most solemnly asseverated promises to them are systematically broken? That which we are to them, they will become, in an intensified form, to us, and we need not marvel at the poor success of our Christian missionaries among them, when we think of the treatment they have received at the hands of a nation calling itself Christian. Nor must

we forget that all this injustice will one day return, if we repent not, on our own heads. During all this century of dishonor, in our treatment of these tribes, we have been "treasuring up wrath to ourselves, against the day of wrath and revelation of the righteous judgment of God." The God of Elijah liveth yet; and He who gave Jezebel to the dogs, for the appropriation of Naboth's vineyard, may sooner than we wot of send some national calamity upon us, for our oppression of the red man.

But what is to be done with them or for them? The answer is plain in the light of the saying of the Saviour which I have already brought before you. "They need not depart; give ye them to eat." Give over this selfish, unjust, utterly unfeeling policy; and treat them in the spirit of Him who fed the multitudes upon the mountain side. Let there be an end of truce-breaking with them, and since the plan of deceit and cruelty and injustice has so signally failed, let us try one of love and righteousness and truth. If they are to have reservations, let them be protected in their possession of them, and let us not continually send them away from them at the demand of lawless men. But why should they be confined within any such territorial limits? Have we so little faith in our national civilization that we do not believe it can assimilate a few hundreds of thousands of Indians? Or have we such meagre confidence in the gospel that we cannot think it shall be the power of God unto salvation to a believing Indian? Is it good for the elevation of every nationality but his? And with such trophies of its power elsewhere are we to be daunted here? Let us break down then all these walls of separation, and leave the Indian free under the law to come and go where he pleases and as he pleases. Let us not compel him to remove to a place which he dislikes, or to remain in a locality which he hates. To borrow again from General Leake: "The remedy is to stop driving the red men from the valleys they love to the reservations they hate; but let them scatter as they choose, so that they may soon be lost in the mass of the population. Instead of pushing them beyond the influences of civilization, let them come into the midst of it, where they will be incited and elevated by all good influences around them." How shall the leaven affect the mass if it is never allowed to come in contact with it? Let us put the leaven in the meal, and then we may hope for success. A beginning has been made in this direction, as we have this day been hearing, in the Hampton Institute. We hail it as full of hope for the Indians, and as an evidence of the commencement of national repentance for a great national sin. This is the Christian policy or rather—for

Christianity should know no policy, but principle—this is the Christian principle, and if we will carry it through, Indian questions and Indian wars will disappear, and we shall find that the red man will ultimately take his place among us, and become as respectable as the average citizen of the Republic.

But let us see how the same contrast comes out in our dealings with the negro race. And here it is happily unnecessary for me to go back over the years when slavery was a cherished institution of the Southern States, nor may I seek to revive any of the sectional antagonisms which underlay the War of the Rebellion. I stand before you as one who came to cast in his lot among you after the war was finished, and who was required only to deal with the state of things which he found around him. I rejoice in the good which even at so great a cost of blood and treasure has been realized. Emancipation is an accomplished fact, and the citizenship of the negroes has been recognized—on paper at least—by the amendment of the Constitution. But everybody knows that the settlement of these matters has thrust new difficulties upon us; for citizenship is a name and nothing more, unless the citizen shall be protected in the enjoyment of its privileges and the performance of its duties; and it may even become a danger to the State, unless he is fitted by education and independence to take a right view of his responsibilities, and intelligently and manfully to rise to them. Now it is in dealing with these new difficulties that we see anew the contrast between the two methods to which I have referred. On the one hand, there are those who think that enough has been accomplished when the Constitution has been amended. They virtually say: "The negroes have received their freedom, and the right of suffrage has been bestowed upon them: now let them look after themselves. Send them away; they have no further claim upon us. We are sick of hearing about them. They have cost us enough of trouble and bloodshed and dispeace in the past, but now let them go their own way and attend to themselves; and so far as we are concerned we should rejoice if by any means they could take themselves off and relieve the country of their presence. It is nothing to us if they are prevented from using the privileges that have been conferred upon them. What need we care if they should be sunk in poverty or steeped in ignorance, or debased in immorality? Emancipation has cleared off all old scores between us and they must now shift for themselves." But this selfish and indolent indifference, besides being unutterably unchristian, is miserably unenlightened; for it would be easy to show, from the annals of the past few years, that the presence of a million of voters,

or thereabouts, in the land, who are characterized by ignorance, superstition and immorality, must be a constant danger. Either they will be tampered with by traffickers for their own nefarious ends, or they will be ground under the iron heel of a terrorism not many degrees removed from the slavery from which they have been so recently set free. Thus we have in the midst of us a new form of the old peril which Longfellow, in lines referring to slavery, has so admirably described.

"There is a poor blind Samson in the land,
Shorn of his strength, and bound in bonds of steel,
Who may in some grim revel raise his hand
And shake the pillars of this common weal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies."

Selfishness always ends in the punishment of self; and the nation that neglects the mental and moral well-being of its citizens will soon cease to have any greatness that is worthy of the name. Even in the North it has been felt that some system of national education is needed to counteract the dangers that confessedly attach to universal suffrage. The common school is recognized as the great assimilating organ of the body politic, and in some of the States—this of Connecticut among the number—the education of every child under a certain age is made compulsory. But if this is felt to be indispensable in the North by us whose children are born into the heritage stored up for them by centuries of freedom, how much more is it for the negroes of the South; and so, even on the principle of an enlightened selfishness, this policy of indifference to the colored race must be denounced as ole of shameless inconsistency and shortsighted folly. But mere education will not suffice. We are Christians, and as such we believe that no education is in the highest sense salutary, but that which is pervaded by the spirit of the Gospel. We see that the negroes must be not only educated, but Christianized, if they are to be really elevated, and are to cease to be an element of danger in the midst of us. They need a religion which shall be to them not merely an occasional diversion or dissipation, but a permanent and abiding principle of life. They need to have impressed upon them the dignity of labor, the sanctity of chastity, and the sacredness of property, for it is especially in these three respects that they carry on their souls the scars of the wounds inflicted on them by slavery. But where shall they learn the first of these more thoroughly than from the contemplation of Jesus at the carpenter's bench in Nazareth, and Paul in the tent-maker's shop in Corinth? How shall they acquire the second more fully than from

Him who bids them regard the body as the temple of the Holy Ghost? And how shall they see the third more impressively than from Him whose whole life was one of constant self-sacrifice for the good of others, and whose servant said: "Let him that stole steal no more, but rather let him labor, working with his hand the thing which is good, that he may have to give to him that needeth." This is the true Christian method, and the American Missionary Association is following in the footsteps of the Lord Jesus when it says of the colored people, "They need not depart," and appeals to the churches for the support of its educational work in the words: "Give ye them to eat."

It will be said, indeed it has often been said, that the colored people are incapable of receiving such a Christian education. But to that I reply that the statement is at once a calumny and an insult. It is a calumny, for I have known educated colored people whose culture would not have disgraced any of the more favored race. While I was a student of theology, there came to Scotland a young Caffre Christian, black as jet, to be educated for the ministry of the Gospel. He went first to the University of Glasgow, and in the Greek class there, if I remember rightly, he had awarded to him—by the votes of his class fellows, too—one of the prizes of the year. He was received as a friend in many Christian homes, and married a young Scotch lady of good family who went out with him as a missionary to his people. And now his biography, as the life of the Rev. Tiyo Siga, is one of the most interesting books in modern missionary literature. As the moderator of the council who ordained him I took a prominent part in the examination of the Rev. Barnabas Root, who some years ago was sent out to his native Africa by this Association, and I deliberately affirm that no examination of the kind which I have ever heard was more satisfactory than his, and that his acquaintance with Scripture was richer and fuller than I have met with in the average of our seminary students. I have been privileged, too, on at least two occasions, to be present at Commencement at Hampton College, and in the addresses of the students there I did not perceive any marked inferiority to those which I have heard at some of our Northern colleges. With such experiences as these, therefore, I cannot but regard the taunt of inferiority as a calumny upon the negro. Give him the same advantages and he will improve them as thoroughly as his white brother. But the sneer is more than a calumny. It is an insult, to which I can think only of one feeble parallel. For centuries in England the test acts shut the doors of Oxford and Cambridge against Nonconformists; and then Churchmen turned

around and sneered at Dissenting ministers as uneducated men. But now that the universities are open, hardly a year elapses without seeing the name of a Dissenter on the honor list and often high up there. So for generations the colored people have been kept in ignorance, and now they are to be jeered at as inferiors. Wait a little until they have their opportunity, and we may see some things that may surprise their censors. But be not in too great haste to make your estimate. "Judge nothing before the time, but judge this rather that every stumbling-block shall be taken out of their way;" for we cannot expect that all at once the evils inherited from centuries of slavery can be eradicated from them. We hear a great deal in these days of the doctrine of heredity; and if there be anything in that, are not the colored people entitled to all that can be said on that score in their defense? Is it wonderful that after long subjection to a system in which marriage was degraded, it should be difficult for them to understand the very idea of chastity? And can we be surprised that the spirit of self-help should at first be feeble in a race which for so long had no care or thought of self? Nay, even as to mere knowledge, who shall tell how much of our intelligence has come to us unconsciously through our surroundings? or at what a disadvantage one must stand who is born into slavery? Judge Tourgee has set all this forth most admirably in the later of those two books—which, as is allowed on every hand—give such a fair and candid description of the condition of things in some of the Southern States since the war. Thus concerning the lame preacher Eliab, he says, "What he achieved was without that substratum of general intelligence which the free white student has partly inherited and partly acquired by observation and experience, without the labor or the consciousness of study;" and again, that "our conscious familiarity with the past, which is as the small change of daily thought to us, is as a strange currency to his mind." There is immense force in all such considerations, and in judging of the educability of the negroes they must be duly weighed. Let us not expect the highest results too soon. That poor, down-trodden race has centuries to make up in the march of civilization, and that is not to be accomplished in half a score of years. Nay, considering all the disadvantages with which they have to contend, I cannot but be amazed at the results which have been achieved among them. Let us, therefore, continue on in the line which we have begun. Let us not be weary in this well-doing, for in due season we shall reap if we faint not. Many of you may have seen Ary Scheffer's beautiful picture which he called "Christus Consolitor." The Saviour is there in the center, and around

Him are the poor, the lame, the blind, and the broken-hearted, seeking that help which He never denies. There, too, on the outer edge of the company is the negro, making his mute appeal with eager eyes and pleading hands for assistance. Some considerable time before the war, a religious book was published in a Northern city, and in it an engraving of that picture was used as a frontispiece, but so strong was the prejudice that in the engraving the negro was left out. That was in deference to the spirit of the time which said, "Send him away." But now we have begun to reverse all this. Thanks to this Association for its grand share in the good work, we have put the negro back again into that picture. Let us keep him there. Let us seek to have him in direct and living contact with the loving Christ, that He may heal the bruises which are the marks of his long degradation, and make him worthy to be not only a citizen of this Republic, but also a denizen of Heaven.

But narrowing in now to a conclusion, we may see the same contrast in the treatment which has been given to the Chinese within our borders. Not Kearney and his followers alone, but even the legislature of California, and, had its members not been prevented by the veto of the President, even the Congress of the United States would say: "Send them away;" but the Christian sentiment of the country, enlightened by God's word, and inspired by the spirit of the Gospel, says, "Let them remain, and while they are here let us introduce them to the Lord Jesus, that they may return at length to their own people, and tell them what great things God hath done for their souls." It is the same old story. Mammon is selfishness, but God is love; men repel, but Christ attracts; and in proportion as we become assimilated to Him we give over saying "Depart," and begin to cry "Come." So far from wishing the Chinese to be banished from the land, the Christian views their presence here as a providential opportunity, and seeks to take advantage of that, not only for their own good, but also for the welfare of that marvelous country which has been for so many centuries closed against intercourse with other nations. He hears the Master saying to him: "Give ye them to eat," and he hastens gladly to obey. And if any should affirm that they are incapable of education, he can point to the excellent characters maintained, and the honorable positions secured in our own schools and colleges by those Chinese youth who have been recently domiciled among us. Said a teacher in one of these schools not long ago: "This school would be a paradise if all the pupils were to show the same diligence, docility and decorum as the Chinese among them do." Nor is this all. The fact that in the Sandwich Islands recently, among a company of Chinese settlers, there were about a hundred with certificates of membership in the Christian church, who raised a house of worship for themselves, and took means for the maintenance of Gospel ordinances among them, is a proof that they are not only capable of being Christianized, but also able to carry into their Christian life the same qualities of patience, perseverance and independence which they have manifested in the conduct of their ordinary affairs. Besides, if we can be but instrumental in converting them, what noble missionaries they will make among their own people! We cannot hope for the evangelization of China by any merely foreign agency, but here, close by our side, are numbers of the Chinese themselves, as if the very design of God was that we should take them and train them for that great work. And yet men will thrust them away and speak of the great peril which they bring to our civilization! Peril! The peril is all in the other direction. The peril will be if we neglect our opportunity; but the improvement of that opportunity—if we be wise enough to improve it—will be one of the richest honors our American Christianity has ever won. Who knoweth whether we are come to the kingdom for such a time as this? If we fail in our duty still they will be evangelized; "enlargement and deliverance" shall arise from some other quarter for them, but—let each conscience supply the ellipsis for itself.

But good as is the work which the American Missionary Association has done among these three races, it has as yet made only a beginning. The cry is for enlargement, and we must endeavor to secure that this cry shall not be made in vain. Our own interest demands it. No duties are more pressing upon our churches, in these days, than those of evangelizing the masses of our large cities; carrying the Gospel to the emigrants who are daily penetrating by hundreds into the new West; and giving a Christian education to the colored Freedmen throughout the South. It is hard to say which of these is the most urgent; but it is at our peril if we neglect any one of them, and however important the other two may be, the case of the Freedmen is pre-eminently imperative. We may not say of it merely: "If it were done at all, it were well it were done quickly," but rather it cannot be done at all unless it be done quickly. For whether we educate them or not, they will receive an education; but it may be such an education as will make them as smoke in our eyes, and thorns in our side during our entire after-history, and we may find it impossible to undo the mischief which our neglect has caused. Every subscription given for this object now, therefore, is a premium paid for the insurance of our national safety in the future; and thus,

even on the lowest of all grounds, we ought to help on the enlargement of the work of this Association. But I cannot, I dare not, I will not leave it on this low ground. Here is the great motive: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Let us take fully in all that these words imply, and giving will rise from a duty into a privilege; from a necessity into a luxury and a joy.

Permit me to conclude what I have to say with an anecdote which I heard from my father many years since.

Some ninety years ago, or more, before there were any macadamized roads in Scotland, it was the custom for farmers to convey their grain to the mill in a sack on the back of a horse. One day my grandfather was going to the mill, taking the grain after that fashion. The road was steep and stony, and the animal stumbled so that the sack fell off. He tried to put it up again, but the weight of three score years and ten was upon his shoulders, and he was unable to do so. By and by he saw a gentleman on horseback coming near, and he thought: "He will help me, perhaps." But as he drew near he discovered he was the Earl who dwelt in the neighboring castle, and his heart sank within him, for he thought he could not muster courage to ask assistance from him. But he did not need, for the Earl was a gentleman by a higher patent than that of any earthly nobility, and when he saw the old man's need, he dismounted and said: "Here, John, let me help you." So between them they replaced the sack on the animal's back. Then my grandfather, who was a gentleman, too, although he did wear homespun—or, as we call it in Scotland, "hodden gray"—took off his Kilmarnock bonnet from his head and said: "Please your lordship, how shall I ever thank you for the great kindness you have done for me?" "Very easily, John," was the reply; "whenever you see a man needing your help as much as you were needing mine just now, help him, and that will be thanking me."

And now for the application. You stand and look at the cross of the Lord Jesus Christ, and you say: "What shall I render unto Thee for all these benefits of salvation, of instruction, of elevation, of holiness, conferred upon me?" He says: "Very easily. There are those poor, afflicted races needing your help. Raise them by education, by evangelization, and in so many other ways help them, and that will be thanking me."

For my sake! That is the motive; and if but that motive could be brought to bear with all its power on every Christian heart, there would be no difficulty among us in doing far greater things than this Association has yet even conceived of.

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AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 6; S. C., 2; Ga., 13; Ky., 6; Tenn., 4; Ala., 14; La., 17; Miss., 4; Texas, 6. *Africa*, 2. *Among the Indians*, 1; Total, 76.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 31. Total, 51.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 284; among the Chinese, 22; among the Indians, 11; in Africa, 13. Total, 330. STUDENTS—In Theology, 102; Law, 23; in College Course, 75; in other studies, 7,852. Total, 8,052. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

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American Missionary Association,

No. 56 READE STREET, NEW YORK.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to the Corresponding Secretary, Rev. M. E. STRIEBY, 56 Reade Street, New York City; letters for the Editor of the "American Missionary," to the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. HUBBARD, Treasurer, 56 Reade Street, New York; Rev. C. L. WOODWORTH, Dis't Sec., Congregational House, Boston, Mass.; Rev. JAMES POWELL, Dis't Sec., 112 West Washington Street, Chicago, Ill.

MEMBERSHIP.

A payment of THIRTY DOLLARS at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See Article III. of Constitution.)

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by co-operation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses, (in some States three are required—in other States only two,) who should write against their names their places of residence, (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published, and declared by the said (A. B.) as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

Is published monthly at 56 Reade Street. Terms, Fifty Cents per year, payable in advance.

DAVID H. GILDERSLEEVE, PRINTER, 101 CHAMBERS ST., N. Y.

1881

THE

THIRTY-FIFTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

WORCESTER, MASS.,

NOVEMBER 1ST, 2ND AND 3D, 1881.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 56 Reade Street.
1881.

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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office.

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THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and, by the payment of thirty dollars, a Life Member; provided that children and others who have not professed their faith may be constituted Life Members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, Corresponding Secretaries (who shall also keep the records of the Association), Treasurer, Auditors and an Executive Committee of not less than twelve members.

ART VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining and dismissing missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary, and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world: the necessity of regeneration by the Holy Spirit; repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

Five members of the Committee shall constitute a quorum for the transaction of business.

ART. VIII. Missionary bodies, churches or individuals agreeing to the principles of this society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

Sec. 2. The said corporation shall possess the general powers, and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

Sec. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

Sec. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised, or bequeathed to it for the purpose stated in section first, but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same; provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

Sec. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more

than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

Sec. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. Section four of the act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

Sec. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided that the proceeds from such grant, bargain lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

Sec. 2. This act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month at 3.15 o'clock p. m. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting, and the notices sent out, shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the annual meeting of the American Missionary Association, a Chairman, a Vice-Chairman, and a Recording Secretary shall be chosen by ballot, who shall hold office for one year. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Home Work.

3. A Committee on Foreign Missions.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committees on Home Work and Foreign Missions, to report to the Executive Committee at its regular meeting every month such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All Special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various Standing Committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments; and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and

shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association, shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings.

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Reading of the minutes of the Standing Committees, in the following order: 1. Finance. 2. Home Work. 3. Foreign Missions. 4. Appropriations.
4. Report of the Treasurer.
5. Reports of Corresponding Secretaries.
6. Reports of Standing Committees (in the order named above).
7. Reports of Special Committees.
8. Unfinished Business. 9. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-FIFTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Thirty-fifth Annual Meeting of the American Missionary Association was held in the Plymouth Church, Worcester, Mass., commencing Tuesday, November 1, 1881.

The meeting was called to order by Rev. M. E. Strieby, D. D., Corresponding Secretary, and Rev. S. R. Dennen, D. D., of New Haven, Conn., was chosen to preside. After devotional services, conducted by the Chairman, the organization of the meeting was completed by the election of Rev. Marshall M. Cutter, of West Medford, Mass., as Secretary, and of Rev. John L. Ewell, of Millbury, Mass., and Rev. Cyrus P. Osborne, of Branford, Conn., as Assistant Secretaries.

The following committees were appointed:

Business Committee.—Rev. George M. Boynton, Jamaica Plain, Mass.; Rev. George R. W. Scott, Fitchburg, Mass.; Dea. George P. Davis, Newton, Mass.

Committee on Nominations.—Rev. E. H. Byington, Monson, Mass.; Rev. A. P. Marvin, Lancaster, Mass.; Charles L. Mead, Esq., New York.

Mr. H. W. Hubbard, Treasurer, then presented his annual report, with the certificate of the Auditors annexed, and the report was referred to the Committee on Finance.

The annual report of the Executive Committee was made through Rev. G. D. Pike, D.D., District Secretary, and the several parts of the report were referred to the proper committees.

The Nominating Committee then made the following report, which was adopted:

For Committee of Arrangements.—Rev. C. M. Lamson, Rev. G. W. Phillips, Rev. D. O. Mears, Rev. W. T. Sleeper, Rev. Daniel Merriman, Rev. J. F. Lovering and Rev. H. A. Stimson.

Committee on Finance.—Hon. J. J. H. Gregory, Rev. G. F. Stanton, Rev. A. D. Mayo, D.D., Col. Franklin Fairbanks, Mr. C. A. Richardson, Mr. Edwin B. Hosmer, Mr. R. W. Morville and Mr. John H. Washburn.

Committee on Education.—Rev. Charles T. Collins, Rev. D. L.

Furber, D.D., Rev. John R. Thurston, Rev. J. J. Dana, Rev. Joseph Boardman, Mr. E. S. Warner and Pres. E. H. Fairchild.

Committee on Church Work.—Pres. Cyrus Hamlin, D.D., Rev. S. R. Dennen, D.D., Rev. J. E. Roy, D.D., Rev. E. Frank Howe, Rev. J. B. Seabury, Rev. E. O. Bartlett and Mr. I. T. Hutchins.

Committee on Chinese Missions in America.—Rev. A. E. P. Perkins, D.D., Rev. L. Dickerman, Rev. C. H. Pope, Rev. Charles M. Blake, Rev. George R. Leavitt, Mr. T. C. Jones and Mr. Manning Leonard.

Committee on Indian Missions in America.—Gen. S. C. Armstrong, Capt. R. H. Pratt, Gen. O. O. Howard, Hon. A. C. Barstow, Mr. J. N. Stickney, Rev. S. D. Gammell, Rev. Edward W. Bacon.

Committee on African Missions.—Rev. John W. Harding, Rev. G. S. Dickerman, Col. H. G. Prout, Rev. W. L. Gage, D.D., Hon. Henry D. Smith, Rev. S. Leroy Blake and Rev. W. Sewall.

Committee on Religious Services and Prayer Meetings.—Rev. R. B. Howard, Rev. Marshall M. Cutter and Dea. D. M. Camp.

The remainder of the hour was occupied by devotional services, special remembrance being made of the workers in the field, who, according to custom, had set apart this time as a season of prayer, in concert with this annual gathering.

The Association then took a recess until 7.30.

EVENING SESSION.

Upon assembling in the evening, the devotional exercises were conducted by the Chairman and Rev. Edward G. Porter, of Lexington, Mass.

The annual sermon was preached by Prof. Chester D. Hartranft, of Hartford, Conn. The Association then united in the celebration of the Sacrament of the Lord's Supper, Rev. George W. Phillips and Rev. George H. Gould, D.D., officiating.

The Business Committee reported a programme for the proceedings of Wednesday, which was adopted.

The Association then adjourned to Wednesday, a. m.

WEDNESDAY MORNING.

The morning prayer meeting was conducted by Rev. Addison P. Foster, of New Jersey.

At 9 o'clock the Association was called to order. Prayer was offered by Rev. A. H. Plumb, of Boston. The minutes of the first day were read and approved. The report of the Executive Committee on "Proposed Amendments to the Constitution" was presented by John H. Washburn, Esq., of New York.

Proposed Amendments.—ART. III. Any person who contributes to the funds of the Association may become a member thereof for the current year by requesting to be enrolled as such at the time such contribution is paid into the treasury of the Association, and any contributor to the amount of thirty dollars, at one time, may, on request to that effect, be enrolled as a Life Member.

ART. V. The annual meeting shall consist of the Officers, Life Members who have been such prior to the first day of October preceding the time of such meeting, such persons as have been enrolled as members within one year prior to that date, and of delegates from churches that have within the year contributed to the funds of the Society, and from State Associations and Conferences, each of such churches, associations and conferences to be entitled to one delegate.

ART. VI. The officers of the Association shall be a President, Vice-Presidents, Corresponding Secretaries (who shall also keep the records of the Association), Treasurer, Auditors, and an Executive Committee of not less than twelve members.

ART. VII. After "dismissing," omit the parenthesis. Omit ART. VIII., and number ARTS. IX. and X. respectively VIII. and IX.

Report of Committee on Proposed Amendments.—During the past few years the churches have been much exercised in regard to the management of the various Benevolent Societies that appeal to them for support. And this is not to be wondered at in view of the unfortunate results of negligence or malfeasance on the part of some of those to whom these trusts have been committed.

It is not necessary to specify instances. The memory of all who are familiar with the history of these institutions will supply them.

While in its actual workings the management of this Association has been, so far as is known, entirely satisfactory, there has been a growing feeling that changes in its Constitution, if not absolutely necessary, were important to adapt it to the changed circumstances of these times.

At the last annual meeting a resolution was offered that a committee of eleven be appointed to inquire whether the Constitution of the Association can be revised with advantage to the security and efficiency of the Association, and report to the next annual meeting. This resolution was not passed, but was referred to the Executive Committee for their consideration.

Immediately after their election the Committee gave their attention to the whole subject of revision of the Constitution and of their own By-laws.

The new By-laws were adopted as soon as they could be prepared and properly considered, and were laid before the public with the last Annual Report. After several months' experience the Executive Committee are well satisfied with their working, both as regards the facility with which the business is managed and the safeguards thrown around it.

It was with a good deal of hesitation that the Committee took up the questions of alterations in the Constitution. There was no doubt in their minds as to the necessity of a revision, not only to conform to the demands of an enlightened public sentiment, but to meet the requirements of laws enacted by the State of New York since the organization of the Association and the adoption of the Constitution; but they could not forget that each article had

been adopted by the founders of the Association under what seemed to them the pressure of absolute necessity, and was hallowed by all its history from that time to the present, and the Committee naturally shrank from disturbing these time-honored landmarks.

In yielding to the inevitable, and undertaking the work which could not be longer postponed, they have endeavored by the changes proposed to make the Constitution such that it may stand for many years without further alteration.

The amendments proposed by the Committee have been published as required by the Constitution, but it is proper that before they are submitted to the Association for their action the reasons which have led to their recommendation should be presented.

Art. 3, which is the first in which any change is proposed, fixes the terms of Membership in the Association; and in accordance with the democratic spirit which has characterized the Association from the first, the Committee thought it wise not to fix a price for annual membership, so that none who esteemed it a privilege should be debarred by poverty, but the widow with her two mites should stand upon an equality with the donor of larger gifts. The Committee have thought it wise to drop that portion of the original article which prescribes Evangelical sentiments, etc., as a necessary qualification for membership, as something impossible of enforcement, and hardly needed to prevent unworthy members from forcing themselves upon the Association in such numbers as to embarrass its working as a Christian institution. If, however, the Association should differ with the Committee upon this point it is very easy to insert after "any person" the words "professing faith in the Lord Jesus Christ," which is certainly as long a creed as need be inserted in such an article.

Acting upon the principle that what is worth having is worth asking for, the Committee have recommended that all who desire to be members of the Association should make their wish known when their contribution is made. In no other way can any list of members be made up.

Art. 5, which prescribes the constitution of the annual meeting, is so amended that no members, either life or annual, shall have the right to take part in its proceedings unless their names are placed upon the roll prior to the first day of October preceding such meeting. Without some such limitation no list of those entitled to speak or vote can be had, and it seemed to the Committee desirable to close the books at a date sufficiently early not only to facilitate the labors of the officers charged with the duty of preparing the roll, but to prevent any such addition of names at the last moment as might result in the packing of a meeting for any purpose. It is hoped that all contributing Churches, State Associations and Conferences will avail themselves of the right to a representation at the annual meeting, and that in this way their influence upon the Association may be powerful for good.

Since the proposed amendments were published, the Committee have heard from friends of the Association, whose opinions are entitled to great weight, some expressions of dissatisfaction with the changes suggested in Articles 3 and 5, but the criticisms have been so diverse as to show that in offering amendments to the Constitution the Committee have undertaken no easy task.

Some object to dispensing either in whole or in part with the *religious* qualifications for membership. Others would fix a money value (say $5 or $10) upon annual membership, thinking that such membership would be more highly esteemed if it bore a higher price.

Others still would have the Constitution so modified as to approximate that of the American Board of Commissioners for Foreign Missions, with its limited corporate body.

Another and perhaps more numerous class, and one with which the Committee are more inclined to sympathize, would have all personal membership honorary, and lodge all power of management in the hands of delegates elected by the Churches or by State Conferences and Associations.

The Committee are of the opinion that, under the amendments proposed to Article 5, if the Churches are once awakened to their privilege and duty, the Annual Meeting will be largely composed of their delegates, and that practically it will thus become a representative body, so that the affairs of the Association will be managed by men selected by the Churches from whom its support is derived. So far as their own preferences are concerned they are quite willing that it should be so, and will cheerfully support any changes in the Articles under consideration which shall tend to bring about such a result.

By the amendment to Article 6, the executive officers of the Association cease to be members of the Executive Committee. This is in accordance with an Act of the Legislature of the State of New York, passed in 1872, prohibiting the payment of any salary or compensation for services directly or indirectly to any trustee or director of a charitable or benevolent association, and makes the Constitution conform to the law of the State. Since the passage of that act the Association has in fact, though not on paper, acted in accordance therewith; the salaried officers, though nominally members of the Committee, having declined to act in that capacity, and not having been recognized as such.

The omission of the parenthesis in Article 7 needs no comment.

Art. 8 was very properly regarded as of vital importance when the Association was organized, but the good Providence of God has now rendered it a dead letter and needless encumbrance of the Constitution.

The Executive Committee in the changes recommended have sought to make such only as would promote the efficiency of the Association and give additional grounds of confidence in its management to those who are interested in its success. It is too much to hope that *all* will be pleased with their work. Some will consider the changes too radical, while others will be sure that they do not go far enough, and though the Constitution with the amendments proposed commends itself to the best judgment of the Committee, they have no pet plans to carry out in the matter, but submit their work to the criticism and action of the Association.

The report was accepted, and the matter was referred to a special committee of seven, with instructions to report at the opening session of Thursday. Vice-President L. T. Chamberlain, D.D., of Connecticut, announced as this committee: Hon. Franklin Fairbanks, of Vermont; Pres. E. H. Merrill, of Wisconsin; Gov. Wm. B. Washburn, of Massachusetts; Rev. L. W. Bacon, D.D., of Con-

necticut; Rev. L. T. Chamberlain, D.D., of Connecticut; Rev. George M. Boynton, of Massachusetts, and Pres. E. H. Fairchild, of Kentucky.

The order for the a. m. was then taken up. Papers were read as follows:

On "The Strength, the Weakness and the Needs of the Colored People," by Richard Wright, Esq., of Augusta, Ga. On "God's Designs for and through the Negro Race," by Pres. E. H. Fairchild, D.D., of Berea College, Kentucky.

Gen. O. O. Howard was then called to the chair, and Secretary Strieby made an address on "The Duty of America in the Conversion of the World, and especially in the Conversion of Africa."

Pres. E. A. Ware, of Atlanta, Ga., read a paper on "The Higher Education."

The Association then took a recess until 2 o'clock p. m.

AFTERNOON SESSION.

The meeting was called to order by Vice-President Chamberlain. Prayer was offered by Rev. H. A. Stimson, of Worcester. The first address was delivered by Gen. O. O. Howard, upon "Our Social Needs and their Remedies." At the close of his address Gen. Howard took the chair, and introduced as the second speaker Gen. S. C. Armstrong, of Hampton, Va., who reported for the Committee on the Indian Work.

Your Committee on work for the Indians recognize with gratitude the greatly increased general interest in the welfare of the red race, a change to more encouraging ideas in respect to its future, and a disposition to make increased efforts for its redemption.

They point to the fact that to Christianize the aborigines was a deep-seated purpose of the Pilgrim Fathers, and that the duty is greater now than ever from the wrongs they have suffered at our hands; and to the fact that the destruction of buffalo and other game has compelled a large class of Indians to seek white men's means of support, thus bringing thousands of their children within reach, and creating conditions of successful evangelizing work among them far more favorable than they have ever been in the past three centuries.

They urge action because civilization is rapidly surrounding them; many tribes are increasing in numbers, and the alternative is either Christian education or a terrible, bloody, costly struggle with a powerful race. Education or extermination is the issue. They point to the success already achieved in Indian education at Fort Berthold, Lake Superior and S'Kokomish agencies, by the American Missionary Association; to the grand results of missionary effort during the past forty years at the West; and to the hopeful work at Carlisle and at Hampton, as affording every encouragement.

They recognize the great need of legislation that shall encourage citizenship among the Indians, and afford means of attaining the conditions of citizenship.

Your Committee would, therefore, recommend for adoption the following resolutions:

Res. I. That the Association shall do all in its power for the education of Indian youth at their own homes, and in its colored schools at the South.

Res. II. That the Executive Committee of this Association be charged with the duty of pressing upon the general public and the Government its responsibility for the Indian race, and by co-operation with other societies, and by direct effort, exert its influence at the seat of government in behalf of legislation that shall secure citizenship to the Indian; to that end, a legal status and education to fit him for it.

Capt. R. H. Pratt, of Carlisle, Pa., followed upon the same topic.

The report of the Committee on Church Work was presented by Pres. Cyrus Hamlin, D.D., of Middlebury, Vt.

Your Committee on that part of the general survey referring to Church Work report, that they consider it most encouraging and inspiring. Seventy-eight churches formed; 5,472 members admitted; 8,130 scholars in Sabbath schools. But the great question is, have we a spirit of power and development in all these organizations? for if they are dead they are worthless.

Significant facts give us the answer. Five churches were added the past year. Five hundred and eleven members were added to the churches; 1,800 scholars to the Sabbath school; seven church buildings erected or in the process of erection—one the gift of Mr. Gregory (upon whom be peace)—two parsonages; two president's houses. One-third of these churches have had revivals, indicating future enlargement. There are seven State Conferences, Women's Home Missionary Societies in active work, Sabbath School Conventions, female missionaries sent forth into the houses of the poor—11 commissioned the past year—and a revolutionized public sentiment set in, so that Southern governors, generals, editors, have generously recognized the value of the work.

Now it has sometimes been questioned whether a Congregational organization, working on thoroughly Congregational principles, could so well plant the Christian church among an ignorant, degraded people, needing guidance, oversight, care, government. But how did the primitive churches in apostolic days succeed? They were all Congregational, and for the most part composed of ignorant people. Did they have apostles to guide them? So have we. Dr. Strieby and his associates and helpers are successors to ostles in this work. They have the oversight, and the churches have freedom of expansion and growth.

What is the path, let us inquire, through which a feeble church or churches may safely become strong? It is, it must be, through self-government, self-development and self-support. As to the first, churches composed of illiterate Freedmen are, doubtless, unfit to govern themselves. But how shall they ever become fit? How shall they learn, except by trial, failure and correction under kind but faithful leadership? We have given our colored citizens the largest civil and political freedom, with no guidance but t

that of unscrupulous politicians. Shall we now say that they cannot be trusted in the church? That they can be free citizens in the republic, with all the duties, trusts and responsibilities of citizenship, but that they cannot be freemen in the republic of God? Our church organization is in perfect harmony with the genius of our government, and is the best possible school of good citizenship. It teaches liberty, regulated by law and love.

But the second essential principle of Congregationalism, self-development, is no less eminent. This necessitates organization and co-operation. Each church cultivates its own field, but its field expands into all the world. It looks over into the Dark Continent, and sends forth some of its young men and women to win, perchance, the martyr's crown. Every such effort is development, strength. It brings in health and power. The working church alone grows and thrives. This is the nature of the Congregational church.

Without this element of self-development into active Christian graces, the church, of whatever material formed, will remain in the weak and callow state of permanent and persistent chickenhood, and in cold nights it must be wrapped in cotton wool to keep it from dying. Now these churches of our Association have gone vigorously to work. They have done well. The facts enumerated in the report, and to which we have briefly referred, prove this. Let us cheer them and urge them on to greater effort. The whole race will rise just so far as it shall put forth what strength it has.

The third great requisite of the Congregational Church is *self-support*. From the way in which missionary churches come into existence, this is apt to be the most difficult principle to apply. They are weak at the beginning and must be aided.

Their real wants are pressing—a pastor, church building, school-house, school. But all these are so precious to them, to their children and their posterity, that great exertion and self-denial on their part should be called forth. No one should be admitted to church membership who will not do something for these great objects. It is safe to follow the teachings of Paul to the poor Corinthians.

Let it be well understood that church membership in a Congregational church means the true Christian manhood of self-support. Let them be taught systematic giving. This will consecrate all duties and all true enterprise. This will bind the church and the pastor together, and will help them to have the spirit of Him who pronounced it more blessed to give than to receive. This will purify the church. Give alms of such things as ye have, and behold all things shall be clean unto you.

As in the foreign field, so in the home, with all due safeguards, let us raise the banner, self-government, self-development, self-support. This is true Congregationalism and true Christianity.

Rev. J. E. Roy, D.D., the Field Superintendent of the Association, addressed the meeting on the church work at the South.

Rev. Charles T. Collins, of Cleveland, O., made the report of the Committee on Education, following it with an address.

Your Committee upon the educational work of this Association would congratulate its friends upon the great prosperity which has marked the past year, and which gives such rich promise for the years to come.

We find as causes for thankfulness:

1st. The permanent improvements to our various educational institutions in new and better buildings and increased endowments.

2d. The growing appreciation by the colored people of these educational privileges.

3d. The increasing confidence and sympathy of the Southern whites in the education of the Freedmen; and in the schools founded for them by the North, as shown by the words and deeds of prominent individuals and the articles in leading journals.

4th. And lastly, we are devoutly thankful that the Holy Spirit has been so manifestly present in the labors of the year, and that revivals of religion have given evidence of God's favor on the work, and promise of men and women for the great missionary work lying before the American Freedmen.

Your Committee feel constrained to urge the importance of the following measures:

1st. This Association should concentrate its efforts upon its work in the States, among the negro, the Indian and the Chinese, as offering its distinctive missionary field.

2d. The friends of the Association should redouble their efforts to put its schools upon a permanently endowed basis, and thoroughly equip them for giving a high Christian education to the Freedmen.

3d. In view of the vast educational structure to be built from the very foundations, the pressing importance of immediate education for millions of illiterate children, the poverty of the South, and the insufficiency of benevolent contributions from the North, the National Government should be urged to immediately inaugurate some additional and more adequate system of national aid.

Rev. John R. Thurston, of Massachusetts, also addressed the meeting upon the same subject.

A recess was then taken until 7.30.

EVENING SESSION.

The meeting was called to order by the President, Hon. Edward S. Tobey, of Boston. Prayer was offered by Rev. W. L. Gage, D.D., of Hartford, Conn.

The theme for the evening was "Christian Education at the South," and the addresses upon it were delivered by Rev. L. O. Brastow, D.D., of Vermont; Prof. Cyrus Northrop, of Yale College, and Hon. George F. Hoar, U. S. Senator from Massachusetts.

The order of proceedings for Thursday was presented by the Business Committee, and adopted by the Association, after which it was voted to adjourn until Thursday, a. m.

THURSDAY MORNING.

The morning prayer meeting was led by Rev. O. H. White, D.D.,

who for six and a half years was Secretary of the Freedmen's Missions Aid Society, of London, Eng.

The Scriptures were read by Secretary Woodworth, and Rev. I.P. Langworthy, D.D., offered prayer. The minutes of the preceding day were read and approved. By special assignment the Committee, to whom was referred the report of the Executive Committee on the proposed amendments to the Constitution, reported through Hon. Franklin Fairbanks, and Rev. George M. Boynton, of the same Committee, made certain statements in explanation of the same. The recommendations of the report were adopted, and were as follows :

1. That the amendments proposed to Articles VI. and VII. be adopted; that Article VIII. be omitted, and that Articles IX. and X. be renumbered respectively VIII. and IX.

2. That the subject be referred to a special committee of the Association, with instructions to report through the Executive Committee for the action of the next annual meeting.

On motion of Rev. R. B. Howard it was voted :

That this special committee consist of thirteen members, of which the committee of seven reporting this morning shall be members.

The nomination of the six additional members was referred to the Nominating Committee.

Secretary Strieby then read the following letter which had been addressed to him :

REVEREND AND DEAR SIR :—Impressed with the increasing importance of the work of the American Missionary Association, I deem it highly desirable that it should have the personal service of some one as its President who can devote no inconsiderable amount of time and special attention to its extended interests. This I am precluded from doing by other imperative duties and claims upon my time, which I cannot honorably disregard. I am, therefore, prompted to decline the use of my name as a candidate for re-election, in the earnest hope that a successor may be found who can do far more than I have been able to do in promoting its noble and patriotic objects. In thus severing my official relations to this Association, I cannot forbear to express my cordial appreciation of both the honor and the privilege which it has conferred upon me by re-electing me to its presidency for so many successive years, mingled with my sincere regret that circumstances have not permitted me to accomplish more in the advancement of a cause so intimately related to the vital interests of our country, and the extension of Christian civilization. Assuring you of my personal regard for yourself and your official associates, I remain, with great respect,

Your obedient servant, EDWARD S. TOBEY.

The resignation was accepted and the following resolution was unanimously adopted by a rising vote :

Resolved, That in accepting the resignation of Hon. E. S. Tobey as President of this Association, we desire to express our high appreciation of his character and services, of his uniformly courteous and Christian bearing, and of his intimate knowledge of parliamentary usage. Accepting the position as one of the successors of his pastor, Rev. E. N. Kirk, D.D., he has perpetuated with us the revered memory of that beloved servant of the Lord. Regretting, with Mr. Tobey, that his numerous and urgent duties, public and private, have sometimes compelled his absence from our meetings, and recognizing the delicacy of his frequent intimations of his readiness to decline re-election on that account, we now receive his resignation with most cordial wishes for his happiness and usefulness in the many honorable positions he occupies among his fellow-men.

Rev. Charles T. Collins then extended, in behalf of the Congregational churches of Cleveland, O., a cordial invitation to the Association to hold the next Annual Meeting in that place, and the invitation was accepted by a unanimous vote.

The Nominating Committee reported the following list of officers for the ensuing year :

PRESIDENT.

HON. WILLIAM B. WASHBURN, Massachusetts.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.
Hon. E. D. HOLTON, Wis.
Hon. WM. CLAFLIN, Mass.
Rev. STEPHEN THURSTON, D. D., Me.
Rev. SAMUEL HARRIS, D. D., Conn.
WM. C. CHAPIN, Esq., R. I.
Rev. W. T. EUSTIS, D. D., Mass.
Hon. A. C. BARSTOW, R. I.
Rev. THATCHER THAYER, D. D., R. I.
Rev. RAY PALMER, D. D., N. J.
Rev. EDWARD BEECHER, D. D., N. Y.
Rev. J. M. STURTEVANT, D. D., Ill.
Rev. W. W. PATTON, D. D., D. C.
Hon. SEYMOUR STRAIGHT, La.
Rev. CYRUS WALLACE, D. D., N. H.
Rev. EDWARD HAWES, D. D., Conn.
DOUGLAS PUTNAM, Esq., Ohio.
Hon. THADDEUS FAIRBANKS, Vt.
Rev. M. M. G. DANA, D. D., Minn.
Rev. H. W. BEECHER, N. Y.
Gen. O. O. HOWARD, N. Y.
Rev. G. F. MAGOUN, D. D., Iowa.
Col. C. G. HAMMOND, Ill.
EDWARD SPALDING, M. D., N. H.
Rev. W. M. BARBOUR, D. D., Conn.
Rev. W. L. GAGE, D. D., Conn.
A. S. HATCH, Esq., N. Y.
Rev. J. H. FAIRCHILD, D. D., Ohio.
Rev. H. A. STIMSON, Mass.
Rev. A. L. STONE, D. D., Cal.
Rev. G. H. ATKINSON, D. D., Oregon.
Rev. L. T. CHAMBERLAIN, D. D., Conn.
Rev. J. E. RANKIN, D. D., D. C.
Rev. A. L. CHAPIN, D. D., Wis.
S. D. SMITH, Esq., Mass.
Dea. JOHN C. WHITIN, Mass.
Hon. J. B. GRINNELL, Iowa.
Rev. HORACE WINSLOW, Conn.
Sir PETER COATS, Scotland.
Rev. HENRY ALLON, D. D., London, Eng
WM. E. WHITING, Esq., N. Y.
E. A. GRAVES, Esq., N. J.
Rev. F. A. NOBLE, D. D., Ill.
DANIEL HAND, Esq., Conn.
Rev. A. F. BEARD, D. D., N. Y.
FREDERICK BILLINGS, Esq., Vt.
JOSEPH CARPENTER, Esq., R. I.
Rev. E. P. GOODWIN, D. D., Ill.
Rev. C. L. GOODELL, D. D., Mo.
J. W. SCOVILLE, Esq., Ill.
E. W. BLATCHFORD, Esq., Ill.
C. D. TALCOTT, Esq., Conn.
Rev. J. K. MCLEAN, D. D., Cal.
Rev. RICHARD CORDLEY, D. D., Kansas.
Rev. WM. H. WILLCOX, D. D., Mass.
Rev. G. B. WILLCOX, D. D., Ill.
Rev. WM. M. TAYLOR, D. D., N. Y.
Rev. GEO. M. BOYNTON, Mass.
Rev. E. B. WEBB, D. D., Mass.
Hon. C. I. WALKER, Mich.
Rev. A. H. ROSS, Mich.
Hon. JOSHUA L. CHAMBERLAIN, Me.
Rev. ALEX. MCKENZIE, D. D., Mass.
Hon. NELSON DINGLEY, Jr., Me.

CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, D.D., 56 *Reade Street, N. Y.*

TREASURER.

H. W. HUBBARD, Esq., *New York.*

AUDITORS.

M. F. READING,
WILLIAM A. NASH.

EXECUTIVE COMMITTEE.

LYMAN ABBOTT,	FRANKLIN FAIRBANKS,	A. J. HAMILTON,	CHAS. L. MEAD,
ALONZO S. BALL,	CLINTON B. FISK,	SAMUEL HOLMES,	WM. H. WARD,
A. S. BARNES,	ADDISON P. FOSTER,	CHARLES A. HULL,	JOHN H. WASHBURN
C. T. CHRISTENSEN,	S. B. HALLIDAY,	SAML. S. MARPLES,	A. L. WILLISTON,

On motion of Rev. Charles T. Collins, the following resolution was passed :

Resolved, That it is the sentiment of this meeting that appropriation should immediately be made by Congress to supply national aid to the cause of education in the South. And the Executive Committee are requested to transmit to the Secretary of the Interior the resolution of this body.

Rev. E. S. Atwood was appointed to fill a vacancy on the Finance Committee.

The Nominating Committee reported the names of those who are to serve as the Committee on Amendments to the Constitution :

Col. Franklin Fairbanks, of Vermont; President E. H. Merrill, of Wisconsin ; Hon. William B. Washburn, of Massachusetts ; Rev. L. W. Bacon, D.D., of Connecticut; Rev. L. T. Chamberlain, D.D., of Connecticut ; Rev. George M. Boynton, of Massachusetts; President E. H. Fairchild, of Kentucky ; Hon. C. I. Walker, of Michigan; S. R. Heywood, Esq., of Massachusetts ; Rev. A. E. P. Perkins, D.D., of Massachusetts ; Col. C. G. Hammond, of Illinois ; Rev. A. H. Plumb, D.D., of Massachusetts ; J. G. W. Cowles, Esq., of Ohio.

The report upon the Chinese Missions was read by Rev. A. E. P. Perkins, D.D., of Ware, Mass.:

Although in the report of your Committee very brief mention is made of the work among the Chinese of this country, it is not therefore to be inferred that that work is being neglected, nor that it is failing in the ends for which it was undertaken. Rather is there a deepened conviction of its importance and increased encouragement in the prosecution of the work. In estimating the importance of the work we are not to consider alone the Chinese in this country, though they are a body of men of sufficient number to call for all, and more than all, that has been done for them. But we look beyond the 75,000 Chinese in California to the 400,000,000 in their own land. The Christian world, through its missionaries, and by personal intercourse, is coming to understand this people better than it once did. Instead of the race of barbarians, stupid and immovable, which they were once thought to be, those who are well-informed accept the assertion of the Rev. John Ross, who says: "They are beyond comparison the most intelligent of non-Christian peoples, and if any race surpasses them in industry, it is only the Anglo Saxon."

We have learned to respect their civilization and to see that it has elements of strength and stability which it is not impossible that we as a nation may be, ere long, fonnd sighing for, it may be in vain.

It is fitted to make Christian nations open their eyes when their mad rush for wealth and material aggrandizement is rebuked by the Chinese Ambassador to England saying: "The Empire cannot be governed by the yard measure of the merchant; first principles cannot be reached by those who excel only in the use of their hands." And still more is the greed for gain rebuked when the Chinese Viceroy, Li Hong Chang, says: "Opium is a subject in

the discussion of which England and China can never meet on common ground; China views the whole question from a moral standpoint, England from a fiscal." Even the natural conservatism of China may yet vindicate itself and prove that changes in civil government and religion, sure as they are to come, are most healthy and most likely to produce permanent benefit when they come slowly, and as a result of sober conviction rather than of impulse. But how is the Christian Church to bear a part in remodeling the institutions and customs of that vast nation? Not by any one method alone, but one of those which Providence has opened, is doubtless to be through the agency of Chinamen coming here and returning to their homes to preach the Gospel to their countrymen.

It cannot be questioned that there will be a place and need for those trained under the institutions of the Gospel to go to China and plant the same institutions there, yet the converted Chinaman can do some things and exert an influence in some directions not open to others.

The career of Yung Wing furnishes a striking illustration of this. Of humble parentage, converted while at school in this country, he conceived the plan of bringing here Chinese youth of promise to be educated. He returned to China in 1855, without money, without influential friends, having almost forgotten his own language. For sixteen years he studied, taught, served the government, worked his way upward and won to his views officers high in authority. In 1871 his plan was adopted by the government, $1,500,000 placed at his disposal, and more than 100 selected Chinese youth were brought to this country. Though his experiment has now received a check and perhaps will not be carried on further, even its success so far is a standing proof of influence exerted by a Christianized native such as no other could hope to exert.

And not only so, it has by no means been a failure even in itself considered. The young men who have gone back to China from colleges and schools and Christian families have gone back far other than they came.

It is even a question whether they may not be more to be feared by the Chinese government as revolutionists than as though they had returned thoroughly converted Christians. But all will have received new ideas. Even those who have been chased through the streets by the Hoodlums of San Francisco have learned some new ideas. They can distinguish between a Christian and a politician, and know who are their friends and what makes them so. If in a generation we could send back to China a score of Yung Wings we should do more for the conversion of China than by any other method open to us.

The report speaks of a plan for establishing a new mission in Southern China as being under consideration. To your Committee it would seem the part of wisdom to move slowly in this matter so long as the present facilities are offered for labor in this country, especially as it is uncertain how long these facilities may continue to be enjoyed.

Thirty different Mission Boards are already occupying points in China, and though their 1,200 laborers are wholly inadequate for the work of evangelizing China, yet they furnish in their various stations, points from which laborers may go out, so that the call would seem to be for men to recruit the missions already established rather than for forming new ones. Especially will a separate movement of this kind be unnecessary if the con-

verted Chinese of this country are able to carry out their purpose of establishing a mission of their own in the country back of Canton. The very fact that they are entertaining such an idea and earnestly pressing it, speaks volumes for the work which this society has already accomplished and opens a glorious vista for its ever expanding career in the future.

Your Committee would propose the following resolution:

Resolved, That in view of the small demands made upon the treasury of the American Missionary Association by the work among the Chinese, and the great returns which that work promises, the constituency of this Society are under the most solemn obligations to furnish for this branch of its work all the means that can be employed consistently with a wise economy and with due regard for the encouragement of self-help by the converted Chinese themselves.

Upon the same subject papers were read and addresses made by Miss Harriette Carter, of Boston, Rev. Lysander Dickerman and Rev. C. H. Pope.

The report on African Work was presented by Rev. John W. Harding, of Massachusetts:

Your Committee, to whom is referred that portion of the Executive Committee's report relating to the Foreign work of the Association, beg leave to report as follows:

The experience of the past and Providential indications of the future seem clearly to call upon this Association to concentrate their foreign work upon two fields—the Mendi Mission on the West coast, and the proposed Arthington Mission, in East Central Africa, in the region of the Sobat River.

The experience of the Mendi Mission has been a sad history of the sacrifice of many lives, and of meagre results when measured by that sacrifice, in any narrow view of the past or present. But when we stretch our gaze into the future, and think of the "must needs be," which is the law of suffering that accomplishes great results, and lays the foundations of many generations, the Mendi Mission already justifies its past. It is the key of a future that seems full of promise. It opens the door to a wider and more salubrious region, reaching back from the malarious coast toward the highlands of the head waters of the Niger, and inviting the extension of mission outposts with better conditions of success. Meanwhile, Good Hope station, on Sherbro Island, is favorably situated as a base of supplies and easy communication with Sierra Leone and the civilized world.

The past experience of the Mendi Mission has taught some valuable lessons. 1. That the white missionary cannot be depended on for permanent work by reason of the deadly climate. 2. That the pure black, of good constitution, although born in America, can endure the climate and is to be the future African missionary. 3. That a competent superintendence is desirable for this African work. 4. That extreme and deliberate care is demanded in the selection of missionaries to Africa, in respect both to physical health and thorough character. 5. That when such selections have been made our missionaries should be better equipped and provided for than they have been in the past for efficient and progressive work. A false economy has involved too much loss. The supporters of the Association have only need of intelligent and exact information to see and remedy this

defect. A mission steamer for the Mendi work is greatly needed to save time, health, labor, and, in the end, money. So are other industrial equipments that might be named, fairly essential to the highest and speediest spiritual results. Your Committee recommend that the Mendi Mission be put in good repair; that any dropped stitches be taken up; that the things which remain be strengthened, particularly in respect to its sanitary and industrial basis, and better conditions for pushing its stations further into the interior.

As to the Arthington Mission, in its connection with the other generous and thoughtful projects of this enthusiastic friend of Africa, and in connection also with other Christian missions, and particularly that of the United Presbyterians on the Lower Nile already dotting that Eastern coast, we approve of the measures under progress by Superintendent Rev. Henry M. Ladd and Dr. E. E. Snow for exploring the Sobat region, and getting all possible light on a desirable location and all other matters involved in a wise prosecution of the work proposed. Should it prove feasible we advise, as in the case of the Mendi Mission, a generous equipment, the providing of a good physical basis, particularly in the procurement of a steamer of light draft adapted to such rivers as the Sobat and the Jub.

Also, at no distant day, the establishment somewhere on African soil, in a salubrious quarter and with favorable contacts with civilization, of an educational institution for young native Africans, combining the best features of the Lovedale School in South Africa, and the Hampton School in Virginia. We believe that such a school will be essential to the best development of our future work in Africa, not only for the training of native missionaries, but for the fundamental lessons of industry and self-help that should be woven from the start into a Christian civilization.

It would also prove a stimulus and an outlet for the various gifts of our educated Freedmen in this country, and furnish a wise direction to their growing enthusiasm for that African work sooner or later to demand them, when princes shall come out of Egypt, and "Ethiopia," as Dr. Edward Blyden renders it, "shall *suddenly* stretch out her hands unto God."

It is also incumbent upon this Association, as the peculiar helper of these Freedmen, to bend its utmost and untiring efforts to develop in them that prime, indispensable, and, by reason of their past limitations, sadly deficient prerequisite for missionary success—a thorough character—builded on the only sure foundations—that "fear of the Lord" which is "the beginning of wisdom," and the love which fulfills His law.

As it appears that the foothold of future success for the Arthington Mission will largely depend upon the good-will of the Egyptian government, it is evident that vigilant care should be taken in all possible ways to secure that good-will, and the alliance of all moral and diplomatic aids from our own and European governments which are interested in projects like that of the "International Association" for the civilization of Africa.

In making the above suggestions, we would not be understood to reflect upon the Executive Committee as lacking proper care or enterprise in the pursuance of the African work. We are aware of their past limitations, the sudden exigencies of the civil war, the vast responsibilities thrown upon them by the emancipation of the slaves, and that the immediate sympathies of the Christian public on which the Association relies for its

support have demanded prime attention to the home work; but now that the logic of events more clearly defines the important relations of the home work to the foreign, the appeal should be strongly made for such an increase of contributions as shall warrant the Association to push its work abroad with fresh vigor.

The report was followed by an address by Mr. Harding and a paper from Col. H. G. Prout, lately of the General Staff of the Egyptian Army. The closing address of the morning was made by Rev. George S. Dickerman, of Lewiston, Me.

By a unanimous vote, the name of the retiring President was placed first upon the list of Vice-Presidents, and the Secretary was instructed to forward to Mr. Tobey a copy of the resolution passed at this session.

On motion of Rev. E. H. Byington, it was voted:

That the Nominating Committee for the Session of 1882 be appointed at this meeting, and that the appointment be made by the Chair. President Tobey announced the following names for the committee:

Rev. George M. Boynton, of Massachusetts; Rev. R. G. Greene, of New Jersey; Prof. John M. Ellis, of Ohio; Mr. J. E. Ingersoll, of Cleveland, O., and Mr. J. T. Leavitt, of New York.

This Committee were authorized to fill vacancies occurring in their number, and the Association took a recess until 2 o'clock.

AFTERNOON SESSION.

The Association was called to order by President Tobey at 2 o'clock.

Prayer was offered by Rev. D. L. Furber, D.D., of Newton, Mass.

The topic assigned for the afternoon was, "Woman's Work for Women." Papers were read by Miss M. L. Sawyer, of Boxford, Mass., and Miss. E. B. Emery, of Gorham, Me., and a brief address followed from Mrs. J. C. Spence, of Fisk University, Tenn. Addresses were then made by Rev. E. N. Packard, of Dorchester, Rev. A. H. Plumb, of Boston Highlands, and Rev. E. S. Atwood, of Salem.

Next in order came the report of the Committee on Finance, which, in the unavoidable absence of Mr. Gregory, the Chairman, was made by Rev. Mr. Atwood.

Your Committee on Finance beg leave to report that they have examined the accounts and have found them duly audited. Attached to the Auditor's report there is a statement that all the funds which represent permanent property of the Society have also been examined, and everything is found in order. There is a balance in the treasury, September 30, 1881, of $518.80. The management asked last year for an increase of 25 per cent. in the contributions; the churches gave them an increase of nearly 30 per cent. During the year there have been large improvements made, and some enlargements of the different educational institutions, so that they are now able to accommodate a much larger number of students than before; and if that opportunity is to be embraced, and these students who are clamoring for an education are to be instructed, it will require a larger outlay of money than that of the preceding year.

On the basis of the heartiness with which the churches complied with the request of last year, your Committee recommend that the management ask of the churches this year a little more still, and that, as against the $246,000 last year, the endeavor shall be made to raise $300,000 the present year.

The Committee desire reference to be made to some special departments of the work where the need is special, notably the Chinese work, where there is ample room for a hundred-fold more of service. The Indian work also claims a special contribution, and the work among the Africans is always enlarging more and more.

I am requested to call attention also, in this informal way, to two provisions of the by-laws, that you may understand how financially secure this Society is, and how well-nigh impossible it is that there should, in any event, be any loss of its funds, or that they should be diverted from the use to which they are devoted.

On the sixth page of the report, concerning the Committee on Finance, it says:

"It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1), all stocks and bonds owned by the Association at par, with a note of the original cost of the same to the Association; (2), all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3), all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands."

The Committee desire to say on this point that they doubt whether any other benevolent organization can show a more careful guarding of the munificence of the churches; and on the basis of increased want, and of larger opportunities and perfect safety, they ask that the churches this year put into the hands of the management the sum of $300,000.

The report was followed by the addresses of Rev. George F. Stanton, of Massachusetts, and of Secretary Strieby, who made the closing appeal for the enlargement of the work.

Secretary Woodworth briefly reviewed the work which Mr. Greg-

ory had done for the station in Wilmington, N. C., and a recess was then taken to 7.30.

EVENING SESSION.

The Association was called to order at 7.30 by President Tobey. Rev. Lewis Grout, of West Brattleboro, Vt., offered the opening prayer. The first address was made by the Rev. O. H. White, D.D., who spoke of the work which British Christians are doing through the A. M. A. in helping the missions in Africa. Henry D. Hyde, Esq., of Boston, made the second address upon the progress of the South, and its relation to the redemption of Africa. The last speaker was John B. Gough, Esq., endorsing the general work of the Association.

On motion of Secretary Strieby it was

Voted, That the reports, minutes and all papers read at this meeting be referred to the Executive Committee with full power in selecting and publishing.

Rev. G. R. W. Scott, in behalf of the Business Committee, offered the following resolution.

Resolved, That the hearty thanks of this Association be extended to the pastors and members of the Congregational Churches, and to the people of Worcester, for their cordial welcome and generous hospitality to the many attendants on this the thirty-fifth annual meeting; in particular, to the Plymouth Church and Society for the use of this elegant house of worship and the convenient rooms connected with it, and to the pastor, Rev. George W. Phillips, for his many courteous attentions.

This Association also desires to express its sincere thanks to the large choir for its aid in the service of song; to the Press for its full reports of the exercises, and for the liberality of the railroads which have reduced the rates of fare over their lines. While deeply grateful to the various committees for their great work in making and executing wise plans for this large gathering, it wishes to recognize specially the efficient labors of the Rev. Charles M. Lamson and Samuel R. Heywood, Esq., whose wisdom and executive ability have greatly contributed to the success of this meeting.

Secretary Woodworth seconded the resolution and Rev. C. M. Lamson briefly responded, calling up in closing the pastor of Plymouth Church, Rev. Mr. Phillips, who made a fitting response on behalf of the inviting churches.

After singing "Blest be the Tie that Binds," on motion of Secretary Strieby, the Association adjourned *sine die*.

MARSHALL M. CUTTER, *Secretary*.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30TH, 1881.

EXPENDITURES, 1880-81.

The South.

Washington, D. C.:		
Salaries, Theological Department Howard University		$1,154.37
Lincoln Mission, Salaries Pastor and Lady Missionary	$893.75	
" " Repairs on Building and Furniture	863.65	
		1,757.40
Hampton, Va.:		
Salary of Pastor, in part, $500; specials, $300		800.00
Wilmington, N. C.—Normal School:		
Salary of Pastor and three Teachers and Missionary	$1,915.09	
Insurance	243.60	
General Expenses (of which Students paid Tuition $817.05)	1,826.31	
Chapel, Mission Home and School Building	9,766.19	
		13,751.19
Raleigh, N. C.:		
Salary of Pastor		480.00
Dudley, N. C.:		
Salary of Pastor and one Teacher (of which Students paid Tuition $28.89)		802.12
McLeansville, N. C.:		
Salary of Pastor, $600; Insurance, $12		612.00
Woodbridge, N. C.:		
Salary of Teacher		137.58
Beaufort, N. C.:		
Salary of Pastor, $152.50; Insurance, $15		167.50
Lassiter's Mills, N. C.:		
Salary of Pastor	$455.00	
Expenses on Chapel	284.50	
		739.50
Charleston, S. C.—Avery Institute:		
Salary of Pastor and eight Teachers and Missionary	$3,392.83	
General Expenses (of which Students paid Tuition, $2,674.85)	3,182.56	
		6,575.39
Orangeburg, S. C.:		
Salary of Pastor	$400.00	
Repairs on Chapel	160.50	
		560.50
Ladies' Island, S. C.—Special:		
Salary of Teacher		330.00
Almeda, S. C.—Special:		
Salary of Teacher and General Expenses		406.34
Atlanta, Ga.:		
Atlanta University Appropriation	$1,000.00	
Specials (of which Students paid Tuition $919.85)	4,985.87	
		5,985.87
(State Appropriation additional, $8,000.)		
Atlanta, Ga.—Storrs School:		
Salary of six Teachers and Missionary	$1,670.25	
" " Pastor	987.50	
General Expenses (of which Students paid $2,295.51 on Salaries and Expenses by Tuition)	1,620.48	
		4,278.23
Mission Home Claim		4,000.00
Ten Student Schools in Georgia		780.00
Marietta, Ga.:		
Salary of Pastor and one Teacher		500.00
Athens, Ga.:		
Salary of Pastor and one Teacher	$195 00	
Repairs on Chapel	385.00	
		580.00
Savannah, Ga.—Beach Institute:		
Salary of Pastor and six Teachers and Missionary	$2,550.02	
General Expenses (of which Students paid Tuition, $908.08)	2,471.02	
		5,021.04
Mission Home Claim		2,000.00
Woodville, Belmont, Louisville and Miller's Station		1,077.50
McIntosh, Ga.:		
Salary of Pastor and two Teachers	$1,089.35	
Insurance	26.00	
General Expenses and Furniture (of which Students paid Tuition, $82.34)	248.42	
		1,363.77
Cypress Slash, Ga.:		
Salary of Pastor and Expenses		658.09

Macon, Ga.—Lewis High School:		
Salary of Pastor and four Teachers	$1,582.41	
Insurance	156.00	
General Expenses and Furniture (of which Students paid Tuition, $603.80)	1,633.05	
		3,371.46
Byron, Ga.:		
Salary of Pastor		344.00
Fernandina, Fla.—Special:		
Salary of Pastor		300.00
Talladega, Ala.—Talladega College:		
Salary of President, Pastor and nine Teachers and Missionary	6,685.64	
Insurance	237.70	
General Expenses of Boarding and Agricultural Departments (of which Students paid Tuition, $586.02)	5,605.38	
Repairs on "Swayne" and "Foster" Halls, and expenses on President's House and Specials	9,035.38	
		21,564.10
Missions near Talladega:		
Salaries of seven Pastors		1,811.00
Mobile, Ala.—Emerson Institute:		
Salary of Pastor and six Teachers and Missionary	2,562.94	
Insurance	125.00	
General Expenses (of which Students paid Tuition $1,677.93)	2,985.99	
		5,673.93
Montgomery, Ala.—Swayne School:		
Salary of Pastor and four Teachers	2,012.61	
General Expenses (of which Public Fund paid $1,566.25)	1,845.73	
		3,858.34
Selma, Ala.:		
Salary of Pastor and Missionary and Expenses		1,808.66
Marion, Ala.:		
Salary of Pastor, $749.94; Repairs on Home, etc., $268.80		1,018.74
Congregational Church Claim		1,200.00
Athens, Ala.—Trinity School:		
Salary of Pastor and two Teachers	838.00	
General Expenses and specials (of which Students paid Tuition $173.05)	629.35	
		1,468.25
Florence, Ala.:		
Salary of Pastor	595.00	
Expenses on Parsonage and Furniture	327.00	
Insurance	20.00	
		942.00
Memphis, Tenn.—Le Moyne School:		
Salary of Pastor and eight Teachers and Missionary	2,761.54	
General Expenses, $2,440.67; Repairs, $366.06 (of which Students paid Tuition $1,638.50)	2,806.73	
		5,568.27
Chattanooga, Tenn.:		
Salary of Pastor		480.00
Nashville, Tenn.:		
Howard Chapel Pastor		402.00
Nashville, Tenn.—Fisk University:		
Salary of President, Pastor, and thirteen Instructors and Missionary	9,739.87	
Insurance	400.00	
General Expenses and specials (of which Students paid Tuition $1,166.70)	6,001.14	
Phillip's Property	2,000.00	
		18,141.01
Berea, Ky.:		
Salary of Pastor		600.00
Camp Nelson, and other Mission Work in Kentucky		230.00
Louisville, Ky.:		
Salary of Pastor		259.05
Tougaloo, Miss.:		
Salary of President and seven Instructors	4,279.92	
Insurance	423.25	
General Expenses Boarding and Agricultural Departments (of which Students paid Tuition $783.95 and State Appropriation $4,000)	6,426.42	
Expenses Boys' Hall and Ladies' Hall addition, and on President's House	20,000.00	
(Also Insurance, $3,500, on buildings.)		
		31,129.59
New Orleans, La.—Straight University:		
Salary of President, Pastor, and 6 Instructors and Missionary	4,720.49	
Insurance	254.60	
General Expenses (of which Students paid Tuition $1,069.10)	4,476.95	
Loss on sale of old Mission Home	1,000.00	
		10,452.04

Little Rock, Ark.:		
Salary of Pastor, $160; Lot, $500		660.00
Goliad, Tex.:		
Salary of Pastor		400.00
Helena, Tex.:		
Salary of Pastor		200.00
Corpus Christi, Tex.:		
Salary of Pastor and Teacher		377.65
Flatonia, Tex.:		
Salary of Pastor and Teacher		584.30
Luling, Tex.:		
On Church Building		200.00
Paris, Tex.:		
Salary of Pastor		390.00
Austin, Tex.—Tillotson C. and N. Institute:		
Salary of President and three Instructors	2,115.92	
Insurance	230.21	
General Expenses (of which Students paid Tuition $458.05)	2,059.98	
		4,406.11
Topeka, Kan.:		
Salary of Pastor, and Traveling Expenses as Superintendent Refugees	1,081.86	
Salary of Missionary	181.00	
Church Building	282.54	
		1,545.40
Lawrence, Kan.:		
Salary of Pastor		385.00
Salary of Field Superintendent	2,500.00	
Traveling Expenses, Postage, Stationery, Telegrams, etc., of Field Superintendent	764.91	
		3,264.91
Rents, Insurance, Petty Expenses, Freight, Cartage		2,596.56
Specials unassigned to Stations		512.50
Tillotson C. and N. Institute Building Fund		5,645.71
		$186,398.97

Chinese.

Salaries of Superintendent and Teachers	6,074.00	
Rents of Schools and Mission Homes, General Expenses	1,784.50	
Payment on property	1,000.00	
		8,858.50

Indians.

Missionary, Teachers and Student Aid		1,703.24

Foreign Missions.

Mendi Mission:		
Salaries of Superintendent, Missionaries and Native Helpers	5,482.61	
Support of Pupils	580.80	
Wages paid Laborers	1,120.92	
H. M. Ladd; Trip of Inspection	1,034.42	
General Expenses	3,969.11	
		12,187.86
Jamaica Mission:		
Support of Aged Missionary		250.00

Publication Account.

American Missionary (23,000 Monthly) and mailing	$7,478.43	
Editor	150.00	
	$7,628.43	
Less Amount Received for Advertising	551.80	
		7,076.63
Annual Reports (1,500 copies)		383.13
Circulars		219.52
Life Certificates		92.90
Clerk Hire		839.50
Postage		148.47
Paper, Twine, etc		34.89
		8,795.04

Cost of Collecting Funds.

BOSTON OFFICE.

Rev. C L. Woodworth, District Secretary	$2,500.00	
" " " Traveling Expenses	347.96	
" L. Grout, Agent	900.00	
" " Traveling Expenses	390.52	
Clerk Hire	507.00	
Rent	600.00	
Printing, Postage, Stationery, etc	431.60	
Anniversary Meeting Expenses	38.83	
		5,715.91

CHICAGO OFFICE.

Rev. James Powell, District Secretary	$2,500.00	
" " Traveling Expenses	682.35	
Clerk Hire	120.24	
Postage, Stationery, Printing, etc	210.50	
		3,513.09

MIDDLE DISTRICT.

Rev. G. D. Pike, District Secretary	$2,500.00		
" " Traveling Expenses	323.00		
Clerk Hire	53.00		
Circulars, Postage and Sundries	77.50		
		2,953.50	
			12,182.50

Cost of Administration.

Rev. M. E. Strieby, Corresponding Secretary	$3,500.00	
Clerk Hire	720.00	
Clerk for Southern Correspondence	1,000.00	
H. W. Hubbard, Treasurer	2,500.00	
Clerk Hire	1,008.00	
Rent	1,200.00	
Stationery and Printing	406.88	
Furniture and Repairs	296.86	
Janitor	320.50	
Expressage, Telegrams, Cartage, Fuel, etc	419.52	
Postage	396.23	
Traveling Expenses	175.90	
		11,943.89

Miscellaneous.

Wills and Estates	$251.32	
Annual Meeting	335.51	
Annuitants' Balance	679.90	
Traveling Expenses of Cor. Sec. as Delegate to England, and other services abroad	473.43	
		1,740.16
		$244,060.16
Balance on hand Sept. 30, 1881		518.80
		$244,578.96

RECEIPTS, 1880-81.

From Churches, Sabbath Schools, Missionary Societies and Individuals	$159,035.21	
From Estates and Legacies	46,710.34	
" Income, Sundry Funds	7,495.65	
" Tuition and Public Funds	21,449.92	
" Sale of Property	2,250.00	
" Rents	1,208.40	
		$238,149.52
From Donations for Tillotson C. & N. Institute Building, Austin, Texas		5,645.71
		$243,795.23
Balance on hand, Sept. 30, 1880		783.73
		$244,578.96

ENDOWMENT FUNDS, 1880-81.

General Endowment Fund, Belinda Sanford, Lebanon Springs, N.Y.	1,000.00

SCHOLARSHIP ENDOWMENT FUND FOR FISK UNIVERSITY.

By Mrs. A. M. Haley, Buda, Ill., in memory of Samuel Gordon Haley, deceased, two Scholarships	2,000.00	
Mr. and Mrs. Ralph Plumb, Streator, Ill., two bonds, $1,000 each, of Wabash, St. Louis & Pacific R. R.	2,000.00	
		4,000.00

THEOLOGICAL ENDOWMENT FUND FOR HOWARD UNIVERSITY.

Mrs. V. G. Stone, Malden, Mass	25,000.00
	30,000.00

STATEMENT OF ARTHINGTON MISSION FUND FOR AFRICA.

Collections to Sept. 30, 1879	$45.00	
" Oct. 1, 1879, to Sept. 30, 1880	6,576.48	
" Oct. 1, 1880, to Sept. 30, 1881	26,289.62	
Total Receipts		32,911.10
Amount expended to Sept. 30, 1881	7,433.57	
Balance unexpended Sept. 30, 1881	$25,477.53	
		32,911.10

STATEMENT OF STONE FUND.

Received September, 1880			150,000.00
Expended as follows:			
Straight University, Stone Hall and Lot, in full	$25,000.00		
Talladega College, Stone Hall and Improvements, in full	15,000.00		
Fisk University, Livingstone Missionary Hall, in part	22,476.50		
Atlanta " Stone Hall, in part	14,000.00		
Superintendent of Construction (in part and above income)	655.47	77,131.97	
Amount unexpended Sept. 30, 1881		$72,868.03	
			150,000.00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1881, with the vouchers, and find the same correct, as stated in above account.

CHAS. L. MEAD, } Auditors.
M. F. READING, }

The receipts of Berea College, Hampton N. and A. Institute and State appropriation of Georgia to Atlanta University are added below as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged.

American Missionary Association, Current Fund	$243,795.23	
Endowment Funds	30,000.00	
Arthington Mission Fund, expended	7,433.57	
Stone Fund, expended	77,131.97	
		$358,360.77
Berea College		60,106.69
Hampton N. and A. Institute		102,578.77
Atlanta University		8,000.00
		$529,046.23

Summary of Receipts During the Year 1880-1881.

Oct. 1, 1880, to Sept. 30, 1881

Maine.		
Donations	$3,200.23	
Legacies	130.00	
		$3,330.23
New Hampshire.		
Donations	$4,159.67	
Legacies	88.40	
		4,248.07
Vermont.		
Donations	$4,591.27	
Legacies	2,654.92	
		7,246.19
Massachusetts.		
Donations	$60,694.82	
Legacies	11,850.84	
		72,545.66
Rhode Island.		
Donations		3,872.72
Connecticut.		
Donations	$28,320.77	
Legacies	15,299.88	
		43,620.65
New York.		
Donations	$16,217.00	
Legacies	5,740.00	
		21,957.00
New Jersey.		
Donations	$2,012.64	
Legacies	5,000.00	
		7,012.64
Pennsylvania.		
Donations	$806.79	
Legacies	1,450.00	
		2,256.79
West Virginia.		
Donations		14.00
Maryland.		
Donations		350.95
Delaware.		
Donations		1,00
District of Columbia.		
Donations		195.31
Ohio.		
Donations	$7,150.54	
Legacies	1,567.25	
		8,717.79
Indiana.		
Donations		232.55
Illinois.		
Donations	$9,437.75	
Legacies	2,175.00	
		11,612.75
Michigan.		
Donations	$5,289.94	
Legacies	150.00	
		5,439.94
Wisconsin.		
Donations	$3,023.68	
Legacies	518.75	
		3,542.43
Iowa.		
Donations	$3,907.65	
Legacies	85.30	
		3,992.95
Minnesota.		
Donations		1,438.80
Kansas.		
Donations		129.88
California.		
Donations		3,642.95
Nebraska.		
Donations		242.25
Oregon.		
Donations		115.05
Dakota Territory.		
Donations		12.50
Washington Territory.		
Donations		63.41
Colorado Territory.		
Donations		38.50
Wyoming Territory.		
Donations		10.00
Indian Territory.		
Donations		50
North Carolina.		
Tuition	$845.94	
Donations	158.50	
		1,004.44
South Carolina.		
Tuition	$2,674.85	
Donations	70.70	
		2,745.55
Georgia.		
Tuition	$4,809.58	
Rent	214.40	
Donations	1,122.67	
		6,146.65
Alabama.		
Tuition	$4,003.25	
Rent	104.00	
Donations	590.02	
		4,697.27
Tennessee.		
Tuition	$2,805.20	
Rent	780.00	
Donations	135.38	
		3,720.58
Mississippi.		
Tuition and pub. fund	$4,783.95	
Rent	110.00	
Donations	112.20	
		5,006.15
Louisiana.		
Tuition	$1,069.10	
Donations	157.15	
		1,226.25
Texas.		
Tuition	$458.05	
Donations	145.14	
		603.19
Missouri.		
Donations		497.50
Kentucky.		
Donations		11.00
Land sold		2,250.00
Income, sundry funds		7,495.65
Foreign countries, Don.		2,507.54
Total		$243,795.23

REPORT

OF THE

EXECUTIVE COMMITTEE.

OBITUARY.

The American Missionary Association assembles at its 35th Annual Meeting with thanksgiving to the Lord of the Harvest for the favors bestowed during the year just closed.

Before entering, however, upon a detailed report of the various operations, it is fitting that a moment be given to a mention of those who once labored with us, but are now entered into rest.

J. M. Pinkerton, Esq., Vice-President of the Association, died Feb. 18, 1881. He was born in Derry, N. H., Feb. 6, 1818, and was graduated at Yale College in 1841, after which he pursued the study of law at the Harvard Law School, and also in the office of Wm. Gray, Esq. He was chosen a director of the American Education Society in 1858, and was made Vice-President of the same in 1872. He was elected in 1862 deacon of the Mount Vernon Church, Boston, to fill the position made vacant by the death of Hon. Daniel Safford. Like his predecessor in the deaconate, he was distinguished for his liberality, his gifts during the last years of his life to charitable and benevolent objects exceeding one-third of his net income. At his death, he willed most of his property, amounting to about $200,000, to Pinkerton Academy, Derry, N. H., which had been founded by his uncle and father.

Rev. Kelly M. Kemp died at Good Hope Station, Mendi Mission, May 29, 1881. He was born a slave in North Carolina, and liberated by the exigencies of the war. Shortly after coming to the North he manifested an earnest desire for an education, for the pur-

pose of entering the Christian ministry. His friends encouraged him to study at the Lincoln University, where he graduated with the confidence and respect of those who knew him. He was recommended by the Faculty of that Institution on the appeal of this Association for men for Africa, and after prayerful consideration, consented with his wife to engage in service at the Mendi Mission. He reached Good Hope Station March 30. His ordination and brief ministry at that point were full of promise, when death came and took him. He died of heart disease, aggravated by fever brought on by exposure to heavy rains.

Mrs. Kelly M. Kemp was studying at the Howard University at the time her husband received the invitation to join the Mendi Mission, and unhesitatingly, and indeed with enthusiasm, consented to accompany him. She was a brave, true woman, of fine instincts and elevated taste, whose life and example will not soon be forgotten in the field where so many had already learned to love her. She died at sea while coming to America, shortly after the death of her husband.

Mrs. L. C. Palmer Steward died July 3, 1881. She was born in Windham, Ohio, Aug. 10, 1839, and at fourteen years of age commenced work as a teacher. Largely by her own efforts she procured the means needful to pay her way through the Female Seminary at Painesville, O., where she graduated in 1862. In October, 1866, she entered the service of this Association as teacher among the Freedmen, and labored efficiently for ten years, dividing her time between Chattanooga, Tenn., Marion, Ala., and Fisk University. In 1868 she was married to Hon. T. C. Steward, who was stationed at Marion, Ala., in charge of the work of the A. M. A. She leaves a husband and three young children to mourn her loss.

Rev. G. W. Walker died at Centreville, Pa., Aug. 23, 1881. He was a graduate of Oberlin College and Theo. Sem. Mr. Walker entered the service of this Association at Atlanta University as Professor of Mathematics in 1872, and continued in the work for three years. He was a calm and happy Christian, a scriptural and impressive preacher, toiling faithfully and earnestly for souls wherever the Master placed him.

Mr. S. B. White died Aug. 23 at Paris, Texas. He was a graduate of the Normal Dept. of Talladega College, and had taught two years in Alabama and one year in Texas. He was a successful teacher and devoted Christian.

GENERAL SURVEY.

FREEDMEN.

The fortunes of the freed people during the current year indicate a marked degree of progress. A healthy growth in all the branches of our Southern work is quite discernible. It is strikingly evident that the Freedmen are discovering the extent of the horizon opening up before them through our educational institutions. At one time, many of their leaders were attracted by the allurements of political preferment, and counted nothing so good as position in office, and many such, doubtless, there will be to the end of time. There is, however, an increasing number among them who are coming to realize that intelligence and character developed by Christian education have a commanding worth and solid value that cannot be conveyed by an appointment or imbibed during the sessions of a legislature. This good result has been hastened by Teachers' Institutes, conducted by Southern and Northern educators, among the black and also the white citizens, sometimes large numbers of both classes mingling in the same convention.

Possibly never have our missions been more richly blessed by the outpourings of the Holy Spirit than during the past year. Whole classes in a school have indulged the hopes of a new life, and the rich experiences gathered during revivals have been borne forth into the villages and the country during the summer months by our students. Sabbath-schools have everywhere received due attention, and temperance work has been well sustained and productive of much good. Missionary meetings and societies have been encouraged, and the gifts from the hard earnings of the poor to the cause of missions abroad, indicate what may be hoped for when the colored people become educated and prosperous.

Educational Work.

Our eight Chartered Institutions, including Berea College and Hampton Institute, which were founded by this Association, have experienced a year of unusual prosperity. The number pursuing a higher grade of study has been continually on the increase, and the quality of the work done, as testified to by many who have witnessed it, indicates that the grade of teachers has been improved, not only by self culture on the part of those who have been long in service, but also by accessions from among the best educators in the country. Three of our teachers have received honorary degrees from important colleges at the North, and others have been encouraged by many tokens of appreciation and esteem.

During the year, the Tillotson Institute at Austin, Tex., took possession of its new building, a brick structure one hundred and four feet long, forty-two feet wide and five stories high. From the first this school has met with the hearty approval and sympathy of a large number of the best citizens of Austin. The new building was opened in January, and before the close of the spring term 107 students had availed themselves of its advantages.

The college at Berea has added $50,000 to its permanent endowment fund; the Fisk University has received $4,000 endowment for student aid. At Hampton, two new buildings, one for Indian and one for Negro girls, have been provided by the friends of the Institution, and a new Academic Hall, in place of one that was burned, has been dedicated. At Tougaloo, Miss., a boy's dormitory of brick, with accommodations for about 75 students, has been completed. This building was made especially necessary by the ravages of fire, which destroyed the wooden structure that had served in a very inadequate way both for school rooms and boarding purposes.

Other buildings at Straight University, New Orleans; Fisk University, Nashville, Tenn.; Talladega College; and Atlanta University; provided by the gift of $150,000 by Mrs. Valeria G. Stone, have either been completed, or are in a good state of progress. At New Orleans, there was added to the half square of land on Canal street, before owned by the A. M. A., the remaining half. Upon this site, has been erected a neat three-story building, ninety-two feet on Canal street and ninety-one feet on Roche Blave street, containing dining-room, kitchen and laundry for the whole school, parlor, bath-room, apartments for teachers and dormitories for about 60 girls.

At Talladega, Stone Hall, for boys, has been completed. It is three stories high, with a basement, and contains printing-office, reading-room, bath-room and dormitories for 76 students. With a portion of Mrs. Stone's gift, supplemented by $1,000 from Mr. Gregory, of Marblehead, $100 from Gen. Swayne and a few smaller sums from others, Swayne Hall has been remodeled and thoroughly repaired from pavement to bell-tower, including roofing, flooring, blackboarding, etc. A house for the accommodation of the President will soon be completed. With these improvements the college will be ready for a great work.

At Fisk University, Nashville, Tenn., Livingstone Missionary Hall is nearly inclosed. It is two hundred and four feet long, sixty-two feet wide in the centre, and has four stories and a basement. The foundation is of stone and the walls are of pressed brick. A mansard roof with brick gables and ornamented chimneys crowns the edifice. It will contain chapel, lecture-rooms, recitation-rooms, teachers' apartments, and dormitories for 120 boys. Although planned with a strict regard for economy, it will be a grand and stately companion for Jubilee Hall. Several months will be required for its completion.

At Atlanta, a new wing has been added to the girl's dormitory, and plans for a school building between the two dormitories have been completed, and some materials purchased. It is expected that the building will be finished and ready for occupancy in a year from this time. In planning these various buildings, it has been the aim to provide the best facilities possible, but the claims of architecture have not been wholly ignored. Some of the best architects in the country have been consulted, and all the plans have been examined carefully by your Executive Committee.

It will be seen by this review that each of our eight chartered institutions has received permanent and substantial aid either in funds or in buildings, and that never before were they so fully equipped for the great work thrown upon them. The prayer of the last half score of years for room has been wonderfully answered, and the blessing of Heaven is crowning the labors of workers with rich rewards.

Our other schools, 46 in all, normal and common, have met with favor on every hand, and have experienced uninterrupted progress throughout the year. At some of them the industrial work has been pushed forward with gratifying success. Attention has been given to household industries in two or three places. A class of girls at Memphis, Tenn., has been carefully instructed with actual practice in an experimental kitchen, on the nature, relative values and healthful methods of cooking food. Classes in needle-work, knitting, and in the use of sewing machines, have had daily lessons and practice.

We have had in all 230 teachers in the field, a gain of 30 over last year. Of these, 14 have performed the duties of matrons and 15 have been engaged in the business departments.

The total number of students has been 9,108, a gain of 1,056 over the previous year. They were classed as follows: theological, 104; law, 20; collegiate, 91; collegiate preparatory, 131; normal, 2,342; grammar, 473; intermediate, 2,722; primary, 3,361; studying in two grades, 136.

Our normal and common schools, like our chartered institutions, are constantly sending up the call for more room. Permanent accom-

modations have been provided at some points and temporary ones at others. At Wilmington, N. C., by the gift of Hon. J. J. H. Gregory the school building has been remodeled for the accommodation of a large number of students. A new mission home has also been built by the munificence of the same gentleman. At Athens, Ala., the colored people have done nobly toward furnishing material for the school-house now under process of construction. They have already made two hundred thousand bricks with their own hands, and are placing them in the walls to represent their interest in the property. It is hoped that the work will be completed by January 1st, and that Miss Wells, who has been Principal of the school for fifteen years, will be rewarded for her labor and patient waiting, by ample accommodation for all the students who may seek the advantages of her excellent normal school.

During the year, we have inaugurated work at Topeka, Kan., the chief rendezvous of the refugees, where a lot has been purchased and a building suitable for both church and school purposes erected. Divine services are held on the Sabbath. A Sabbath-school with an average attendance of 170 has been gathered, and a prosperous night-school sustained. Much good has been done by our missionary and others at this point in the distribution of supplies to the destitute, and by speeding them on their way to homes among the farmers and mechanics of the State. We have also resumed our church work at Lawrence, Kan., with good results.

Commencement days, or the closing exercises at our different institutions, are becoming more and more eventful as the years go on. One feature of especial interest at Hampton was the delivery of orations, and the reading of papers by the alumni of the school. These displayed an amount of character and culture on the part of those who had been several years in the field since their graduation which was very gratifying.

Commencement day at Berea College is unlike any other in the South or elsewhere in the country. Hours before the exercises begin, the streets are thronged with hundreds of people, black and white, old and young, properly dressed or dressed in rags, some riding on the finest steeds produced in Kentucky, some on plough horses, mules and ponies, riding single, riding double, with a child or two between. The exercises are held in a large open tabernacle seating about three thousand persons. The building is usually decorated with mottoes and banners, with plants and flowers and miniature fountains. The college band furnishes the music. Not

the least interesting is the basket dinner on the college campus. The fame of these days spreads far and wide for hundreds of miles, awakening an enthusiasm on the part of the young for an education, and winning words of praise and tokens of cheer from the very best of people throughout the State.

At the Emerson Institute, Mobile, Ala., eight hundred people crowded into the Third Baptist Church to see and to hear of the work for themselves; while, at Montgomery, on the theory that what is good for a part is good for all, every scholar, from the least to the greatest, was given a speech. As there were more than three hundred to take part, the authorities decided that all the exercises should not be crowded into a single day. Consequently, in order that a good thing might last a good while, it was arranged to devote three evenings to the speaking.

The growing interest in these anniversary occasions all along the line of our work, the attendance of leading white citizens and their readiness to occupy seats on the platform with our teachers and workers, the enthusiasm of the colored folks to throng in and catch every word that is uttered, all combine to lift up the work from the low place it has occupied among those at the South who have looked unfavorably upon it, and to magnify in the minds of the colored people, who have struggled so hard to send their children to school, the dignity and importance of Christian education. With a few more years of progress like the past, our educational work will outrun and leave behind the obstacles and the enemies which have stood in its way during the past years, and God is speeding the day.

Church Work.

Our Church Work is attaining a steady and healthful growth. We do not seek to force the founding of churches where there is no urgent demand for them, for while this might swell our rolls, it would only serve to weaken and discourage ultimately. Our purpose is to establish churches where there is sufficient intelligence and outlook to give reasonable hope that a Congregational Church may do good service for the Master, not only by the benefit accruing to its own members, but also by its influence upon other and older churches that have not had the advantages of an educated ministry. Our whole number of churches is 78, being an addition of five over last year. These have been organized at Washington, D. C., Louisville, Ky., Little Rock, Ark., Bayou Du Large, La. (Thibodeaux Post-office), and Grand Bayou, La. (Howma Post-office). The total number of church members is 5,472, a gain

of 511 on last year. The number in Sabbath-school, 8,130, a gain of 1,806. New meeting houses have been constructed at Peteance, La., Little Rock, Ark., Lassiter's Mills, N. C., and Wilmington, N. C. At the latter place a tasteful structure, with accommodations for 400, was provided by the gift of Hon. Mr. Gregory, at a cost to him of $3,600, and dedicated with fitting ceremonies, which were heartily participated in by the leading white clergymen of the city. Church buildings are under process of erection at Caledonia, Miss., Luling, Tex., Frausse Point, La. Parsonages have also been built at Florence, Ala., Flatonia, Tex., and houses for the Presidents at Tougaloo, Miss., and Talladega, Ala.

The material prosperity of our churches indicated by these statements is very encouraging, but the spiritual activity and growth is far more so. More than one-third of our churches have reported revivals, with conversions numbering from seven to forty-four, resulting in a large number of accessions to the churches.

Our church work is gradually creating a demand for the services of the students graduating at theological departments under our supervision at Howard University, Talladega College, Fisk and Straight Universities, and these are taking the places of white clergymen from the North in many localities.

The growing interest in theological seminaries for Freedmen is happily illustrated by the gift of $25,000 to us, for endowment of the theological department at Howard University.

We have seven State Conferences, embracing the most of the territory occupied by our schools and churches. These hold annual conventions, at which large numbers assemble.

The Alabama Conference has associated with it a woman's missionary society, which reports the operation of its auxiliaries in different parts of the State. It is an active, hard working and successful society, that does great credit to the missionary workers connected with it. This Conference also has a Sabbath-school convention representing many county organizations, and the Sabbath-school interests of the State. The meetings of this conference, as well as those of the others, exert a beneficent and wide-spread influence, which serves not only to cement, but to make active and strong, the Congregational church work at the South.

The movement made a few years since on the part of a few leading ladies at the North to send forth female missionaries to labor in the homes of the poor and destitute colored people, and to assist otherwise for their temporal and spiritual improvement, has met with marked approval and encouraging success. We have

commissioned eleven in all during the past year, and their reports have been full of interest. We believe the work they have been doing is a vital necessity, and that it should be extended as rapidly as may be consistent with the other interests we have in charge.

It is fitting before bringing to a conclusion the report of our operations among the Freedmen, that proper recognition be made of the improved sentiment among the whites at the South relative to our work. We entered the South with right principles. We did not inquire especially what was good policy, but what was required by justice, and what was consistent with righteousness. To promote these ends our missionaries were ready to sacrifice, if need be, their lives. They never advanced to retreat, but to conquer. Amidst hardship, ostracism and poverty, they toiled on; the Southern people watched them; little by little they came to recognize their worth; they saw massive structures rear themselves in choice locations in the great capital cities of the South. They were led to recognize the ability and integrity of the self-denying workers, who pursued their toilsome way in leading young Freedmen up to Christian manhood and womanhood; they saw church after church founded with a pure and educated ministry; some of the best of them ventured to visit the teachers and their schools. The work grew on. The children who had been under the care of leading white citizens in service or in household, exhibited the value of the work done so strikingly as to remove all doubt of the purpose and success of the teachers from the North. United States Senators, the Governors of States, Legislative bodies and companies of good men, out of interest, out of patriotism, out of curiosity sometimes, attended anniversary occasions and lent their interest and gave their influence to promote the welfare of the institutions under our care. The result of it all has been to emphasize and establish the principles with which we started out, and to revolutionize the sentiment of many leading minds throughout the Southern country; and now halls of legislation and portions of the press of the South sparkle with sentiments that would do honor to Northern patriots, who battled early for the existence and success of this Association. Governor Brown of Georgia wins his election to the United States Senate after affirming before the Legislature, "We must educate the colored race. They are citizens, and we must do them justice."

Governor Holliday, of Virginia, who lost an arm in the Confederate service, comes forward and makes good use of the other in expressive gestures while urging the claims of the colored people for education at the anniversary at Hampton.

General Humes, a Major-General in the Southern army, consents to give the oration at the anniversary of the Le Moyne Institute, and conveys assurances of the active sympathy of the best citizens of Memphis for the work carried on; while Dr. Atticus G. Haygood, the President of Emory College, bursts forth with the exclamation, "Suppose these Northern teachers had not come, that nobody had taught the negroes, set free and citizens, the South would have been uninhabitable by this time. Some may resent this; be it so, they resent the truth."

The utterances of the press are not less significant. An editorial in the Memphis *Appeal* affirms: "The Southern States have too long stood aloof, and allowed the stranger to do for the negro what they should have done themselves." "There is but one thing for the people of the South to do, and this is, to throw themselves into the work of educating the negro. We must go forward, and must take the negro by the hand and make him feel that he is a part of the great column of the people." The Nashville *American*, the most influential paper in the State, through its leading editor, in giving a report of the anniversary of Fisk University, goes on to say: "In the labor of regeneration of a race, no agency will have so high a place as this conservative school." The Vicksburg *Herald* strikes another note on the gamut and illustrates a change of sentiment on this wise, in response to a narrow-minded, complaining correspondent: "We are heartily in favor of the South from the Potomac to the Rio Grande being thoroughly and permanently Yankeeized. Yankee energy, Yankee schools, Yankee cultivation, Yankee railroads and Yankee capital are badly needed in the South, and will be welcomed by every Southern progressive patriot."

We believe there is nothing to hinder this tidal wave of better feeling from sweeping the entire South. For our part, we have only to hold on and press on.

AFRICA.

The development of the work among the Freedmen, the interest taken in African civilization by the most thoughtful people in the country at large, and the enthusiasm awakened among the blacks for the land of their ancestors, constantly remind us of the call we have for mission work in Africa. We have paid much attention to the consideration of this call. In accordance with the suggestion of the last Annual Meeting, we have appointed a Superintendent of African Missions, not only to supervise the work we have carried on so long on the West Coast, but to lay the foundations of the Arthington Mission on the Upper Nile. Great care was taken in selecting a superintendent, resulting in the choice of Rev. Henry M. Ladd, the son of a missionary, who spent the first sixteen years of his life in the East, after which he came to this country, pursued a course of study and entered the ministry at Walton, N. Y. Mr. Ladd left America for the Mendi Mission in February, reaching the West Coast the last of March. He made a careful examination of the methods of missionary work, at Freetown, Sierra Leone, under the care of our British brethren, and afterward proceeded to Good Hope Station, where we have a church and school. Mr. Ladd was accompanied to Africa by Mr. Kelly M. Kemp and his wife, from Lincoln University. A council was called at the Good Hope Station for the ordination of Mr. Kemp, and representatives of the Shengay and other missions were present. It was thought advisable that Mr. A. E. White, who had acted as teacher at this point, should return to America. He has since done so, and at present is pursuing his studies at Oberlin College, with a view of preparing himself for better service on the mission field. Mr. Nurse has also retired from the mission, giving place to Bro. Kemp, whose experiences and education rendered him a desirable person as pastor over the church at this point. After arranging details of affairs at Good Hope, Mr. Ladd visited the Avery Station, and was encouraged by the good work under the supervision of Mr. Jackson at this inland station.

Our saw mill, being the only one on the coast, can be brought into service constantly. Logs are plentiful in the neighborhood, and the people are willing to work. The coffee farm at Avery shows signs of progress, and very soon we may hope for a yield that will test the value of the experiment. The church and school have been kept up, much attention being given in the church to rigorous discipline, where the members had inclined too strongly toward the barbarous customs of the heathen about them. We have long felt the need of a business superintendent to manage the affairs of the mill and farm at Avery, to take care of the property at Good Hope and Debia, and to keep the temporary home at Freetown in readiness for the missionaries on their way to and fro. Mr. I. J. St.John, a man of considerable experience in business affairs, has been appointed to fill this position. In common with other missionary societies, laboring for the redemption of Africa, we find that where there are no roads or domestic animals, but many rivers, a suitable steamer would be quite serviceable in promoting the interests of our civilizing operations, and in adding to the comfort of our missionaries. We believe we ought to provide such a steamer for the Mendi Mission as early

as possible, and our appeals are already out for $10,000 as a special fund for this purpose.

We were saddened early in the summer by the unexpected death of Rev. Mr. Kemp, which was followed soon after by the death of his wife, just as they were settling down to the life-work they had chosen. Both of these dear missionaries were unavoidably exposed in open boats to the bad influences of the climate. By their death they illustrate our need of more speed and better shelter in transporting missionaries from station to station.

We have appointed Rev. J. M. Williams, a native of South America and an experienced worker in Africa, to carry on the work at Kaw Mendi, the first station occupied on the return of the Amistad captives.

Rev. J. M. Hall, a graduate of Maryville College and of the Theological Department of Howard University, has consented to fill the place vacated by the death of Mr. Kemp, and he, with Mr. St. John, left America in October for the mission.

Three lads from the Mendi country are at school in America, one at Fisk University and the others at Hampton Institute.

Early in December Mr. Robt. Arthington, of Leeds, Eng., signified his readiness to pay over the £3,000 he had pledged as a nucleus provided we would plant a mission on the Upper Nile. Already Dr. O. H. White, Secretary of the Freedmen's Missions Aid Society of London, had made good progress in securing £3,000 additional to Mr. Arthington's pledge for the same purpose. It was evident to us that the $30,000 asked for from Great Britain toward the $50,000 fund for this mission would be speedily made up. As we had pledged ourselves to furnish $20,000 on condition that we received in all from Great Britain $30,000, the question of the establishment of the mission directly was thrown upon us. We felt that the call to us was to go forward, and Mr. Ladd's services were secured at the earliest day possible with a view to this necessity. As the plan of sending forward two men to look over the mission field, select a site for the station, and to determine what supplies and facilities would be needful for the mission, fully met Mr. Arthington's view, we determined to send forward Mr. Ladd early in the autumn for the purpose mentioned. We were happy, also, in securing the services of a former parishioner of Mr. Ladd, Dr. E. E. Snow, a physician of much experience, to accompany him on his journey. These two brethren left New York in September. They had provided themselves with a valuable letter from Secretary Blaine, instructing the Consul General of the United States at Cairo to

further their object as much as he might be able. On their way they purposed to procure letters of introduction from the English government, hoping thereby to be assisted in making favorable arrangements with the Khedive of Egypt for transportation to the field of their destination, and also for the privilege of using a steamboat on the waters of the Upper Nile. Their plan of route will be to visit Cairo, and proceed from thence to Souakim, on the Red Sea; from this point they will pursue a camel route, a distance of 240 miles to Berber, where they hope to find steamboat facilities for the remainder of their journey. The point which they seek to reach is about 1,500 miles in a direct line south of the Mediterranean and near the mouth of the Sobat, where the people are in the depth of barbarism. It is the hope of your Committee that Brothers Ladd and Snow will be able to return in early summer, at which time Dr. Snow will devote himself to procuring a suitable steamer for mission purposes on the Nile, and other supplies and facilities needful for the comfort and success of the enterprise. Supt. Ladd will devote himself to organizing a suitable corps of missionaries for the Arthington mission, two of whom are already under appointment, with a view of proceeding up the Nile next autumn to their field of labor. Our African work is not without its hazards, its embarrassments, and inevitable discouragements. We believe, however, that the good tidings of great joy must be preached to the millions of newly-discovered peoples in Central Africa, and that the negro race with which we have so much to do has an urgent and imperative call in this direction. We accept, therefore, cheerfully and prayerfully, our part of the burden, trusting that the many friends of the long despised and forgotten Africans will sustain us by their prayers and by their contributions, while we go forward as the Lord opens the way, performing our tasks as best we are able until the day shall dawn.

INDIANS.

We believe that the Peace Policy of General Grant, which was continued by President Hayes, has been productive of great and lasting good to the Indians. Some infelicities have occurred between the government representatives and those of the religious bodies having nominations intrusted to them, and these, together with other reasons, have served to diminish the interest once taken by the officials at Washington in the co-operation of the religious bodies. We have no wish to discuss the subject, nor to press upon the Administration the question of the continuance of the

Peace Policy. We content ourselves, therefore, with giving a few statements relative to the Indian work under our care.

The general improvement of the Indians at the S'Kokomish Agency is indicated from the fact that the white employés, with the exception of the clerks, physician, and those connected with the schools, have been discharged and their places filled by Indians. At this Agency, the long desired titles to their land have at last been granted to the Indians by the Government, and they have, therefore, additional inducements to become thrifty and make themselves homes. At Dunginess Station, where a few members of the S'Kokomish Church reside, there is a church building, the only one in the county. This has been furnished recently with a bell and melodeon. An average attendance of forty on divine services at this point and of eighty at S'Kokomish is of much encouragement. Their gifts, also, to benevolent objects for the year, amounting to $614.67, indicate that the Indian may be counted upon to help on the world's conversion. Good work has been done for Indians at Hampton and Carlisle, and we have the question under serious consideration of providing suitable accommodations for Indian youth in connection with other institutions.

THE CHINESE.

The work among the Chinese on the Pacific Coast has been carried on under the able and energetic superintendence of Rev. W. C. Pond with unabated interest and success. Here there has been enlargement. The excess of teachers for the past year over the previous year has been six, that of pupils 76, and of hopeful conversions 13. A comparison of the statistics and work shows an improvement at all points. The total enrolment last year was 1,556; this year, 1,632. The number last year who gave evidence of conversion was 127; this year, 140. All reports that have come to us are exceedingly encouraging, and not the least among them is the repeated expression of the need there is of some well chosen point in Southern China for a mission station from which converted Chinamen returning to their fatherland may go forth to preach to their countrymen. We do not purpose to act hastily upon suggestions of this kind. We seek, however, to learn clearly the will of the Master, and to expand His work whenever and wherever it is evident He is leading the way.

FINANCES.

The financial success reported at our last Annual Meeting, while full of encouragement, cast upon us a shade of anxiety. It was not

certain that the additional funds made necessary by the large gifts we had received for new buildings, and the plans we had adopted for enlargement at different points, would be forthcoming. Efforts were made throughout that meeting to impress upon all those present the urgent necessity we were under for at least 25 per cent. of increase in receipts over the previous year for current expenses. The same necessity was also set forth at the National Council at St. Louis, in our publications and in the pulpits, and at conferences and conventions wherever opportunity was afforded. We felt that God had called us to do an enlarged work, and that if we could convey the information to His people, and share with them the burden we felt ourselves, the responses would be sufficiently liberal to meet all demands. In this we were not disappointed. The receipts reported for the fiscal year closing Sept. 30, 1880, were, for current work, $187,480.02; this year, $243,795.23, a gain of $56,315.21. This shows an advance of nearly 30 per cent. inthe ordinary subscriptions over last year, and indicates the people's hearty appreciation and indorsement of our work. For this we return profound gratitude to Almighty God. The fiscal year was closed free from debt, and with a balance in our treasury of $518.80. We are sure that the liberality displayed augurs well for the future. We believe the money received was expended wisely. We do not see how we could have done justice to our work without it. But additional outlay for current expenses is sure to be needful. The Stone Hall just finished at Straight University will afford accommodations for the teachers and sixty girls. The cost however, for student aid, for insurance and the care of the building, will require additional receipts. What is true at New Orleans is equally true at Talladega College, with its new dormitory for a hundred boarders, and at Tougaloo, Miss., with the facilities of its new Hall. When Livingstone Missionary Hall, at Nashville, is done, and Stone Hall, at Atlanta University, completed, two hundred additional boarding students will make new demands which must be met.

To all we have mentioned must be added the consideration that we are laying foundations for a mission in Africa on the Upper Nile, at a point further remote from the coast than any occupied by other societies, either home or foreign, and that the outlay for this, if carried forward, will be considerable in the near future. We believe, therefore, that it is our duty to ask the friends of this Association to give us during the coming year not less than $300,000 for the support and enlargement of the varied work we have in charge.

DEMANDS OF THE FUTURE.

Some of the demands indicated above may be summarized as follows:

1. The increase of students this year over last year is 1,056. A considerable number of these were boarding students, but with our additional accommodations we shall require the coming year from five to ten thousand dollars more than usual for student aid.

2. We have no boys' dormitory at Straight University, the new Stone Hall being exclusively for the teachers and girls. We need immediately fifteen thousand dollars to supply this want.

3. Funds also are necessary for libraries in at least ten of our different institutions. An advanced school without a sufficient library labors under great disadvantages, and especially so when located amid a people who have but very few books of their own. From ten to twenty thousand dollars for libraries could be used very profitably at once.

4. Our theological departments need better facilities and an increased corps of instructors. The number of students graduating from the different schools at the South is rapidly increasing. Many of these would enter the Christian ministry if sufficiently encouraged to do so. We need funds for the endowment of professors' chairs at least at three different points south of the Ohio.

5. We need also endowment funds for all our chartered institutions. No colleges thrive for a great length of time without endowments. The work of a missionary society primarily is to plant churches and religious institutions, and to sustain them until they can care for themselves. Its business is, and must be, aggressive. As soon as may be its churches, and its educational institutions, must become self-sustaining by their own endeavors, while the society goes forward to new fields. We need now, we surely ought to have in the near future, not less than five hundred thousand dollars for the endowment of our different institutions.

6. We need also ten thousand dollars at once for a suitable steamer for our Mendi Mission.

The negroes in the West Indies, the millions in South America, the two hundred millions in Africa, have their claims upon us. We are of them as a missionary society, and they are of us as our brethren in distress, awaiting such benefits as we have been blessed in bestowing on the few representatives in our own country.

Finally, this Association needs, most of all, the prayers of God's people everywhere for the guidance of His Holy Spirit, and the

sufficiency of His grace to direct its affairs in days to come, and for this your Committee puts forth its most urgent appeal.

MISCELLANEOUS.

Representation at the Congregational Union of England and Wales.—Upon the invitation of its Secretary, Rev. Dr. Alex. Hannay, of London, and by appointment of the National Council and this Association, our Secretary, Dr. M. E. Strieby, represented these bodies at the Jubilee of the Union held at Manchester, Eng. October 4th to 10th.

The interest taken in the African race by the people of Great Britain and their assistance in providing funds for our general work, assured Dr. Strieby a hearty welcome. On October 6th, he addressed the Convention, giving an account of the history, progress and outlook of our great work. We believe that the fraternal relations which have long existed between us and our British brethren were strengthened by Dr. Strieby's visit, and that we can rely more and more upon their sympathy and aid in the future.

During the Secretary's absence, his place was filled by Rev. J. E. Roy, D.D., our Field Superintendent.

The American Missionary, published monthly by this Association, furnishes a good report of our work in all its departments. We believe it to be indispensable to those who wish to keep themselves well informed of the operations of one of the three great missionary societies that rely upon our churches for support. We have welcomed with gratitude the improvement in the missionary literature of the times, and it has been our aim to make the *American Missionary* equal in appearance, quality and usefulness to the organs of other missionary societies, home and foreign. We believe its circulation should be largely increased.

The Freedmen's Missions Aid Society of London abates none of its interest in our work. Dr. O. H. White, its Secretary, after securing in Great Britain £3,000 to supplement Mr. Arthington's gift of the same amount for a mission on the Upper Nile, returned to this country for a brief sojourn. It is his purpose to resume his labors for the Society in Great Britain during the coming year.

The American Bible Society.—We are, as in former years, indebted to this Society for its prompt and gratuitous supply of the word of God on all occasions when made acquainted with our wants.

DETAILED REPORT.

FREEDMEN.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT, ATLANTA, GA.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Edgar Ketchum, New York City; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn., A. N. Arnold, Pawtucket, R. I.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston Mass.; Henry W. Foote, Boston, Mass.

INSTRUCTORS.—*Academic Department.*—S. C. Armstrong, Principal, Outline of Man, and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal, Book Keeping; Rev. H. B. Frissell, Pastor, Bible Lessons; Brev't Capt. Henry Romeyn, U. S. A., Instructor in Tactics; Mary F. Mackie, Mathematics; Helen W. Ludlow, English Literature and Language Lessons; Thomas T. Bryce, Political Economy and Civil Government; Sophie L. Brewster, History; Jane E. Davis, Mathematics and Natural Philosophy; Anna M. Hobbs, Geography and Physiology; Myrtilla J. Sherman, Grammar and Composition; Lucy D. Gillett, Elocution and History; Margaret E. Kenwill, Elocution and Reading; Anna E. Kemble, Arithmetic and Spelling; Caroline L. McElroy, Natural History and Geography; Abby E. Cleaveland, Spelling and Moral Science; Julia P. Brown, Writing. *Normal Department.*—Elizabeth Hyde. *Night School for Work Students.*—Booker T. Washington, Rosetta Mason. *Indian Department.*—Isabel B. Eustis, Helen W. Ludlow, Grace Harding, Booker T. Washington, Mrs. Lucy A. Seymour, Cora M. Folsom, Nurse. *Industrial Department.*—Sewing Room with Tailoring.—Mary T. Galpin, in charge; Robert H. Hamilton, Tailor; Girls' Cooking Class, Margaret A. Guillou, Teacher. *Housework and Boarding Department.*—Mary F. Mackie, in charge; Charlotte L. Mackie, Housekeeper; Phebe Davenport, Matron. *Knitting Room.*—Jno. B. H. Goff, in charge; Anna Emerson, Assistant. *Agricultural Department.*—Albert Howe, in charge; Geo. J. Davis, Superintendent Indian Students; Chas. H. Vanison, Stock Farm. *Engineering and Machine Shop.*—J. B. H. Goff, in charge. *Indian Training Shop.*—Joseph H. McDowell, in charge; John P. Harding, Assistant. *Huntington Industrial Works.*—Chas. D. Cake, Manager. *Printing Office.*—Chas. W. Betts, Superintendent. *Librarian.*—Emma H. Lothrop. *Business Agent.*—Francis C. Briggs. *Band Master.*—John E. Fuller.

Students.—Senior Class, 48; Middle, 75; Junior, 101; Preparatory, 88; Night school, 59; Indian, 64. Total, 385.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm. Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, Peter H. Clark, Rev. J. H. Heywood, Rev. J. Shackelford, Charles Lester, Jordan C. Jackson.

Faculty and Instructors.—Rev. E. H. Fairchild, D.D., President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; L. V. Dodge, A. M., Professor of Mathematics, and Acting Professor of Greek; Rev. Charles G. Fairchild, A. M., Professor of Natural Sciences; Rev. B. S. Hunting, A. M., Principal of the Preparatory Department, and Acting Professor of Latin; P. D. Dodge, A.B., Instructor in German and Book-keeping; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Instructor in Latin and French; Miss Anna E. Trimble, Assistant Principal of Ladies' Department; Miss Alice M. Warren, Teacher of Normal Preparatory; Miss Jennie E. Lester, A. B., Teacher of Secondary School; Miss Ida M. Clark, Teacher of Primary School; Miss Caroline W. Haynes, Teacher of Vocal and Instrumental Music.

Students.—Classical Course, 9; Literary Course, 25; Normal Course, 52; Preparatory Department, 283. Total, 369.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D.D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn.; Rev. G. D. Pike, D.D., New York, N. Y.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Science; Rev. C. C. Painter, M. A., Professor of Theology and Financial Agent; James D. Burrus, M. A., Instructor in Mathematics; Miss Anna M. Cahill, Principal of Normal Department; Miss Henrietta Matson, Instructor in English Grammer and Composition; Miss Elizabeth M. Barnes, Instructor in Arithmetic, Penmanship and Drawing; Miss Irene E. Gilbert, in charge of the Model School; Miss G. R. Gifford, Instructor in Instrumental and Vocal Music; James W. Adams, Instructor in Vocal Culture and Tonic Sol-fa Method; Edward P. Gilbert, Assistant Treasurer; Miss Sarah M. Wells, in charge of the Young Ladies; Miss Alice E. Carter, Missionary; Miss Mary Farrand, Matron.

Students.—College Course, 21; College Preparatory, 53; Theological Course, 19; Normal Course, 162; Model School, 119; Instrumental Music, 21 (counted twice, 40). Total, 355.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D.D.,

New York City; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Northboro, Mass.; Hon. A. E. Buck, A. M., Atlanta; Rev. W. H. Willcox, D.D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.

Officers and Instructors.—Edmund A. Ware, A. M., President; †Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Latin; Frank W. Smith, A. B., Instructor of Greek and Mathematics; A. W. Farnham, Principal of Normal Department; Wm. M. Aber, A. B., Instructor of Natural Science; Emma C. Ware, Teacher of Latin and English; Mary E. Sands, Teacher of English Branches; Carrie H. Loomis, Teacher of Drawing; Ella W. Moore, Teacher of English Branches; Emma W. Beaman, Teacher of English Branches; Margaret K. Smith, Teacher of English Branches; Syrena E. Stockbridge, Teacher of English Branches; Rebecca Massey, Teacher of Music; Mrs. Lucy E. Case, Matron in South Hall; Mary L. Santley, Matron in North Hall; Rev. C. W. Francis, Librarian.

Students.—College Course, 17; Preparatory, 14; Normal Course, 83; Grammar School, 227. Total, 341.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. C. R. Palmer, Bridgeport, Conn.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. DeForest, Talladega; Rev. G. D. Pike, D.D., New York, N. Y.; Hon. G. T. McAfee, Talladega; Rev. J. E. Roy, D.D., Atlanta, Ga.; Rev. M. E. Strieby, D.D., New York, N. Y.

OFFICERS AND INSTRUCTORS.—Rev. Henry S. DeForest, A. M., President, Instructor in Mental and Moral Philosophy and English Literature. *Theological Department.*—Rev. George W. Andrews, A. M., Instructor in Theology and College Pastor. *Preparatory Department.*—George N. Ellis, A. B., Instructor in Greek and Latin. *Normal Department.*—Ira M. Buell, Ph. B., Instructor in Natural Sciences; Miss Miriam E. Carey, Assistant. *Intermediate Department.*—Miss Fannie M. Andrews; Miss Anna K. Willey, Assistant. *Primary Department.*—Mrs. Clara S. Rindge. *Boarding Department.*—Miss Julia C. Andrews, Matron and Preceptress. *Agricultural Department.*—Andre A. Southwick, Superintendent. *Printing Department.*—George N. Ellis, in charge. Miss Miriam E. Carey, Instructor in Instrumental Music; Miss Anna K. Willey, Instructor in Vocal Music; Miss Hattie P. Fisk, Missionary. Geo. N. Ellis, Secretary and Treasurer; Mrs. Lou M. Ellis, Assistant.

Students.—Theological, 11; Preparatory Department, 11; Higher Normal Department, 48; Normal Department, 59; Primary Department, 72 (counted twice, 10). Total, 191.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; C. B. White, M. D., Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer;

† Absent during the year.

Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. G. D. Pike, D.D., New York; Rev. William H. Willcox, D.D., Malden, Mass.; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., New Orleans; Hon. Edward S. Tobey, Boston, Mass.; S. C. Russell, M. D., New Orleans; Hon. Edward Heath, New Orleans; Thomas J. Woodward, New Orleans; W. L. Jarvis, New Orleans.

Instructors.—Rev. W. S. Alexander, D.D., President and Professor of Theology; J. M. McPherron, A. M., Principal and Professor of Mathematics; Geo. F. Jewett, Professor of Latin; E. W. Dunklee, Teacher in Normal and Preparatory Departments and of Music; Miss Josephine E. Strong, Teacher in Normal Department; Miss L. G. Merrill, Teacher in Intermediate Department; Miss Mary M. Jewett, Teacher in Primary Department.

Students.—Law Department, 20; Theological Department, 35; Classical Department, 19; Preparatory Department, 17; Normal Department, 81; Intermediate Department, 79; Primary Department, 87 (counted twice, 13). Total, 325.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D.; Ralph Emerson, Gen. C. H. Howard, Rev. E. Tucker, H. S. Beals, L. J. Scurlock, Rev. E. M. Cravath, Wm. S. Lemly, D. I. Miner, Rev. J. E. Roy, D.D.; Rev. A. H. Bradford, Charles L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. G. D. Pike, D.D.; Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, President, Teacher of Bible and Moral Philosophy; D. I. Miner, Treasurer; Rev. Azel Hatch, Principal of Normal Department and Teacher of Higher Mathematics; Miss Sarah L. Emerson, Lady Principal and Matron; Miss Kate K. Koons, Teacher of Latin, Natural Science and Vocal Music; Miss A. A. Holmes, Teacher of History and Instrumental Music; Miss Fannie J. Webster, Teacher in English Branches; Miss Ernestine Patterson, Teacher in Primary Department.

Students.—Normal Department, 49; Preparatory, 92; Primary, 100 (counted twice, 11). Total, 230.

Tillotson Normal School Austin, Texas.

Trustees.—A. S. Barnes, Esq., New York; Charles Benedict, Esq., Connecticut; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. Gustavus D. Pike, D.D., New York; Rev. M. E. Strieby, D.D., New York; Rev. George J. Tillotson, Connecticut; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D.D., Texas.

Instructors.—Rev. W. E. Brooks, A. M., President; Miss Isabella Hunt, Principal of Normal Department; Mrs. E. M. E. Garland, Teacher of Primary Department; Miss M. J. Adams, Matron; Mrs. W. E Brooks, Teacher of Instrumental and Vocal Music.

Students.—Normal, 106; Primary, 175 (counted twice 29). Total, 252.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C.; Rev. Alexander Pitzer, D.D., Washington, D. C., Rev. John G. Butler, D.D., Washington D. C.

Number of Students.—39.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Principal.—Mrs. C. G. Ball, Palermo, N. Y. *Assistants.*—Miss E. A. Warner, Lowell, Mass.; Miss H. L. Fitts, Candia, N. H.; Mrs. Janet Dodge, Nashua, N. H. *Special Missionary.*—Miss A. E. Farrington, Portland, Me.

Number of pupils, 155; number in Sunday-school, 200.

Avery Institute, Charleston, S. C.

Principal.—Prof. W. L. Gordon, Jefferson, Wis. *Assistants.*—Prof. Harlan P. Townsend, Athol, Mass.; Miss Clara Eastman, Wells River, Vt.; Miss Nellie L. Cloudman, South Windham, Me.; Mrs. J. F. Steere, Greenville, R. I.; Mr. E. A. Lawrence, Charleston, S. C.; Mrs. M. L. Brown, Charleston, S. C.; Miss Monimia McKinlay, Charleston, S. C.; Mrs. Temple Cutler, Ipswich, Mass. *Special Missionary.*—Miss H. E. Wells, Middletown, N. Y.

Number of pupils, 441, (Normal, 160); number in Sunday-school, 440.

Brewer Normal School, Greenwood, S. C.

Teacher.—Mr. J. D. Backenstose, Geneva, N. Y.

Number of pupils, 133; number in Sunday-school, 38.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Station, N. Y. *Assistants.*—Miss Julia Goodwin, Mason, N. H.; Miss Amelia Ferris, Oneida, Ill.; Miss F. J. Norris, Atlanta, Ga.; Miss Abbie Clark, Atlanta, Ga.; Miss Effie Escridge, Atlanta, Ga. *Special Missionary.*—Miss Lizzie Stevenson, Bellefontaine, Ohio.

Number of pupils, 666; number in Sunday-school, 225.

Lewis High School, Macon, Ga.

Principal.—Miss Christene Gilbert, Fredonia, N. Y. *Assistants.*—Miss. J. A. Raynor, Syracuse, N. Y.; Miss Caroline Park, West Boxford, Mass.; Mrs. S. E. Lathrop, New London, Wis.

Number of pupils, 162 (Normal, 96); number in Sunday-school, 175.

Beach Institute, Savannah, Ga.

Principal.—Mr. H. H. Wright, Oberlin, Ohio. *Assistants.*—Miss. L. F. Partridge, Holliston, Mass.; Miss Adelaide Daily, Fredonia, N. Y.; Miss Georgiana Hunter, Brooklyn, N. Y.; Miss E. H. Twichell, Saratoga Springs, N. Y.; Miss E. B. Willey, Andover, Mass.; Mrs. B. D. Conkling, Whitewater, Wis. *Special Missionary.*—Miss E. W. Douglass, Decorah, Iowa.

Number of pupils, 265 (Normal, 81), number in Sunday-school, 152.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich. *Assistant.*—Miss Mary A. Maxcy, Hyde Park, Mass.

Number of Pupils, 216 (Normal, 116); number in Sunday-school, 125.

Emerson Institute, Mobile, Ala.

Superintendent and Teachers.—Rev. O. D. Crawford, W. Bloomfield, N. Y.; Miss Emma Caughey, Kingsville, O.; Miss Ella F. Grover, Kingsville, O.; Miss Clara Boynton, Andover, Mass.; Miss May Hickok, Kingsville, O.; Miss Ruby A. Smith, Belmont, N. Y.; Miss Ruth E. Stinson, Woolwich, Me.; Mrs. O. D. Crawford, W. Bloomfield, N. Y.

Number of pupils, 350 (Normal, 36); number in Sunday-school, 110.

Swayne School, Montgomery, Ala.

Principal.—Prof. M. W. Martin, Worthington, Minn. *Assistants.*—Miss Jane S. Hardy, Shelburne, Mass.; Mrs. M. W. Martin, Worthington, Minn.; Miss Mary Scott, Amherst, Mass.; Mrs. M. Hardaway Davis, Montgomery, Ala.; Miss Anna Duncan, Montgomery, Ala.; Mrs. O. W. Fay, Geneseo, Ill.

Number of Pupils, 644; number in Sunday-school, 175.

Burrell School, Selma, Ala.

Principal.—Mr. E. C. Silsby, Selma, Ala. *Assistants.*—Miss S. E. Williams, Oberlin, O.; Miss M. E. Wilcox, Marysville, O.; Mrs. A. E Walker, Selma, Ala.; Miss Emily C. Boyd, Selma, Ala.; Miss E. G. McLinn, Selma, Ala.; Miss V. E. Chapin, Selma, Ala.

Number of Pupils, 523 (Normal, 101); number in Sunday-school, 130.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis. *Assistants.*—Miss Laura A. Parmelee, Toledo, O.; Mrs. J. B. Nelson, Red Wing, Minn.; Miss Emma Rand, Whitewater, Wis.; Miss Ella Hamilton, Whitewater, Wis.; Miss Mary Magoun, Grinnell, Ia.; Mrs. M. E. Bunce, Clarksfield, O.: Miss Zulu Felton, Memphis, Tenn. *Special Missionary.*—Miss Hattie E. Milton, Romeo, Mich.

Number of pupils, 256 (Normal, 122); number in Sunday-school, 100.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

Dudley—Miss Alice M. Conley, Marion, Ala.
McLeansville—Miss Nettie Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
Woodbridge—Mr. W. H. Ellis, Southfield, Mass.
Lassiter's Mills—Rev. Islay Walden, Lassiter's Mills, N. C.

SOUTH CAROLINA.

Almeda—Mrs. A. S. Steele, Revere, Mass.
Ladies' Island—Miss M. H. Clary, Conway, Mass.

GEORGIA.

Byron—Rev. P. W. Young, Byron, Ga.
Marietta—Mr. Cosmo P. Jordan, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. J. G. Hutchins, Atlanta, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Forsyth—Mr. Wm. F. Jackson, Augusta, Ga.
Spoonville—Miss M. B. Curtiss, Atlanta, Ga.
Thomasville—Mr. W. H. Harris, Savannah, Ga.
Sparta—Mr. R. H. Carter, Atlanta, Ga.
Hawkinsville—Miss M. B. Curtiss, Atlanta, Ga.
Henderson—Mrs. Maria Webb, Atlanta, Ga.

Washington—Mr. E. J. Stewart, Atlanta, Ga.
Albany—Mr. Wm. C. Greene, Albany, Ga.
Stone Mountain—Mr. Eugene M. Martin, Atlanta, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Miss E. A. Thompson, Savannah, Ga.
Miller's Station—Rev. John R. McLean, McLeansville, N. C.
McIntosh (Grove)—Miss Rose Kinney, Oberlin, O.
" " Miss E. P. Hayes, Limerick, Me.
" Cypress Slash—Rev. A. J. Headen, Talladega, Ala.

FLORIDA.

Fernandina—Rev. Geo. Henry, Fernandina, Fla.

ALABAMA.

Florence—Rev. Wm. H. Ash, Florence, Ala.
Anniston—Rev. P. J. McEntosh, Anniston, Ala.
Childersburg—Rev. Alfred Jones, Childersburg, Ala.
Tecumseh—Rev. Y. B. Sims, Tecumseh, Ala.

KENTUCKY.

Camp Nelson—Miss Juan Kumler, Oberlin, O.

TEXAS.

Corpus Christi—Rev. S. M. Coles, Corpus Christi, Tex.
Flatonia—Miss M. E. Green, Flatonia, Tex.
Paris—*Mr. Samuel B. White, Talladega, Ala.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	11	
Common Schools	35	
		54
Number of Teachers	201	
" " also Matrons	14	
" " in Business Department	15	
		230
" Pupils		9,108
Theological	104	
Law	20	
Collegiate	91	
" Preparatory	131	
Normal	2,342	
Grammar	473	
Intermediate	2,722	
Primary	3,861	
	9,244	
Studying in two grades	136	9,108

Deceased.

COLD AND POVERTY.

RALEIGH, N. C.—The winter has been unusually severe, and our people are so very poor and unprepared for it that the attendance at church services has been very small. A part of the time it has been so cold and muddy that it was impossible for the people to get about.

CHATTANOOGA, TENN.—It has been awfully wet, muddy and cold all the month; the like has not been experienced here for many years. The great suffering among the poor for the want of food, fuel, clothing and shelter to keep them from the terribly cold weather was fearful. It rained steadily through the week of prayer, and we were able to have meeting only one night.

MACON, GA.—For this season, at least, the name of "Sunny South" is a misnomer. Beginning in November last, there have been almost four solid months of cold, sour, dismal, cloudy, stormy weather. For ten days the thermometer stood constantly below the freezing point. One night it touched zero. The coal-yards gave out, and the wood market was empty. The smooth-shod Southern horses could not climb the icy hills to bring supplies. Fuel became steadily scarcer and higher—wood going up from four dollars (the usual price) to fifteen dollars per cord, and very scarce at that.

Rich and poor alike suffered. Many burned the fences, fruit trees and shade trees. Poor people burned their board partitions, bedsteads, tables, even chairs and trunks, and some, after all, had to go to bed as the only means of keeping warm. The "fuel famine" lasted ten or twelve days, the like of which was never known before. Water pipes burst, fruits, flowers and vegetables were frozen, and general distress ensued. Most Southern houses are very loosely built, generally warmed with fire-places or coal grates, over which you may scorch one side and freeze the other. Water froze one day within six feet of our stove. Much suffering, sickness and death have resulted among the poor in their wretched cabins.

MCLEANSVILLE, N. C.—This has been an unusually severe winter. The colored people have been poorly prepared for it, both in regard to comfortable houses and clothing. Our January communion was postponed, on account of the severe weather till the first Sunday in February. It is sad to see the sick and dying in such uncomfortable hovels. One young lady is an invalid in a log house. In many places the daubing is out. The floor is of rough plank, with cracks between. The joists are partly covered with loose plank, while large spaces are not covered at all. There is no window, and the door is left open most of the time for light. The room is about eighteen by twenty feet. At one end is a fire-place, which answers the double purpose of cooking the simple fare and heating the small apartment. The bed of the sick is at the other end. The above, with slight variation, is a description of the houses in which all the colored people live.

NASHVILLE, TENN.—I was asked to visit one day in a neat brick cottage which I should have passed many times with no suspicion of need within. On entering, the first thing that attracted my attention was that the walls and ceiling were entirely unfinished; the walls were the bare bricks, and over head were the flooring beams; and, where the walls and ceiling met,

were wide open spaces for the wind to sift up from under the eaves. The inmates were a colored woman, unfitted for work by age and rheumatism, and her daughter; the daughter was her widowed mother's only dependence, yet the poor girl was lying sick with pneumonia, and had been two weeks without medical treatment. They had no money, but pride kept them reticent of their affairs. To provide medicines, and later, little delicacies; to visit the sick girl every day and sometimes twice a day was my care for three weeks.

LACK OF ROOM AND MEANS.

MONTGOMERY, ALA.—Recognizing the fact that the school building has a seating capacity for only about 350, while the average attendance for a part of the year has been 450, the necessity for enlarged accommodations, as well as some of the difficulties encountered by the teachers, will be apparent.

MOBILE, ALA.—Early in the year, for lack of room, we were obliged to refuse forty or fifty pupils admission to the intermediate and primary grades. In the course of a few weeks the A. M. A. sent us another teacher, and a new department was at once formed. But where should it find a home? Our walls would not expand. The basement room of a church near by furnished a haven, and the primary department, numbering between seventy and eighty, has been receiving instruction there. In the meantime, arrangements have been made for the removal of our own Congregational church from its old site to a place by the side of our school building, where it will be fitted up to answer the double purpose of chapel and school-room; and the primary department will find more commodious and convenient quarters, we hope, in the course of a few weeks.

Later.—Three hundred and fifty pupils enrolled for the year carries our numbers above any point reached since the boarding accommodations disappeared in the "Blue College" fire. Had we possessed boarding facilities and sufficient school-room, the number would have been as near 500 as 350.

TOUGALOO, MISS.—There are now 107 boarding students, while not a few have been turned away for lack of room. The new house for the home of the President is nearly completed. A third story is to be put upon the Ladies' Hall, and other enlargements are sufferingly needed.

AUSTIN, TEXAS.—The completion of the building and fencing the grounds which is an absolute necessity, with the cost of furnishing, call for at least $2,000. This should be provided at once; then land is needed; thousands of colored youth in Texas greatly desire an education; they are worthy, but poor. Yet their highest good requires that they pay for their education. And, since this is not possible in many cases, some means should be provided by which they can. The most practical way is to have land which they can work.

CHARLESTON, S. C.—There is a large territory spiritually to be occupied in Charleston. We have a population of 50,000, a large part of whom are colored. In this county there are 71,000 colored people and only 30,000 white. There are 604,000 colored people in the State and 391,000 white. The colored vote is 40,000 in majority. There is great wickedness among these colored people. They copy and improve on the vices of the whites, in addition to their natural depravity. Gambling, profanity, drunkenness, licentiousness and Sabbath-breaking abound. Some of these vices have been born of freedom, others have been increased by it. Drunkenness was rare among the blacks in slavery. Gambling was comparatively unknown. Now both of these vices prevail to an alarming extent. Outside the city limits on Sunday groups of men and boys are to be seen everywhere, throwing dice or engaged in some other form of gambling. An effort is on foot to reach these outlying masses and bring them under the influence of the Gospel. I know of but one missionary who gives her time to the work of visiting the thirty thousand colored people of this city. We could use advantageously a dozen.

TALLADEGA, ALA.—Since my arrival home the one question that presses heaviest on my heart is, how can we provide for the boys and girls of Marion and other places visited that want to come to the college to school? In Childersburg, Shelby Iron Works, Calera, Selma and Marion, places along the line of my journey, I found many smart boys and girls anxious to become educated men and women. In one place I found twenty-five eager to come, not one of whom could pay more than a small part of necessary school expenses. Low wages, poor crops, the cotton worm and inherited poverty keep them where they are, and so far as I can see they must live and die there in their poverty and hopelessness, unless those whom God has more highly favored are moved to help them. Our college expenses are so low that seventy dollars will keep one pupil in school one year, and sometimes, on account of labor done or aid from home, a much smaller amount will suffice. We need more than one thousand dollars to be used in this way this year, above the amounts already pledged.

NEW SCHOOL BUILDINGS.

HAMPTON, VA.—At 8.30 a. m., May 19, the new Academic Hall was dedicated. Bishop Payne, of the Colored Methodist Episcopal Church, in most appropriate words and manner, offered the dedicatory prayer. General Howard followed in an address of marked ability, and of broad and liberal and most approved views, admirably presented, basing his brief and pertinent remarks upon the duties of the hour in reference to the negro on the editorial in the Memphis *Appeal*, reproduced in the May *Missionary*. Governor Holliday, of Virginia, was introduced to General Howard. Each had lost an arm in battle. With their left hands in cordial grasp, they exchanged fraternal salutations. The incident gave unaffected pleasure to all who witnessed it.

The corner-stone of the Stone Memorial building, for colored girls' industries (the generous donation of Mrs. Stone, of Massachusetts), and the corner-stone of the Indian Girls' building, were also laid May 19. The Rev. Dr. Strieby, president of the corporation, delivered the address in the first, and Rev. Dr. Potter, of New York, in the latter of the ceremonies.

FISK UNIVERSITY, NASHVILLE, TENN.—It was with gladness of heart that a large number of its friends, white and black, from the city and from other

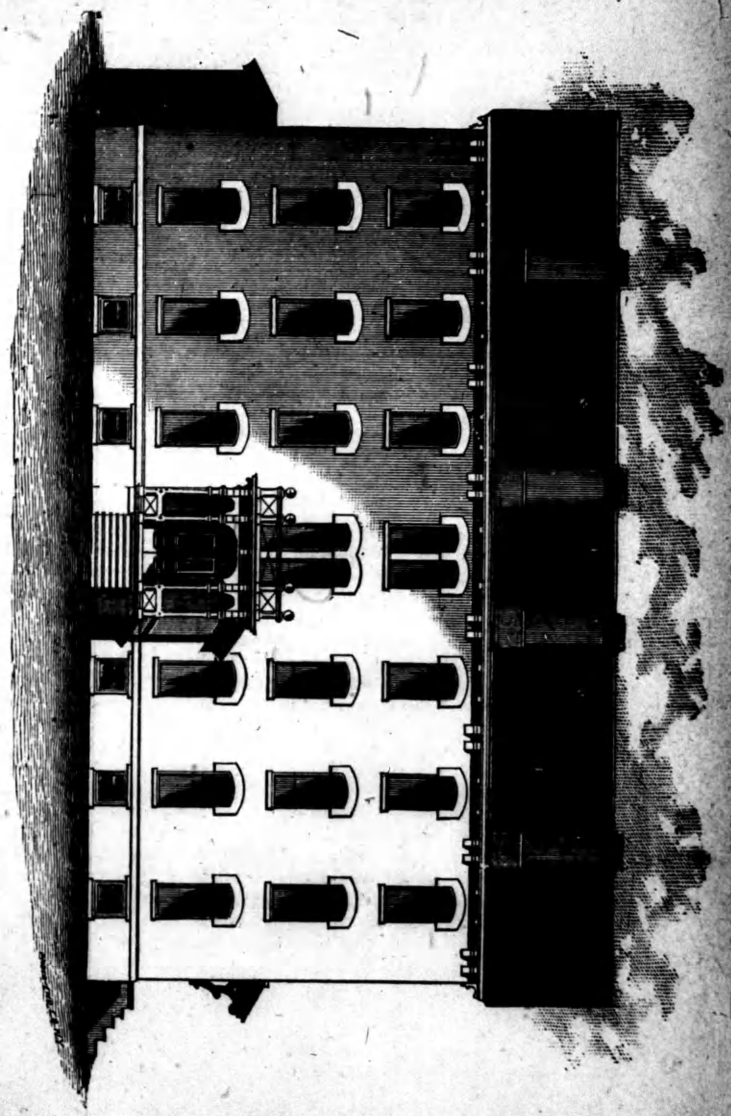
States, gathered to lay the corner-stone of Livingstone Missionary Hall on Wednesday afternoon, May 26. Gen. Fisk presided most felicitously, and the address of Dr. Strieby was in every way happy and inspiring. It was a regular love feast, not simply because there was so much of the Methodist element in it, as represented by the General and his excellent lady, and Dr. McFerrin—"a rebel who fought on the last ten acres left for the rebellion to stand upon," and who overcame great obstacles to get out to the exercises, despite attractions in other directions, and made a delightful speech, full of good feeling—but because there was such a flowing together of hearts and good-will from all classes as represented on the occasion. Eight or ten shorter speeches followed, one of which was by the city's treasurer, who came to represent the Historical Society. There was a poem written for the occasion by Professor Spence, and read by one of the pupils.

TOUGALOO, MISS.—On the afternoon of Commencement Day, May 31, the interesting ceremony of laying the foundation of "Strieby Hall," the new boys' dormitory, was followed by a procession to the chapel, where the annual address was given by Dr. Strieby. This was a stirring presentation of the reason why the American Missionary Association is to-day in the field of Southern Freedmen education, and of exactly what it is aiming to do for the colored race. It was shown how this Association was pioneer in the work, and how, gradually, the most prominent and cultured of Southern gentlemen have come to regard the higher education of the race as possible, and, now, as a necessity to the prosperity and the material advancement of the region.

TALLADEGA, ALA.—The corner-stone of the new dormitory which Mrs. Stone gives to Talladega College was laid May 13. Scripture was read and prayer offered by President De Forest. Professor Andrews, the veteran in American Missionary service in Alabama, laid the stone and gave an address, in which fitting reference was made to the good lady, who, having seen and known none of us here, with her queenly benevolence, has blessed not only this school of Christian learning, and others in the South, but indeed round the world. The students were well represented by Spencer Snell, a member both of the Normal and Theological departments; after which a very appreciative address was delivered by Captain N. A. McAfee, a citizen of the place and a friend of the college from its foundation.

The sun was very hot that afternoon, and the services, beginning at 5 o'clock, naturally ended in a collation, which was followed by off-hand speeches, the singing of old-time songs, and music from a brass band. Twelve years ago the corner-stone of Foster Hall was laid, in the days of turmoil, fear and violence. The first college building, now called Swayne Hall, was begun nearly thirty years ago; and it is a noteworthy fact that one who worked as a slave on that structure is the brick contractor of this, while his home to-day is the place owned by his master at the time of the surrender.

ATLANTA, GA.—A wing has been added to the girls' dormitory at Atlanta University, 60 × 40 ft., four stories high, containing twenty-four rooms, and a large study-hall. This was erected with money from the Stone fund.



STONE HALL, TALLADEGA COLLEGE, ALABAMA.

CLOSING EXERCISES.

HAMPTON INSTITUTE, HAMPTON, VA.—Those whose good fortune it was to be present will "not willingly let die" the pleasant memories of the Commencement Day at Hampton, Va., on the 19th May, 1881. The illness of Mrs. Garfield, regretted by all, prevented the President's attendance. General Howard, Governor Holliday, of Virginia, Rev. Dr. Potter, and other representative men and women, contributed largely to the pleasures of the day. The full and most interesting report of Principal Armstrong to the corporation gave satisfactory evidence of the God-blest success and continuing usefulness of this noble enterprise.

A large and interested audience filled the chapel of Virginia Hall to its utmost capacity to hear the public addresses of six of the alumni. These performances were made in excellent taste, the elocution being exceptionally good, and the views were expressed in a style and range of thought above the average Commencement orator, and reflected honor on the *Alma Mater* and her sons and daughters.

In appropriate terms General Armstrong introduced General Howard, Dr. Potter and Governor Holliday, of Virginia, whose words of wit and wisdom were enthusiastically received. His Excellency, who is a Christian gentleman of enlarged views and a broad-gauge statesman, gave cordial welcome to the strangers within the gates of the Old Dominion, and in fitting words of sincere and merited commendation approved and indorsed all that had been done and so well done at Hampton.

BEREA COLLEGE, BEREA, KY.—Berea College, Ky., is the only school in the South where white and colored students are found in nearly equal numbers. On Commencement days, large numbers of both classes, with many of the élite of the neighboring towns, gather at Berea. Another like assemblage probably never gathers in the United States from the beginning to the end of the year. Hours before the exercises begin the streets are thronged with those who have come from long distances to be at the great gathering. They come of all ages and in every variety of costume, on foot and with every sort of vehicle, but mainly on horseback—on the finest steeds Kentucky raises, on plough horses and mules and ponies of all sorts and sizes, riding single and double, and occasionally with a child or two between. The exercises are held in a large, open tabernacle, made for summer use, and seating about 3,000 persons. This is in the beautiful college grove, containing twenty acres, and in which are all the college buildings except the Ladies' Hall. The building was delightfully decorated with mottoes and banners, with plants and flowers and miniature fountains. The music was by the college band and the Harmonia Society, and showed that the daughters of Jupiter and Mnemosyne delighted to have their abode in those sylvan shades. The orations and essays were of real merit. The speakers, for the most part, left the impression upon the audience that they had something to say, and so said it, and were not going through a performance. There were three graduates from the college department, young men who will leave their mark behind them wherever they go.

Not the least interesting part of the day's proceedings was the "basket dinner" on the college campus. The people of the South know how to get

the most exquisite enjoyment out of an open-air entertainment. In the afternoon an interesting statement of the condition and work of Berea College was made by President Fairchild, and brief addresses were given by several other gentlemen. That made by a colored man, born a slave, was of great force and power. A minister born and brought up in Kentucky showed the nature of the Northern *spite* against the South in founding and endowing such a college as Berea.

FISK UNIVERSITY, NASHVILLE, TENN.—No one can properly appreciate or understand Fisk University who does not take into account the model school whose unique anniversary exercises occurred on Thursday, May 19, preceding those of the University proper. The school is under the management of Miss Irene Gilbert, who is assisted by students from the Normal Department. A recent graduate from Williston Seminary and of the Sheffield Scientific School, with whom I visited this school one day when it was not on exhibition, and examined the children's work in map drawing, declared that he had never seen any work of the kind that compared with it. The Baccalaureate sermon of President Cravath on Sunday afternoon, from Heb. xi. 27, "For he endured as seeing Him who is invisible," was able and timely.

Space cannot be given for even a full programme of the exercises, which filled to the full Monday, Tuesday, Wednesday and Thursday; examinations in the mornings until 1 p. m., and exhibitions in the evenings by the Normal School, the Literary Society and the College Preparatory Class; and it would be exceedingly commonplace to say, what simple truth demands should be said, that they were all excellent. One of the visitors said at the close of the Normal School exhibition on Monday, that he did not expect to hear anything better even from the graduating class; but on Thursday candidly admitted his mistake, as there was just such advance as there ought to have been to mark the advanced grade of the pupils.

The address from Rev. C. H. Daniels, of Cincinnati, which followed the graduating addresses of the class, was able and timely. His theme was "The dignity and value of the individual man."

The diplomas were presented by Gen. Fisk in a brief address full of pathos and good sense, with happy allusions in each case to the theme of the recipient's address. After this came the Alumni dinner, plain and substantial, and the speeches following, which were fully up to those of older and more pretentious societies.

TALLADEGA COLLEGE, TALLADEGA, ALA.—The sermon before the graduating class was preached by Pres. H. S. De Forest. On Monday, June 13, the examination began. This Institution is fortunate in having an excellent primary school in the building. It is a constant object lesson to the little army of teachers who go out every summer to teach just such children, and also dignifies primary work, which, in spite of Frœbel, Pestalozzi and the truly wise and good everywhere, is too often considered of minor importance.

The normal work and classes in natural science are in charge of a graduate lately from Beloit College and Whitewater Normal School. The classical department is in charge of an Olivet graduate, whose three years here have proved him invaluable. A most interesting acquisition to the corps of teachers is a scientific farmer, a graduate of Massachusetts Agricultural Col-

lege. To enjoy the delicious vegetables from his garden is enough to convert a sceptic in scientific agriculture. It really looks as though, under his skill, these unsightly acres of red clay were, in time, to blossom as the rose.

We were entertained, Monday evening, by prize speaking and essay reading; Tuesday evening, by an interesting account of Mr. Ladd's African experience, in place of the expected address by Dr. Willcox; Wednesday evening, by the ordination of two candidates; Thursday evening, by a musical concert.

Thursday was graduating day, and as the class was much smaller than usual, five young men from the preparatory department gave orations. They were all excellent in matter and delivery. What has pleased me here more than anything else, however, is the excellent spirit manifested by the students in the family. There is, especially among the young men, an earnestness of purpose shown that is simply grand. Possibly it is, in part, owing to the fact that so many are from the country, schooled by hard work, away from the follies of city life. At family devotions, the last morning before the school separated, one of the graduates led us in prayer. I cannot think that the thought and tones of that prayer will ever leave me. The ear of the Omnipotent must have heard those pathetic pleadings that his fellow-students might be sustained by the Everlasting Arms as they took up their heavy burdens, often in the midst of terrible temptations.

ATLANTA UNIVERSITY, ATLANTA, GA.—The Baccalaureate sermon was preached June 12, by the college pastor, Rev. Cyrus W. Francis, from 1st Tim. i. 19. Three days of public examinations followed, each day's session being concluded by an exercise in music and light gymnastics. On the last day there was a display of what our girls have learned in the way of bread-making. The walls of the front hall and one of the stairways were covered with specimens of the students' drawing and map-making, indicating great progress in this department during the year. The normal work also has been making a decided advance. No exercise of the examination days riveted the attention of our friends more firmly than the exercise in teaching one of the grammar-school grades by a member of the senior normal class, with following criticisms from the other members of the class.

One of the most valuable exercises of our winter term this year was a three days' Teachers' Institute, in which all the teachers and scholars participated, and in which much light was thrown upon the improved methods of teaching, now attracting such wide attention. A further impetus was given to thought and effort in this direction by the visit of our friend, the Rev. A. D. Mayo, co-editor of the *Journal of Education*, whose four lectures and one sermon before our students, and whose private talk and counsel with our teachers on certain phases of our work, will not soon be forgotten.

A very large audience, as usual, packed the Friendship Baptist Church on Thursday, to listen to the essays of eleven of the graduating class, and to the address of the invited orator of the day. Five young men and twelve young women received the diplomas of the school. The Commencement address was delivered by Rev. Atticus G. Haygood, D.D., President of Emory College at Oxford, in this State.

The Alumni meeting, Thursday afternoon, brought together a goodly number of the graduates of former years. The spirit of the remarks made

at this gathering gives, every year, an increasing assurance of the stability and self-propagating character of the work in which we are engaged.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—We have had 328 names upon our rolls, with a large average attendance. There has been a marked advance in scholarship. The examinations showed thoroughness of instruction, and aptness in learning and retaining what was taught.

In the afternoon of Commencement Day, our University chapel was filled with an intelligent and interested audience. The exercises, consisting of orations, compositions and recitations, were entirely by the undergraduates. It furnished a pleasant entertainment to the citizens, and identified the entire school with Commencement Day.

At night Central Church was packed in every part, pews, aisles, vestibule and gallery, with an eager, expectant audience, comprising the best element of the colored population of New Orleans. Such an assembly was never gathered in Central Church before. The audience itself was an inspiration and showed a deep and intelligent interest in the holy cause represented. A goodly number of our white friends were present, and were among the most enthusiastic in their congratulations. Rev. H. M. Smith, D.D., editor of the *South-Western Presbyterian*, offered the prayer, in which he thanked God for the existence of Straight University and the good it had done. The five young men composing the senior class, who made their salutations to the audience, represented three of the Southern States, Louisiana, Mississippi and Texas. Their orations were well written and well delivered. One of the orations was solicited for publication by two of the New Orleans papers represented in the audience by their editors. The music, both in the afternoon and evening, was exceptionally fine, and so pronounced by all. In was entirely under the direction of Professor J. M. McPherron, and reflected great credit upon his method and excellence of instruction.

TOUGALOO UNIV., TOUGALOO, MISS.—The annual examinations in this institution began on Thursday, May 26, continuing Friday and also Monday forenoon. Many friends of students were present from various parts of the State.

On Monday evening the Preparatory School Exhibition, under the management of the teachers of the Primary and Preparatory departments, was held in the chapel, presenting to a crowded audience a varied programme, made up of recitations, declamations, songs, etc. A prominent feature of this exhibition was a strong and well-appreciated temperance dialogue.

It was a manifest disappointment to all when Tuesday dawned cloudy and dark, with every prospect of a rainy time. The exercises of the day were accordingly held in the barn, instead of the grove, for which all arrangements had been made. The forenoon was taken up with the Commencement exercises of the Normal department. The orations and essays were presented by members of the Middle and Junior classes, with the single exception of an oration by the one graduate from the Normal course. As was said on that day, what the graduating class lacked in quantity was well made up in quality. We expect a very high order of work and Christian influence from Henry Lanier.

TILLOTSON INSTITUTE, AUSTIN, TEXAS.—Tillotson Institute is situated just outside the limits of the city of Austin, Texas, upon a fine elevation. It is a large brick building with stone trimmings, 104 feet in length, 42 feet in depth, and five stories high. It has a dining hall, a beautiful and airy school-room about 37×48; three large recitation rooms, with other smaller ones, which are probably the most complete in their appointment of blackboards, maps and desks of any in the State. (See illustration on page 67.)

Owing to delays in completing the building, the opening of the school was deferred from October, 1880, till January 17, 1881. It closed with an attendance of one hundred and seven pupils. The boys and girls in the careful and prolonged examinations to which they were subjected displayed an accuracy of information and a fulness of understanding highly commendable. The examination in English grammar, including analysis and parsing, was excellent, as was that also in geography. The result of the examination in arithmetic, algebra and Latin showed an uncommon proficiency on the part of the students, considering the fact that they have been at this school and under this training scarcely more than six months.

AVERY INSTITUTE, CHARLESTON, S. C.—The school year at Avery Institute closed Thursday, June 30, the last three days being given to public exercises. Tuesday was "examination day." The bright, eager eyes, the earnest faces, the neat, appropriate style of dress, and the respectful scholar-like behavior of the students, even the tiniest ones, are a strong contrast to the appearance of the street children. Every scholar was given a chance, as far as possible, to show what he had done in every study he had pursued; and, to take the words of those who visited the different classes, the result was satisfactory. Wednesday was "children's day," when the little ones in the lower rooms gave the entertainment, and the older scholars attended as guests, with other friends of the small entertainers. The affair was very child-like and pretty. The recitations and dialogues were such as the children could appreciate; the songs bright, airy little things; and the singing a half-shy dainty rippling of very sweet music. On Thursday was the Anniversary. The course of study having been extended one year, there was no graduating class. The exercises consisted of essays by members of the upper classes, the recitation of a few poems, one or two dialogues, and music. The music was very good, the dialogues natural, the recitations well chosen and well spoken; but the most interesting part of this entertainment was the essays. Three prizes had been offered, and three gentlemen of the city acted as judges, to decide on the merits of the different essays. All were called good, and with reason. In the evening of this same day the Normal exhibition was held. Every part of the programme was well executed.

LEWIS HIGH SCHOOL, MACON, GA.—The closing examinations occupied nearly two days, May 31 and June 1. The attendance of parents and other visitors was larger than at any previous occasion for some years past, showing perhaps an increasing interest in educational matters. Most of the older scholars (about fifteen of them) had left previously to teach country schools; but the classes which were examined acquitted themselves remarkably well. The questioning by



the teachers threw them upon their own resources, and proved the excellent instruction they have had. The noticeable quickness and readiness of answer, and the mastery of each branch of study, showed that they have been trained to think for themselves, and not merely to learn by rote.

One thing highly commended by all the visitors, and an important feature of the instruction, was the constant use of writing. The scholars spell out their lessons by writing on slate or blackboard. They frequently prepare written compositions or reviews of lessons in grammar and geography, and in many ways are taught to express in written characters the thoughts drawn from their studies.

The literary exercises were held in the church at 4 p. m., June 1, in the presence of a large and attentive audience. The school, marching in to organ music, were massed together upon the pulpit platform, one tier above another, making a very striking and memorable group. They sang beautifully the song "Our Motto," in which the chorus of each verse was "Be faithful, firm and true." Then repeating together the Twenty-Third Psalm, and chanting the Lord's Prayer, they took their seats in the body of the church, and the literary programme went on. The reading of selections and compositions, the declamations and music, were all well rendered. During the year there have been 162 pupils enrolled.

BEACH INSTITUTE, SAVANNAH, GA.—The year has been one of interest and profit, although of trial, on account of severe and, in some cases, protracted sickness on the part of nearly all the workers in this field. The school has prospered, and the progress made by some of the pupils has been very marked. Differing degrees of attainment, as well as of ability to express their knowledge, were clearly shown in the examinations. The closing oratorical exercises in the presence of an audience which crowded the chapel were interesting in every particular. Without any special expenditure of time and strength in preparing for these, the most creditable results were shown. There was almost no prompting. The original productions, chiefly having relation to some country and the people inhabiting it, were well conceived and well expressed.

BYRON, GA.—I recently attended the closing exercises of Rev. P. W. Young's school at Byron. People in these country places are slow in getting together, at night especially. After working hard all day in the fields (it was just the busiest "cotton-cropping" time) they have to go home, get their suppers, dress up in their best clothes, and then go, perhaps, three or four miles. So it was half-past ten o'clock before the audience arrived in sufficient numbers; but finally the curtain was drawn and the exercises began. Declamations, readings, dialogues and music were given by the school, with much credit to themselves and their teachers. It was after midnight when the exercises closed, and then your reporter was called on for a speech, which at that hour of the night (or rather morning) turned out to have one merit—that of brevity. A young neighboring teacher also made a speech, and the session was closed.

Next morning came off the examination of the classes, which showed commendable progress and encouraging attention to the studies. A picnic dinner was spread in the church, as the rain prevented its service in the beautiful grove surrounding. After bountifully satisfying the inner man, and a little more speech-making, we returned home well pleased.

EMERSON INSTITUTE, MOBILE, ALA.—Two days were given to the final written examinations, and in some of the departments three days were so used. Thursday was devoted to oral examinations. About thirty visitors favored us, among them Rev. Dr. Burgett, whose name is becoming familiar to your readers as one that appreciates this work of the Association; another, the Rev. W. G. Strong, pastor of the largest colored church in the State.

Eight hundred people crowded the Third Baptist Church to witness the closing exhibition. Although the aisles were filled with people standing, down to the middle of the house, many turned away from the door. Dr. Burgett offered the opening prayer, and Rev. Mr. Strong pronounced the benediction. All the exercises that came between astonished many, especially the white people present, and gave pleasure to all until the weariness of standing made many persons about the door restless and unduly communicative. The popular judgment is that much progress has been made during the year.

SWAYNE SCHOOL, MONTGOMERY, ALA.—On the principle that what is good for a part is good also for all, there was no favoritism shown in the assignment of parts in the closing exercises. All, "from the least to the greatest," were given *a speech*. With more than three hundred to take part, it will readily appear that the Commencement Exercises of Swayne College (as the patrons call it), could not all be crowded into a single day. Consequently, in order that a *good* thing might last a *good* while, it was arranged to devote three evenings to the speaking. The Congregational Church proving too small on the first night, the exhibition was held the second and third nights in the M. E. Zion Church, with an audience on the last night, which, admitting all members of the school free, and charging an admittance fee of a nickel for adults, netted more than seventeen dollars. These exercises, consisting of declamations, dialogues, solos, choruses, etc., were creditable entertainments, and gave evident satisfaction to the members of the City Board of Education and other white visitors in attendance, as well as to the patrons of the school.

Monday and Tuesday, May 30 and 31, were occupied with the examinations of the several departments. These were entered into by the pupils with a good deal of genuine enthusiasm, and evidenced to the goodly number of visitors present that the efforts in "drill," on the part of the teachers had not been in vain. The "Swayne" is doing good work.

LE MOYNE INSTITUTE, MEMPHIS, TENN.—The year has been one, on many accounts, unusually successful and satisfactory. Never before have we known our pupils so susceptible to all good influences and so ready to receive instruction and guidance from their teachers. In way of school work we have never before secured so satisfactory results as this year has shown. Our attendance has been more constant, and consequently our work more thorough. A class of eight—five young men and three young ladies—this year complete the course of study, and go out to work at teaching in three different States, one taking a prominent place in the schools at Fort Smith, Ark.

INDUSTRIAL WORK.

ATLANTA, GA.—The girls in the Senior Normal Class are taught cooking. A separate kitchen and dining-room have been provided for them. Meals are prepared for teachers, and some member of the class always sits at the head of the table to oversee and manage. Specimens of their cooking were sent to the State Board of Examiners, and tested and tasted by them with much pleasure.

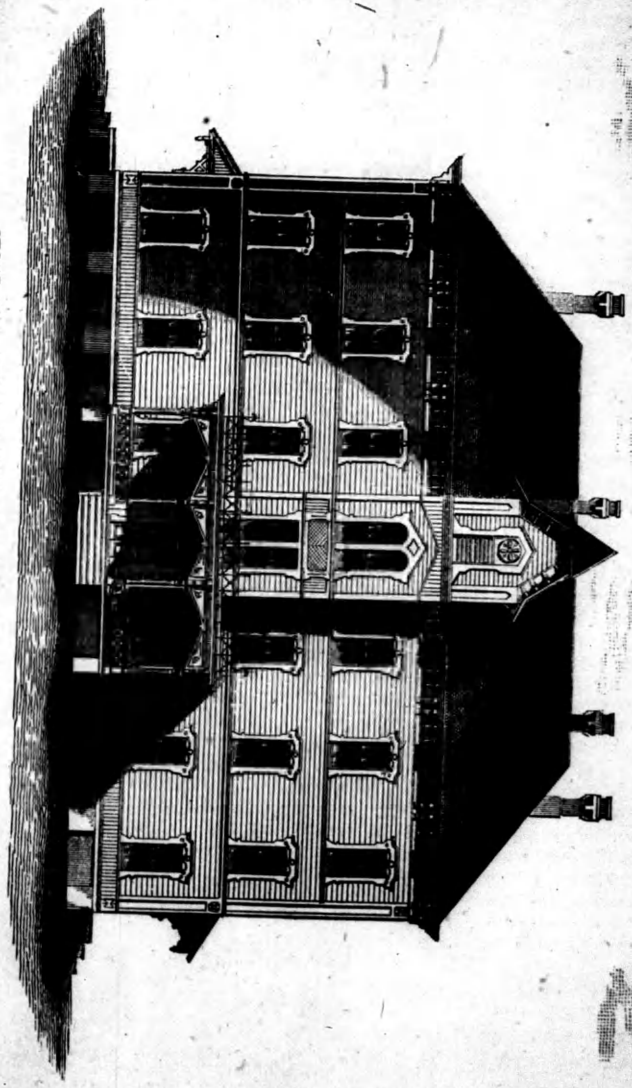
MEMPHIS, TENN.—Our industrial work has developed to our entire satisfaction, and by all our patrons and friends is now regarded as a very important and valuable feature of the school. A class of girls has had careful instruction, with actual practice in the experimental kitchen, in the nature, relative values and healthful methods of cooking different articles of food, including vegetables, meats, breads, pastry, etc., etc. Classes in needlework, knitting, use of sewing machines, etc., have had daily lessons and practice.

We are confident that instruction of this nature can be given in connection with a day-school, without interfering with regular school work, and at slight expense and small increase of teaching force. I am anxious to have a work-shop fitted up where the boys and young men shall receive instruction in wood-working and the ordinary use of tools for that purpose. Instruction will also be given to a class in the care of the sick. It is a fact that a great majority of our pupils must continue in very humble positions and circumstances: our aim must be to fit them to fill well the lots that must fall to them in life; and whatever positions they may fill, they must know how to build up, and even adorn, homes that shall be very different from those their parents have known.

MACON, GA.—Mrs. Elizabeth Lathrop, wife of the Macon missionary, has been doing an important work in the industrial line among the girls during the year. Laboring simply as minister's wife, she has accomplished a good deal of missionary work, not the least important of which has been the sewing school. Beginning last December with twelve pupils, the number increased to 133 on the roll, with an average weekly attendance of 55. Northern friends have contributed thread, needles and other material, and during the seven months the class have made, under the instruction of Mrs. Lathrop, three hundred and six garments (aprons, dresses, handkerchiefs and under clothing), besides twenty-six patch-work quilts, all but three of these completely finished. On June 4 there was an exhibition of these articles at the Lewis High School, an astonishment to all who beheld. The mothers sat there with glad, grateful tears rolling down their cheeks, at the thought of the benefits received in this manner. Speeches of eulogistic gratitude were made by the colored Methodist preachers, and the day closed with the distribution of the garments to the girls who had made them.

SOUTHERN APPRECIATION.

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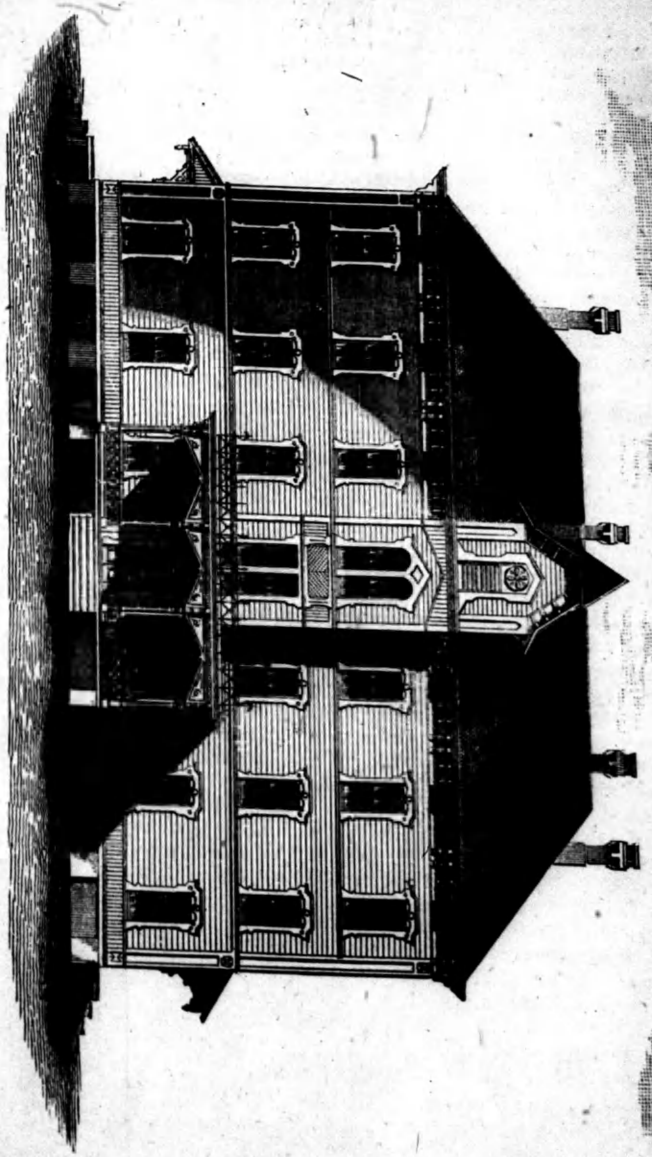
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the races, and adds: "I am glad to say negroes are becoming more industrious and thrifty."

He refers, with satisfaction, to their industrial fairs held at Raleigh, and to the encouragement shown them by the whites, and urges it as an imperative duty that full and equal justice shall be done the blacks, and that they shall not be left to work out their destiny unaided. He favors greater provision for public schools, and recommends that the school-tax shall be 2.5 mills on the dollar.

Hon. Joseph E. Brown, of Georgia, who has recently been elected United States Senator, has for a long time manifested an interest in our work. On the night before his election, in an address to the Legislature, he expressed his appreciation of the importance of education in the following words:

"I have the educational question very much at heart. * * * We must also educate the colored race, and they ought to be educated for the benefit of the Union and by the friends of the Union. I would devote the proceeds of the public lands to this purpose on a basis of illiteracy. The colored people are citizens and we must do them justice. Let us give them every legal right. Social rights will take care of themselves."

ATLANTA, GA.—The report of the Visiting Committee, appointed by the Governor of the State, has just been published. It furnishes renewed evidence of the growing favor which our work is meeting with among the people of Georgia. The remarks made to the school on the last day of the examinations, by Rev. Mr. Wilkes, the chairman of the sub-committee, who prepared this report, were full of good sense and kindly feeling. The speaker told of his life-long service as a teacher, and how it had begun with the instruction of a little colored boy, his father's slave, in the safe seclusion of the corn-crib, in the days when such teaching was a criminal offense. None who heard him could doubt the entire sincerity of his words of sympathy and encouragement.

EXTRACT FROM AN EDITORIAL FROM THE *American*, THE ABLEST AND MOST INFLUENTIAL PAPER IN TENNESSEE.—"In the proceedings at the Fisk University, yesterday, another step forward was taken in the way of providing material means for that moral and intellectual growth which is going on silently as a great institution grows and roots itself firmly in the society around it. Universities are not created in a day, nor at all by money, although money is a necessary agency. They grow. The Fisk is passing through with comparatively the early stages of growth, when we compare it with the ideal which finds place in the dreams of its enthusiastic laborers—dreams which enfold the future result. We doubt if the public, although it lend a hearty sympathy and approval, and expect good to flow from it, begins yet to realize the work this institution is to perform. We doubt if there is such appreciation anywhere existent or possible except in the dreams of its enthusiastic laborers. These in some way comprehend its future. * * * It has a great and widening field, which it is worthily filling, and in the labor of regeneration of a race no agency will have a higher or indeed so high a place as this conservative school, which is filling so difficult a position."

HAMPTON, VA.—By a Virginian.—The Hampton Institute is becoming more known and appreciated in Virginia and the neighboring States. Its

alumni are occupying positions of practical usefulness, and discharge the high duties of good citizens well and faithfully. Virginians believe that Principal Armstrong is emphatically the right man in the right place, and that, with General Marshall, Miss Mackie and others on his staff, he will push forward the good work in which they are engaged, and will continue to merit and receive the grateful appreciation of the people of the commonwealth. Above all, they invoke that blessing of God in the future which has been so signally manifested in the past.

TOUGALOO, MISS.—Col. Power, who with other gentlemen from Jackson had been present through Commencement day to witness the exercises, was called upon to speak. He alluded to the exercises of the forenoon with appreciation of the orations and essays presented, referring to one of the former as "eloquent," and added a glowing word of tribute to the sweet music rendered by the students. He assured all present that the white people of the State are now in hearty sympathy with the work of the education of the colored race. Immediately after the war, he frankly admitted, the people were not attracted by the idea, but now a better opinion prevails, and they see that education must be given to all, white and black.

STRAIGHT UNIVERSITY.—Many kind words of appreciation and pleasure were spoken by the visitors and trustees. One of our merchants, who attended Professor Jewett's examination of the class in botany, said: "What would the planters up in Ouchita Parish say if they should happen in here now and hear a 'nigger' analyzing a morning glory?"

LEWIS HIGH SCHOOL.—Several leading white citizens attended the examination exercises, and expressed themselves as much pleased. Among them were Professor Williams, principal of the State Asylum for the Blind, located here, a firm friend of negro education; and Professor Link, a professional teacher of many years' experience, who said, significantly, in private: "I attend all the white schools, and I don't see any difference"—which is quite an admission for a native Southerner. There was also Rev. J. W. Burke, a leading Methodist Episcopal clergyman, publisher and assistant editor of the *Wesleyan Christian Advocate*, well known as an excellent Christian man and a true friend of the negro.

LE MOYNE INSTITUTE.—We have for the entire year had the active sympathy and hearty encouragement of the best people of the city. General Humes, a very prominent lawyer and formerly a major-general in the Confederate army, giving the annual address, and the daily papers making full reports of lectures, graduating exercises, etc.

RELIGIOUS CHARACTER OF SCHOOLS.

HAMPTON, VA.—Twelve students united with the church on the 1st Sabbath of January, nearly all of them on profession of faith. Seven of these were Dakota Indians. It was a beautiful sight.

NASHVILLE, TENN.—A deep religious interest has obtained among the students in Jubilee Hall. It began soon after the opening of the fall term. New students, especially, seemed to be deeply interested in their own spiritual welfare, and when the opportunity presented itself, offered themselves for prayers.

The week set apart by the International College Y. M. C. A. for prayer

was observed by the members of the association in the Institution in a half-hour prayer-meeting each evening. During the week several persons were hopefully converted.

The day of prayer for colleges was a good one. Several of the students are doing good work among their people in this vicinity, preaching where there is opportunity and holding prayer-meetings in private houses, so far as they can without interference with their studies, and with good effect both upon the people and upon themselves as looking forward to their future work.

ATLANTA, GA.—Since the day of prayer for colleges on the last Thursday of January, we have had a very marked and general interest in religious things. Nearly every one in the family, numbering about two hundred students, who was not already a follower of Christ, has been affected and confessed an interest in the subject, and not many have drawn back thus far. About sixty have attended inquiry meetings, and we hope a large proportion of them will hold on their way. We have held meetings every night for five weeks. Regular school work has not been broken in upon to any great extent, and there has been no tendency toward undue excitement; but a deep and solemn attention to the claims of God has characterized the experience of most.

We cannot tell how many have become decided Christians, certainly more than twenty, and perhaps twice that will upon trial be found steadfast. Some have already gone away to distant places to open schools, and will, we trust, carry the light with them, and others will go soon. If they had not been reached just at this time we should probably never have had opportunity to lead them again.

TALLADEGA, ALA.—Of the thirty girls boarding at Foster Hall, all are Christians, as are the forty boys, with two or three exceptions. Very few of those who come under our Christian influences so far as to be members of our family and Sabbath-school fail to indulge a hope in Christ. We had meetings every night for three weeks. So far from interfering with regular school duties these meetings quickened to highest endeavor in study, and led to the most careful and conscientious use of time. All the meetings have been unusually quiet; not a case of noisy demonstration, no great "sights," no "dreams," but a thoughtful surrender to Christ, very much, I think, as in the revival meetings I have been accustomed to all my life.

MEMPHIS, TENN.—Our evening prayer meetings, held for the past week each day immediately after school, are being greatly blessed. One of the students, a young man, professed Christ three days ago; the earnestness since then has deepened. The meetings of yesterday and the day before were especially blessed, and this morning two promising girls of the school rose directly after devotions, and before the entire school gave most earnest and clear testimony to Christ as their Saviour. In this afternoon's meeting, to which nearly the entire school remained, two smaller girls and two prominent young men professed, with rejoicing. The entire school seems moved; many are seeking most earnestly.

Later.—During the year past, the school has experienced a most precious revival, over forty of our young people professing conversion. In our closing prayer meeting for the year, it was found that there were but about a dozen students of the Normal department who had not accepted the Saviour.

STUDENT-TEACHING.

ATLANTA, GA.—It is astonishing how rapidly and widely the work of Atlanta University is coming to be appreciated. Among the applications for teachers which have lately been received have been several from county school commissioners, who say, in substance, "The teachers we have met with from your Institution are of such a quality that we desire now to supply all our schools from the same source."

Every pupil who was competent and desired a situation in the public schools obtained one, and many were taken who had made but little progress in studies, and after all were gone more than a score of applications were made for teachers to be sent from here, which could not be met from any source, and the schools were disbanded.

THE CLASS OF '80, FISK UNIVERSITY.—Ernest H. Anderson has been elected Principal of the State Normal School for the training of colored teachers, located near Hempstead, Texas. This is the most important position open to a colored teacher in the State. It gives a large field of usefulness for which Mr. Anderson is well qualified. Laurine C. Anderson is in charge of a school in Chapel Hill, Texas. Joseph Anderson is at the head of a school in Leesburg, Camp County, Texas. J. J. Durham is studying medicine at the Meharry Medical College, Nashville. J. E. Porter is teaching in one of the public schools of Jeffersonville, Ind. R. P. Neal is in charge of the school at Humboldt, Tenn.

STATISTICS OF TEACHING BY STUDENTS NOW IN FISK UNIVERSITY.—From reports carefully made out by students now in attendance on Fisk University the following facts are ascertained:

Ninety have at some time been engaged in school teaching. Of these, sixty-two are members of the collegiate department and twenty-eight of the normal department. The time taught in all, including the past year, is 1,630 months, or reduced to school years of nine months each, 161 1-9 years.

It is found that during the year 1880, seventy-two have taught school, the sum of the months being 309. This reduced to school years of nine months each, gives 34⅓ years.

The sum total of salaries earned in 1880 is $9,129. From this must be subtracted for cost of board and travel, $3,236, leaving a net gain of $5,893.

The entire number of pupils taught during the year is 5,641, and the sum of average daily attendance is 3,717.

Of the seventy-two who taught these schools sixty-seven did labor in Sunday-schools, forty-four as teachers, seven as superintendents and sixteen as both teachers and superintendents. The total attendance on these Sunday-schools was 3,963. Besides this, four did labor in preaching, twelve held prayer-meetings and one held Bible readings. The number of conversions reported is 151. It is found that eighty per cent. of the students in the collegiate department have taught.

During the last year, when a less number of students than usual were engaged in teaching, they had under their training an army of between five and six thousand children, and performed the labor of more than the ordinary lifetime of a man; and, including former years, they have done the work of more than a hundred and sixty years. According to estimates derived

from reports given by former students not now in connection with the University, the number of pupils taught annually by them cannot be far from 10,000, making a total, with those before mentioned, of more than 15,000.

THEOLOGICAL DEPARTMENTS.

HOWARD UNIVERSITY, WASHINGTON, D. C.—Commencement exercises of the Theological Department of Howard University were held in the Memorial Lutheran church, Fourteenth street and Vermont avenue, Washington, D. C., Friday evening, May 6, 1881, at 7:45 o'clock. A large audience of white and colored friends was present, including various U. S. senators and other persons of influence. The addresses were of a creditable character, and gave promise of future usefulnesss. The following persons, connected with the Congregational, Baptist, Methodist and Presbyterian denominations, having pursued studies in the Theological Department, now leave the University to engage in the work of the ministry in their respective churches: George V. Clark, Atlanta, Ga.; Thomas H. Datcher, Washington, D. C.; Jarrett E. Edwards, Columbia, S. C.; John H. T. Gray, Prince George's County, Md.; Thomas H. Jones, Baltimore, Md.; William A. Shannon, Washington, D. C.; Emory W. Williams, Prince George's County, Md.

TALLADEGA, ALA.—The joy and pride of this institution is its theological department, and well it may be. Its class of eleven were examined two hours of one of their hot days, and nobody seemed weary. The clear, simple topics, recited in such an interesting, lucid style, tolerated no hovering fog, that I had supposed always, more or less, mystified a recitation in systematic theology. The accuracy of their knowledge in Bible history, too, was wonderful. None but a born teacher could have secured such results from a class of that grade of scholarship. Classes in geometry and rhetoric told unmistakably of thorough work.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—While the Theological department has been in existence for eleven years, we have never graduated a student until this year. The theological and literary attainments of the students would never have justified us in doing it. It is little less than a crime to confer an unmerited degree upon a young man. It would not only be a fraud, but a source of constant embarrassment to him. This year we had as a student Mr. A. E. P. Albert, who studied some time at Atlanta University, and who joined our senior class of the University and the Theological school in October. He is a regularly ordained minister in the Methodist Episcopal Church, a young man of culture and ability. On Sunday night he delivered his address, taking as his subject, "Like Priest, Like People." It was able, impressive and appropriate for the time and the people. The President followed with a plea for an "Educated Ministry;" and then the degree of Bachelor of Divinity was conferred upon Mr. Albert.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches	78
" of Missionaries (male and female)	89
" of Church Members	5,472
Added during the year	759
Scholars in Church and Mission Sunday-schools	8,130

The detailed Statistics of the Churches will be found on the two following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Sept. 30th, 1881.				Additions, 1880-81.			Removals, 1880-81.				Baptized, 1880-81.		Sab. School Scholars.
					Males.	Females.	Total.	Absent.	Prof.	Letter.	Total.	Deaths.	Dismissed	Excom.	Total.	Adults.	Infants.	
Washington, D. C.	1881	S. P. Smith	1881	1879	10	12	22	0	10	1	11	0	0	0	0	5	7	200
Hampton, Va.	1869	H. B. Frissell	1880	1880	131	72	203	0	28	3	31	2	4	1	7	17	0	321
Beaufort, N. C.	1870	Michael Jerkins	1879	1879	6	8	14	2	5	3	8	0	0	1	1	0	3	100
Dudley, N. C.	1870	David Peebles	1871	1877	31	33	64	4	2	0	2	0	0	0	0	2	1	49
McLeansville, N. C.	1871	Alfred Connet	1861	1878	79	89	168	13	4	3	7	7	1	0	8	5	12	125
Raleigh, N. C.	1874	Geo. S. Smith	1876	1876	19	45	64	4	1	0	1	0	1	2	3	1	0	250
Wilmington, N. C.	1870	D. D. Dodge	1876	1873	11	19	30	3	1	2	3	0	1	0	1	1	6	200
Lassiter's Mills, N. C. †	1879	Islay Walden	1879	1879	20	35	55	0	59	0	59	0	0	4	4	37	23	42
Charleston, S. C.	1867	Temple Cutler	1861	1879	47	118	165	0	2	2	4	2	0	6	8	1	2	130
Orangeburg, S. C.	1875	Thornton T. Benson	1879	1879	10	7	17	0	5	0	5	0	0	0	0	0	1	40
Atlanta, Ga., Univ.	1874	C. W. Francis	1867	1874	49	40	89	24	21	1	22	1	7	0	8	20	0	220
" " 1st Cong.	1867	C. W. Hawley	1861	1879	93	112	205	31	47	5	52	5	5	0	10	35	8	265
McIntosh, Ga., Midway	1874	Floyd Snelson	1871	1874	131	154	285	7	18	0	18	5	5	7	17	11	13	214
"Cypress Slash"	1879	Andrew J. Headen	1879	1879	42	35	77	0	23	0	23	0	0	1	1	19	0	60
Byron, Ga.	1873	Preston W. Young	1879	1879	13	14	27	2	0	0	0	0	0	0	0	0	0	25
Macon, Ga.	1868	Stanley E. Lathrop	1870	1878	22	39	61	7	9	0	9	1	1	0	2	6	0	185
Marietta, Ga.	1877	Edgar J. Penney	1880	1880	8	12	20	0	7	6	13	0	0	0	0	2	0	50
Savannah, Ga.	1869	B. D. Conkling	1868	1880	27	60	87	10	23	1	24	4	2	3	9	23	0	200
Belmont, Ga.	1873	Wilson Callen	. .	1877	12	9	21	0	5	0	5	2	0	0	2	0	0	23
Louisville, Ga.	1874	Wilson Callen	.....	1877	4	13	17	0	0	0	0	0	0	0	0	0	0	28
Miller's Station, Ga.	1872	John R. McLean	1878	1877	16	14	30	3	0	0	0	0	2	0	2	0	0	40
Woodville, Ga.	1871	J. H. H. Sengstacke	1876	1875	32	38	70	2	25	0	25	2	2	12	16	9	2	131
East Savannah, Ga. †	1878	J. H. Stephens	.....	1875	6	7	13	1	6	0	6	1	0	0	1	0	0	67
Louisville, Ky.	1881	John D. Smith	1879	1881	27	70	97	5	4	0	4	6	1	0	7	1	0	45
Berea, Ky. †	1853	John G. Fee	1844	1854	61	78	139	0	6	3	9	2	2	2	6	6	0	200
Big Hill, Ky. †	1871	John Drew	1868	1871	20	31	51	2	1	0	1	0	6	0	6	1	0	40
Cabin Creek, Ky. †	1847	.....	.....	.....	4	9	13	0	2	1	3	0	0	0	0	2	1	38
Hillsdale, Ky. †	1849	John G. Fee	1844	1848	7	10	17	0	0	0	0	0	0	0	0	0	0	49
Camp Nelson, Ky. †	1864	W. S. Overstreet	1878	1880	45	66	111	10	6	0	6	1	1	5	7	6	0	76
Williamsburg, Ky. †	.....	.....	.....	.....	13	17	30	0	0	0	0	0	0	0	0	0	0	0
Chattanooga, Tenn.	1867	Joseph E. Smith	1876	1878	37	40	77	13	4	0	4	2	0	0	2	2	2	100
Nashville, Tenn., Howard	1876	William H Sinclair	.....	1881	8	21	29	1	7	1	8	0	0	0	0	6	4	83
" " Univ.	1868	H. S. Bennett	1863	1867	106	64	170	60	10	0	10	0	2	0	2	9	0	175
Memphis, " 2nd Cong.	1868	B. A. Imes	1880	1880	27	62	89	3	8	7	15	1	1	3	5	7	0	90
Florence, Ala.	1876	W. H. Ash	1877	1878	12	13	25	2	0	0	0	0	0	1	1	0	1	35

hens, Ala.	1871	H. S. Williams	1879	1881	18	36	54	18	8	0	8	0	0	0	0	2	3	50
alladega, Ala.	1868	G. W. Andrews	1867	1878	107	103	210	0	26	2	28	0	2	2	4	26	0	80
Alabama Furnace, Ala.	1874	J. B. Grant	1881	1881	17	18	35	1	4	0	4	0	0	3	3	1	0	40
Anniston, Ala.	1875	Henry W. Conley	1881	1881	51	53	104	8	6	2	8	0	2	6	8	0	0	40
Childersburg, Ala.	1874	Alfred Jones	1878	1877	22	34	56	8	3	0	3	0	0	0	0	0	0	45
Shelby Iron Works, Ala.	1878	J. R. Sims	.....	1881	26	30	56	1	2	7	9	0	4	2	6	2	4	112
Howell's Cove, Ala.	1874	F. J. McEntosh	1878	1881	11	8	19	1	3	0	3	0	0	0	0	0	2	46
Kymulga, Ala.	1873	Spencer Snell	.....	1881	19	19	38	3	5	0	5	1	0	0	1	4	2	20
Lawsonville, Ala.	1877	P. J. McEntosh	1878	1881	8	15	23	0	5	0	5	2	1	1	4	5	0	65
Marion, Ala.	1870	A. W. Curtis	1868	1881	44	41	85	9	12	2	14	0	2	0	2	7	0	53
Montgomery, Ala.	1872	O. W. Fay	1867	1879	27	50	77	10	6	6	12	1	0	0	1	4	3	175
Selma, Ala.	1872	C. B. Curtis	1873	1878	39	62	101	36	5	4	9	0	2	1	3	5	5	130
Mobile, Ala.	1876	O. D. Crawford	1872	1879	19	24	43	4	1	0	1	0	2	0	2	1	0	30
Lawrence, Kan.	.....	H. R. Pinckney	.....	.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Little Rock, Ark.	1881	B. F. Foster	1881	1881	25	50	75	1	74	1	75	0	1	1	2	1	1	97
Tougaloo, Miss. †	1871	G. Stanley Pope	1872	1877	57	38	95	30	20	3	23	1	1	0	2	20	0	75
Caledonia, Miss.	1880	M. J. Witherspoon	.....	1879	10	7	17	2	0	1	1	2	0	1	3	0	0	30
"Pleasant Ridge"	.....	Eli Tapley	.....	.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0
"New Ruhamah"	1870	M. J. Witherspoon	.....	1878	6	10	16	3	0	0	0	1	0	0	1	0	0	28
New Orleans, La., Central	1872	W. S. Alexander	1861	1876	65	139	204	0	34	1	35	4	4	2	10	12	9	200
" " " Spain St.	1871	Henry A. Ruffin	1877	1875	15	57	72	0	10	0	10	1	0	2	3	2	6	50
" " " M. Brown.	1869	Isaac H. Hall	1877	1875	25	85	110	0	4	0	4	2	1	9	12	6	10	60
Gretna, La.	1869	W. Putney Ward	1869	1868	100	200	300	0	1	0	1	5	5	10	20	0	25	60
Algiers, La.	1872	James Craig	1872	1872	43	110	153	0	0	0	0	0	0	0	0	0	0	0
Lockport, La.	1869	W. Putney Ward	1869	1879	24	50	74	0	11	0	11	0	0	10	10	10	11	0
New Iberia, La.	1866	W. R. Polk	.....	1880	55	77	132	0	22	0	22	2	0	5	7	6	10	45
Lake Peigneur, La.	1874	Chas. E. Smith	1877	1877	24	33	57	0	0	0	0	1	0	1	2	5	0	36
Terrebonne, La.	1870	Daniel Clay	1870	1870	52	95	147	0	1	0	1	7	0	3	10	7	13	58
Terrebonne Station, La.	1872	Daniel Clay	1870	1870	16	22	38	0	7	0	7	4	0	20	24	7	6	0
La Fouche Crossing, La.	1872	William Reed	1879	1878	21	30	51	0	0	0	0	3	13	23	39	5	7	44
Peteance, La.	.....	William Butler	1870	1880	13	17	30	0	6	0	6	0	0	0	0	6	6	27
Harangville, La.	.....	W. Putney Ward	1869	1879	8	20	28	0	11	0	11	1	0	5	6	5	6	25
Little Pecan, La.	.....	William Butler	1870	1881	12	18	30	0	0	0	0	0	0	0	0	0	0	0
Napoleonville, La.	.....	J. K. Jones	1874	.....	14	20	34	0	4	0	4	2	0	0	2	0	2	15
Thibadeaux, La.	1880	H. Williams	1881	1881	14	22	36	0	3	0	3	3	0	13	16	15	4	30
Houma, La.	1880	Squire Williams	.....	1881	13	14	27	0	11	0	11	1	0	3	4	11	2	0
Abberville, La.	1872	Charles E. Smith	1877	1877	7	13	20	0	0	0	0	0	0	1	1	0	1	0
Helena, Tex. †	1874	Mitchell Thompson	1870	1874	15	32	47	0	16	0	16	16	2	0	18	16	0	32
Luling, Tex. †	1879	T. E. Hillson	1879	1880	2	9	11	0	0	0	0	1	0	0	1	3	4	30
Flatonia, Tex.	1879	T. E. Hillson	1879	1880	6	16	22	3	14	0	14	0	2	1	3	5	4	75
Corpus Christi, Tex.	1866	J. W. Strong	1880	1880	5	18	23	0	0	0	0	1	0	2	3	0	0	45
Goliad, Tex. †	1872	B. C. Church	1840	1872	9	10	19	0	1	0	1	1	0	0	1	1	0	35
Paris, Tex.	1868	J. W. Roberts	1880	1880	16	35	51	0	1	5	6	3	1	2	6	0	12	95
					2,266	3,206	5,472	339	686	73	759	110	89	177	376	428	244	5,924
																Mission S. Schools reported in part		2,206
																		8,130

† From Report of last year.

NEW CHURCHES AND BUILDINGS.

CHURCHES ORGANIZED IN 1881.—Lincoln Memorial, Washington, D. C.; Plymouth Church, Louisville, Ky.; First Congregational Church, Little Rock, Ark.; Little Zion, Thibodeaux P. O., La.; St. Rock, Houma P. O., La.

CHURCH BUILDINGS ERECTED IN 1880-81.—Christ's Church, Wilmington, N. C.; Promised Land Church, Lassiter's Mills, N. C.; First Congregational Church, Little Rock, Ark.; St. John's Church, Peteance, La.

CHURCH BUILDINGS IN PROCESS OF ERECTION.—Caledonia, Miss.; Luling, Tex.; Frausse Point, La.

PARSONAGES BUILT.—Florence, Ala.; Flatonia, Tex.

PRESIDENTS' HOUSES BUILT.—Tougaloo, Miss.; Talladega, Ala.

FLORENCE, ALA.—Rev. W. H. Ash, with aid from this Association, has put up a neat parsonage by the side of the new and tasteful church edifice.

WASHINGTON, D. C.—The Lincoln Mission of this city has blossomed into the Lincoln Memorial Church, which was organized by council on the 10th of January, with Rev. S. P. Smith installed at the same time as pastor. The sermon was preached by Dr. Roy, Field Superintendent, and the other parts were by Dr. Patton, Dr. Chickering, Dr. Rankin, Rev. Mr. Grimke, of the Colored Presbyterian church, Rev. T. J. Holmes, of Baltimore, and Prof. Fairfield.

CYPRESS SLASH, LIBERTY CO., GA.—The Cypress Slash church was dedicated the 10th of April. An audience of 150 was comfortably seated in the new church. A brief sketch of the history and formation of the church was given, going back to the time when the first public meeting was held in the public road. The church is now in a growing condition, and the church building is completed except the ceiling.

LITTLE ROCK, ARK.—On the 28th of February, after preaching on the Sabbath previous, in the "Sons of Ham" Hall, the Superintendent organized the First Congregational Church of that Capital and of the State, with 46 members and ten more educated and influential persons ready to come, and "more to follow." On the Sabbath, April 24, by a Council, Rev. B. F. Foster was ordained as pastor of this new church, which has now reached a membership of 69, and which has purchased a lot for $400, half of which has already been paid. Superintendent Roy, Rev. J. W. Roberts, of Paris, Texas, and Rev. L. A. Roberts, of Memphis, led in the services of the sermon, charge, right hand and address. It was a great day for the new enterprise.

WILMINGTON, N. C.—The new meeting-house for the First Congregational Church of Wilmington, in connection with the work of the A. M. A., was dedicated on the evening of March 12. Something like a year ago, a gentleman who signed himself "Howard," and whose real name was only known at the Boston office, gave $3,000 to build the house, afterward adding $600 more. The house will seat 450 people, is 72 feet in length by 36 in width, and measures 22 feet in the clear. It has a corner tower rising 100 feet from the street below, and is the highest object in the city, and the first seen on approaching the city from the Sound. The brick is of a deep red, and, though not pressed, looks as if it were. The proportions of the build-



CHRIST'S CHURCH, WILMINGTON, N. C.

ing could not well be more perfect or more pleasing to the eye. Both the local press and the people speak of it as an ornament to the city, and express surprise that it could have been built for a sum less than eight or ten thousand dollars.

The services of dedication occurred in the following order: 1. Anthem by the choir. 2. Prayer, by Rev. Mr. Dodge. 3. Reading of the Scriptures, by Rev. Dr. Taylor, of the First Baptist (white) church of the city. 4. Singing. 5. Sermon, by Rev. C. L. Woodworth, from Luke xiv. 23. 6. Dedicatory prayer, by Rev. Dr. Wilson, of the First Presbyterian church (white). After the dedication proper, "Howard," who turns out to be the Hon. James J. H. Gregory, of Marblehead, Mass., was introduced as the giver of the house. In an address full of feeling and of good sense he offered the salutations and the fellowship of the northern Congregational churches. Drs. Wilson and Taylor followed with words of kindly greeting and assurances of sympathy and co-operation from their respective churches. The house was entirely filled, and among the audience were forty or fifty of the best white citizens of the city, all of whom showed interest and some of whom expressed warm sympathy.

REVIVALS AND RELIGIOUS INTEREST.

WASHINGTON, D. C.—Lincoln Memorial Church was organized the 10th of last January with eleven members. In April the Lord poured out a special blessing upon it, the result of which was eight converts. The church has doubled its membership since its organization.

HAMPTON, VA.—There have been admitted to church membership in Bethesda Chapel during the year 31 persons—28 on profession of their faith and three by letter. Of these, 15 were Indians, one white, and the remainder colored students. With the growth of the school the congregation at the chapel has so increased as to make it necessary to add another wing to the building.

ORANGEBURG, S. C.—We have been highly blessed by the Lord this year in our church work, both temporal and spiritual. In April we enjoyed a revival season, during which seven persons were converted to Christ, five of whom have united with our church.

FIRST CONGREGATIONAL CHURCH, ATLANTA, GA.—March 13 was a memorable Sabbath, 28 uniting by profession and two by letter. In April, seven joined by profession, and in May four more by profession and three by letter, making an addition of 44 in the three months.

ATLANTA UNIV. CHURCH.—The Church of Christ in Atlanta University now numbers 88 members, having received larger accessions during the past year than in any other year of its history, 22 having joined, all save two upon profession of faith. A very gracious revival prevailed for the last five months of the school year, during which time more than 50 persons were converted, several more of whom will unite with this church after longer experience, and the rest with churches at their homes. It was a delightful and precious work, affecting nearly every member in the school, quickening the



FIRST CONGREGATIONAL CHURCH, ATALANTA, GA.

religious life of former members, and gathering in a harvest week by week up to the close of the year.

CYPRESS SLASH, GA.—We have a church of sixty members, and our work is growing in favor both with white and colored; five have recently been added by profession.

TALLADEGA, ALA.—Twenty-three connected themselves with our College Church yesterday, March 6, twenty-two of them by confession, and one by letter; fruits of a revival scarcely yet ended. All but two of them are children or young people. Twenty-one are members of the Sabbath-school and of the College. Twelve are children of church members, now a long time with us. Two are wives for whom faithful and godly husbands had hoped and prayed, lo! these many years; there had been the secret hope but never before the open confession.

MONTGOMERY, ALA.—With our church the past year has been one of more than ordinary encouragement and blessing. Special meetings were held during the week of prayer and three weeks following. Twelve have united with the church, six by letter and six by profession.

SELMA, ALA.—This church observed the week of prayer with a good degree of interest, which was followed by a series of meetings continuing through the month of January. At the annual church meeting, the reports showed that 18 persons had been received on profession of faith during the year 1880.

CHILDERSBURG, ALA.—Revival work has been very encouraging. Most of the youth have been led to embrace religion in consequence of our meetings. Thirty have joined the church.

TOUGALOO, MISS.—There has been no special revival this year. Steady progress, however, has been made, resulting in frequent conversions. Eleven have been added to the church on profession of faith, and four by letter.

CENTRAL CHURCH, NEW ORLEANS, LA.—During the past winter a revival of great power occurred in the church, resulting in 50 conversions. Crowds of young men attended constantly. Some of them were won for God—others were impressed—and with very many, let us hope and pray, the truth they heard and the scenes they witnessed will prove to be "bread cast upon the waters," to be gathered in some future day to the glory of God.

LITTLE ROCK, ARK.—The work here is in its very infancy; organized 27th of February, 1881, with 40 communicants. Since then 32 more have been received by recommendation or letter.

FISK UNIVERSITY CHURCH, NASHVILLE, TENN.—This is a University church, and the work done by it is so intimately connected with that done by the University that they cannot be separated. Its membership is now 171, and is composed largely of students. It was organized in 1868, and since that time no year has passed in the history of the University without from 12 to 70 conversions. During the past school year two powerful seasons of refreshing resulted in the conversion of 68 students. The additions to the church have been mostly on profession of faith, and have averaged more than 20 annually.

CHATTANOOGA, TENN.—The year has not passed without giving us tokens of God's special favor. The hopeful conversion of four persons, who are standing firm in the faith and doing good service in the church, and the renewed quickening of the whole church, are some happy results of the Holy Spirit's special presence.

MEMPHIS, TENN.—I can only speak of special interest awakened last fall and early winter, carried on mainly among the young people of the American Missionary Association School (Le Moyne Normal). Many of these pupils were also our Sunday-school scholars. Of perhaps 40 converted, six united with our church. Since Nov. 1, 1880, seven have united with this church on profession and nine by letter.

GOLIAD, TEXAS.—After a meeting of fifteen days we received five persons into the church on profession of faith, all from the Sunday-school, two of whom are teachers. After a few days' rest we opened a meeting with the church in Helena that continued eleven days. As a result we received seven members. These, too, were connected with the Sunday-school. In both meetings the interest continued till the close.

PRAYER MEETINGS.

HAMPTON, VA.—Two prayer meetings have been kept up by the colored students, one on the Sabbath and one on a week day evening, the attendance and interest being well sustained. The Indians have their own prayer meetings, where they take part in their own tongue. They manifest a most earnest desire to know the Bible, and spend much time in reading and studying it.

MARION, ALA.—Our large room is filled every Monday afternoon at the ladies' meeting, and all hearts are full; and the dark faces look beautiful to me, shining through smiles and tears, as we talk of the dear Saviour. The same room is filled to overflowing with young people and children Saturday afternoon.

The children and young people who were converted last spring hold out well, and form the principal part of our number at prayer meeting.

ATLANTA, GA.—It is refreshing to one's soul to get into a live prayer-meeting like ours last night. One good brother said, "This thing what you call Christianity is no small thing. It starts small, but it grows and grows and grows till it reaches out of this world into the land we call Heaven." Another faithful brother always prays much, and especially for our school, and in his remarks last evening gave as his opinion—"If 'twan't for what's ben done on this yere block this city would be ten times worser'n it is in ignorance 'n superstition. I hain't no chillun o' my own and I dunno much about dealin's with chillun, but I know dealin's with chillun ain't no funny thing." This evidently showed his appreciation of our labor, and our hearts echoed his sentiments, while we smiled at his quaintness and originality.

One who is spending his first year at the South writes as follows: "When I listen in the prayer meetings to remarks and prayers, especially the latter, I cannot help wishing that the churches of the North could be present to be 'edified,' for they surely would be. I know those who have given largely

to the A. M. A., both as men count largeness and as the Lord counts it (and His way is not always man's way), and they would have more than felt satisfied with their investment just to have been present for one hour in some of the meetings at which it has been my privilege to be in the last two months. I am satisfied that we are building wiser than we know when we are seeking to introduce a 'colored element' into the Congregationalism of the Republic; but how much wiser, I do not profess to be able to measure even in imagination."

CHARLESTON, S. C.—I wish I could take you into one of our prayer meetings, such an one as we sometimes have, for they are not all of the same degree of spiritual fervor, but one of our good meetings is exceedingly enjoyable. The songs are so weird and the prayers are so fervent and frequent, and their attitude so devout—well, perhaps your fastidious taste would be shocked, but somehow I am drawn a little nearer Heaven here than anywhere else. I can't help saying "Amen" down in my heart. And when they sing my body sways with theirs, just as the sailor rolls his gait with the motion of the deck. We sing a good many of the old time tunes, and some that have not yet been translated into written song. Our people sing their good old household hymns to these tunes.

SUNDAY-SCHOOLS.

WASHINGTON, D. C.—Our Sunday-school is very large in the winter, but it thins out in the summer. The largest attendance during any time through the winter was 530.

CHARLESTON, S. C.—The most encouraging feature of our work is the Sunday-school. We have 120 in attendance, with an average of 82. Some difficulty is found in procuring teachers. We manage, however, to keep up a good degree of interest among the children.

FIRST CONG. CHURCH, ATLANTA, GA.—The Sunday-school is prospering; over 50 in the infant class; sometimes over 200 are present in all.

SAVANNAH, GA.—The Sunday-school work is prospering finely, the pennies outnumbering the attendance every Sunday but two from January 1 to June 1. The average attendance at the Sunday-school for January was 112, which gradually increased until in May, the average was 162½. The average collections of the Sunday-school for May were $2.12½ for each Sunday.

MACON, GA.—The Sunday-school reported 220 names on the roll, of whom 175 were present at one time, and the average attendance for the year was 115. Ten of the scholars united with the church, and the school has raised about $60 in weekly contributions.

SELMA, ALA.—The Sunday-school has been steadily increasing, as shown by the following figures, which give the average attendance for six months: January, 82; February, 77¾; March, 83¼; April, 84¾; May, 112; June, 101¾.

CHILDERSBURG, ALA.—We are going on in the work of the Lord. We have a good lively Sabbath-school every Sabbath, and all seem to enjoy the lesson. All are Christians but six, and I hope to gain those for the Lord.

MONTGOMERY, ALA.—Sunday-school is vigorous with enthusiasm, numbering 175 pupils. Decided improvement both in attendance and contributions has been made during the year.

MARION, ALA.—*All* the Sunday-school children—not already members—have been forward for prayer. Nearly every one of our Sabbath-school now think they are Christians.

MEMPHIS, TENN.—The Sunday-school is well attended, averaging from 100 to 140 during the latter part of winter and spring, and now in vacation about 75; general interest good.

CHATTANOOGA, TENN.—The Sunday-school is full of interest; average attendance about 90 scholars, with eight earnest teachers who were once our scholars. The Sunday-school has a library of 70 volumes of good books, which are quite generally read by the school.

TEMPERANCE WORK.

WASHINGTON, D. C.—There is quite a large temperance work here carried on by Mrs. Babcock. This temperance society is known as the Lincoln Mission Band of Hope.

HAMPTON, VA.—Most of the students of the school have been enrolled as members of the temperance society during the past year. Considerable work has been done in the country about. One of the students organized a temperance society in the village of Hampton, and several interesting meetings have been held. The subject of local option is likely to come up in the fall, and the society hopes to make itself felt on the right side.

CHARLESTON, S. C.—We have a Band of Hope that numbers 120, mostly children, growing up to take part in the future conflict over alcohol in this State.

The white people are waking up to more effort in missionary work. They have commenced in the temperance reform, and already a petition with 5,000 names attached has been presented to the Mayor and Council, asking that no more licenses be granted for the sale of intoxicating drinks.

ATLANTA UNIVERSITY, GA.—The temperance work is made a special care, as the need for it is so great, and all who go away to teach during their summer vacation, as all do save six or eight of the younger members, have furnished them a package of selected temperance literature, and are instructed in the best methods for its use, after careful advice upon the general subject, so that all are engaged in mission work of that character in the schools which they teach and the families which they visit.

MARIETTA, GA.—The following quotation respecting temperance forms a part of the constitution of the church: "Any member convicted of using intoxicating liquor other than as a medicine shall be liable to discipline."

TALLADEGA, ALA.—A temperance society has been organized, embracing in its membership those not connected with the college church, with a pledge of abstinence from the use of tobacco in all its forms, as well as from the use and sale of intoxicating liquors.

MARION, ALA.—The temperance agitation here has not been without fruit.

A monster petition was sent to the Legislature, praying for prohibition, and a law was passed prohibiting all traffic in intoxicating drinks within five miles' radius of the court-house. The effect of the new law upon the colored people has proved very salutary

MONTGOMERY, ALA.—A healthful sentiment in favor of temperance prevails throughout the church and congregation, cherished by special services and efforts through the year. Not one person to my knowledge is addicted to the use of drink.

TOUGALOO, MISS.—It is a rare thing for any of our students to hold themselves outside of the temperance work. They not only become temperance men and women here, but temperance workers when they leave. From 1,000 to 1,500 signers of the pledge are secured by them each summer vacation. Supplied in this way, the students from this school are the means of disseminating through the State a great deal of good temperance literature, and are enabled to organize a multitude of little temperance societies.

BEREA, KY.—We have here, conducted and managed chiefly by members of the church, the most vigorous temperance association in the State, including over 1,600 pledges.

FLATONIA, TEXAS.—Over 45 of our young men and women have joined the temperance union.

CORPUS CHRISTI, TEXAS.—The whole church is a temperance society.

RECORD OF SELF-HELP.

WASHINGTON, D. C.—The Lincoln Mission building in which this church worships has been greatly improved. The large hall has been re-plastered and painted inside and out. This church also sent $4.06 to the American Missionary Association.

HAMPTON, VA.—The Missionary Society of the school has raised $229. As the last winter was of unusual severity, the most of this amount was spent in the relief of the misery at our very doors. During the winter the students went out every week to mend the huts of the poor, to carry them bedding, clothes and food.

CHARLESTON, S. C.—The people have raised about $500 for various purposes, about $200 of which went to repair the church, $100 to pay the debt, and the rest for current expenses.

ORANGEBURG, S. C.—New hymn books have been purchased, the church has been repaired, painted and plastered, and a chandelier secured.

FIRST CONGREGATIONAL CHURCH, ATLANTA, GA.—With the aid of the American Missionary Association and Northern friends we have a fine new bell. Church property is valuable and in good order. We have paid up our church debt, and have now a fine church costing $5,000, with a seating capacity for 500, and a basement under the whole for Sunday-school rooms. During the year ending January 1, 1881, the church raised for debt and current expenses about $800.

ATLANTA UNIVERSITY CHURCH.—About $75 was raised during the year at the monthly missionary meetings, which was given to promote the temperance work.

SAVANNAH, GA.—From January 1 to May 31 the congregation raised for church and missionary purposes $83.71; and the Sunday-school, during the same time, $36.73. This does not include some $25 raised to provide an excursion for the Sunday-school and its friends.

WOODVILLE, GA.—In 1877 the church purchased a bell and an organ.

In 1878 the American Missionary Association built a neat little parsonage.

In 1879 the church was ceiled and painted inside.

In 1880 the people, with aid from the American Missionary Association, raised the meeting house on a brick basement; also the church was repainted and new seats were added.

In 1881 a new fence was put around the lot, and the meeting house was improved on the outside, trees were set out, and a lot was purchased at the Five Mile for mission work. Pilgrim church has had revivals every year.

MARIETTA, GA.—The Sunday-school of the church in Marietta, Ga.—Rev. E. J. Penney, pastor—has sent forward a Christmas offering of four dollars. One boy picked cotton to earn his dime. One girl darned stockings for a gentleman to raise her part.

CYPRESS SLASH, GA.—Our church property has been improved and a parsonage erected at a cost of about $230, in connection with which there are ten acres of land.

MOBILE, ALA.—The church building was moved through the street to its more eligible location on the Institute grounds, and improved by a large front door and steps and cornice.

Out of their deep poverty the people raised about one dollar at each monthly concert of prayer for missions.

SELMA, ALA.—An effort has been made to raise a special donation for the A. M. A., that the Association may receive the $50 pledged as a duplicate from a friend in Massachusetts. The "Mission Workers" of the church and Sunday-school have made by sales, and given for various purposes, $30.45.

CHILDERSBURG, ALA.—We have plastered our meeting-house and added a church farm worth $250, and a bell worth $45.

SHELBY IRON WORKS, ALA.—Our building is now being newly painted, and we hope to finish plastering by the 1st of October.

CENTRAL CHURCH, NEW ORLEANS, LA.—The annual expenses of the church, averaging $650, are always paid promptly, and this year, in addition, the church has remitted $100 to the treasury of the American Missionary Association.

NEW IBERIA, LA.—St. Paul's church is one of the strongest and most stable in the Association. The September gale leveled their old building. It was a blessing in disguise, for a new and substantial church has risen in its place. Situated in the midst of one of the most fruitful sections of the State, and almost every colored man owning his homestead, and some of them in the realization of the Freedman's ambition, "*forty acres and a mule*," there is a look of prosperity about church and people that is refreshing. They are now self-supporting.

TERREBONNE, LA.—This church was built and paid for by the voluntary offerings of the people. I think they have never solicited a dollar of outside aid. They have built just as fast as they could pay for the work. No shadow of debt has ever dimmed their joy.

MEMPHIS, TENN.—Since January 1st money raised for missionary purposes, $20.

CHATTANOOGA, TENN.—The church has paid $26.10 toward missionary purposes.

LITTLE ROCK, ARK.—We have purchased a lot in a very desirable part of the city (corner lot) at $400, have paid $140 toward it, and have laid the foundation on it for a church. We are now negotiating for lumber, etc., with which to erect the superstructure. Hope to go into it November 1st, and also to lay the corner-stone very soon. Have raised since organized $468 for church purposes.

PARIS, TEXAS.—We have recently purchased a very desirable church lot not far from the centre of the city, on which we expect to erect a new church.

BEREA, KY.—During the past year we erected here a neat plain building as a church house and college chapel. It will seat some 500 people.

PUPILS FROM THE CHURCHES.

WASHINGTON, D. C.—We have sent two from the Lincoln Mission to Howard University.

MCLEANSVILLE, N. C.—We have among our pupils nine teachers, several others preparing to teach, and two preparing for the ministry.

ORANGEBURG, S. C.—Three members of our church are absent teaching. One young man is engaged in missionary work.

MARIETTA, GA.—Three of our members spent the past six months in Atlanta University.

CYPRESS SLASH, GA.—One young man has gone to the Hampton Institute to fit himself for a teacher.

1ST CONG. CH. ATLANTA, GA.—Many of our young people are in Storrs School or Atlanta University. One has just graduated from the theological department in Howard University; six or more, now or formerly members of our church, are at work in the Gospel ministry, and two score or more are, or have been, engaged in teaching among their people.

ATLANTA UNIV. CHURCH.—About 75 members of the church are now engaged in teaching their summer schools, most of them taking the lead in Sunday-schools, and so exercising a genuine missionary influence over a great number of people.

HAMPTON, VA.—Forty students have been engaged in the Sunday-schools in the vicinity, three as superintendents and the remainder as teachers. One of the schools where the students have become interested has increased in numbers from 40 to over 200. Thirty Bible students go out from the school on Sunday afternoons to read to the old people. They are everywhere received with a hearty welcome by those who have been deprived of the privileges which their children enjoy.

CHILDERSBURG, ALA.—Four of our church members are studying at different institutions.

FLORENCE, ALA.—We sent one pupil to Fisk University last year, and raised $160 for building and repairs.

MOBILE, ALA.—Two lady members are engaged in teaching in public schools acceptably.

SHELBY IRON WORKS, ALA.—Five pupils from the church have been sent to some institution of learning. Number engaged in missionary work, five.

TALLADEGA, ALA.—Besides the mission churches which have grown out of the College church, the students and teachers have sustained five Sunday-schools in needy districts.

SELMA, ALA.—Six of our pupils are at school at Talladega, two at Tougaloo. Ten members are engaged in teaching or missionary work.

MARION, ALA.—Ten of the young people of our church have been at Talladega during the past year, two at Fisk and one at Tougaloo. Four of our members have been teaching school with good success and one is preaching.

This church has also put five young men into the Christian ministry. Three Sunday-schools have been kept up in the country by members of the church who had day-schools in those districts.

MONTGOMERY, ALA.—Nine of our members have been in attendance at Talladega College and Fisk University during the year; three of these are studying for the ministry.

TOUGALOO, MISS.—During vacation it is estimated that our students instruct about 4,000 Sunday-school scholars. Fifty-eight of our church members have been engaged in teaching during the year.

BEREA, KY.—Four other Sabbath-schools are under the supervision of members of the church; in these there is a total average attendance of 208.

NASHVILLE, TENN.—In connection with the institution, of which the church is a part, are a Sunday-school, a college, Y. M. C. A., and a missionary society for the evangelization of Africa. Five of the students have already gone as missionaries to Africa; others are preparing to go, having consecrated themselves to the work of African missions. Many of the students, members of the church, are now engaged in the work of preaching the Gospel in the churches of the South; others are preparing to preach.

MEMPHIS, TENN.—About 12 pupils of Le Moyne school are from our church, some of them members, others from families in part or entirely connected with it. One young man is teaching during the summer; will be in school next year. Not less than seventy of our students will be teaching during vacation, those of former years with those going out from this year's work.

CHATTANOOGA, TENN.—Twenty-one persons have left us at different times to engage in study either in Atlanta or Fisk University, nine of whom are teaching and doing good work otherwise, while one is over in the southern part of France preaching the gospel.

PARIS, TEXAS.—Two of the male members are carrying on missionary work in the country with encouraging success. We sustain a neighborhood prayer meeting, which is doing much good.

CORPUS CHRISTI, TEXAS.—Already two ministers have gone forth from us, one of whom is doing good work for four Baptist churches which he has in charge. The other one also is a great power for good.

CONFERENCES.

SOUTHWEST CONFERENCE.—The Association met with a most cordial welcome by Brother Clay and his church at Terrebonne, April 6-8. Every church but the smallest mission church was represented, and several delegates came 100 miles to the meeting.

The reports from the churches were hopeful: There have been seasons of refreshing and ingathering, as at New Orleans and New Iberia. In all there was a desire and purpose manifest to bring the churches to a higher standing of intelligence and holy living. There is something of the old conference element in our meetings which is healthful; to examine critically the ministers and their churches, and to have their "*characters passed.*" So men are here judged by actual results, and vital defects in administration are criticised with kindly severity and impartially condemned.

The session of Thursday morning was devoted to the subject of employing missionaries at large. A decision was reached at a subsequent session that a missionary committee be appointed, representing the northern, central and southern portion of the Association limits—New Orleans, Terrebonne and New Iberia—to exercise wise missionary oversight over the parishes adjoining their own, to report opportunities of planting new churches, and to make temporary provision for them. Two new churches were received—St. Rock, in the town of Howma, and Little Zion, near Thibodauxville. These churches were regularly organized, with the assistance of Congregational councils.

It was decided, after faithful examination regarding the character, doctrinal views and qualifications of the candidates, to license for the term of one year Mr. Squire Williams, of Thibodauxville, and Paul Martin, of New Iberia. In the case of Father Benjamin Fields, of Terrebonne, who has suffered for his faith in Christ and his fidelity to His service in the darkest days of bondage, the Association, by a unanimous and cordial vote, granted him a license without limitation of time.

One of the new churches received, the St. Rock Congregational Church, earnestly requested that Mr. Humphrey Williams, one of their number, be set apart to the work of the ministry by the solemn rite of ordination, that he might serve them as pastor, and administer to them the sacraments of the church. The examination of Mr. Williams was approved, and his ordination secured in the evening.

After the ordination service, Rev. Isaac H. Hall, of New Orleans, the delegate of the Association to the National Council at St. Louis, made his report. His address was grand. As he described his visit to the Annual Meeting of the American Missionary Association at Norwich and to the National Council, giving the salient features of each as they impressed his

own mind, the audience were aroused to a high state of enthusiam; smiles and tears were commingled; and one loud "Glory to God!" broke forth from hundreds of lips.

The Association adjourned on Friday morning to meet in New Orleans, with Central Church, the first Wednesday in April, 1882. Dr. Alexander was appointed to represent the Association at the autumn meeting of the Congregational Church in England. The religious interest awakened by our annual meeting deepened to the last, and at the urgent request of Brother Clay, several of the ministers remained after the adjournment. At the meeting on Saturday night, 35 were brought under conviction of sin, and asked for the prayers of the church.

SOUTH-WEST TEXAS ASSOCIATION.—This Association met with the church at Goliad on the 14th of July. Only four churches and four ministers are connected with this Association. All the churches were represented by delegate and minister, except Flatonia. Rev. Mr. Strong was chosen Moderator, and Rev. B. C. Church, Clerk. Harmony and progress is the watchword. Three churches have enjoyed the reviving of God's Spirit, and eighteen persons have been received on profession. The prayer-meetings, sermons and discussions of important resolutions were better appreciated by the people than at any previous meeting. The house was too small to accommodate the crowds that came on the Sabbath. The next meeting will be at Corpus Christi on the Thursday before the third Sabbath in July, 1882.

CENTRAL SOUTH CONFERENCE.—This religious body held its autumn meeting with the Second Congregational Church, Memphis, Tenn. Delegates representing the churches in Mississippi, Alabama and Tennessee were present. The following programme illustrates the orderly way and the practical character of the brethren engaged in our church work South: "Annual Sermon," Rev. Wm. H. Ash, Florence, Ala.; "Church Extension," Rev. Jos. E. Smith, Chattanooga; "Education," Rev. G. W. Moore, Nashville; "Missions," Professor H. S. Bennett, Fisk University; "How to Develop the Benevolence of the Churches," Professor A. K. Spence, Fisk University; "Absolute Necessity of Education for the Colored People," President Magoun, of Iowa College.

In addition to the foregoing exercises the Conference examined and licensed for one year Mr. B. F. Foster, of Arkansas, a former student of the theological department of Fisk University. It also renewed the licensure of Rev. W. H. Fuller, a student of the theological department of Talladega College. During the session a council was organized for the examination of Mr. B. A. Imes, a graduate of Oberlin College and Theological Seminary, with reference to his ordination and installation as pastor of the church in which the Conference was convened.

This young Conference, which already numbers twelve churches, possesses the elements of a steady and helpful growth, indicative of a better era for pure religion at the South.

KENTUCKY CONFERENCE.—This Association embraces the churches at Berea, Big Hill, Cabin Creek, Hillsdale, Camp Nelson, McKee and Williamsburg, all in Kentucky. It was organized in September, 1871.

ALABAMA CONFERENCE.—This Conference was held at Mobile, com-

mencing March 25. The opening sermon was preached by Rev. A. W. Curtis, of Marion. Saturday was devoted mainly to reports from the Sabbath-schools, which brought out a valuable discussion on the question of the establishment of mission-schools and the benefits of the visitations necessitated thereby. An address on "The Teachers' Meeting," by Rev. O. W. Fay, was mentioned as a paper of choice thought. A general discussion followed the reading of the paper. Saturday evening was given to a sermon from Prof. G. W. Andrews, of Talladega.

On Sunday, ministerial fellowship and courtesy were shown by a number of the pastors of the city, both white and colored, by sending in requests that their pulpits might be supplied by representatives from the Conference. Monday was occupied chiefly by papers and discussions, which appear to have been of unusual interest. Monday evening Dr. Roy gave a full and most instructive account of the origin and progress of the A. M. A., and was followed by President DeForest, of Talladega, and several others, who urged the need of education for the 600,000 who, in Alabama, are sitting well nigh in midnight darkness.

GEORGIA CONFERENCE.—The Conference of this State held its annual meeting in Atlanta, at the First Church—Rev. C. W. Hawley's—from the 2d to the 5th of December, Rev. Jos. E. Smith Moderator, and Rev. S. E. Lathrop and Prof. S. B. Morse, Secretaries. Rev. J. R. McLean preached the opening sermon, upon the encouragement to run the Christian race from the example of Christ.

As a good example for other Conferences, one evening was given to addresses in behalf of the several Congregational Societies, with alternation of color as to the speakers, but not as to the speeches. Superintendent Roy reported the anniversary of the A. M. A and the St. Louis triennial, and gave an address upon the independence of our churches as related to their fellowship. Rev. F. Snelson and Prof. C. W. Francis led off on "Church Discipline." President Ware opened on "The School and the Church," showing their natural relation as evangelizers. A half day was given to a visit at the Atlanta University, and one evening to a sociable. Two "church houses" have been built during the year at Marietta and Cypress Slash.

On Monday the members of the Conference, called by letters missive, repaired to Marietta, twenty-one miles out, to sit in Council for the installation of Mr. E. J. Penney, a graduate of the Atlanta University and of Andover Seminary.

NORTH CAROLINA CONFERENCE.—This Conference, organized two years ago at Raleigh, held its third meeting with Bethany Church at McLeansville. The churches were all represented. Rev. Islay Walden and his delegate, Deacon Potter, together with three others, came 50 miles in a one-horse wagon to attend the Conference. One of the party, Mrs. Hill, now a widow, has had 12 children, 40 grandchildren and 12 great-grandchildren. She had never seen the cars nor heard a railroad whistle till she came to the Conference.

The opening sermon was preached by Rev. David Peebles, of Dudley. On Friday the Conference was organized by electing Rev. G. S. Smith, of Raleigh, Moderator, and re-electing Rev. David Peebles, Clerk. The morning meeting for prayer and reports from the churches was a precious season.

Saturday night the Conference held a rousing temperance meeting and took strong ground, by a unanimous vote, in favor of total abstinence, the use of unfermented wine at communion, and in favor of prohibition, as submitted to the people of this State by the last Legislature for their ratification next August. The leading temperance speech was made by Deacon Jones, of Raleigh, whose grave was gratuitously dug for him at Chapel Hill some years ago by the Ku-Klux, but which he declined to occupy. He tells us the Congregational Church at Raleigh is known as the prohibition church.

WOMAN'S WORK.

WASHINGTON, D. C.—Mrs. Babcock, Newburyport, Mass., has commenced missionary labor with this church, with every prospect of wide usefulness. She is supported by the W. H. M. A., of Boston, under commission of the A. M. A. This mission, in its Sunday-school work, runs back to the day of the nation's martyr, whose name it bears. It has done a vast deal of good, which has been garnered up in other churches round about, and now it turns to care for its own. It has been sustained, as it is now, mainly by Dr. Rankin's people. The colored population of the district is 60,000 with only 3,000 outside of the city. The National capital carries its share of the "wards."

MACON, GA.—Although Mrs. Lathrop has had no special commission as missionary, she has done considerable in that line. During three months, she made over two hundred and fifty visits, being confined to the house by illness for one month of that time, and being much hindered otherwise by incessant stormy weather. She also gave away over 400 garments within the same time, and many shivering bodies have been warmed. Besides the clothing above referred to, she has distributed hundreds of papers, tracts, cards and texts, reading and talking with the women and children. Her sewing-school, meeting weekly, has steadily increased, sixty being present at the last meeting.

MARION, ALA.—We moved here January 17, and at once revived the meetings at "The Home" for the ladies, the children and young people, Mrs. C. taking charge, with the one aim from the first of winning their hearts to Christ. As many as forty young people have been present at some of her Sunday evening and 3 P. M. meetings, and at the close frequently several of these would ask leave to stay and talk personally about becoming Christians. Of course, we were soon obliged to have special meetings, and have just closed a session of seventeen nights' consecutive preaching. The Holy Spirit has been working in many hearts.

SELMA, ALA.—We have formed a society called "The Mission Workers," the object of which is to awaken a greater interest in home and foreign missions.

In the last two months I have called on 188 families. When convenient, as in most cases, I have read the Bible and tracts or papers to the women,

also offering prayer with them; have established a weekly prayer-meeting for the women, some distance from the Home; also one weekly in my room, in which white and colored lead by turns. They are precious seasons to us all, and we feel that a blessing is for us. Several of our members, whose husbands are unconverted, meet in their homes to pray for their conversion. Friends frequently present requests for prayers.

NASHVILLE, TENN.—I have made, up to December 31, one hundred and twenty-five calls, and have succeeded in relieving some suffering with gifts of fuel and food, although the little accomplished in that direction is as one drop in the sea.

In addition to my visits, I have tried to reach the women by means of cabin prayer-meetings, and to help the girls and young women by the medium of sewing-schools. I have two schools in successful operation in different parts of the city. One numbers twenty pupils, the other nearly forty. We begin with prayer and short Scripture reading, and then with great eagerness the girls set about their sewing, or lesson in cutting, as the case may be. When a garment is finished, each girl purchases her own work for a dime or fifteen cents.

WOMEN'S MISSIONARY MEETING AT MOBILE.—MRS. O. D. Crawford, as acting President, opened the meeting. Reports from local societies at Selma, Montgomery, Talladega and Mobile were given. Selma sent in a very interesting report. Many good results seem to be growing out of their missionary meetings. In the women's meeting $80.45 has been raised during the past year, and among the "Mission Workers," who are under the care of Miss Lunt, $27.85.

The Montgomery society reported a discouraging state of affairs at the beginning of the last, its third year, having but twenty-five names on the roll; but the "royal remnant" rallied to the front and succeeded in creating a good degree of interest by various ingenious plans, until now the roll of membership numbers forty, and the outlook for the coming year is hopeful.

The report from Talladega was encouraging. In connection with this society are three committees, one for visiting the sick, one for visiting in general, and the third, called the "Highway and Hedge Committee," consisting of young men, who report any destitution which they may find. A mothers' meeting is held, and also a girls' mission band.

From Mobile the report from the mothers' meeting showed an enrollment of thirty-two, nine of whom have been added this year, while the average attendance has been eight; the great disparity between the enrollment and the average attendance being mainly due to the great disadvantages under which the mothers labor, many of them being widows obliged to toil hard for the support of their families. It is only owing to a faithful and earnest desire that some are enabled to gather at the weekly meeting for prayer. By much self-denial this year the mothers have contributed $3.50 for the Mendi Mission. The Emersonian Mission Band, formed from the girls of Emerson Institute, was reported in a state of progress; thirty-nine members enrolled.

AFRICAN MISSIONS.

PROPOSED ARTHINGTON MISSION, EAST AFRICA.

Supt. H. M. Ladd and Dr. E. E. Snow sailed the 15th of September with a view of locating this mission on the Upper Nile.

The following extract from the instructions of the Executive Committee will give an idea of the general plan of the mission:

"We furnish you a letter from the U. S. Secretary of State, which, in response to a request from this office, assures you that upon arriving at Cairo you will find the U. S. Consul General stationed there—Mr. Simon Wolf—instructed to facilitate the labors of your expedition and to protect your rights as American citizens in such ways as are consistent with his duties and with due regard to local laws. With his assistance and your English indorsement you will seek from the Khedive of Egypt the essential protection of his authority.

"It is our impression that near the mouth of the Sobat, where the Nile comes in from its great western bend, within the Arthington district, and perhaps upon the very spot where Sir Samuel Baker had his camp, you will locate the headquarters of the mission, whose stations in time will be extended into the country beyond; but we leave this matter of location to your discretion. In determining it you will consider the navigability of the river, the elevation and healthfulness of the site, and the friendliness and condition of the people. You will negotiate with the heads of the people, among whom you locate, for the use of land needed by the mission. You will investigate the feasibility of our owning and running a small steamer between Berber and Sobat.

"If the way shall not appear closed up, the plan for the second expedition will be that, with your recruits, you take along your steamer as freight to Berber, where you will put it together and launch it to carry your party and materials for building and for subsistence to the chosen site, upon which you will set up the house of the mission. * * * *

"We bless God that he has given you a heart to assume this great undertaking in the name of His dear Son. We commend you now to the Divine care, and shall ever pray that you may be preserved in health and life, and prospered in your mission, until you shall see that heathen people coming to the standard of the Cross which you shall have set up in equatorial Africa."

MENDI MISSION, WEST AFRICA.

Missionaries.—Rev. A. E. Jackson, Rev. J. M. Williams, Rev. Kelly M. Kemp,* Mr. A. E. White, Mr. Nathaniel Nurse, Mrs. A. E. Jackson, Mrs. J. M. Williams, Mrs. Kelly M. Kemp.*

Native Helpers.—Rev. George N. Jowett, Mr. Samuel H. Goodman, Mr. Joseph E. Gerber, Mrs. Lucy During, Mr. Buel Tucker.

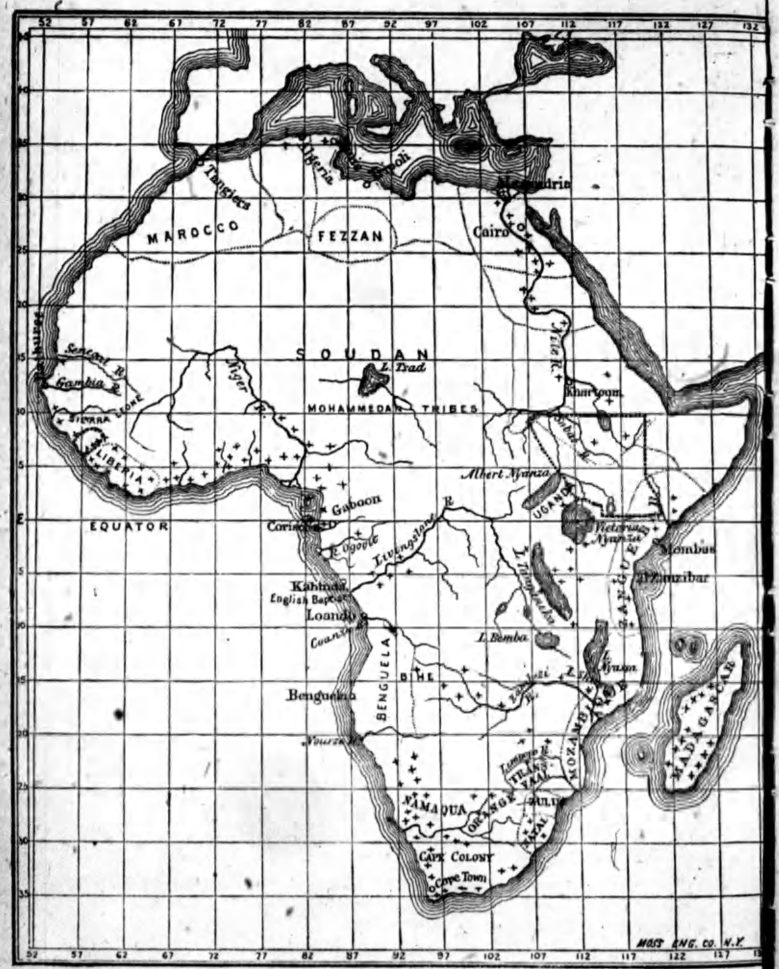
Under Appointment.—Mr. I. J. St. John, Rev. J. M. Hall.

(Brief Extracts from the Journal of Rev. H. M. Ladd.)

GOOD HOPE.

Thursday, March 31, we were all up at an early hour, and went out before the intense heat of the day to inspect the grounds and

* Deceased.



MAP OF PROTESTANT MISSION STATIONS IN AFRICA.

buildings. The fine property of the mission had evidently suffered in many ways from neglect. All the buildings stood in need of repairs, and a large portion of the grounds, including the little cemetery where Barnabas Root is buried, was overgrown with bush. The spiritual condition of the church and station seemed also to bear some resemblance to its outward condition. It was not hopeless, but somewhat depressed. The grounds in the immediate vicinity of the mission house gave evidence, however, that the missionaries had neither forgotten to exercise their taste nor been wasteful of the small force and slender means at their command. So also the spiritual condition of the station presented some encouraging features. The warm reception which Mr. Kemp and his wife received on every side gave some reason to hope that the church would yet flourish under his judicious care.

Friday, April 1, was emphatically a day of calls. It had been quickly noised abroad that the new missionaries from America had arrived, and many availed themselves of the first opportunity to bid them welcome to Africa. Possibly a little curiosity was mingled with their politeness, but we did not care to analyze too closely, and were glad to see them all. The people we met were generally fine looking, of a rich, brown color, and not burdened by any superfluity of clothing. They talked a broken English, which was almost as difficult to understand as a new language.

AVERY.

On Monday, April 4, we went in the "Olive Branch" to Avery Station on the Mahna River, a branch of the Barroo, forty miles inland. The trip took all of one night, the boatmen rowing and keeping time to their oars with a weird, monotonous singing all the way.

The inspection of the station at Avery consumed the early morning hours of Tuesday. We visited the mill, the boat-houses, the coffee farm, the cassada fields, the rice houses, the boys' department, the store, the church and school-room, and last, but not least, the "faki," or native village, situated on the mission grounds, and under the control of the missionary. The situation of the mission house is a fine one, but the adjacent country is wilder than at Good Hope. The house stands on a high promontory, and commands a very picturesque view both up and down the river. This river abounds in fish and alligators, while the banks are alive with monkeys.

I was up at three A. M. on the 7th to help receive Mr. Kemp, who arrived from Good Hope Station at that hour. Later we visited the school together, examined the pupils in their various branches, and gave them a little talk, which they seemed to enjoy. Some of them were honored by such names as Wm. E. Gladstone and M. E. Strieby. Their appearance and behavior were very gratifying. The prayer meeting in the evening was fully attended, and indicated a marked degree of earnestness, the leader having some difficulty to bring it to a close. If hand-shaking is a means of grace, we enjoyed special privileges at the end of this meeting.

DEBIA.

The school at Debia under Mr. Samuel Goodman is in a prosperous condition. But he wants a school-house and clothes and books for the children. He is a good man and an earnest worker. Besides teaching he holds services, and preaches to the people on the Sabbath. He does all this in his own house. He was brought up in the mission, and has taught 12

years. He wants to take a few children into his family to keep them under proper influence, and would like a small allowance to enable him to do it. He is situated half way between the villages of Debia and Yorny, with about 20 houses in each, and reaches them both. The people are of the Sherbro tribe. Barnabas Root worked here among his own people. Land has been offered for a school-house, and is still available. Mr. Goodman thinks a school-house could be built for $125. I promised him that if this was all it would cost he should have one.

'KAW MENDI STATION.

From this station, Mr. Williams writes that he has a family of 27 boys and girls in his boarding school. His day-school numbers 41 pupils and his Sunday school 48. In the church there are 20 members, while 12 candidates for membership are under instruction. This school has been started on an industrial basis. The scholars live upon the cassada and potatoes raised by themselves. They also raise and manufacture arrow-root and cultivate corn and yams.

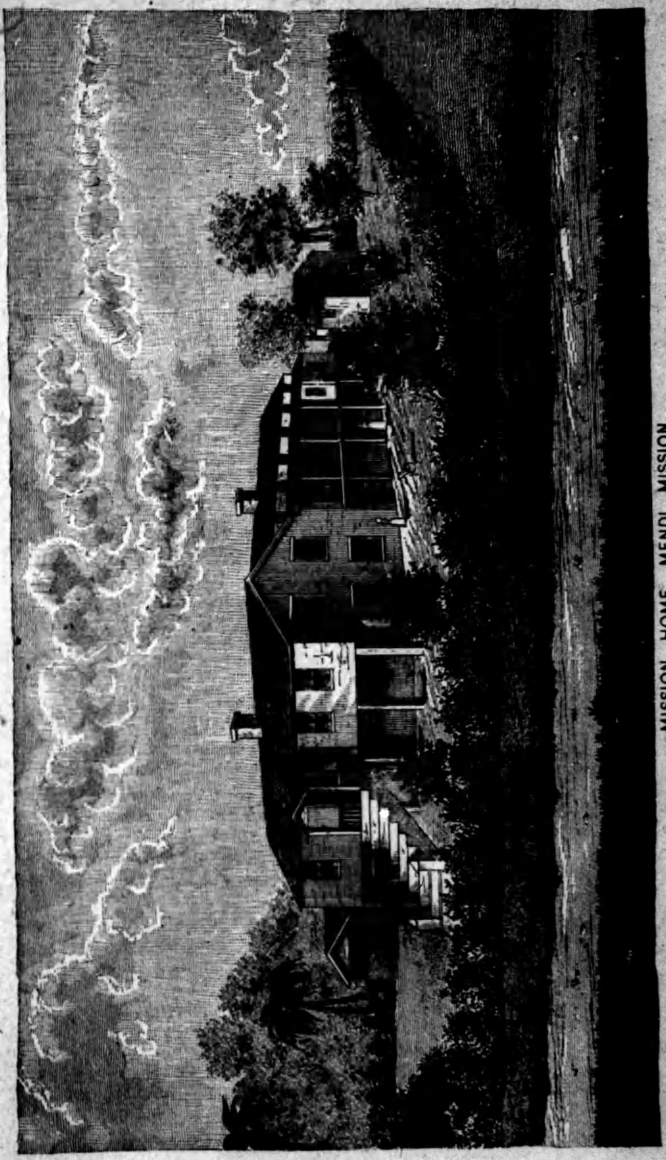
THE ORDINATION AT GOOD HOPE.

No little interest centered about the ordination of Kelly M. Kemp. It took place at Good Hope Station, Sherbro Island, West Coast of Africa, Sunday, April 10. Being the first ceremony of the kind in which the church and community had ever participated, it was naturally looked forward to by many, not only as a matter of deep interest in itself, but also as the harbinger of a better state of things for the enfeebled and almost discouraged church. Yet the field was an important one and must not be given up. Mr. Kemp is a graduate of Lincoln University, and ably represents the thorough and practical training of that institution.

The examination took place on Saturday evening, April 9, and was well attended, and although Mr. Kemp was feeling somewhat unwell at the time, he stood the long and searching fire of questions, theological, wise and otherwise, with credit to himself and with great satisfaction to the council, which, besides the "my-doxy" members, was composed of representatives of various shades of theological opinion. This fact, indeed, formed one of the pleasantest features of the council. Here in the midst of a heathenism, rendered fouler and more corrupt by contact with an immoral civilization, and in a common work for a common Master and a common people, party names were wholly forgotten. One of the best and most earnest prayers that I have ever heard was offered on this occasion by an excellent brother of the Church Missionary Society, and he had no book before him or gown on his back. The ordination exercises on Sabbath morning were attended by a full house, while the deep sense of the solemnity of the hour seemed to pervade every heart. After the benediction, pronounced by their new pastor, the people, with tears of gladness in their eyes, flocked around him and his good wife, whom they had already learned to love, for a hearty hand-shaking, which, as some one has truly said, is also one of the means of grace.

INDUSTRIAL WORK.

Much of the mission work in Africa, at least upon the West Coast, has a basis in industrial work of some kind. Many causes have conspired to hinder this branch of civilizing work at the Mendi Mission. Without stopping to specify what these may have been, no one can doubt that the chief



MISSION HOME, MENDI MISSION.

reason why the saw-mill at Avery has failed to be a source of income to the Association is the difficulty of transporting the lumber to market. This mill, with a circular and an upright saw, with a good head of water during the larger part of the year, and with timber near at hand, is the only mill of the kind on the West Coast. There is a good demand for such lumber as the mill can produce, but the chief market is 120 miles distant.

What is needed to insure the best success of the mill, and of all the industrial departments connected with it, is an easy and quick means of transportation. This would not only make the mill a really civilizing institution and a paying piece of property, but if a small steamer or tug-boat were thus in use, it would more than pay its own way in the regular trips it would make, and by the incidental services it could render to other mission stations where similar industrial work is carried on. There are promises enough to insure the successful running of such a steamer. It should be adapted to towing a lumber boat of large capacity to and from Freetown, and should also be adapted to carrying passengers up and down the rivers. It would accomplish more work in a given time than any other project yet proposed on this coast, would dispense with the small army of boatmen and fleet of boats now maintained, and would be the solution of the question in regard to the mill.

But how shall the steamer preach its practical sermon unless it be sent? Some one must send it. Many hands make light work, especially when they contain the contributions of willing hearts. The many little rills, and springs, and even drops of love for the colored race may flow together and float this steamer. We may send, as some one has suggested, old John Brown, of Harper's Ferry, in a memorial steamer over to Africa, to carry forward in a higher sense the work of freedom which he began here, and which shall never end till his soul has ceased its marching on. About $10,000 are needed to furnish such a steamer as is required, and an appeal has been issued for that amount to be secured in shares of four grades as follows: First grade, $100; second grade, $10; third grade, $5; fourth grade, $1.

STATISTICS

OF WORK AT THE MENDI MISSION.

Number of	Missionaries and Teachers	8
"	Other workers	5
"	Schools	4
"	Pupils	130
"	Churches	3
"	Church members	90
"	Pupils in Sunday-school	173

THE INDIANS.

FORT BERTHOLD AGENCY, DAKOTA—*Jacob Kauffman, Agent.*
SISSETON AGENCY, DAKOTA—*Chas. Crissey, Agent.*
S'KOKOMISH AGENCY, WASHINGTON TERRITORY—*Edwin Eells, Agent; Rev. Myron Eells, Missionary.*

Mr. Frissell, the pastor at Hampton, Va., writes:

I have very pleasant meetings with the Indians here. I let them read the verses from the English Bible and then explain them. When I first came I used to read myself, but I found that they liked better to take a part in the services. Then we sing together from Dr. Robinson's songs of the sanctuary. After that I give the meeting into their hands. They suggest their favorite hymns and lead in prayer, usually in their own language. They all seem attentive and devout. It is very pleasant to see their faces light up as they get some new thought from God's word. I have seldom seen men more earnest in the study of the Scriptures. One of those who united with the church at the last communion has been confined to the house with sickness. The nurse tells me that he often sits for two or three hours at a time patiently spelling out the words of the English Bible, and asking her the meaning of that which he cannot understand. I am pleased to see that they are interested to work for one another. I found the other day that one of the older boys, Jas. Murrie, had been accustomed to get a number of the others who were not Christians together, and read the Bible and pray with them. Excellent work, isn't it, for a young chief who will soon go back to take charge of his own tribe? They have a meeting of their own on Wednesday evening, of which they take charge themselves. I could give you instances of how these Indian boys have resisted temptation in a way which seems to me really remarkable.

Miss Eustis writes of a communion service at Hampton, when six colored and eight Indian students confessed Christ. Ahuka (White Wolf) comes first for baptism. As he stands there quiet and reverent, a sudden memory of the first time we saw and knew him flashes across our minds. We see again the school-room the day after the arrival of the new pupils. They are seated in a semicircle around a teacher, who stands by a blackboard on which some easy English words have been written: "Stand up; Walk; Stop; Look up;" which she has been teaching the scholars to illustrate. On the front seat at one end sits Ahuka, a somewhat alarming-looking pupil. His thick, shaggy, black hair hangs down to his waist over the blanket which he holds wrapped tight about him, while he casts now and then stealthy but keen glances from under his heavy eyebrows. Teacher points to the first word on the blackboard, on the pronunciation of which she has been drilling the class, and looks at the brave for a response. Brave looks at her, then at the word, back again, more sharply at her, says nothing, till suddenly, whether in despair or rage she cannot tell, he throws his head back, bends forward again, and utters a prolonged howl.

Harry Brown, Chief White Horse's manly little son, stands by the font now. We came near making a bad mistake about Harry. The day that the minister had appointed to talk to the cholars who were to unite with the church Harry went skating; almost the first chance he'd had since he left Da-

kota. There was no way to tell the time; he was having splendid fun. When he came back it was too late for the meeting. The next day, when the minister kindly made an appointment for him by himself, one of the first questions he asked was, "Harry, do you pray?" "No." "Not pray?" "No." "Did you ever pray?" "Yes." "And you don't pray now?" "No." "Why not?" And then Harry shut himself behind his Indian reserve and his inability to talk English, and didn't say anything more. It certainly didn't look as if he was far on the road to saintship. And yet if there was a boy in the school who was commending himself by his faithful, kind and manly conduct it was Harry Brown. "We think you had better wait till next Communion Sunday," was finally said to him. "How long?" said Harry. "Two months." "Too long. Can't wait. Must come now," said Harry, decidedly. "How long have you been trying to do right, Harry?" "Two years." Then I think a good angel put a thought into the mind of Harry's teacher. "Harry, have you changed your room lately? Do you stay now with those seven boys up-stairs?" "Yes." "Is that the reason you don't pray? Are you ashamed?" "Yes." "Doesn't any boy in that room pray?" "Just one." "Well, if you are going to be Christ's soldier you have got to fight for Him sometimes when it's hard. Will you pray to-night?" "Yes." A few weeks afterward we asked Harry one day, when the interpreter was by, "Harry, do you pray now?" The little interpreter himself looked up with a quick, bright smile: "All we boys in that room pray now every night." It was a good victory, surely.

FORT BERTHOLD AGENCY.

The school work has steadily increased during the time of my short stay here. For the year closing the 30th of June the average daily attendance was 30. The largest average for any one month was 49. Progress seems slow, but taken from the untutored state these children, with no knowledge of the English language or the meaning of words, cannot be expected to make rapid progress. Much more could be accomplished in educational work if a boarding-school was established in a suitable locality remote from the Indian village.

SISSETON AGENCY.

There have been three schools in operation on the reservation during the year, two boarding-schools and one day-school. The schools have been very efficient in their work, and are now so popular that it will be difficult to accommodate all who wish to attend during the winter. The day school has now been discontinued, as it was impossible to get a full attendance, owing to the scattered abodes of the Indians obliging some of the children to come a distance of five or six miles. In its place has been opened a small boarding-school capable of receiving eight scholars.

These people are fast learning the benefits derived from the cultivation of the soil, and can soon make themselves self-supporting in this manner. They have raised during the year about 70,000 bushels of grain, etc., and there is a prospect of a large increase over this next year.

S'KOKOMISH AGENCY.

The church has been considerably weakened by an order from Government, which, on the 1st of July, discharged all the white employés, except the clerk, physician and those engaged in school, their places being filled

with Indians. It is a satisfaction, however, to know that it was done because the Indians have progressed so that they are believed to be able to take care of themselves, under the agent, in the places of carpenter, blacksmith and farmer.

Two of our Christian young men were active in helping to break up the gambling on the reservation last winter.

Last spring these Indians received the long-promised and long-desired titles to their land, which has had a favorable effect upon them religiously, for they, as other people, connect the white man's acts and the white man's religion, judging of the latter by the former; nor have they distinguished altogether the fact that their Christian teachers are not responsible for the acts of the authorities at Washington.

We have lost during the year three Indian members by death, all of whom had made their influence felt for good. There have been two or three cases of discipline, resulting favorably. The whole number of services held has been 223, of which 166 have been for the benefit of those connected with the reservation.

The church numbers 35. The additions this year have been seven, while three have died and five have been dismissed by letter. The average attendance at Sunday-school at S'kokomish has been 59, at Dunginess 26; average attendance on public worship at S'kokomish 80, at Dunginess 43; benevolent contributions at S'kokomish $97.80, at Dunginess $27; pastor's support at S'kokomish $22.60; church improvements at Dunginess $56; Sunday-school expenses at S'kokomish $26.80, at Dunginess $2. Individual members of the church have also given away to benevolent objects in addition $178.57, making a total for all objects of $614.67.

At Dunginess, where several members of the church reside, the school-teacher resigned about two months ago, but they have constantly kept up their Sunday-school, led by their own members. They have procured a small melodeon and a small church bell, the first in the county, and they have the only church building in the county, although it has a population of 537 whites, and was sufficiently populous in 1854 to be organized into a county.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of	Agents	3
"	Missionaries	1
"	Teachers	5
"	Churches	1
"	Schools	4
"	Pupils	156
"	Church Members	35
"	Sunday-school Scholars	85

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Robert B. Forman, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Jacob S. Taber, Esq.

DIRECTORS: Rev. George Moear, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcon, Esq., George Harris, Esq., and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

I.—STATISTICS.

NAMES OF SCHOOLS.	NAMES OF TEACHER OR TEACHERS. AUGUST, 1881.	Sustained during how many months of this fiscal year.	Total number of pupils enrolled during the entire year.	Average membership, month by month.	Average attendance for the entire year.	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Profess to have ceased from idol-worship.	Give evidence of conversion.
Marysville.....	Miss M. A. Flint, Lee Sam.	12	88	24	17	31	23	12	10
Oakland First..	Miss F. M. Hanna, Miss Cora M. Fisher.....	12	266	75	22	115	28	40	12
Oakland: Plymouth Ave...	Miss M. W. Bye.....	*3	12	10	4	11	5	...	....
Orovfile.....	Miss Helen Ostrom.....	†9	81	22	14	30	17	6	2
Petaluma	Miss Carrie L. Jones, Wong Ock.....	‡10	65	17	9	28	15	2	1
Point Pedro....	Mrs. C. P. Stephenson.....	§4	39	24	7	35	8	....	....
Sacramento ...	Mrs. S. E Carrington, Lem Chung.	12	122	43	22	52	29	13	13
San Francisco:									
" " Central.	Jas. H. Pond, Miss J. S. Worley, Miss Eva Snook, Jee Gam.....	12	394	105	76	125	95	36	36
" " Barnes.	Mrs. C. A. Sheldon Miss J. M. Sheldon, Lee Lune.....	12	157	77	32	132	41	18	18
" " Bethany	Mrs. J. C. Snook, Hong Sing	12	64	29	14	33	21	21	16
" " West..	Miss F. N. Worley, Lon Quong.....	12	106	25	18	44	30	27	17
Santa Barbara..	Miss H. E. Clarke, Woo Young.....	12	83	32	16	38	21	7	7
Santa Cruz	Mrs. M. Willett.....	**4	30	16	8	19	9	...	..
Stockton.....	Mrs. M. B. Langdon, Lee Pak Un.....	12	103	47	21	62	30	6	4
Tucson, Arizona	Rev. H. H. Messenger.....	††1	22	16	8	16	8	6	4
	Totals.....	.....	1,032	562	288	771	380	194	140

* November, December and January. † Beginning with December. ‡ Vacation during October and November. § November and December, May and June. ** Beginning with May. †† March.

II.—REMARKS ON THE STATISTICS.

A part of what was said last year in view of the statistics then presented may be repeated as being still true.

The figures will cease to look dry, and the statistical table will begin to glow with even a celestial light, if our readers will but reflect that every unit in these numbers stands for an undying soul, and every unit in some of them for such a soul brought out from the dark bondage of Chinese paganism into the glorious liberty of the Son of God.

1. It is often said that "figures cannot lie," and yet they can and *do*; and however conscientiously they are prepared, they may convey a false impression, unless explained. Respecting the figures given above, it ought to be said that our Chinese pupils move about a great deal, and thus, in the course of a year, their names come to be enrolled in several schools. This tends to swell the totals, particularly in the second and the last two columns. On the other hand it should be said that many are in our schools for very brief periods without becoming enrolled, but not without seeing and hearing something to set them thinking—and thinking in the direction of the true light and the higher life. And so, too, there are many who profess to have ceased from idol-worship, and many who give evidence of conversion, who have removed to points from which our schools are inaccessible, and who are, therefore, not counted in their respective columns, so that the over-statements, which cannot be avoided on the one hand, may be, and in respect to those giving evidence of conversion we *know are*, more than counterbalanced by the under-statements on the other. In blessed fruits "gathered unto everlasting life," the past year's work has seemed to be especially rich.

2. The schools at Tucson, and at Plymouth Ave., Oakland, were experiments, the former a very promising one at first. But in one case the impossibility of securing a good teacher, and in the other case the impossibility of gathering any considerable number of scholars, caused the effort to be abandoned. The school at Point Pedro has been started again under better auspices, and we hope it may become permanently useful.

3. The total number of workers employed at the close of the year is 27. During one or two months of the year about 30 were in the service. Number of schools in operation at some time time during the year, 15; number of schools in operation, August, 1881, 12. The aggregate number of months of labor is 286 more by 40 than ever before. And I believe that the character of the work, as well as its volume, improves from year to year.

4. If we compare the statistics of this year with those of last, we find an improvement at all points. The total enrolment last year, 1,556; this year, 1,682. The aggregate of largest enrolments last year, 765; this year, 771. The aggregate of largest average attendance for the year then 354, now 380. And so the aggregate enrolment month by month was then 484; now 562; the average attendance for the whole year then 252, now 288. The figures representing those who profess to have ceased from idolatry, and those giving evidence of conversion, are for the month of August alone, except as certain believers at Tucson are included. We find gains here also; in the one case from 180 to 194, and in the other from 127 to 140; but in neither

case do these figures give the full number of those brought thus towards the light in our schools. Many are scattered and cannot attend the schools. The whole number of whom we have hope that they are born of God, in connection with our work *from the first*, cannot, I think, be less than 325.

III.—FINANCES.

I cannot make an exact financial statement at this time. Special labors—as engrossing as they were unexpected—force me to delay the making up of my report until the month of November. But the following statements approximate the truth, and are sufficiently exact for all practical purposes.

Our resources have consisted of $5,900 drawn from the treasury of the parent society in New York, and $4,216.40 contributed directly to the treasury of the auxiliary. Total, $10,116.40; of which $1,400 were appropriated towards the purchase of a lot and the erection of a mission house for our West Mission in San Francisco, and $8,716.40 to meet the current expenses of the work. The property of the mission has now an aggregate value of $8,600, against which there are debts aggregating $4,700. The interest on this debt, together with the cost of insurance and taxes, is met by the income from the property.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	15
" Teachers	28
" Pupils	1,632
Ceased from Idolatry	194
Give evidence of Conversion	140

STATISTICS—GENERAL SUMMARY.

Workers.

Missionaries.—At the South, 89; among the Indians, 1; in Africa, 8; total, 98.

Teachers.—At the South, 201; among the Chinese, 28; among the Indians, 5; Native Helpers in Africa, 5; total, 239. Matrons, 14; in Business Department, 18; total number of workers, 369.

Churches.

Churches at the South, 78; among the Indians, 1; in Africa, 3; total, 82.

Church members at the South, 5,472; among the Indians, 35; in Africa, 90; total, 5,597. Total number Sunday-school scholars, 10,020.

Schools.

Schools at the South, 54; among the Chinese, 15; among the Indians, 4; in Africa, 4; total, 77.

Pupils at the South, 9,108; among the Chinese, 1,632; among the Indians, 156; in Africa, 130; total, 11,026.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions, 8.

Hampton N. and A. Institute, Hampton, Va.—Pupils, 385; Boarding accommodations for 180.

Berea College, Berea, Ky.—Pupils, 369; Boarding accommodations for 180

Fisk University, Nashville, Tenn.—Pupils, 355; " " " 150

Atlanta University, Atlanta, Ga.—Pupils, 341; " " " 200

Talladega College, Talladega, Ala.—Pupils, 191; " " " 100

Tougaloo University, Tougaloo, Miss.—Pupils, 230; " " " 90

Straight University, New Orleans, La.—Pupils, 325.

Normal Institute, Austin, Tex.—Pupils, 252; " " " 50

Other Institutions, 11.

Normal School, Wilmington, N. C.	Number of Pupils		155
Avery Institute, Charleston, S. C.	"	"	441
Brewer Normal School, Greenwood, S. C.	"	"	133
Beach Institute, Savannah, Ga.	"	"	265
Storrs School, Atlanta, Ga.	"	"	666
Lewis High School, Macon, Ga.	"	"	162
Trinity School, Athens, Ala.	"	"	216
Emerson Institute, Mobile, Ala.	"	"	350
Swayne School, Montgomery, Ala.	"	"	644
Burrell School, Selma, Ala	"	"	523
Le Moyne School, Memphis, Tenn.	"	"	256

Common Schools, 35. Total, 54.

Pupils Classified.

Theological, 104; Law, 20; Collegiate, 91; Collegiate Preparatory, 131; Normal, 2,342; Grammar, 473; Intermediate, 2,722; Primary, 3,361; Total; 9,244; Studying in two grades, 136; Total, 9,108.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Rev. C. H., West Springfield, Mass.
Abbott, Nathan D., Watertown, Mass.
Allen, Miss Abbie, Auburn, Mass.
Allen, Charles I., Terryville, Conn.
Allen, Rev. Ephraim W., North Middleborough, Mass.
Allen, Rev. Fred. L., Walpole, N. H.
Allen, Geo. L., Kalamazoo, Mich.
Alden, Mrs. J. M., South Hadley Falls, Mass.
Alton, Miss Lizzie C., Putnam, Conn.
Allen, Mrs. Tueda E., Salem, Ohio.
Anderson, Willis A., Kalamazoo, Mich.
Andrews, Miss Julia C., Milltown, New Brunswick.
Andrews, Richard, Gaines, N. Y.
Atkinson, Mrs. Mary C., Fisherville, N. H.
Atwood, Ruth M., Watertown, Conn.
Au, Mrs. Samuel, Mansfield, Ohio.
Auger, Mrs. Julius, Meriden, Conn.
Avery, Mrs. Lucy M., Norwich, Mass.

Backup, Miss Elizabeth E., Boston Highlands, Mass.
Bacon, Rev. Edward W., New London, Conn.
Bacon, J. W., Danbury, Conn.
Baker, Mrs. Sophia R., Plainfield, N. H.
Ball, Dea. Samuel F., Lyme, N. H.
Baldwin, C. W., Great Barrington, Mass.
Baldwin, James B., Terryville, Conn.
Baldwin, Mrs. O. W., Lebanon, N. H.
Bangs, Anson, Worcester, Mass.
Barbour, Mrs. Harriet W., Farmington, Conn.
Bard, Charles, Norwich, Conn.
Barker, Miss Grace J., Watertown, Mass.
Barnes, Edward W., Perth Amboy, N. J.
Barnes, Mrs. E. W., Perth Amboy, N. J.
Barnes, Prof. S. G., Grinnell, Iowa.
Barrows, Miss Alice, Reading, Mass.
Barstow, Miss Mattie R., Norwich, Conn.
Bascom, Mrs. Emma C., Madison, Wis.
Bartlett, Dea. Jonas N., Lyndon, Vt.
Bates, George H., Terryville, Conn.
Bates, William, Terryville, Conn.
Beach, Burr S., Terryville, Conn.
Beattie, Mrs. Sarah E., Sandusky, Ohio.
Bickford, Francis P., Rootstown, Ohio.
Billings, Miss Harriet S., Andover, Mass.
Bittinger, Lucy, Sewickley, Penn.
Blackwell, John, Bloomfield, Conn.
Blaine, Mrs. James G., Augusta, Maine.
Bodwell, Rev. J. C., Bridgewater, Mass.
Bowie, David, Cambridge, Mass.
Brainard, Miss Cornelia O., Thompsonville, Conn.
Brainard, W. F., Bristol, Conn.
Branch, Miss Rosena M., Norwich, Conn.
Briggs, William H., Worcester, Mass.
Buck, Miss Hannah T., Orland, Me.
Burgess, Dr. S. H., North Manchester, Conn.
Butler, Ada J., Griggsville, Ill.
Butler, Joel I., Meriden, Conn.

Cady, Miss Mary Anna, South Weymouth, Mass.
Campbell, Axcell M., St. Paul, Minn.
Carpenter, Mrs. Harriet E., Attleborough, Mass.
Cary, Rollin B., Elyria, Ohio.
Catlin, W. H., Meriden, Conn.
Chapman, Miss Elizabeth, Norwich, Conn.
Chamberlin, Mrs. Frances E., Gibson, Penn.
Chapman, William E., Danby, N. Y.
Chase, Arthur B., Newport, N. H.
Clark, Mrs. Emily V., Jersey City, N. J.
Clark, Rev. Frank E., Portland, Me.
Clark, Judah W., Terryville, Conn.
Clark, Theodore, Ravenna, Ohio.
Clizbie, Ruth E., Springfield, Mass.
Cole, Hiram K., Calumet, Mich.
Cook, Miss Addie M., Norwich, Conn.
Cooper, Charles, Mount Vernon, Ohio.
Cooper, C. G., Mount Vernon, Ohio.
Cooper, George H., North Haven, Conn.
Crane, E. C., Worcester, Mass.
Cummings, I. B., Winona, Minn.
Cummings, J. F., Ware, Mass.
Curtiss, Rev G. A., Lebanon, N. Y.

Dana, Charles, Woodstock, Vt.
Darrow, Mrs. Titus, Plainville, Conn.
Davis, Rev. R. Henry, Kobe, Japan.
Dear, Agnes, Andover, Mass.
DeCamp, Rev. Allen F., South Egremont Mass.
Delano, Mrs. Delia, Enfield, Mass.
Dobbie, Robert, Calumet, Mich.
Dodge, Rev. John E., Paxton, Mass.
Dodge, Thomas H., Worcester, Mass.
Downs, Amasa, Francestown, N. H.
Downing, Martin S., Jewett City, Conn.
Drake, Levi, North Manchester, Conn.
Drury, Dea. Lyman, Worcester, Mass.
Drury, Mrs. Sarah Jane, Gardner, Mass.
Dunbar, E. B., Bristol, Conn.
Dupree, Alfred L., Wauwatosa, Wis.
Dustin, John K., Jr., Gloucester, Mass.
Dyer, C. M., Worcester, Mass.

Emerson, Miss Hattie A., Oil Mill Village, N. H.
Ellsworth, J. W., Cleveland, Ohio.

Fancher, John, Black Rock, Conn.
Fairchild, Arthur W., Westfield, Mass.
Fairchild, F. L., Mount Vernon, Ohio.
Fairfield, Charles, Detroit, Mich.
Fay, Miss Grace G., Watertown, Mass.
Felton, Mrs. J. W., Enfield, Mass.
Fenn, Hiram N., Putnam, Conn.
Fenn, Stephen, Terryville, Conn.
Ferrier, Robert W., Harlem, N. Y.
Ferrier, William W., Harlem, N. Y.
Field, L. H., Jackson, Mich.
Field, Mrs. L. H., Jackson, Mich.
Field, Miss Mary D., North Amherst, Mass.
Field, Mrs. Mary G., Enfield, Mass.
Fish, Mrs. Harriet E., Bloomfield, Conn.
Fiske, Mrs. M. A. W., Fisherville, N. H.
Fogg, John A., South Weymouth, Mass.
Foote, Cullen B., North Haven, Conn.
Foxcroft, Frank, Cambridge, Mass.
Frazee, Rev. John H., Franklin, N. Y.
French, Dea. Leonard, Manchester, N. H.
Furber, Mrs. D. L., Newton, Mass.

Gannett, Michael F., Bath, Me.
Gardiner, Miss Nettie M., Sag Harbor, N. Y.
Garfield, Mrs. James A., Mentor, Ohio.
Garland, John F., Sandusky, Ohio.
Gay, Rev. William M., Brookfield, Vt.
Gay, Mrs. William M., Brookfield, Vt.
Gilbert, Frank W., Shabbona, Ill.

Gilbert, Mrs. L. Abba, Sunderland, Mass.
Gillette, Miss Elizabeth M., Norwich, Conn.
Gladwin, R. J., Higganum, Conn.
Godden, Miss Jennie, Sandusky, Ohio.
Goodrich, George L., Bristol, Conn.
Gordon, Miss Carrie, Norwich, Conn.
Gough, John B., Worcester, Mass.
Graham, James, Cumberland Mills, Me.
Greene, Miss Catherine B., Medfield, Mass.
Gregg, Donald, Hartford, Conn.
Gregg, William T., Brooklyn, N. Y.
Gridley, Silas A., Terryville, Conn.
Griffin, Miss Alice, Norwich, Conn.
Griggs, John Cornelius, Terryville, Conn.
Grinnell, Charles H., Clinton, Conn.

Hall, Arthur H., Bradford, Mass.
Hall, Mrs. Ella M., Amherst, Mass.
Hall, Miss Emma V., Ware, Mass.
Hall, Mrs. J. T., Oakland, Cal.
Hall, Rev. R. T., Mount Vernon, Ohio.
Hamilton, Andrew J., Athol, Mass.
Hamlin, Mrs. H., Washington, D. C.
Hammond, Thomas F., Philadelphia, Penn.
Hanaford, Mrs. Mary W., Bedford, Mass.
Hand, Miss Lydia M., Elkhorn, Wis.
Hart, Albert W., Farmington, Conn.
Hart, Miss Tillie, Earlville, Ill.
Harrington, Frank W., North Amherst, Mass.
Harrington, John, Cambridge, Mass.
Harrington, Mrs. Sara H., Concord, N. H.
Harwood, Charles E., North Springfield, Mo.
Harwood, Catharine S., North Springfield, Mo.
Hathorne, G. E., North Andover, Mass.
Hawes, Dea. George F., Augusta, Maine.
Hawley, E. W., Brooklyn, N. Y.
Hayes, Mrs. R. B., Fremont, Ohio.
Hazen, Dea. C. D., Windsor, Vt.
Heald, Lysander, South Weymouth, Mass.
Hemingway, Samuel, Fair Haven, Conn.
Hickok, Silas H., Bethel, Conn.
Higgins, Rev. Robert M., Calumet, Mich.
Hill, Mrs. Louisa, Fitzwilliam, N. H.
Hillyer, Mary Bushnell, Hartford, Conn.
Hoar, Hon. Geo. F., Worcester, Mass.
Hodges, Levi, Torrington, Conn.
Holland, Charles P., Brocton, Mass.
Hotchkiss, Mrs. Sarah A., Burton, Ohio.
Howard, Clara M., Vacaville, Cal.
Hubbard, Charles N., Fair Haven, Conn.
Hubbard, Henry W., New York, N. Y.
Hubbard, Newton S., Brimfield, Mass.
Hull, Chas. A., Brooklyn, N. Y.
Huntington, Elizabeth B., Norwich, Conn.
Huntington, John P., Norwich, Conn.
Huntington, Susan D., Norwich, Conn.
Hutchinson, Andrew J., Milford, N. H.

Irish, T. P., Gorham, Me.

Jackson, Mrs. Amelia A., Sandusky, Ohio.
Jackson, Rev. James T., Cornish, N. H.
James, Hattie F., Grinnell, Iowa.
Jennings, George, Lockport, N. Y.
Johnson, Mrs. Ann L., Acworth, N. H.
Johnson, Carl B., Putnam, Conn.
Jones, A. F., East Douglas, Mass.
Jones, Frederick C., Farmington, Conn.

Kellogg, Rev. H. M., Francestown, N. H.
Kellogg, Jared C., East Hampton, Conn.
Kendall, Geo. F., Cambridgeport, Mass.
Kennedy, Hugh, Ware, Mass.
Kimball, Dea. Charles, Concord, Mass.
King, Mrs. L. B., Lockport, N. Y.
Kinney, H. M., Winona, Minn.
Kirby, Samuel, East Hampton, Conn.
Knowles, Dea. F. B., Worcester, Mass.
Koons, Miss Kate K., Sulphur Springs, Ohio.

Ladd, Mrs. C. H., Detroit, Mich.
Lamb, Mrs. Julia, Meriden, Conn.
Lambert, William H., Philadelphia, Penn.
Lamberton, Alexander, Elyria, Ohio.
Lawson, Mrs. John, Mansfield, Ohio.
Leach, Miss Hattie E., Norwich, Conn.
Leavens, Miss Lucy G., Norwich, Conn.
Lewis, Mrs. Carlisle, Charlotte, Vt.
Lewis, Dr. J. S., Dubuque, Iowa.
Lillie, Marianna, Palmyra, N. Y.
Lillibridge, Lorenzo, Danielsonville, Conn.
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Miller, Miles B., Kalamazoo, Mich.
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Monroe, Frederick Marquand, Southport, Conn.
Montague, Dea. Justin, Woodstock, Vt.
Moody, Erastus, South Hadley Falls, Mass.
Moody, Miss Nettie, Lockport, N. Y.
Moore, Mrs. Carrie M., Westfield, Mass.
Moore, Miss Emma, South Hadley Falls, Mass.
Morse, Henry A., Genoa Bluffs, Iowa.
Morse, Mrs. Lucy, East Woodstock, Conn.
Moulton, J. F., Rehoboth, Mass.
Munsell, Ambrose, Enfield, Mass.

Nealley, G. Fremont, Bradford, Mass.
Newell, Samuel, Farmington, Ill.
Newton, C. V., Hutsonville, Ill.
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Parker, Joseph C., Quechee, Vt.
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Peckham, Edwin A., Danielsonville, Conn.
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Philbrook, L. G., Castine, Maine.
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Pickens, Mrs. Alexander, Farmington, Ill.
Pickett, Mrs. J. W., Colorado Springs, Colo.
Pierce, Mrs. Charles F., Creighton, Neb.

Pfenning, Mrs. Mina, Appleton, Wis.
Pleasants, Miss Viola, Mansfield, Ohio.
Plumb, Newell M., Terryville, Conn.
Poor, Rebecca J., Andover, Mass.
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Pratt, Rev. Dwight M., Higganum, Conn.
Prindle, I. R., Great Barrington, Mass.
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Quilhot, Dea. C. W., Shabbona, Ill.

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Richards, Mrs. Maria M., Madison, Wis.
Richardson, Mrs. A. F., Ware, Mass.
Richardson, Mary, Andover, Mass.
Rider, William J., Danbury, Conn.
Rideout, Silas M., Cumberland Centre, Maine.
Ripley, Miss Harriet, Norwich, Conn.
Rogers, Amzi T., Danbury, Conn.
Russell, William, Davenport, Iowa.

Saint John, Geo. B., Norwalk, Conn.
Sands, Mrs. B. F., Cambridge, Mass.
Sanderson, Mrs. Ellen J., Sunderland, Mass.
Sanford, Mrs. Lucy C., Brockton, Mass.
Sears, C. O., East Hampton, Conn.
Seeley, Miss Laura, Avon, Conn.
Seeley, Rev. N. J., Avon, Conn.
Selkirk, A. W., Great Barrington, Mass.
Sheldon, Mrs. Annie, Madison, Wis.
Sheppard, Miss Nellie M., Enfield, Mass.
Sipher, W. H., Medina, Ohio.
Slocum, Rev. W. F., Salisbury, Mass.
Smith, Jabez W., Milford, Conn.
Southworth, Dea. Jabez, Deep River, Conn.
Spencer, Robert T., Meriden, Conn.
Sprague, Mrs. Lydia S., Marshfield, Mass.
Sprague, Mrs. Susan P., Marshfield, Mass.
Stearns, Mrs. Olive C., Amherst, Mass.
Stocking, Rev. James B., Elyria, Ohio.
Stone, Arthur M., Worcester, Mass.
Stone, Harriet M., Swanton, Vt.
Stone, Henry M., Swanton, "
Stone, Hervey, Swanton, Vt.
Stone, John, Mansfield, Ohio.
Stowell, Mrs. Maria J., Goffstown, N. H.
Swan, Emery A., Wauwatosa, Wis.
Talcott, Mrs. Harriet H., Ellington, Conn.
Taylor, D. A., Brooklyn, N. Y.
Taylor, Miss Lucy A., Meriden, Conn.
Taylor, Rev. Wm. M., D. D., New York, N. Y.
Thompson, E., Danbury, Conn.
Thorp, Mrs. Henry, Charlotte, Vt.
Thayer, Mrs. Eliza M., North Amherst, Mass.
Thwing, Rev. Chas. F., Cambridge, Mass.
Thwing, Mrs. Carrie F. Butler, Cambridge, Mass.
Thwing, Rev. E. P., Brooklyn, N. Y.
Tilney, Thomas J., Brooklyn, N. Y.
Tillotson, Levi, Bloomfield, Conn.
Tinkham, Mrs. Justina A., South Weymouth, Mass.
Tirrell, Mrs. Sarah Jane, South Weymouth, Mass.
Titus, H. A., Bellows Falls, Vt.
Tomlinson, Rev. Joseph A., West Brook, Conn.
Tompkins, Eugene, Round Hill, Conn.
Tucker, Mrs. Elmer G., Worcester, Mass.
Tyler, Miss Hannah F., Newburyport, Mass.

Wadhams, Rev. J., Ashfield, Mass.
Wakeman, Ernest, Northfield, Conn.
Walton, M. L., Cambridge, Mass.
Wanamaker, William H., Philadelphia, Penn.
Ward, Mrs. William B., Zumbrota, Minn.
Ware, Miss Clarissa L., Madison, Wis.
Warner, Miss Mary A., Sunderland, Mass.
Wartz, Mrs. Lottie, Kalamazoo, Mich.
Waters, Daniel A., Philadelphia, Penn.
Watson, Andrew, Jackson, Mich.
Watson, Isabella, Jackson, Mich.
Webber, Mrs. Lyman, Enfield, Mass.
West, Mrs. Mary E. W., Sandusky, Ohio.
Wheaton, Mrs. Jane C., Newark, Ohio.
Wheeler, Mrs. Lydia, Windsor, Vt.
Wheeler, Mrs. Sarah H., Worcester, Mass.
Whipple, Horace I., Athol, Mass.
White, Mrs. Susan G., Fredonia, N. Y.
Wicker, Mrs. C. W., North Ferrisburgh, Vt.
Wiggin, Mrs. Carrie E., Stratham, N. H.
Wigham, H. B., Norwalk, Conn.
Wilcox, D. W., Medford, Mass.
Willcox, Edward A., Clinton, Conn.
Williams, Miss Ellen, Danielsonville, Conn.
Winslow, George T., Terryville, Conn.
Worden, Mrs. Rebecca, McGregor, Iowa.
Worthen, Eddie, Northfield, Vt.
Wow, John L., Sparta, Wis.
Wright, Rev. E. F., Pecatonica, Ill.
Wright, Dea. S. S., Chicago, Ill.

1882

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THE

THIRTY-SIXTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD AT

CLEVELAND, OHIO,

OCTOBER 24TH, 25TH AND 26TH, 1882.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION
Office 56 Reade Street.
1882.

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Office 56 Reade Street.
1882.

American Missionary Association,

56 READE STREET, NEW YORK.

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Hon. NELSON DINGLEY, JR., Me.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D., 56 *Reade Street, N. Y.*

TREASURER.

H. W. HUBBARD, Esq., 56 *Reade Street, N. Y.*

AUDITORS.

M. F. READING. WM. A. NASH.

EXECUTIVE COMMITTEE.

LYMAN ABBOTT.	FRANKLIN FAIRBANKS.	SAMUEL HOLMES.	WM. H. WARD.
ALONZO S. BALL.	CLINTON B. FISK.	CHARLES A. HULL.	JOHN H. WASHBURN.
A. S. BARNES.	ADDISON P. FOSTER.	SAMUEL S. MARPLES.	A. L. WILLISTON.
C. T. CHRISTENSEN.	S. B. HALLIDAY.	CHARLES L. MEAD.	

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.* Rev. G. D. PIKE, D. D., *New York.*
Rev. JAMES POWELL, *Chicago.*

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and, by the payment of thirty dollars, a Life Member; provided that children and others who have not professed their faith may be constituted Life Members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, Corresponding Secretaries (who shall also keep the records of the Association), Treasurer, Auditors and an Executive Committee of not less than twelve members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining and dismissing missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary, and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

Five members of the Committee shall constitute a quorum for the transaction of business.

ART. VIII. Missionary bodies, churches or individuals agreeing to the principles of this society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers, and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised, or bequeathed to it for the purpose stated in section first, but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same; provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose that that for which the property was originally donated.

Sec. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more t hen one-fourth of his or her estate, after the payment of his or her debts;

but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

Sec. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. Section four of the act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

Sec. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

Sec. 2. This act shall take affect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Tuesday of each month at 3.15 o'clock p. m. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting, and the notices sent out, shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the annual meeting of the American Missionary Association, a Chairman, a Vice-Chairman, and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.

2. A Committee on Southern Work.

3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work, to report to the Executive Committee at its regular meeting every month such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various Standing Committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments; and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be

open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association, shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1.) Finance. (2.) Southern Work. (3.) Indian and Chinese Work. (4.) Appropriations.
6. Reports of Special Committees.
7. Unfinished Business. 8. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-SIXTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Thirty-sixth Annual Meeting of the American Missionary Association was held in Plymouth Church, Cleveland, Ohio, beginning Tuesday, October 24.

The Association was called to order by the President, Hon. Wm. B. Washburn, of Massachusetts. Devotional Services were conducted by Prof. John Morgan, of Oberlin. After an opening address by President Washburn, the organization was completed by the election of Rev. George R. Merrill, of Ohio, as Secretary, and Rev. S. M. Newman, of Wisconsin, as Assistant-Secretary.

The following were announced as the *Committee on Nominations.*—Rev. G. S. F. Savage, D. D., of Illinois; Rev. R. S. Greene, of New Jersey; Prof. J. M. Ellis, of Ohio.

The Treasurer's report was read by H. W. Hubbard, Esq., Treasurer of the Association, and, on motion, was referred to the Committee on Finance.

The report of the Executive Committee was presented by Rev. M. E. Strieby, D. D., Cor. Sec. of the Association, and, on motion, its several portions were referred to the appropriate committees.

The Nominating Committee made the following report, which was adopted:

Committee of Arrangements.—Rev. C. T. Collins, Rev. N. M. Calhoun, Rev. H. M. Tenney, Rev. J. E. Twichell, D. D., Rev. O. D. Fisher, Rev. S. B. Shipman, Rev. J. M. Merrill, Rev. E. A. Hoffman, Rev. W. P. Edwards, L. F. Mellen, Esq.

Committee on Finance.—J. G. W. Cowles, Esq., Col. C. G. Hammond, F. C. Sessions, Esq., Col. T. F. Cooper, Rev. G. W. Phillips.

Business Committee.—Rev. N. M. Calhoun, A. L. Williston, Esq., Rev. A. J. F. Behrends, D. D., Rev. A. E. P. Perkins, D. D., Charles L. Mead, Esq., Rev. E. C. Barnard, Rev. M. W. Fairfield.

Committee on Educational Work.—Rev. G. F. Wright, Rev. W. A. Waterman, Rev. W. H. Ward, D. D., Gen. Clinton B. Fisk, Rev. L. T. Chamberlain, D. D., Rev. Moses Smith.

Committee on Indian Missions.—Rev. A. H. Ross, D. D., Rev. S.

Gilbert, D. D., Rev. S. R. Riggs, D. D., Gen. E. Whittlesey, Rev. A. J. F. Behrends, D. D., Rev. A. H. Plumb, D. D.

Committee on Chinese Missions.—Rev. James Brand, D. D., Rev. Thos. G. Grassie, Rev. L. W. Bacon, D. D., Rev. H. L. Hubbell, Rev. W. T. Eustis, D. D., S. R. Heywood, Esq.

Committee on Work in Africa.—Rev. M. McG. Dana, D. D., Rev. J. W. Hough, D. D., Rev. J. W. Cooper, D. D., Hon. A. C. Barstow, J. W. Scoville, Esq.

Committee on Church Work.—Rev. Arthur Little, D. D., Rev. E. V. H. Danner, Rev. S. Wolcott, D. D., Rev. F. A. Noble, D. D., Dr. L. C. Warner.

The remainder of the session was spent in devotional services, conducted by Rev. C. L. Woodworth, District-Secretary of the Association, and participated in by various brethren.

Special remembrance was made of the workers in the field, who, in accordance with custom, were observing with us this hour of prayer.

On motion, recess was taken until 7.30 P. M.

TUESDAY EVENING.

After devotional services, led by Rev. Arthur Little, D. D., of Chicago, the annual sermon was preached by Rev. C. L. Goodell, D. D., of St. Louis, text Matt. xxviii., 18.

At the close of the sermon an address of welcome, in behalf of the churches and people of Cleveland, was made by Rev. J. E. Twichell, D. D.

The observance of the Lord's Supper followed, at which Rev. T. M. Post, D. D., of St. Louis, and Pres. J. H. Fairchild, D. D., of Oberlin, ministered at the table, and the following brethren served as deacons: J. G. W. Cowles, of Ohio; A. C. Barstow, of Rhode Island; J. S. Peck, of Ohio; E. P. Wright, of Ohio; C. L. Mead, of New York; H. W. Hubbard, of New York; S. R. House, of Ohio; H. D. Smith, of Connecticut.

The Committee of Arrangements reported the order for the next morning, and, on motion, the Association adjourned to Wednesday morning, at nine o'clock.

WEDNESDAY MORNING.

The morning prayer-meeting was conducted by Rev. H. L. Hubbell, of New York.

The Association was called to order at nine o'clock, and prayer was offered by Rev. L. T. Chamberlain, D. D., of Connecticut. The minutes of the first day were read and approved.

The report of the Committee on the Constitution was made by Rev. George M. Boynton, of Massachusetts, as follows:

ARTICLE I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations.

ART. III. Members may be constituted for life by the payment of thirty dollars into the treasury of the Association, with the written declaration at the time of payment that the sum is to be applied to constitute a designated person a Life member, and such membership shall begin sixty days after the payment shall have been completed.

Churches which have within a year contributed to the funds of the Association, and State Associations or Conferences of Churches may appoint delegates to the Annual Meeting of the Association, each of such Churches and Associations or Conferences to be entitled to two delegates; such delegates, duly attested by credentials, shall be members of the Association for the year for which they are thus appointed.

ART. IV. Members shall be entitled to vote by ballot in the election of President, five Vice-Presidents, the Board of Directors and on Amendments to the Constitution; and they shall be entitled to be present at all meetings of the Board of Directors, and to take part in the proceedings, but not to vote.

ART. V. The annual meeting of the Association and of the Board of Directors shall be held in the month of October or November, at such time and place as may be designated by the Executive Committee.

ART. VI. The Board of Directors shall consist of fifty persons, of whom fifteen shall constitute a quorum. They shall be chosen by ballot, at the annual meeting of the Association, the votes of absent members being receivable under such safeguards as may be prescribed in the by-laws. At the first election of this Board, ten persons shall be elected for the term of one year, and a like number for terms of two, three, four and five years respectively; and each year thereafter ten persons shall be elected for the full term of five years, and such others as may be needed to fill vacancies.

If any Director shall fail to attend two annual meetings in succession, and to report the reason for such non-attendance, his place on the Board shall be regarded as vacant.

ART. VII. The Board of Directors may make by-laws for the management of the property and the regulation of the affairs of the corporation, and in general shall direct and control the operations of the Association, and shall elect the Secretaries of the Association, the Treasurer, the Auditors, and an Executive Committee of fifteen members of the Association, the powers and functions of all of whom shall be prescribed in said by-laws.

ART. VIII. No person shall be made a Director or Officer or member of the Executive Committee who is not a member of some evangelical church.

ART. IX. Missionary bodies, churches, or individuals agreeing to the principles of this society, and wishing to appoint and sustain missionaries of their

own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. Proposals for the amendment of this Constitution, sustained by the signatures of not less than fifty members of the Association, shall be published for not less than three months in the official periodical of the Association, and shall thereafter be submitted to the vote of the members, at the annual meeting, under such conditions as shall be prescribed in the By-Laws; and if the proposed amendment shall be sustained by two-thirds of the ballots cast, it shall be declared adopted.

ART. XI. The foregoing Articles shall have effect as By-Laws of the Association, adopted under the powers conferred on it under Section 2 of its Charter.

The general discussion was limited to ten minutes for each speaker, and closed at 10½ o'clock, having been participated in by Rev's. W. T. Eustis, of Mass., L. W. Bacon, of Conn., A. H. Ross, of Mich., A. P. Foster, of N. J., C. L. Woodworth, of Mass., C. O. Brown, of Mich., and A. H. Plumb, of Mass.

On motion, the report was made the order for two o'clock in the P. M.

After singing "I Love Thy Kingdom Lord," Rev. F. L. Kenyon, of Iowa, presented a paper on "The Relation of the A. M. A. to Civilization."

The assembly joined in singing "In the Cross of Christ I Glory."

Gen. S. C. Armstrong of Hampton, Va., read a paper on "The Indian Problem," which was followed by a few appreciative words from Father Potter, of Ohio, formerly, for twenty-years, a missionary among the Cherokees.

After singing "Work for the Night is Coming," Rev. W. H. Ward, D. D., of New York, presented a paper entitled "Caste in Education." On motion of Rev. S. Wolcott, D. D., it was *voted*, that Dr. Ward's paper be accepted with the hearty endorsement of the Association.

After notices, and the benediction by Rev. A. G. Haygood, D. D., of Georgia, a recess was taken until 2 P. M.

WEDNESDAY, P. M.

The afternoon session was opened with prayer by Rev. E. V. H. Danner, of Ohio.

The order of the day was taken up, and on motion of Rev. S. Wolcott, D. D., of Ohio, it was

Resolved, That the report of the Committee on the Constitution be referred to a committee of thirteen, who shall consider the whole question of a new Constitution for this Association, and report at the next Annual Meeting;

That they be requested to finish their report and refer it to each

of our State Associations and Conferences, in time for them to place the same on their programme for consideration at their next succeeding meeting, so that the mind of the churches may be manifested, for the information of this Association, at the next Annual Meeting.

Rev. C. T. Collins presented an invitation from Mr. and Mrs. Dan P. Eells to members of the Association to visit Oakwood on Friday morning, by the recently opened N. Y., St. L. & C. R. R.

Voted, That the thanks of the Association be extended to Mr. and Mrs. Eells for their courtesy, and that members who wish to avail themselves of it, leave their names with Rev. C. T. Collins.

Rev. F. A. Noble, D. D., of Illinois, read a paper entitled, "God's Way of Vindicating Human Brotherhood."

The Association joined in singing, "Jesus shall reign where'er the Sun, &c."

The Committee on *African Missions* reported by Rev. M. McG-Dana, of Minnesota:

The Committee to whom was referred the general report on Africa would submit the following:

Little that is new or very noteworthy has occurred during the year past. The Mendi Mission, which has been so long, and at such sacrificial cost, maintained by the Association, was reinforced by a graduate of the theological department of Howard University, Rev. Mr. Hall, who took charge of the church at Good Hope station, and has brought to his work such qualifications as promise to make him a valuable worker in this growingly hopeful field. Mr. St. John, who went out to become the business manager of the missionary steamer John Brown, though obliged temporarily to return to this country, has accomplished some useful exploration, and demonstrated that the proposed steamer will become a most timely and invaluable assistant to the missionaries in the way of facilitating transportation and inter-communication. There are encouraging signs that the influence of the workers at this mission is extending to the interior, and that the representatives of its schools and churches who are engaged in secular callings are a credit to the same, and are advertising the value of Christian training and character to those who are as yet strangers to both. One faithful laborer has, during the last twelvemonth, fallen at his post, after a service of fifteen years, Rev. J. M. Williams. His name will go to swell that ever-increasing list of heroic workers, who sacrificed their lives for Africa's redemption. A native preacher has taken the vacated place, and so the holy work goes on, though the brave workers here and there are summoned to leave their toil and go up to their exceeding great reward. It is a token at once significant and prophetic, that this successor of Mr. Williams, at the Kaw Mendi station, has a son now in Fisk University who will keep up the succession of workers in Africa, by in due time returning to the land of his fathers as a herald of the gospel of Christ. Three other youthful representatives of the Mendi Mission are at school at Hampton

and Atlanta, their very presence here being fraught with good to fellow-students from the colored people of this country and to the land from which they came as the first fruits in the way of missionary consecration. At the last Annual Meeting, great interest was excited by the expedition of Superintendent Ladd and Dr. Snow, which had just been entered upon, to find on the upper Nile a suitable place for the proposed Arthington Mission. Much was hoped for from this resolute attempt to locate a new station in the region of the Sobat. These pioneers have safely returned, and bring their mature recommendations as to what is expedient to be done in the district, where that generous patron of African missions, Mr. Arthington, was so urgent something should be done. On the whole, this Association has made a noble record, in concert with other missionary societies in the dark continent. The chapter of what has been endured and achieved by its representatives will be one of imperishable glory in the annals of this body. Whatever changes the future may bring, for the good brave work of the past, we and all lovers of Africa will praise God. Never was its mission work in the far-away land more promiseful, and we can but believe that days of large ingathering and of immediate advance are before it, so that past sacrifices and toils will not have been in vain, and the speedier successes of coming days will justify a missionary policy of the boldest and broadest character. M. McG. DANA, *Chairman.*

After singing "Stand Up, Stand Up for Jesus, &c.," Rev. H. M. Ladd, D. D., of New York, gave account of explorations on the Upper Nile undertaken under the auspices of the Association.

The assembly sang "Yes! the Gospel Light is breaking," and Rev. M. E. Strieby, D. D., Secretary of the Association, presented a paper on an Exchange of Missions with the American Board. *Voted* that a special committee be appointed, to whom this paper shall be referred.

Rev's M. McG. Dana, A. P. Foster, Geo. Thompson, Hon. A. C. Barstow, Albert Salisbury, Esq., Rev's O. H. White, H. M. Ladd, J. H. Fairchild, and T. D. Robertson, Esq., were named as such committee.

After singing "Must Jesus Bear the Cross Alone," Rev. James Brand, D. D., of Ohio, presented the report of the *Committee on the Chinese Missions* as follows:

Your Committee on the Chinese Missions of the Association have agreed upon the following report:

There are three points which demand special thanksgiving to God.

First. The manifestly wise policy of the Association on the whole question of Christianizing the Chinese. This appears (1) in the noble stand it has taken and the work it is doing for education and Christianity on our Pacific coast, thus uttering a perpetual rebuke to the intolerable selfishness and barbarism of political parties in the passage of the anti-Chinese bill; (2) in the admirable disposition made of the proposed mission in China itself.

The desire of earnest Christian Chinamen in California that a mission be started in Southern China, which might be a "rallying centre" of Christian influence for converted men on their return home, and from which they could "go forth to carry the gospel to their countrymen," is a desire which must commend itself to reason; and the readiness of these Christian Chinamen to aid such a movement with contributions of their own is worthy of the highest commendation. Moreover, that Hong Kong, that great gateway of Chinese emigration, that district wrenched away from the Chinese by English selfishness and rapacity forty years ago, in the ignominious struggle of the opium war, should be the place agreed upon for that mission, seemed peculiarly fitting. But that this Association should be the body to establish the mission there, thus distracting attention from its great peculiar work at home, and dividing the contributions of American Congregational churches between two foreign Congregational boards in China, could hardly seem wise to any. How gratifying then to learn that this Association, holding to the purpose of no more missions abroad, has successfully arranged with the American Board to accept and carry forward this movement at Hong Kong. The principle of simplicity of arrangement and economical division of labor among our great benevolent societies is thus endorsed once for all.

Second. The second point calling for thanksgiving is the marked success of the work among the Chinese on the Pacific coast. There is no more promising work for China, as a whole, in all the world, than that now being done by the California Chinese Mission. Its fifteen schools, with thirty-one teachers, eleven of whom are converted Chinamen, twenty-five hundred scholars—an increase of almost a thousand over last year, and a hundred and six conversions to Christ, all show that it is no longer a mere experiment. The efficient Christian organization known as the Congregational Association of Christian Chinese, with its missionary spirit and liberal contributions, demonstrate the fact on our own soil that the Chinamen, like others, when touched by the spirit of Christ, are a power for righteousness.

Third. The recent influx of 25,000 Chinamen, hastening to reach our shores before the pagan bill of Congress should go into effect, has suddenly increased the demand for laborers and money.

The work on the Pacific coast ought not to receive less than $13,000 the coming year, that the 125,000 Chinese already in the country may, during the ten years of national disgrace, be quietly fitted to become a great Christian power for the elevation of their countrymen.

While the anti-Chinese outcry from California has filled the ears of the nation, your Committee wishes to recognize with thanksgiving the noble work which many of the Christians of that State have done and are doing for China and for Christ. The Chinese missions of the Association are at present restricted to the State of California. But your Committee are impressed with the importance to the Association, in this part of its work, of full and exact information as to the condition of the Chinese population throughout the country, and as to the work done in their behalf by various Christian agencies, and especially by the local churches of various denominations. And we recommend that a systematic inquiry be instituted on this subject, the result of which shall be reported at the next annual meeting.

The report was adopted, and after singing "Jesus, lover of my Soul," and the benediction by Rev. S. Wolcott, D. D., recess was taken until evening.

WEDNESDAY EVENING.

The services of the evening were begun with prayer by Rev. S. Wolcott, D. D., and the hymn "Christ for the world we sing."

An address was delivered by Rev. A. G. Haygood, D. D., of Georgia, after which the assembly sang, "Blest be the tie that binds."

Addresses followed by Gen. Clinton B. Fisk, of New York, and Rev. A. J. F. Behrends, D. D., of Rhode Island, with the hymn, "My Country 'tis of Thee," and after the benediction by Rev. L. T. Chamberlain, D. D., of Connecticut, a recess was taken until Thursday morning.

THURSDAY MORNING.

The morning prayer-meeting was led by Rev. Moses Smith, of Michigan. The business service was opened with prayer by Prof. A. H. Currier of Oberlin.

The minutes of yesterday were read and approved.

Pres. W. E. Brooks, of Tillotson Normal School in Texas, presented the claims of that institution.

On motion Rev. C. T. Collins, of Ohio, and Gen. E. Whittlesey, of the District of Columbia, were added to the Committee on the Transfer of African Missions.

The report on *Indian Missions* was presented by Rev. A. H. Ross, D. D., of Michigan, as follows:

The Committee on Indian Missions would report:

First. That the work of this Association among the Indians—a work so small that the expenditure for it is only about one-fifth that for the Chinese in America—has been prospered during the past year. The blessing of the Master rests upon it, and our thanksgiving and prayers should be stimulated thereby.

Second. We heartily approve of its plan to combine an industrial with a literary education, that the boys and girls may take the lead in Christian arts as in Christian culture. Yet the experiment of training them in schools far from home should be carefully watched, lest there be formed a gulf of separation between the tribe and its educated youth, a gulf so deep that those returning from Hampton shall, through social longings, lapse into the customs of their fathers, or else shall stand aloof from their people in cultured isolation. We should subordinate individual advancement to tribal advantage; the benefit of the few to that of the many; and for this purpose schools are being established nearer home. Hence we recommend the careful study of the results of the experiment.

Third. We would earnestly press the evangelistic work among the

Indians. They are to stay with us. They are soon to be of us, citizens with us of this Republic. So much is written in the providence of God. To educate them is not enough. The federal government is increasingly engaged in this. But its Commissioner of Indian Affairs, the Hon. H. Price, in his forthcoming report says: "Civilization is a plant of exceeding slow growth unless supplemented by Christian teaching and influence." "In no other manner and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry, and savage life as by the educational and missionary operations of the Christian people of our country." Christianized education is the watchword, the vitalizing of all the truth of God with the love and spirit of God. This means more than schools; it means Christian schools and Christian churches. For this very work this Association has been ordained of God, and it should enlarge its work to the demands of the hour. The proposed exchange with the American Board means, for this society, enlargement. The rapid progress of the Indian towards citizenship demands enlargement. God calls this Association to enlarge its Indian missions that it may prepare both the negro and the Indian for citizenship and God.

Fourth. We believe that the welfare of the Indian demands the abolition of both tribal and reservation relations, the allotment of their lands in severalty, their amenability to State and federal laws and courts. And while we recognize with gratitude the past attempts of our national government in these directions, we need to press upon Congress the duty of renewing its endeavors and enlarging its appropriations for schools, that it may speedily turn these wards into industrious citizens. And for this end we would recommend that a committee of nine be appointed by this Association to memorialize Congress to place the Indian by the side of the negro and other citizens in the right to buy, own, and sell property, real and personal, to work at what he pleases, and live where he pleases, to have the same standing before the law, to vote and hold office, in short to possess all the rights and obligations of citizens of the Republic.

On motion, the report was adopted.

The report of the Committee on *Educational Work* was presented by Rev. Geo. F. Wright, of Ohio, as follows:

The Committee to whom has been referred the subject of the educational work of this Association, beg leave to report that we heartily approve the policy of the Association by which it has put its main efforts upon the Christian education of teachers for the colored people. Our Congregational churches, while it is important to plant them, are not the first need. They can enter but slowly. The people do not appreciate them nor ask for them. Education they beseech us for. The lower common-school education we can supply only here and there. We thank God, and we recognize it as a blessed evidence of the growth of healthy public sentiment, that every year more and more attention is paid in the States of the South to free public education, and that in this the colored people are having their part, and that the expense of supporting their schools is more and more cheerfully borne. But the States which are willing to educate children are not all

ready as yet to educate their teachers. Whether the common schools of the South are good, depends on whether the schools for teachers are good. We believe there is no other agency which is doing so much to secure teachers for the colored youth of the South as the American Missionary Association. This is a task which does not carry with it ecclesiastical profit; but it carries the blessing of the Great Head of the Church, as it has the good will of good men in every communion.

Apprehending the paramount importance of this work, we would impress upon the officers of this Association, what they doubtless feel, the importance of raising their chartered institutions and normal schools to the very highest possible grade. Bricks and mortar are necessary, good buildings are noble, but the first demand is for good teaching, for the very best instruction which Northern culture can secure. A few extra hundreds paid to a competent principal may be of more real use than many thousands paid for a building. Our consecrated wealth will provide the buildings. That we do not fear for; but it needs great and rare executive wisdom to see that these buildings shall be put to their best use for the best instruction. Now is the molding time for the colored people, and they need to be molded aright. Good education in barracks is better than poor education in a palace. It has been the boast of our constituency that they have known how to educate. They have supported the best colleges in the North. They are now supporting the best schools in the South. We are glad that, apprehending these duties, the Association has just appointed a competent Superintendent of Education, whose special business it will be to see to it that the standard of education shall be raised to the highest possible grade. We would especially recommend that all our institutions be carefully examined, that we call nothing college or university whose course of instruction falls below the grade which belongs to the name, and that, if it be necessary in any case, inferior teachers be weeded out and their places supplied by such as are competent and earnest. This we urge, while knowing that our institutions, as a rule, are models in all the South, because we would not have the Association satisfied with that to which we have already attained, and because we believe that our schools can and should be made so superior to other institutions that they shall attract white pupils as well as black, and break down the walls of caste.

We see with satisfaction the progress made in Howard and Talladega in theological education, which has been followed by the organization of numerous prosperous churches. We would urge that, as soon as possible, Fisk and Straight universities be supplied with similar active departments of theological instruction.

Industrial departments have been made very useful in Hampton and Tougaloo. These institutions are models in these as in other respects. The explanation rests in part in the great enthusiasm or ability of the gentlemen whom we are so fortunate as to have in charge of those institutions, and who have a special gift in developing these departments, and in part in the fortunate locality in which these institutes are placed. While we would be glad to have similar instruction given in Fisk, Atlanta, and elsewhere, we recognize the great difficulty of doing similar work in cities. Domestic labor should be encouraged, to relieve the expense of board; but experiments in establishing schools of carpentry, blacksmithing, nursing, etc., while excellent, need to be made with the greatest care, and under the supervision of such teachers as possess the requisite enthusiasm and faith.

We would especially urge, in this connection, on those who manage our institutions, that they impress on the pupils the virtues of thrift and self-support. The students who have come to us are no longer ex-slaves. They have all been reared in freedom. They should be required to pay a reasonable amount for tuition. This should be imposed as an educating influence. They should be made to understand that when education is given it represents a money value as well as does the food that goes into the stomach. More and more should they be required to pay their tuition, if it be but a dollar a month, that they may understand its value. The aggregate of this will be of considerable help, as it will elevate the educational notions of the people.

We are glad to see that our chartered institutions are making progress toward independence of the Association. For this they should work by the increase of their endowments for instruction. We express our great thanks to the generous friends who have so nobly given for these purposes, and especially to the wise and generous benevolence of Mrs. Stone, which has made this a marked year in the history of our institutions. May the Lord reward her, and may her example stir up many more.

Our work would not be complete without a more formal and a most cordial recognition of the thanks we owe to the self-denying teachers of our institutions. They are men and women of most admirable culture; they have made the greatest sacrifices; they have entered with the warmest enthusiasm into their work. We have been greatly pleased with the professional enthusiasm of those at the head of some of our excellent normal schools, to whom no words of praise can be extravagant. The progress in nearly all our institutions has been such as to merit our heartiest appreciation. We commend this, our great work, to the generous hearts of our Christian constituency.

Mr. B. F. Ousley, a graduate of Fisk University, was presented to the Association, and spoke upon the report. He was followed by Prof. A. L. Salisbury, recently appointed Superintendent of the school work of the Association, who gave an interesting sketch of a visit among the schools at the South. On motion the report was adopted.

Rev. E. M. Cravath, of Tennessee, read a paper on "Higher Education."

Rev. Arthur Little, D. D., of Illinois, presented the report of the *Committee on Church Work* as follows:

The church work of the Association during the year has been steady growthful, and encouraging. Quite the average of progress has been attained. This will readily appear by reference to a few statistics. Six new churches have been added to the list, making in all eighty-three. Ten houses of worship have been erected. It is a remarkable fact that every one of the eighty-three churches, except one whose minister died a short

time ago, has a pastor. And equally remarkable that fifty-one of these pastors are native preachers. As showing the value of the theological seminaries established by the Association, and the ability and usefulness of trained colored men, the average membership of sixty-eight in each church exceeds the average of all the Congregational churches west of Pennsylvania. The addition of 709 on profession, and the conversion of about an equal number who have found other church homes, make an average of seventeen conversions to each church, an increase of 20 per cent. Where else can an equally good exhibition be made? Only about one to a church throughout the country. There are seven churches which have added from twenty-five to forty-five to their membership. There are only six that report no additions. So far as reported all but eleven churches contribute money for church purposes. Thirty-seven report benevolent contributions. One church reports $350, another church reports $158, another church reports $86, another church reports $83, another church reports $60, another church reports $50. Seventy-four Sunday-schools are reported. One Sunday-school has over 500 members, another 400 members, ten schools 200 members, and seven schools 100 members. These figures indicate vitality in the churches, for Sunday-schools do not thrive very well, excepting where there is activity in the churches with which they are associated. In nine localities precious revivals have been enjoyed. The local associations indicate growth in fellowship and power. When we remember that these results have been reached amid manifold hindrances and discouragements arising from ignorance, prejudice, superstition and vice, we may well exclaim, "What hath God wrought?" "Thank the Lord and take courage." But the best results of the year do not admit of tabulation. The unwritten history of these churches are the tears, the struggles, the sacrifices, the prayers, the burdens silently, uncomplainingly borne. This is their real history. God knows it all, and those who have been the patient workers in its making will be remembered in that day when he counts up his jewels. Then it must not be forgotten that these churches represent almost infinitely more in the South than their small number would indicate. They are tonic in their influence upon all the other churches around them. Their simple New Testament polity, which encourages self-government and self-development, their high standard of ethics, which is a constant rebuke to an emotional religion apart from morality, make them peculiarly lights shining in dark places, and invest them with that quiet, but inscrutable transforming power that belongs to good leaven.

In this has been vindicated the wisdom of the policy which has preferred quality to quantity, good character to great numbers, intelligent piety to ignorant devotion, a pure life to a noisy profession. Without doubt the Association might have doubled its present number of churches during these seventeen years. It has cost something to move slowly in this matter.

We have said that the past year has witnessed the average growth. The rate of progress during the last seventeen years has been uniformly very constant, about five churches a year. Ten years ago six new churches and ten houses of worship were reported. The question now comes whether it

is not quite time to change the rate by doubling it, at least to quicken the pace. The church work is initial and fundamental. It underlies all else. The Association is in the South for no other purpose than to make Christian manhood and womanhood. For this glorious work the church of God is the divinely appointed agency. Others are auxiliary. There is but one opinion as to the sore need of more churches. The Macedonian cry is heard in many directions.

It has been demonstrated that Congregational churches can exist and thrive west of the Hudson and south of Mason and Dixon's line.

The polity and faith of the Pilgrim Fathers is not for the elect few but the unsaved many. And if the methods, influence, and example of our churches in the South are greatly stimulating to the churches round about them, that is an additional argument for their multiplication.

It can hardly be doubted that the schools and universities, by their direct and indirect influence, have prepared sufficient material for more churches. What are eighty-three among the millions who sit in darkness? It must be kept distinctly in mind that educational facilities are multiplying in the South, and that to educate without Christianizing is possibly to augment the perils instead of the defenses of the Republic.

The sanctifying and consecrating forces must be held in close contact with the secular, so that education may be hallowed, or it will end in defeat. We must hold steadfastly to our fundamental principle that nothing but the gospel of Christ will uplift and save the South. And while our educational institutions are thoroughly Christian, yet the church must be the energizing and radiating centre of Christian influence and power. Brethren, does not the church work need and deserve a fresh impulse? Ought not the momentum gathered during the seventeen years to accelerate its progress very greatly now? Would not all hearts be gladdened, if the next annual report should bring tidings of twelve instead of six churches organized under the favoring auspices of this society? Opportunities are (I was about to say waiting, but they don't wait) passing. Much has been irrevocably lost. Much yet remains. Ideas are changing rapidly. We had feared that crystallization would occur earlier than this, and society become so incrusted with prejudice and hardened by vice that the helpful activities of this and kindred societies would be hindered or defeated. But God is mercifully holding the elements still in solution that churches and schools, like ours, may become the dominating centres of the new civilization. Let these blessed centres of light, healing, influence, be multiplied, surcharged with transforming energy, with assimilating power. The multiplicand already exists; men and money must furnish, under God, the multiplier.

The adoption of the report was seconded by Rev. C. O. Brown, of Michigan, and after brief addresses by himself and Mr. Geo. W. Moore, a graduate of Fisk University, the report was adopted.

After the benediction by Rev. W. H. Ward, D.D., of New York, a recess was taken until 2 P. M.

THURSDAY AFTERNOON.

The afternoon session was opened by singing "All hail the power

of Jesus' name." Prayer was offered by Rev. T. E. Monroe, of Ohio.

The *Committee on Transfer of Missions* reported, through its Chairman, Rev. M. Mc G. Dana, of Minnesota, as follows:

The Committee to whom was referred Secretary Strieby's report, recommending the simplification of the work of the American Missionary Association, by withdrawing from the foreign field, and assuming more fully the work among the Indians to which it is now providentially invited, approve in general of its proposals; but beg to recommend to the Executive Committee of the American Missionary Association, in considering and settling the questions involved, the following points which they suggest as conditions in effecting the changes contemplated:

1. That the entire Mendi Mission, with its long and checkered history, representing such heroic sufferings and achievements, and in the sustenance of which our British friends have so generously aided us, be continued by transferring it to the A. B. C. F. M. or to the United Brethren, who have a mission near by and who will entertain overtures for the same, and that to this end the churches, schools, and other property be made over to either party, with the interest of the Avery fund, in the one case at once and in the other for a limited time, as the Committee may arrange. That the steamer John Brown, to which the Sabbath-schools of our churches have contributed some $7,000, be built, and be given over to such parties as will use it for the purposes originally contemplated.

2. That the interest in, and funds for, the Arthington Mission be, so far as may be, transferred to the A. B. C. F. M., and that failing, to the United Presbyterians who are doing such excellent work in the Nile Valley.

3. That this Association will assume the Indian Mission in Dakota offered it by the A. B. C. F. M., and will withdraw from the foreign fields, and arrange ultimately for the transference of the interest of the Avery fund to the American Board.

And your Committee propose for your adoption the following resolution, covering the adjudication of this question:

Resolved, That the matter of accepting the Dakota Mission from the American Board, and of transferring our African Missions to that Board or some other organization, be referred to the Executive Committee with power, provided that it be made certain that the Mendi Mission, so dear to the hearts of many of the Association, be in some way sustained hereafter.

Voted to accept and adopt the report with the resolution accompanying.

President E. A. Ware of Atlanta University presented the following petition:

We, the undersigned ministers and teachers, representing the work of the American Missionary Association, mainly in the State of Georgia, respectfully petition the annual meeting of the Association about to assemble at Cleveland, Ohio, that they appoint a committee of five, more or less, who shall report at the annual meeting in 1883 with reference to the policy that should govern the Association and its representatives in matters suggested by the following questions:

First. Is it the mission of the Association to work solely among the three despised races, so called, or through its work for these races to labor for the upbuilding of other people without distinction of race as rapidly as they can be brought within the sphere of its influence?

Second. Should it or should it not be the policy of the Association to establish separate churches or schools for different races?

Third. What should be the relations of comity between the Association and our other benevolent societies when undertaking to do missionary work of the same nature in the same field?

Fourth. What light, if any, is shed upon the foregoing questions by the history of the foundation and early work of the Association?

We would suggest that the committee be instructed to invite correspondence from the officers of the Association, from the officers of our other missionary societies, from all workers in the field, and from others interested, and that the report be published in the religious press at least two months before the annual meeting of 1883.

Voted to refer the petition to the Executive Committee.

The Nominating Committee reported the following as the *Committee on the Constitution:* Hon. W. B. Washburn; Rev. G. M. Boynton; Rev. A. H. Plumb, D. D.; Rev. L. W. Bacon, D. D.; Rev. W. T. Eustis, D. D.; Austin Abbott, Esq.; J. H. Washburn, Esq.; Rev. F. A. Noble, D. D.; Rev. A. H. Ross, D. D.; A. L. Williston, Esq.; Rev. L. T. Chamberlain, D. D.; Rev. C. T. Collins; Jacob L. Halsey, Esq.; and their report was adopted.

The following were nominated as officers of the Association for the ensuing year:

PRESIDENT, HON. WM. B. WASHBURN, Mass.

VICE-PRESIDENTS.

Hon. E. S. TOBEY, Mass.
Hon. F. D. PARISH, Ohio.
Hon. E. D. HOLTON, Wis.
Hon. WILLIAM CLAFLIN, Mass.
Rev. STEPHEN THURSTON, D. D., Me.
Rev. SAMUEL HARRIS, D. D., Ct.
WM. C. CHAPIN, Esq., R. I.
Rev. W. T. EUSTIS, D. D., Mass.
Hon. A. C. BARSTOW, R. I.
Rev. THATCHER THAYER, D. D., R. I.
Rev. RAY PALMER, D. D., N. J.
Rev. EDWARD BEECHER, D. D., N. Y.
Rev. J. M. STURTEVANT, D. D., Ill.
Rev. W. W. PATTON, D. D., D. C.
Hon. SEYMOUR STRAIGHT, La.
Rev. CYRUS W. WALLACE, D. D., N. H.
Rev. EDWARD HAWES, D. D., Ct.
DOUGLAS PUTNAM, Esq., Ohio.
Hon. THADDEUS FAIRBANKS, Vt.
Rev. M. McG. DANA, D. D., Minn.
Rev. H. W. BEECHER, N. Y.
Gen. O. O. HOWARD, D. C.
Rev. G. F. MAGOUN, D. D., Iowa.
Col. C. G. HAMMOND, Ill.
Rev G. H. ATKINSON, D. D., Oregon.
Rev. L. T. CHAMBERLAIN, D. D., Ct.
Rev. J. E. RANKIN, D. D., D. C.
Rev. A. L. CHAPIN, D. D., Wis.
S. D. SMITH, Esq., Mass.
Hon. J. B. GRINNELL, Iowa.
Rev. HORACE WINSLOW, Ct.
Sir PETER COATS, Scotland.
Rev. HENRY ALLON, D. D., London, Eng.
E. A. GRAVES, Esq., N. J.
Rev. F. A. NOBLE, D. D., Ill.
DANIEL HAND, Esq., Ct.
Rev. A. F. BEARD, D. D., N. Y.
FREDERICK BILLINGS, Esq., Vt.
JOSEPH CARPENTER, Esq., R. I.
Rev. E. P. GOODWIN, D. D., Ill.
Rev. C. L. GOODELL, D. D., Mo.
J. W. SCOVILLE, Esq., Ill.
E. W. BLATCHFORD, Esq., Ill.
Rev. JOHN K. MCLEAN, D. D., Cal.
Rev. RICHARD CORDLEY, D. D., Kansas.
Rev. W. H. WILLCOX, D. D., Mass.
Rev. G. B. WILLCOX, D. D. Ill.
Rev. WM. M. TAYLOR, D. D., N. Y.

EDWARD SPALDING, M. D., N. H.
Rev. WM. M. BARBOUR, D. D., Ct.
Rev. W. L. GAGE, D. D., Ct.
A. S. HATCH, Esq., N. Y.
Rev. J. H. FAIRCHILD, D. D., Ohio.
Rev. H. A. STIMSON, Mass.
Rev. A. L. STONE, D. D., California.
Rev. GEO. M. BOYNTON, Mass.
Rev. E. B. WEBB, D. D., Mass.
Hon. C. I. WALKER, Mich.
Rev. A. H. ROSS, Mich.
Hon. JOSHUA L. CHAMBERLAIN, Me.
Rev. ALEX. MCKENZIE, D. D., Mass.
Hon. NELSON DINGLEY, JR., Me.

CORRESPONDING SECRETARY.
Rev. M. E. STRIEBY, D. D., 56 *Reade Street, N. Y.*

TREASURER.
H. W. HUBBARD, Esq., 53 *Reade Street, N. Y.*

AUDITORS.
M. F. READING. WM. A. NASH.

EXECUTIVE COMMITTEE.

LYMAN ABBOTT. ALONZO S. BALL. A. S. BARNES. C. T. CHRISTENSEN.
FRANKLIN FAIRBANKS. CLINTON B. FISK. ADDISON P. FOSTER. S. B. HALLIDAY.
SAMUEL HOLMES. CHARLES A. HULL. SAMUEL S. MARPLES. CHARLES L. MEAD.
WM. H. WARD. JOHN H. WASHBURN. A. L. WILLISTON.

The report was adopted and the officers declared elected.

The Association was then addressed by Rev. J. M. Gregory, D.D., of Washington, D.C., representing the missionary work of the Baptist Churches in the South; Rev. R. S. Rust, D.D., of Ohio, representing the Freedmen's Aid Society of the Methodist Episcopal Church; Mr. Elkanah Beard, of Indiana, representing the work of the Society of Friends in the Southern field.

A resolution was offered by Rev. S. Wolcott, D.D., of Ohio, and unanimously adopted, as follows:

Resolved, That, having listened with deep interest to the statements of honored representatives of several Christian denominations respecting the mission work which these churches are prosecuting among the colored people, we place on record, as an Association, our hearty sympathy with the benevolent work prosecuted by others; that we extend to these brethren our cordial fellowship, and bid them our fervent Godspeed, and that we will gladly coöperate with Christians of every name, in extending to the colored people of our land the benefits of a Christian education and the blessings of the Gospel of Christ.

Rev. J. E. Roy, D. D., Field Superintendent of the Association, read a paper on "The New South."

The concluding address of the afternoon was made by Secretary Strieby, of the Association, representing the Congregational Churches.

The report of the *Committee on Finance* was presented by J. G. W. Cowles, Esq., as follows:

Your Committee on Finance beg leave to report that they have examined the Treasurer's statements of receipts and expenditures and find them properly certified as correct by the auditors. Also the trial balance, and the list of trust funds, and the books of accounts are so certified.

The trust funds appear to be securely invested and wisely administered for the purposes for which they were created.

We find that the accounts of the Treasurer are carefully kept and that the control and disbursement of the current funds of the Association are conducted in a thoroughly systematic and business-like manner, with ample safeguards against error and loss.

Your Committee take pleasure in commending the wisdom, fidelity and economy of the officers and Executive Committee in the financial administration of the great trusts confided to their care.

It is gratifying to find that the expenditures of the Association have been so carefully guarded and distributed that for six consecutive years last past they have not exceeded the annual income. During this period a large indebtedness previously incurred has been wholly paid and no new indebtedness created in any department of its work.

The balance in the treasury is $789.83, after paying all bills due to September 30.

There is every reason to expect that this satisfactory condition of things will be continued through the generosity of the churches to this cause.

At the last annual meeting, your Committee on Finance recommended that the churches increase their contributions from $243,000 to $300,000 for the then current year; and the reports submitted at this meeting show that this was done within $3,000. This additional sum of $54,000 has been used partly in completing the college buildings at Talladega, Ala., and Strieby Hall, at Tougaloo, Miss. It has also greatly helped in the support of needy students, besides materially increasing the working force and general church and school efficiency.

It is worthy of remark that almost every dollar of this increased contribution has done effective work in the mission fields, since, while the receipts for the past two years have been more than $100,000 larger than in the two years next preceding them, the expense of raising and disbursing these funds and managing the affairs of the Association has increased less than $400 per annum, thus showing that the Association is fully equipped for a much larger work without additional cost for the machinery of administration. This fact constitutes a strong appeal to the benevolent who wish their gifts applied without waste or diminution to the good ends for which they are bestowed.

These more ample facilities for church and educational work bring with them larger demands for funds, so that simply to preserve its efficiency in fields already occupied the Association requires an annual increase in contributions. Besides, new demands are continually made for new foundations in different places.

From the reports and papers submitted at this meeting, we gather that $5,000 more than last year will be needed to increase the work among the Chinese in California; $20,000 more for the enlargement of the work among the Indians; $25,000 more for the support of schools and churches among the Freedmen, and $25,000 more towards the building of Smith College at Little Rock, Ark.

In view of all these facts and reasons, the urgency of which all friends of the Association will readily appreciate, your Committee recommend that at least $50,000 be added to the current income of the Association for general uses during the next fiscal year, and express the earnest hope that the further sum of $25,000 may be obtained for special purposes, making a grand total for 1882–3 of $375,000.

J. G. W. COWLES, *Chairman.*

On motion, the report was adopted.

The minutes up to this point were read and approved, and referred to the Executive Committee for publication.

Voted, That the Secretaries be authorized to complete the minutes, and that after the evening session the Association stand adjourned.

THURSDAY EVENING.

A mass-meeting was held in the Tabernacle. The music was furnished by a choir of Oberlin students, under the leadership of Prof. F. B. Rice. Prayer was offered by Rev. Mr. Phillips, of Massachusetts, and addresses were delivered on "The National Problem of Southern Education," by Ex-President Hayes, of Ohio; President White of Cornell University, and Hon. J. L. M. Curry, of Virginia.

VOTE OF THANKS.

Resolved, That the hearty thanks of this Association be extended to the pastors and members of the Congregational churches and to the citizens of Cleveland, for their generous welcome and hospitality to the large number of representatives in attendance on this its thirty-sixth anniversary; to W. H. Doan, Esq., for the use of the Tabernacle, and especially to the Plymouth Church and Society for the use of its beautiful house of worship. It also desires to express its sincere gratitude to the choir of Plymouth Church, and to Professor Rice and the students of Oberlin, who have assisted in the service of song; to the *press* of the city for their reports, and to different railroads for their liberality, and to Rev. C. T. Collins, Rev. H. M. Tenny, Rev. N. M. Calhoun, and L. F. Mellen, Esq., for their untiring and efficient services, which have contributed so greatly to the grand success of this meeting.

GEO. R. MERRILL,
S. M. NEWMAN, } Secretaries.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30TH, 1882.

EXPENDITURES, 1881-82.

The South.

Washington, D. C.:		
Salaries, Theological Department, Howard University, Appropriation	$2,750.00	
Income paid	1,256.56	
		4,006.56
Lincoln Mission, Salary of Pastor and Lady Missionary	$1,025.45	
General Expenses	320.55	
		1,346.00
Hampton, Va.:		
Salary of Pastor, in part, $500; Specials, $986.25		1,486.25
Wilmington, N. C.—Normal School:		
Salary of Pastor, six Teachers and Missionary	$2,278.92	
General Expenses (of which Students paid Tuition $1,615.84)	3,143.16	
Completing Mission Home and School Building	4,050.00	
		9,472.08
Claim on Property		2,000.00
Raleigh, N. C.:		
Salary of Pastor and Missionary	$797.29	
Insurance	8.31	
		805.60
Dudley, N. C.:		
Salary of Pastor and one Teacher (of which Students paid Tuition $10.75)		811.64
McLeansville, N. C.:		
Salary of Pastor, $600; General Expenses, $114.38		714.38
Woodbridge: N. C.:		
Insurance		18.00
Pekin, N. C.:		
Salary of Pastor and one Teacher, $528.50; Building and General Expenses, $100; Organ, $100		728.50
Lassiter's Mills, N. C.:		
Salary of Pastor, $420; General Expenses and Repairs $72.40		492.40
Smithfield, N. C.:		
Insurance		6.00
Beaufort, N. C.:		
Salary of Pastor, $150, and Teacher, $56		206.00
Troy, N. C.:		
Salary of Pastor, $100; Organ, $100; General Expenses, $25		225.00
Charleston, S. C.—Avery Institute:		
Salary of Pastor, nine Teachers and Missionary	$3,352.85	
General Expenses (of which Students paid Tuition $2,221.65)	3,049.32	
		6,402.17
Greenwood, S. C.:		
Salary in part of two Teachers (Total, $435.18, less Special Fund, $162.95), $272.23; (of which tuition $48.25); Repairs, $26.50	3,143.16	298.73
Orangeburg, S. C.:		
Salary of Pastor		400.00
Ladies Island, S. C.—Special:		
Salary of Teacher		337.50
Atlanta, Ga.—Atlanta University:		
Appropriation	$2,000.00	
Specials (of which Students paid $1,824.58 Tuition)	7,907.32	
Superintendent of Construction, Stone Hall	1,500.00	
		11,407.32
State Appropriation for Atlanta University additional, $8,000.		
Atlanta, Ga.—Storrs School:		
Salary of eight Teachers and Missionary	$1,954 18	
" Pastor	1,295.00	
General Expenses (of which Students paid $2,121.75 on Salaries and Expenses, by Tuition)	1,430.79	
		4,679.97
Claim on Property in Atlanta		3,000.00
Savannah, Ga.—Beach Institute:		
Salary of Pastor and six Teachers	$2,926.30	
Organ	400.00	
General Expenses (of which Students paid $1,071.10 Tuition)	2,624.35	
		5,950.65

Organ, $200; Fencing, $98.20		5,452.02
Nine Student Schools in Georgia	$700.00	
	298.20	
Byron, Ga.:		
Salary of Pastor		998.20
Woodville, Ga.:		
Salary of Pastor and one Teacher, $360; Insurance, $3.72		710.00
Five Mile, Ga.:		
Mission Chapel		305.00
Belmont and Louisville, Ga.:		
Salary of Pastor, $250.35; Insurance, $7.50		363.72
Miller's Station, Ga.:		
Salary of Pastor, $360; Insurance, $9		215.00
Marietta, Ga.:		
Salary of Pastor		257.85
McIntosh, Ga.:		
Salary of Pastor and two Teachers	$955.16	369.00
General Expenses (of which Students paid $107.37 Tuition)	415.98	
Repairs on Church, etc	588.78	
		535.00
Cypress Slash, Ga.:		
Salary of Pastor		1,959.92
Fernandina, Fla.—Special:		
Salary of Teacher		420.00
Talladega, Ala.—Talladega College:		
Salary of President, Pastor, ten Teachers and Missionary	$6,857.38	375.00
Insurance	257.19	
General Expenses of Boarding and Agricultural Departments (of which Students paid $648.97 Tuition)	4,591.47	
President's House	5,823.38	
Wadham's Cottage (House, Land and Repairs)	1,982.00	
House and Lot	950.00	
Repairs and Furnishing Buildings	4,590.61	
		25,052.03
Shelby Iron Works, Ala.:		
Salary of Pastor		350.00
Alabama Furnace, Ala.:		
Salary of Pastor		325.00
Kymulga, Ala.:		
Salary of Supply		75.00
Childersburg, Ala.:		
Salary of Pastor, $300; Church Building, $100		400.00
Lawsonville and Howell's Cove, Ala.:		
Salary of Pastor		376.50
Anniston, Ala.:		
Salary of Pastor and Teacher	$482.20	
General Expenses (of which Students paid $38.50 Tuition)	150.00	
		632.20
Mobile, Ala.—Emerson Institute:		
Salary of Pastor, seven Teachers and Missionary	$2,598.72	
Insurance	151.00	
General Expenses (of which Students paid $1,270.30 Tuition)	3,181.14	
		5,930.86
School Building Rebuilt (total cost, $9,190.54 of which $6,100 paid by Insurance Fund) balance		3,090.54
Montgomery, Ala.:		
Salary of Pastor and four Teachers	$2,254.52	
General Expenses (of which Public Fund paid $1,575)	2,091.45	
		4,345.97
Claim on Church property		2,000.00
Athens, Ala.—Trinity School:		
Salary of Pastor and two Teachers and Assistant	$923.05	
General Expenses (of which Students paid $115.15 Tuition)	819.16	
New School Building and Furniture; total $8,080.16, less $836 Special	7,244.16	
Insurance	183.88	
		9,170.25

Salary of Pastor and one Teacher		1,840.08
Insurance	$1,313.75	
General Expenses (of which Students paid $18.25 Tuition)	6.94	
	156.08	
Florence, Ala.:		1,476.77
Salary of Pastor and one Teacher		
Insurance, $10; General Expenses, $57.20	$690.00	
	67.20	
Nashville, Tenn.—Fisk University:		757.20
Salary of President, Pastor and sixteen Teachers	$10,345.36	
Insurance	463.44	
General Expenses (of which Students paid $2,767.77 Tuition)	7,320.58	
Payment on Phillips Property	2,000.00	
Nashville, Tenn.—Howard Chapel:		20,150.38
Salary of Pastor		600.00
Memphis, Tenn.—Le Moyne School:		
Salary of Pastor and seven Teachers and Missionary	$2,892.32	
Insurance	10.53	
General Expenses (of which Students paid $1,825.65 Tuition)	2,548.01	
		5,450.86
Green Brier, Tenn.—Special:		
Salary of Teacher and one Missionary		500.35
Chattanooga, Tenn.:		
Salary of Pastor and Missionary	$907.65	
Repairs on School Building	46.22	
		1,013.87
Whiteside, Tenn.:		
Salary of Teacher		70.00
Whitley, C. H., Ky.:		
Salary of Pastor, $150; School Furniture, $100		250.00
Camp Nelson, Ky.:		
Salary of Teacher		200.00
Lexington, Ky.:		
Repairs on Building and Furniture		825.00
Louisville, Ky.:		
Salary of Pastor		420.00
Berea, Ky.:		
Salary of Pastor	$600.00	
Specials for Berea	715.00	
		1,315.00
Tougaloo, Miss.—Tougaloo University:		
Salary of President, Pastor and seven Teachers	$4,648.85	
Insurance	49.87	
Organ	400.00	
General Expenses of Boarding and Agricultural Departments (of which Students paid $904.64 Tuition, and State Appropriation $3,000)	5,864.25	
Completing and Furnishing Buildings	4,828.44	
		15,791.41
Meridian, Miss.:		
Salary of Pastor and Teacher		271.55
Caledonia, Miss.:		
Salary of Pastor		300.00
New Orleans, La.—Straight University:		
Salary of President, Pastor and nine Teachers and Missionary	$5,697.58	
Insurance	193.81	
Furniture	1,857.15	
General Expenses (of which Students paid $1,419.95 Tuition)	5,074.56	
Fund set aside for Boy's Hall	5,000.00	
		17,823.10
Claim on Central Church		13,000.00
New Iberia and Fausse Point, La.:		
Salary of Pastors		210.00
Austin, Texas—Tillotson Institute:		
Salary of President and four teachers	$3,305.27	
Insurance	218.75	
Completing and Furnishing Building	2,796.09	
Organ	300.00	
General Expenses (of which Students paid $1,284.90 Tuition)	3,199.50	
Fifteen Acres Land, part payment, special	1,975.40	
		$11,795.01
Corpus Christi, Texas:		300.00
Salary of Pastor		
Paris, Texas:		865.74
Salary of Pastor and one Teacher, $465.74; Organ, $100; Church Building, $300		

Luling, Texas :		
Expenses on Building		100.00
Flatonia, Texas :		
Salary of Pastor and one Teacher and Expenses		606.45
Goliad, Texas :		
Salary of Pastor		400.00
Helena, Texas :		
Salary of Pastor		200.00
Little Rock, Ark. :		
Salary of Pastor	$275.00	
Purchase of Land, Fencing, Repairs, etc	4,872.40	
		5,147.40
Fayetteville, Ark. :		
Insurance, $37.50, and Expenses, $128.50		166.00
Topeka, Kansas :		
Salary of Pastor and Traveling Expenses as Superintendent	$1,039.85	
Salary of Missionary	413.36	
Insurance	30 00	
General Expenses	551.12	
		2,034.33
Lawrence, Kansas :		
Salary of Pastor		420.00
Eureka, Kansas :		
Salary of Pastor		108.40
Salary of Field Superintendent	$2,500.00	
Traveling Expenses, Postage, Telegrams, Stationery, etc., as Field Superintendent	934.43	
		3,434.43
Rents, Traveling Expenses, Cartage, Freight, etc.	$3,352.76	
Expenses of Delegates to Nashville Conference	661.95	
Superintendent of Construction, balance	701.42	
		4,716.13
		$230,733.07
Chinese.		
Salaries of Superintendent and Teachers	$6,754.45	
Rents of Schools and Mission Homes	1,816.60	
General Expenses and Incidentals	3,383.40	
Payment on Property	500.00	
		$12,454.45
Indians.		
Salaries of Missionaries and Teachers and Student Aid		$2,020.00
Foreign Missions.		
Mendi Mission :		
Salaries of Superintendent, Missionaries and Native Helpers	$4,376.26	
Support of Pupils at Avery Station	570.96	
Traveling Expenses, Supplies, Wages to Laborers, Repairs on Building, etc	4,601.48	
		9,548.70
John Brown Steamer Fund, set aside		7,002.43
Jamaica Mission :		
Support of Aged Missionary		250.00
Publication Account.		
American Missionary (22,000 monthly)	$7,728.12	
Less balance of Advertising Account	294.89	
	$7,433.23	
Annual Report (1,500 copies)	249.67	
Circulars	156.25	
Pamphlet, List of Life Members 1872–1882 (1,000 copies)	110.00	
Life Certificates	102.60	
Clerk hire	744.12	
Postage	178.10	
Incidental Expenses	69.41	
		9,043.38

Cost of Collecting Funds.

BOSTON OFFICE.			
Rev. C. L. Woodworth, District Sec	$2,500.00		
" " " Traveling Expenses	236.27		
" Lewis Grout, Agent	900.00		
" " " Traveling Expenses	376.94		
Rent	600.00		
Clerk Hire	540.00		
Printing, Postage, Stationery, etc	436.22		
Anniversary Meeting Expenses	52.05		
		$5,641.48	
CHICAGO OFFICE.			
Rev. James Powell, District Secretary	$2,500.00		
" " " Traveling Expenses	540.16		
Clerk Hire	191.25		
Rent	100.00		
Postage, Stationery, Printing, etc	408.95		
		3,740.36	
MIDDLE DISTRICT.			
Rev. G. D Pike, District Secretary	$2,500.00		
" " Traveling Expenses	73.18		
" O. H. White, Salary in part	355.00		
" " " Traveling Expenses	70.69		
Printing, Postage, Stationery, etc	34.83		
		3,033.70	
			12,415.54
Cost of Administration.			
Rev. M. E. Strieby, Corresponding Secretary		$3,500.00	
Clerk Hire		720.00	
Clerk for Southern Field		1,000.00	
H. W. Hubbard, Treasurer		2,500.00	
Clerk Hire		1,200.00	
Rent, 56 Reade street		1,500.00	
Stationery and Printing		308.26	
Furniture and Repairs		63.98	
Janitor		423.00	
Fuel, Expressage, Telegrams, etc		349.45	
Postage		459.42	
Traveling Expenses		232.88	
			12,256.99
Miscellaneous.			
Expense attending Wills and Estates		$157.25	
Annual Meeting		515.91	
Annuitants' Balance		850.86	
Amounts refunded, sent Treasurer by mistake		64.84	
			1,588.86
			$297,313.42
Balance in hand Sept. 30, 1882			789.83
			$298,103.25

RECEIPTS.

From Churches, Sabbath Schools, Missionary Societies and Individuals	$186,166.62	
" Estates and Legacies	78,612.47	
" Income, Sundry Funds	7,701.04	
" Tuition and Public Funds	24,400.22	
" Rents, Southern Property	704.10	
	$297,584.45	
Balance in hand Sept. 30, 1881	518.80	
		$298,103.25

Endowment Funds received, 1881-82.

President's Chair, Talladega College		$15,000.00
Graves' Theo. Scholarships, for Talladega College		5,000.00
Belden Scholarship, Bond of Oregon Short-Line R'y Co., for Talladega College		1,000.00
Fisk University Scholarship, Note of Gen'l C. B. Fisk		500.00

Statement of Arthington Mission Fund, for Africa.

Balance in hand Sept. 30, 1881	$25,477.53	
Received from Oct. 1, 1881, to Sept. 30, 1882	5,172.92	
		$30,650.45
Amount expended	$9,280.53	
Balance in hand Sept. 30, 1881	21,369.92	
		30,650 45

Statement of Stone Fund.

Balance in hand Sept. 30, 1881	$72,868.03	
Income in part	655.47	
		73,523.50
Expended as follows:		
Fisk University, Livingstone Missionary Hall, balance	$37,523.50	
Atlanta University, Stone Hall, in part	25,081.30	
	$62,604 80	
Balance in hand	10,918.70	
		73,523 50

RECAPITULATION.

American Missionary Association, Current Fund	$297,584.45
Endowments for Talladega College	21,000.00
Endowment for Fisk University	500.00
Arthington Fund, appropriated and used during the year	9,280.53
Stone Fund, " " "	62,604.80
	$390,969.78

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1882, with the vouchers, and find the same correct, as stated in above account.

M. F. READING, } Auditors.
W. A. NASH, }

The receipts of Berea College, Hampton N. and A. Institute, and State appropriation of Georgia to Atlanta University, are added below, as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged:

American Missionary Association	$390,969.78
Berea College	23,179.00
Hampton N. and A. Institute (beside amount through A. M. A.)	87,965.16
Atlanta University	8,000.00
	$510,113.94

Summary of Receipts During the Year 1881-1882.

OCT. 1, 1881, TO SEPT. 30, 1882.

Maine.		
Donations	$3,970.23	
Legacies	2,669.80	$6,640.03
New Hampshire.		
Donations	$3,915.11	
Legacies	258.46	4,173.57
Vermont.		
Donations	$6,346.43	
Legacies	678.29	7,024.72
Massachusetts.		
Donations	$63,684.88	
Legacies	27,161.29	90,846.17
Rhode Island.		
Donations	$3,207.15	
Legacies	500.00	3,707.15
Connecticut.		
Donations	$28,730.72	
Legacies	24,836.47	53,567.19
New York.		
Donations	$25,922.04	
Legacies	3,351.72	29,273.76
New Jersey.		
Donations		2,136.69
Pennsylvania.		
Donations	$1,170.63	
Legacies	3,319.14	4,489.77
Maryland.		
Donations		362.23
Delaware.		
Donations		1.00
District of Columbia.		
Donations		377.65
Ohio.		
Donations	$7,769.07	
Legacies	1,646.68	9,415.75
Indiana.		
Donations	$170.07	
Legacies	1,500.00	1,670.07
Illinois.		
Donations	$11,686.69	
Legacies	2,493.80	14,180.49
Michigan.		
Donations	$6,462.06	
Legacies	9,300.00	15,762.06
Wisconsin.		
Donations	$3,104.29	
Legacies	500.00	3,604.29
Iowa.		
Donations	$4,846.77	
Legacies	396.82	5,243.59
Minnesota.		
Donations		2,079.27
Kansas.		
Donations		181.70
Nebraska.		
Donations		388.17
California.		
Donations		$6,042.46
Oregon.		
Donations		69.65
Colorado.		
Donations		174.14
Dakota Territory.		
Donations		12.50
Washington Territory.		
Donations		58.90
Wyoming Territory.		
Donations		12.00
Utah Territory.		
Donations		7.51
Indian Territory.		
Donations		1.00
New Mexico Territory.		
Donations		1.00
Virginia.		
Donations		22.10
North Carolina.		
Tuition	$1,626.59	
Donations	72.69	1,699.28
South Carolina.		
Tuition	$2,269.90	
Donations	131.58	2,401.48
Georgia.		
Tuition	$5,854.65	
Rent	214.60	
Donations	693.50	6,742.75
Alabama.		
Tuition	$3,666.17	
Rent	2.00	
Donations	792.14	4,460.31
Tennessee.		
Tuition	$4,393.42	
Rent	425.00	
Donations	133.56	4,951.93
Mississippi.		
Tuition and public fund	$3,904.64	
Rent	62.50	
Donations	44.26	4,011.40
Louisiana.		
Tuition	$1,419.95	
Donations	159.50	1,579.45
Texas.		
Tuition	$1,284.90	
Donations	21.74	1,306.64
Missouri.		
Donations		463.00
Kentucky.		
Donations		27.09
Florida.		
Donations	$16.22	
Rent	100.00	116.22
Income, sundry funds		7,701.04
Foreign countries, donations		597.23
Total		$297,584.45

REPORT

OF THE

EXECUTIVE COMMITTEE.

Coming to this Thirty-sixth Anniversary of the American Missionary Association, again to give account of its trust, the Executive Committee, in its first words, would present an offering of devout thanksgiving to the God of Missions for His abounding blessings bestowed through the year upon the labors of its officers and missionaries at home and abroad.

OBITUARY.

Dea. John C. Whitin, Vice-President of the Association, died at Whitinsville, Mass. April 23, 1882. He was born March 1, 1807, and devoted the most of his life to the manufacturing of cotton goods. As a business man he exhibited great intelligence and integrity, while as a Christian gentleman, his sympathies were quick, warm and abiding. He was a deacon of the church with which he was connected for 48 years, and Superintendent of the Sunday-school for about 40 years. His gifts to benevolent objects were frequent and sometimes large. The Hampton Normal and Agricultural Institute received from him $10,000 for the completion of the audience-room in Virginia Hall, and $2,000 additional at a later period. At his death, he made suggestions as to donations to different missionary and educational objects, which were carried out with promptness by his family. He held many offices of honor and trust, and was a power for good wherever he was known.

Wm. E. Whiting, Vice-President of the Association died June 3, 1882. His name was one of the most familiar in the annals of the American Missionary Association, no complete list of officers ever having been published without his name. He was on the Executive Committee from 1846 to 1871 and served as Assistant Treasurer from 1865 to 1875; from 1876 till his death he held the position of Vice-President. In all Mr. Whiting's relations to his associates in the office and to the workers in the field, he was ever gentlemanly and courteous; in the discharge of his duties, he was faithful and conscientious. He was among the first to enlist in the

great anti-slavery struggle, and in the martyr age of that contest, he bore his share of contumely, reproach and danger. In private life and as a member of the church of Christ, he rendered himself a brother beloved and one long to be remembered for his good words and work.

C. D. Talcott, Vice-President, died at Talcottville, Conn., July 17, 1882. He was a large manufacturer of marked ability, and identified with the industrial enterprises of Tolland County, contributing to its many improvements for educational and material progress. For many years he was deacon of the Congregational Church, and a well-known and liberal giver to its various objects of charity.

Edgar Ketchum, Esq., Treasurer of this Association from 1865 to 1879, died March 3, 1882. His position was one of responsibility and supervision, but not of active duty, and was without salary. He was also the legal counsellor of the Association for many years. Mr. Ketchum was admitted to the bar in 1834; in 1841 he was made Commissioner of Public Funds for this State; in 1861 he was appointed by President Lincoln, Collector of Internal Revenue for the Ninth District of New York; and in 1867 he was made a Register in Bankruptcy by Chief-Justice Chase, which position he held till the time of his death. He early identified himself with the anti-slavery cause, and was ardent and constant in his endeavors to promote it. His house was fired by the rioters in 1863. He was for a long time President of the Board of Managers of the House of Refuge, on Randall's Island, to whose interest he gave untiring and uncompensated time and attention. He was a man of fine personal presence, of very genial manners, of active business habits, and a devoted Christian.

Rev. J. M. Williams, of the Mendi Mission, died at Freetown, Feb. 21. He was born in British Guiana in 1828. His grandmother was a native of West Central Africa, and during Mr. Williams' childhood exacted from him a promise that when he became a man he would carry the word of God to her native country. He was educated in Ebenezer Chapel School, where he became assistant to the minister with whom he studied theology. In 1861 he went to Africa, and with the exception of three years spent in England, remained there till the time of his death. Five years of his mission life were spent at Kaw Mendi, the first station occupied in Africa after the return of the Amistad captives. He was regarded by those visiting the missions on the West Coast as a missionary of uncommon efficiency and usefulness.

GENERAL SURVEY.

FREEDMEN.

These our fellow-citizens are proving the wisdom of the Government in putting upon them the responsibilities of the elective franchise as at once their defense and their process of education. Taking into account their own aspiration and the force put beneath them by the scheme of Christian schools, we should expect, as we find, a tremendous uplift among them. In this we have assurance as to the future, provided the appliances be worked with increasing vigor. There is in this matter no halting place for the nation. We must lift them up, or they will drag us down. As one of these helping forces, we come to our own

Educational Work.

Our system of schools during the year has been working with its full force, and its appliances have been materially extended. The large additions made to our accommodations provided the year before were at once taxed to their utmost, thus proving that our appreciation of the necessity was correct, and that our appeal for the extension had not been made too soon nor too strong. And the enlargement secured during this closing year is now met with the response, "we, too, are full to overflowing." Of the buildings put up the year before, the two dormitories at Hampton, one for Indian and one for colored youth, have had no empty rooms; at the Atlanta University, the wing built to the Girls' Hall by the Stone Fund did not have capacity enough for the overflow of the main structure; the Strieby Hall at Tougaloo, brought to completion and dedicated since the opening of the year, had to be supplemented in an extempore way; the Stone Hall at Talladega for boys was filled; the Stone Hall at New Orleans for girls, and for the family of teachers, was only opened to find the need of a boys' hall; and the Tillotson Institute at Austin, turning the ends of halls into apartments, calls loudly for another building.

During this year, at the Fisk University, the Livingstone Missionary Hall has been brought to completion and furnished, providing dormitories for 121 male students, also a chapel, library, and recitation rooms. The total cost, $60,000, came from the Stone Fund.

This structure, which, in its name, embraces the highest idea of the greatest African explorer, is next Monday to come to its dedication, and some of our friends are to go hence to participate in that service—the address to be delivered by Professor Northrop of Yale College. At the Atlanta University, the Stone Hall, as the central building of the group, has been erected at an expense of $40,000, and will soon be ready for occupancy. Greatly commodious, and comely enough to relieve the plainness of the Halls on either side, it will furnish a chapel, library, reading room and recitation rooms. This structure, as well as the Stone Halls at Nashville, Talladega and New Orleans, has had the wise supervision of Prof. T. N. Chase, who has occupied, meantime, his favorite chair of Greek, and who, as a builder, has shown the rare gift of always keeping within his appropriations. At Macon, Ga., to the Lewis High School we have built a two-room "annex," to which also was added a wing for the library which is there growing up. At Athens, Ga., our Knox Institute has been renovated, and in it a chapel fitted up for the new church. At Mobile, Ala., our Emerson Institute, that had been burned the second time, has been rebuilt upon an enlarged scale, and at an expense not far beyond the insurance money. At Talladega, the President's house has been finished, and two cottages on land adjoining our premises have been bought for the use of two of our mission families, one of them being named after Mr. Seth Wadhams, of Chicago, who gave the $1,500 for the purchase. At Marion, a house was built for a parish school. At Athens, the Trinity School Building, to accommodate 150 scholars and the family of teachers, has been completed at a cost to the Association of $8,000. For this the colored people themselves made the needed two hundred thousand brick, mixing the clay by the tramp of their one small steer, and they have their proportionate interest in the property. At the laying of the corner stone, the local editor, the post-master, and the Principal of the Ladies' Seminary of the place, made appreciative addresses, and Miss Wells had her Jubilee. In Little Rock, Ark., at a cost of $5,500, we have bought and fenced a tract of 14 acres, overlooking that city, as a site for the Edward Smith College, which has been chartered by the State, being so named from a gentleman in Massachusetts, who gave the money to buy the land, and who to a surplus now in hand intends to add enough to make his donation $19,000. This institution is greatly needed in that grandly opening State, where there is, as yet, no provision for the higher education of the colored people. This last planting will about complete our circle of State institutions. At Fayetteville, Ark., our Howard School Building has been over-

hauled, and in it we have re-opened our own school. So at Lexington, Ky., we have refitted our High School Building, and have resumed our own school, the city for the last six years having had the use of the house. At Camp Nelson, the trustees of the Academy are erecting a new three-story building under the lead of the Rev. John G. Fee.

At the South we count 8 chartered institutions, 11 high and normal schools, and 38 common schools—in all 57. During the year we have employed 241 teachers, an increase over the last year of 11. Of these, 13 have performed the duties of matrons and 15 have been engaged in the business departments. The number of students has been 9,608, a gain of 500 over last year. Of these, 72 have been in the theological department, 28 in the law, 104 in the collegiate, 139 in the preparatory, 2,542 in the normal, 1,103 in the grammar, 2,185 in the intermediate, and 3,481 in the primary.

The theological departments at Howard, Talladega and Straight have been doing their good work in training upon the ground just the sort of men who are needed for the peculiar work to be done. Fisk University has three of its graduates in the study of theology at Oberlin, and one in a divinity school at Yale. The law department of the Straight, with a faculty made up of five of the best lawyers in New Orleans, has had 20 students, who are of both races, and who upon their diplomas, by the statute, are admitted to the bar of all the courts of the State. We are pushing more and more the lines of industrial training. The two farms at Talladega and Tougaloo have this year been put into better shape than ever before. Tougaloo raises fine fruits for the Chicago market and fine stock for the surrounding country. Both raise much of the beef and pork and vegetables for their own use. Atlanta University is pushing fine gardening, teaching the girls of the senior class cookery, and is planning to go into a school of carpentry. The Fisk this year, under a trained hospital nurse, introduces hygienics and cookery. The LeMoyne, at Memphis, teaches cooking, nursing and sewing. All of our boarding-schools require a certain amount of work. The Storrs school, in Atlanta, has opened this fall a genuine kindergarten under an expert teacher. The Avery Institute, at Charleston, is going into the same, with training also in the use of tools.

But to all intellectual and secular training there needs to be added moral and religious cultivation. This is kept as our steady aim. No teacher is sent out who is not in fellowship with some church and who does not profess to be actuated in going by a missionary

spirit. The large number of conversions, the frequent revivals in these institutions, and the developed fruit of good living, attest the fidelity of these missionary teachers. The judgment day alone can reveal the influence of these consecrated workers, the most of whom are women, upon the life and character of the multitude of youth who have been under their care. The pupils are watched over in the class-room, in the place of religious assembly, and out of school hours. They are invited to private conferences for the correction of habits and views, and there the concerns of the soul are considered; scholars are prayerfully followed up even into vacation by correspondence, until not a few in these ways are led to Christ and into His church. The most of our young men, who are examined for entering the ministry, in giving their religious history, trace it back to the time when they were led to the Saviour by some of their teachers, whose richest reward it must be to see these young men coming into the ministry with ample equipment largely through their own influence. Women's work for women is the modern discovery of missions. Of those who go abroad, their work is largely that of teaching. Our lady workers, of whom we have 200, besides the 40 in Howard, Hampton and Berea, who are reckoned as teachers, are usually missionaries as really as those who go abroad, or go South under that title. Of this last class of workers, of whom we have twelve, there are some who are very apostles, in the garb of womanly delicacy. They teach mothers and daughters things which belong to their sex; they lead to the tidiness and comfort of home; they gather the maternal meetings and lead in the same; they labor in revivals; they become assistant pastors, being often, as the young pastors testify, their own best teachers and guides. The soldiers of the Union are worthy of all the praise and the gratitude they have received, but here has been a small army of heroines, who, forgetful of the best chances, came after the pomp of war, to serve not for three years, but for ten, twelve, fifteen, seventeen years, growing gray by work and by the anxieties and privations of the field, breaking down in health and wearing out their lives, ostracised and despised by those about them, who ought to have given sympathy and succor, and not sustained as they should have been at home, of whom the world is not worthy, but who must have a large place in the heart of Him, who, in their isolation, has been the companion of each one, and who, at the last, shall say, "She hath done what she could, she hath chosen the good part."

Before the war and since, the wealthy people at the South had a full supply of colleges and seminaries, besides the free use of the

best institutions in the North, so that their children were well educated. But there was a class of white people who could avail themselves of no such advantages and for whom there were no free public schools. As a consequence they fell into a distressing state of ignorance and poverty; they lost aspiration; they felt themselves in a hopeless class; and they are just there now. From the beginning, our institutions have been open to pupils of all races. As yet the colored youth have been almost alone in entering them. But it is thought that, as they shall be seen shooting ahead, as prejudice shall wear away, many of these worthy white young people will go where they can get an education, a better one, and at a less cost, than anywhere else. A Confederate colonel says that this will come about in ten years. Already in the medical department of the Howard University, of the 93 students two-thirds are white, while some of the Professors are colored, though accomplished in their profession. In the law department of the Straight at New Orleans, there are more white than colored students. Some of the best teachers in the white public schools of Atlanta have visited the class-rooms of our University there, with the purpose frankly avowed of making improvement in the art of teaching. In the country white teachers have gone to those who had been trained at Atlanta to learn their normal methods of instruction and of management. May not such yet say, we will go to that training school for ourselves, and get those improvements at first hand? We have one notable illustration of what may be done, and that is at Berea, Ky. This college planted before the war by the Association, upon being opened after the war, allowed colored scholars to come. After some effervescence the institution settled into its color-blind method, until it has become a great power in the State with the colors in about equal proportion among the students and at the grand commencement convocations. Some of the young folks coming down from the mountains to Berea, say they would rather go there than to endure the manners of the aristocratic colleges. The citizens of Cabin Creek, Ky., our old ante-bellum battle ground, are just now erecting an Academy, with the money subscribed upon the condition of no caste. The influence of Berea College is felt up in all the mountain country. White youth come down there to get stores of knowledge to carry back. The Professors have gone through that region lecturing on education, holding teachers' institutes and preaching. At Clover Bottom, 20 miles out, they have gotten up such a mixed school, which is a success, and is now under the patronage of this Association. The Committee have decided to offer those mountain people the aid of

our system, if they will only allow the very few colored scholars to enter the schools. Up there the colored children in a whole county are scarcely numerous enough to call for more than one school, and so the law forbidding such mixed public schools is a virtual closing of the doors of knowledge to this class. The Committee have made an appropriation for this work and have already had their Field Superintendent upon a tour of exploration—his report being favorable to kind, patient, persevering endeavor to get the school-master abroad through a region where in whole counties the few schoolhouses are cabins with scarcely a glass window in them.

In the growth of the educational department and in the purpose of the Committee to do the very best work in our institutions, it has been found needful to secure the service of an expert in school processes who should help to the most approved methods of organization, discipline, instruction and unification. Accordingly Mr. Albert Salisbury, who had been a Professor in the State Normal, at Whitewater, Wis., and a conductor of teachers' institutes, has been appointed Superintendent of Education, and has already entered upon service, giving promise of great effectiveness in his line. Doctor Roy will continue in his position as Field Superintendent.

Church Work.

At the first some of our best friends thought that the Association was too slow in its church work; but all now, we think, agree that the wisdom of experience justifies the process which mainly through our schools grows its own timber, out of which to build its churches, taking the young people thus trained and the adults who are converted to the standard of Christian living and away from the superstitions and immoralities of the old time. At first view this would seem to be a tedious process. But it is surprising how soon the youth run up to maturity and to become the leaders of churches, the best of which have come on by this nurture. Then there are some adult people, noble natures, of a childlike spirit, who gain by absorption and take on the ideas of the younger folks. In this way, through these seventeen years since the war, our churches have come on from two or three to number 83, which is an average of five a year. Nor are these merely skeleton churches. Every one of these 83 has a pastor, except one whose minister died a short time ago. Of the 73 ministers who serve these 83 churches, 22 are from the North, and 51 are native preachers. Every one of these churches except seven has its own house of worship, or chapel, and there are only four of these that depend upon the college chapels for

their places of religious assembly. Some of these are rude in structure; the most are plain but comely; four or five are of brick and of commanding appearance; all are blessed sanctuaries. Many friends, in going through the South, are pleasantly disappointed in finding these churches so well housed. Nor, for young churches, are these deficient in encouraging numbers. They have a total of 5,641 members, an average of 68, while the average membership of the Congregational churches west of the Mississippi River is only 45, and of all west of Pennsylvania, 63. The additions on profession were 709; the Sunday-school scholars numbered 6,835; the amount raised for church purposes, $9,306, and the benevolent contributions reached $1,496.50.

It is beautiful to see how readily these plain people take up the New Testament idea of church government, and how this natural process tends to their education and discipline of character. Herein we find confirmation that the Apostle made no mistake in setting up such churches among the Christians of his day who had not been trained in New England. These churches in the South are known everywhere as insisting upon a high standard of ethics. Their example, their methods, their influence, are greatly stimulating to the churches round about them, so that by quality they make up in part for want of quantity. These churches are organized into seven conferences. Many persons have smiled upon reading the reports of these convocations, and have wondered how such an ecclesiastical body would seem, whether its members were not simply playing at an ecclesiastical parliament. Our suggestion is, come and see. If you were to come, you would find a fulfillment of the Saviour's words, "All ye are brethren," the white and the colored being members of the same body. You would find a rigidity of parliamentary usage. You would find literary exercises, discussions, reports, Sunday-school assemblies, devotional services going on after the manner of those with which you are familiar. Some of our brethren testify that these meetings seemed to afford as much intellectual and spiritual stimulus as those which they were accustomed to attend before going South. An additional feature of these gatherings is the presence and participation of the lady missionaries and teachers, whose reports are greatly interesting. In Alabama the conference has associated with it a Ladies' Missionary Society with auxiliaries in different parts of the State. The exercises of these women's meetings are not only to cultivate the missionary spirit, but to help the wives, mothers and daughters of this people to be missionaries of sweetness and light, of order and comfort, in their own

homes. These ecclesiastical assemblies become not only a representative of our work in its spirit and extent, but they become occasions for drawing out the fellowship of the pastors and churches, white and colored, where they meet. At first these bodies were ignored. Now it is a common thing for the local pastors to drop in upon them, to participate in the exercises and to offer their pulpits for supply. This has been done at Wilmington, Macon, Mobile Marion and Selma.

During the last year, six new churches have been organized, those at Williamsburg, Ky., Cedar Cliff, N. C., Athens, Ga., Meridian, Miss., Eureka and Topeka, Kansas. All of these are supplied with pastors. Athens uses the assembly-room of our Knox Institute, Meridian for the present rents rooms for the church and school, Eureka and Topeka have both built houses of worship. New meeting houses have also been built at Caledonia, Miss., Fausse Point, La., and Luling, Texas. Paris, Texas, has replaced its big shanty by a fine church edifice. Childersburg, Ala., burnt out, has rebuilt with great self-denial on the part of the people. Mobile, burnt out, is to be accommodated for a time in the assembly-room of the Emerson Institute, rebuilt since the fire. The church at East Savannah, blown down, has been rebuilt. The suburban church at Louisville, Ga., also blown down, is still in its ruins. At Five Mile, out from the city, a mission house has been built. By the wonderful enterprise of their pastor, Rev. A. A. Myers, the people have put up a commodious house at Williamsburg, Ky., in the mountain country. The town is sixty years old, and this is the first church brought to completion, three others having rotted down during the process of building. The church at Clover Bottom, Ky., has been supplied with a school-house sanctuary through the aid secured by Pres. Fairchild, of Berea. The great church at Midway, Ga., has been finished up. The church at Anniston, Ala., has been enlarged. So during the year ten churches have been erected.

The closing year has not been without its comforting measure of spiritual influence. The dew has been in the fleece of most of our churches and schools. In some of them individual cases of conversion have been the reward of large faith and zeal. In others, clusters of souls have been won to Christ. Distinctive revivals have been enjoyed at Chattanooga and Memphis, Tenn., McIntosh and Macon, Ga., Marion, Ala., New Orleans, Talladega College, and in the Fisk, Atlanta and Tougaloo Universities. The total number of additions to our Southern churches on profession is 709. Those who in our missions have been led to Christ but who have gone to other

churches would nearly double that number. The total number of members in all our Southern churches is 5,641.

AFRICA.

When our last annual meeting was in session we had two parties upon the ocean on their way to Africa. Mr. I. J. St. John and Rev. J. M. Hall were going to reinforce the Mendi Mission, and Superintendent Ladd and Dr. Snow were going to explore the Upper Nile with reference to locating the Arthington Mission if the project should prove feasible. Mr. St. John was to be the business manager and to have charge of the John Brown steamer which was to be built. Mr. Hall, from the theological department of the Howard University, was to take charge of the Good Hope Station. He readily got hold of the work and proved himself an acceptable and successful missionary. He has the church, and a native teacher has the school under his supervision. Mr. Hall, being of the sturdy mountain stock of East Tennessee, has endured the climate well, and we can but hope that an extended career of usefulness is before him. Mr. St. John, by his own unavoidable exposure on his voyages between Freetown and Mendi, and up the rivers to our stations, was himself made sick, and so was confirmed in the judgment that called for the steamer as a means of preserving the health of our missionaries. The English Governor-General of the West Coast agreed with Mr. St. John to give the steamer the carrying of the mail and of all Government freight between Freetown and Mendi, which is an English dependency. The transportation of supplies for the Mission and the marketing of the lumber of our mill, the only one on the West Coast, call for this steam craft. All views conspire to put down the "John Brown" as one of the most effective missionaries to be introduced to that region, where there are no roads nor beasts of burden and where the water highway is the main reliance. It was thought best that Mr. St. John should not take the risk of the first wet season at the Mission, and so he returned to this country, coming over by a sailing vessel to save expense. He makes the gratifying report that in his intercourse along the coast he found many evidences of the good influence of the Mendi Mission in its training of men who have gone out into the ways of business, and who retain their integrity of character. He named the noble chief of a tribe where is located the vigorous Shengay Mission, who, with his son, had been educated at our Good Hope Station. Rev. A. E. Jackson has continued

in charge of the Avery Station and boarding-school. During the year the Mission was afflicted in the death of Rev. J. M. Williams, of the Kaw Mendi Station, who, after having endured fifteen years of service in Africa, succumbed to the disease of diabetes. Rev. Mr. Jowett, one of the native preachers, is acceptably supplying Mr. Williams' place at Kaw Mendi. Mr. Jowett has a son now in the Fisk University, who gives promise of making himself a useful man in his native land. The other three lads from the Mendi Mission at school at Hampton and at Atlanta, are doing well. The Debia Station is under the care of Mr. and Mrs. Goodman.

Dr. Ladd and Dr. Snow, having made their long and perilous tour, which took them up the Nile 2,500 miles, have returned. They report no sufficiently inviting location for a mission in the region of the Sobat. They recommend that Khartoum be occupied as a base of operations, and that a school be established on the east bank of the river opposite the city, which lies in the junction of the Blue and White Niles. That site is quite healthy. They would have a steamer by which to communicate with the Arthington district of the Upper Nile. The Executive Committee, of course, had to submit to the inevitable, as indicated by the double revolt, and voted to put the mission into complete abeyance for the time.

THE INDIANS.

Though the Indian once had the continent to himself, he yet seems to be "the man without a country." And the Christian missions which have sought to identify him with his native land have with him been driven along before the advancing tide of the white man's migration. So has it been from the days of Jonathan Edwards, John Eliot and David Brainard down to these times of the Riggses and Williamsons. The Indian missions of this Association have fared in the same way, those at Northfield, Mich., and those at Cass Lake and Red Lake, Minn., which were served by some fifteen missionaries, among them Revs. S. G. Wright, J. B. Bardwell and A. Barnard. Of these the venerable Mr. Wright still abides in the service, being now at Leech Lake. Returning this year to his field, he writes: "We were very happy to find the little company of earnest, devoted Christians, whom we left two years before, still faithfully pursuing their work for God. They are truly the salt of the earth, burning lights in this great darkness, the spiritual power in the place." Again he says: "I wish I could attend the annual meeting. I should love to give the friends a short history of the

conversion and rich Christian experience of numbers of those around us." Our church at S'Kokomish, Washington Territory, Rev. Myron Eells, pastor, during the year has swarmed, seven of its members having taken letters to unite with four other Christians of the Clallam Indians to form a Congregational Church at Jamestown. One infant was baptized. A half-dozen white neighbors came in and communed with them. Mr. Eells says that the services were held in Chinook, Clallam, English, Chinook translated into Clallam, and English translated into Clallam, a Pentecostal gift of tongues. The work of the mother church has been more encouraging this year than the last. Five have united with the church on profession of faith. The service of the agents at the S'Kokomish, Fort Berthold and Sisseton agencies has been about as usual in routine and in outcome. The work that is now going on at the Hampton Institute in the educational and industrial training of 89 young Indians of both sexes is truly encouraging; not only as to its immediate accomplishment, but as to its future bearings upon the welfare of the Indians, and upon the Indian question itself. At the last commencement, the Indian classes claimed their full share of attention, and showed an improvement in the general character of the pupils over last year. One noted speech was made by an Indian youth. Rev. Dr. Bartend, referring to that speech in his address, said: "Two hundred and fifty years ago there came floating into this beautiful harbor vessels from the old country. What was their object? What was their hope? The prayer that arose from their decks was this: 'God give us strength that we may educate and Christianize the Indian.' William and Mary College, now almost ready to perish, is the monument of their endeavor. They did not see the answer to their prayer. God works in His own way, in His own time, with His own men. Could they see what we to-day behold, they would say, as do we, Speed on. God speed this glorious school." Although the Association, which founded and developed the Hampton, has surrendered its control to a Board, yet besides aiding in the support of the pastor, who cares for the three races, associated in the one church of the place, it also makes a special appropriation toward the Indian department of the Institute. The Association will be ready to co-operate with the Government under its new appropriation, using some of its own institutions for the instruction and training of Indian youth. It has been proposed that the Association take up a new mission among a neglected tribe in the deep Northwest. Gen. Armstrong, by his recent tour among

the several Indian tribes of that region, has been able to make judicious suggestions which will be duly considered.

THE CHINESE.

But a little while ago we were praying God to open the door of China; and now the Chinese are pressing in at our own back door, having a steam ferry between our shore and theirs. Even the building of our Chinese wall, while China has been tearing down hers, has had the immediate effect of hastening 25,000 of these people in at our Golden Gate before the law should go into effect, and this influx has been felt already in our schools, which for the last few months have had a total larger than that of any former months. Mr. Pond certifies that even the enforcement of the law will not for some time occasion any let up in the pressure upon our school accommodations. We have as stock on hand, as raw material, these 125,000 people whom we should work up in the Christianizing way, so that they may be prepared, some for their own mission work at home and some to receive the masses who may come by-and-by when the embargo is lifted. So that while our government stands at the Golden Gate to warn off any Mayflower immigrants, it may be that this enforced quiet and isolation will become a mighty factor in the scheme for Christianizing China. But none the less is it a ludicrous object lesson that the nation which stands with its front door wide open to receive 90,000 Europeans a month, should yet shudder over the 125,000 Mongolians who in many years have sought admission at the back door. It is a humiliating confession that 50,000,000 of Christian people, compacted as a nation, should shrink from having their system come into contact with the effete superstitions of 125,000 sojourners. But the politicians' law is only for ten years. The principle, the conscience of the nation will be at work. The law may become a dead letter or be repealed. Before we are aware of it, the flood-gates may be raised and a great tide may set in. So, in any event, we have herein a grand opportunity, a mighty obligation.

Our last Annual Report mentioned a desire on the part of the converted Chinamen in California and their friends, that a mission be located at some well-chosen point in Southern China, from which their Christian brethren going back to fatherland might go forth to carry the Gospel to their countrymen. Further consideration has settled it that Hong Kong, the centre of the district from which most of our California Chinamen come, is the proper location. Such a mission could give a Christian greeting to the returning Christian Chinamen, would furnish an atmosphere and an instru-

mentality for keeping up their spiritual life, would be a training school for those who should become missionaries, would be a rallying centre there, and would be the point of juncture between our work on the coast and that heathen empire. But, as it is the purpose of this Association not to extend its operations abroad, we made a distinctive proposition to the American Board that it take up the proposed mission at Hong Kong, and so work in harmony with us on this side the Pacific. We are glad to report that this overture has been cordially acceded to, and that that venerable missionary body accepts this "sacred trust." Our brethren of the Chinese Christian Association out there, have in hand already a fund of $700, which they intend to put into that mission as an offering of the first fruits.

In its work on the Pacific Coast, the Association is represented by its auxiliary, the California Chinese Mission, whose President is Rev. Dr. John K. McLean, and whose Secretary is Rev. Wm. C. Pond, who, in addition to the care of his city parish, has the supervision of our operations there. Taking up the work into his own mind and heart, he gives to it an amount of study, watch-care and service that is marvelous. With a Pauline spirit, he goes the round of the missions, cheering and directing the workers, healing divisions and laying new plans.

Our fifteen schools are located at Berkeley, Marysville, Oakland, Oroville, Petaluma, Point Pedro, Sacramento, Santa Barbara, Santa Cruz, Stockton, and at San Francisco, where are the five missions, No. 1, No. 2, Barnes, Bethany and West. The work of the year has been greatly encouraging. These schools have been taught by thirty-one teachers, of whom eleven are Christianized Chinamen.

The total number of scholars enrolled during the year was 2,567, a gain over the previous year of 935, while that year had a gain over the former one of 76. Of these during the past year 156 have ceased from idolatry and 106 have given evidence of conversion. Nor do these figures give the full number of those who are brought to the light in our schools, for many are scattered and cannot attend them. The whole number of those of whom we have hope that they are born of God in connection with our work from the first, Mr. Pond thinks cannot be less than 431, and wisely does he add: "The figures will cease to look dry and the statistical table will glow with even a celestial light, if we but reflect that every unit in these numbers stands for an undying soul, and every unit in some of them for such a soul brought out from the dark bondage of Chinese paganism into the glorious liberty of the sons of God."

It is proposed now to re-establish our mission at Los Angeles,

which, as the original, gave way for a time to another that came in but has turned out a failure. Chico, where there are many Chinese, and no one to care for them, is another place where the Superintendent could start a mission. So also the door seems to be opening for yet another school in San Francisco at the great Pioneer Wooden Mills, where 600 Chinese are employed. And so the expanding work demands the additional appropriation which the Committee have already voted, making a total of $13,000 to be used.

FINANCES.

At our last annual meeting we reported a total of $243,795.23, which was a gain of $56,815.12, or 20 per cent. over that of the previous year. One year ago the Committee felt constrained to ask that this sum should be carried up to $300,000 for the support and enlargement of the varied work in charge. We started out well. Then in the spring our chariot came to dragging heavily with a debt of $25,000 upon it. Then there was a rally, and the fiscal year came to its close, Sept. 30, with $297,584.45, which is a gain of $53,789.22 over the last year, or 22 per cent. Besides the current receipts, we have received toward the endowment of the President's chair in Talladega College, $15,000; and for scholarships in the same, $6,000; also a scholarship note for $500, in behalf of Fisk University, which makes a total of $319,584.45 received into our treasury during the year. This leaves the treasury out of debt, with a balance in hand of $789.83, and an increase of endowment fund of $21,500. For this accomplishment we offer devout thanks to Almighty God.

The exigencies of the work, the enlargement of the expenditure made almost inevitable by the new buildings and increased facilities, will scarcely be met by $300,000 the coming year. An increase of that amount by 20 per cent. could be most economically and wisely expended without any attempt at undue enlargement. The legitimate and almost irresistible progress of the work demands that. But we are the servants of our constituents, and assume not to decide. We can most efficiently use the increase, but will faithfully work as best we can with the means entrusted to us. We can only add that the work will suffer if less than the $300,000 be secured.

As boys run backward that they may jump the further forward, so we may profitably compare the receipts of this Association in its earlier years with those of this last year. The nearly $300,000 just announced is equal to the total of contributions for the first ten years. And the total for the year, as given by the Treasurer, of the contributions from the same constituency for the general work in

which the Association is engaged, more than $500,000, is equal to the receipts into our treasury for the first fourteen years.

MISCELLANEOUS.

The American Bible Society.—The Constitution of our Association provides that its "object shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures." Even so reads the divine charter of missions: "Teaching them to observe all things whatsoever I have commanded you." The first thing in work abroad is to get the word of God into the language of the people. At the South we found a great hunger for knowledge, that it might unlock to those lowly poor the door of God's word. "O, Lord, we thank thee for de *open Bible*," were the first words of the prayer of an old man whose hairs had been whitened, whose form had been bowed under bondage. His open Bible was the symbol of God's great deliverance. As usual, we are glad to express our gratitude to the American Bible Society for a prompt and gratuitous supply of Bibles and Testaments for use in our schools and churches. We can scarcely conceive of a wider or more effective means of circulating the Scriptures than to put them into the discriminating hands of our teachers and preachers, who can tell where the blessed word will do the most good.

The American Missionary, which is issued monthly, furnishes a good report of the work of this Association in all its departments. Endeavors have been made during the year to add to its attractiveness in the quality of paper and by the introduction of pictorial illustrations relating to the people for whom we labor. The printing has been done in a very acceptable manner by Messrs. Atkin & Prout, whose kindly fidelity to their work is worthy of mention. Efforts have been made to increase the circulation of the *Missionary* with fair success, while the cost of its publication has been somewhat lessened by its advertising department. It is the aim of the Association to make the *American Missionary* equal in interest ot the best missionary magazines of the day, and we fully believe that the cause of Christ would be greatly furthered by an increase of its circulation.

DETAILED REPORT.

FREEDMEN.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT, ATLANTA, GA.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston, Mass.; Henry W. Foote, Boston, Mass.; James M. Brown, New York City; Chas. L. Mead, New York City.

INSTRUCTORS.—*Academic Department.*—S. C. Armstrong, Principal, Outline of Man, and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal, Book-keeping; Rev. H. B. Frissell, Pastor, Bible Lessons; First Lieut. G. LeRoy Brown, U. S. A., Instructor in Tactics; M. M. Waldron, M. D., Resident Physician, Physiology and Chemistry; Mary F. Mackie, Lady Principal (absent for the year), Mathematics; Jane E. Davis, Acting Lady Principal, Mathematics and Natural Philosophy; Helen W. Ludlow, English Literature and Language Lessons; Anna M. Hobbs, Geography and Arithmetic; Myrtilla J. Sherman, Grammar and Composition; Sophia L. Brewster, History; Margaret E. Kenwill, Elocution and Reading; Anna E. Kemble, Arithmetic and Spelling; Julia P. Brown, Writing; Mary F. Dibble, History and Reading; Lilian N. Stoddard, Reading and Spelling; Louise K. Day, Moral Lessons; Robert H. Hamilton, Music. *Normal Department.*—Elizabeth Hyde, Jessie F. Emery. *Night School for Work Students.*—Preparatory Studies.—Mrs. John E. Fuller, Louise K. Day, E. Mary Merritt, Lucy J. Boulding, Mrs. Charles H. Vanison. *Indian Department.*—Isabel B. Eustis, in charge; Helen W. Ludlow, Mrs. Lucy A. Seymour, Cora M. Folsom, Lovey A. Mayo, Laura E. Tileston, Josephine E. Richards, Orpheus M. McAdoo; *Librarian*, Emma H. Lothrop; *Business Agent*, Francis C. Briggs. *Women's Industrial Department.*—Mary T. Galpin, in charge; Lavinia B. Lewis, Assistant; Robert H. Hamilton, Tailor. Cooking Class.—Margaret A. Guillou, Teacher. Household Work.—Mary F. Mackie, in charge; Charlotte L. Mackie, Housekeeper; Phebe Davenport, Matron; Mary A. Wheeler, Laundry. *Men's Industrial Department.*—Huntington Industrial Works, Saw-Mill and Wood-Working Establishment.—Albert Howe, Superintendent. Agriculture—Wheelwrighting and Blacksmithing Shops.—Albert Howe, Gen-

eral Manager; George J. Davis, Assistant Farmer; Chas. H. Vanison, in charge of Hemenway Farm. Engineering, Machine Shop and Knitting Room.—John B. H. Goff, in charge. Printing Office.—Chas. W. Betts, in charge. Shoe Factory.—Edward A. Coolidge, in charge. Indian Workshop.—Carpentering, Painting, Tinning, Harness-Making and General Repairs.—Joseph H. McDowell, in charge.

Students.—Senior Class, 63; Middle, 74; Junior, 166; Preparatory, 16; Night School, 74; Indian, 108. Total, 501.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm. Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, Rev. J. H. Heywood, Rev. J. Shackelford, Charles Lester, Jordan C. Jackson.

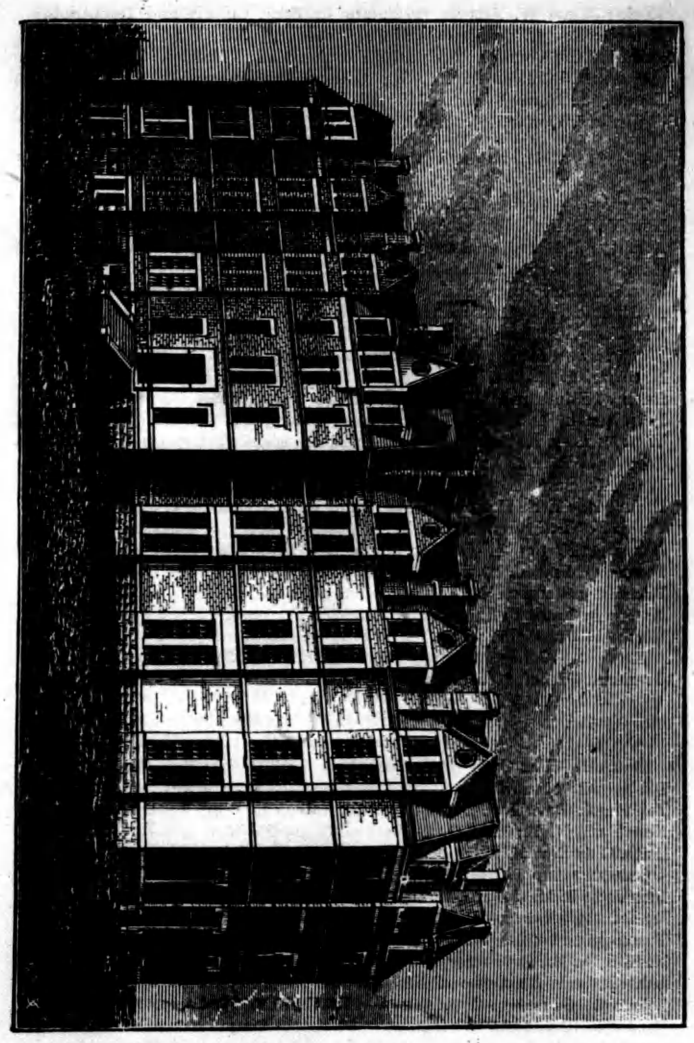
Faculty and Instructors.—Rev. E. H. Fairchild, D.D., President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; L. V. Dodge, A. M., Professor of Mathematics, and Acting Professor of Greek; Rev. Charles G. Fairchild, A. M., Professor of Natural Sciences; Rev. B. S. Hunting, A. M., Principal of the Preparatory Department, and Acting Professor of Latin; P. D. Dodge, A. B., Instructor in German and Book-keeping; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Instructor in Latin and French; Miss Lillian M. Brown, Teacher of Normal Preparatory; Miss Jennie E. Lester, A. B., Teacher of Secondary School; Miss Ida M. Clark, Teacher of Primary School; Miss Eurie J. Hamilton, Teacher of Vocal and Instrumental Music; Miss Maria A. Muzzy, Teacher of Preparatory Department.

Students.—Classical Course, 8; Literary Course, 21; Normal Course, 64; Preparatory Department, 309. Total, 402.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn; Rev. G. D. Pike, D. D., New York, N. Y.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Science; Rev. C. C. Painter, M. A., Professor of Theology, and Financial Agent; James D. Burrus, M. A.; Instructor in Mathematics; Miss Anna M. Cahill, Principal of Normal Department; Mrs. Liva A. Shaw, Instructor in Geography and in English Reviews; Miss Olivia A. Haskell, Instructor in English Grammar and Composition; Miss F. T. Gee, Instructor in Arithmetic, Penmanship and Drawing; Miss Irene E. Gilbert, in charge of Model School and Practice Teaching; Miss Emma L. Shaw, Assistant in Model School; Miss Addie L. Clark, Instructor in Instrumental and Vocal



LIVINGSTONE MISSIONARY HALL, FISK UNIVERSITY, NASHVILLE, TENN.

Music; James W. Adams, Instructor in Vocal Culture and Tonic Sol-fa Method; Rev. C. W. Hawley, M. A., Treasurer; Miss Sarah M. Wells, in charge of the Young Ladies; Miss Fannie Gleason, Matron.

Students.—College Course, 32; College Preparatory, 54; Theological Course, 15; Normal Course, 183; Model School, 134; Instrumental Music, 34; (counted twice, 49). Total, 403.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D.D., New York City; James Atkins, A. M., Savannah; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Rev. S. S. Ashley, A. M., Northboro, Mass.; Hon. A. E. Buck, A. M., Atlanta; Rev. W. H. Willcox, D.D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.

Officers and Instructors.—Edmund A. Ware, A. M., President; Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, A. M., Professor of Latin; A. W. Farnham, Principal of Normal Department; Wm. M. Aber, A. B., Instructor of Natural Science; Charles Rice, A. B., Teacher of English Branches; H. M. Sessions, Farm Manager; Emma C. Ware, Teacher of Latin and English; Mary E. Sands, Teacher of English Branches; Carrie H. Loomis, Teacher of English Branches; Ella W. Moore, Teacher of Drawing; Emma W. Beaman, Teacher of English Branches; Margaret K. Smith, Teacher of English Branches; Eliza A. Huntoon, Teacher of English Branches; Syrena E. Stockbridge, Teacher of English Branches; Rebecca Massey, Teacher of Music; Mrs. Lucy E. Case, Matron in South Hall; Susie A. Cooley, Preceptress; Mary L. Santley, Matron in North Hall; Rev. C. W. Francis, Librarian.

Students.—College Course, 14; Preparatory, 22; Normal Course, 61; Grammar School, 204. Total, 301.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. C. R. Palmer, Bridgeport, Conn.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. DeForest, D. D., Talladega; Rev. G. D. Pike, D.D., New York, N. Y.; Hon. G. T. McAfee, Talladega; Rev. J. E. Roy, D.D., Atlanta, Ga.; Rev. M. E. Strieby, D.D., New York, N. Y.

OFFICERS AND INSTRUCTORS.—Rev. Henry S DeForest, D. D., President, Instructor in Mental and Moral Philosophy and English Literature. *Theological Department.*—Rev. George W. Andrews, A. M., Instructor in Theology and College Pastor. *College Preparatory Department.*—George N. Ellis, A. M., Instructor in Greek and Latin; Miss Alice Bullard, Assistant. *Normal Department.*—Ira M. Buell, Ph. B., Instructor in Natural Sciences. *Grammar Department.*—Miss Miriam E. Carey; Miss Lucy F. Partridge, Assistant. *Primary Department.*—Mrs. Clara S. Rindge; Miss Orlantha C. Moffat, Instructor in Vocal and Instrumental Music. *Boarding Department.*—Miss Fannie M. Andrews, Matron and Preceptress. *Agricultural Department.*—Andre A. Southwick, Superintendent; Miss Hattie P. Fisk, Missionary; Geo. N. Ellis, Secretary and Treasurer. *Assistant Student Teachers in Primary Department.*—Miss Sophia Kingston, Miss Hattie Ware.

Students.—Theological, 11; Preparatory Department, 18; Normal Department, 36; Grammar Department, 64; Primary Department, 111; (counted twice, 14). Total, 226.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. G. D. Pike, D.D., New York; Rev. William H. Willcox, D.D., Malden, Mass.; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., New Orleans; Frank E. Richmond, New Orleans; Chas. S. Rice, New Orleans; Hon. Edward S. Tobey, Boston, Mass.; S. C. Russell, M. D., New Orleans; Hon. Edward Heath, New Orleans; Rev. A. N. Wyckoff, New Orleans.

Instructors.—Rev. W. S. Alexander, D.D., President and Professor of Theology; J. M. McPherron, A. M., Principal and Professor of Mathematics; Miss E. Clara Wakefield, A. B., Teacher of Latin and English Branches; Geo. F. Jewett, Principal of the Normal Department; Miss Mary M. Jewett, Teacher in the Normal Department; Miss Abbie B. Fay, Teacher in the Intermediate Department; Miss Hattie M. Blood, Teacher in the Second Primary Department; Miss Flora L. Austin, Teacher in the Primary Department; Miss M. Louisa Todd, Teacher of Music.

Students.—Law Department, 28; Theological Department, 16; Classical Department, 20; Preparatory Department, 2; Higher English Department, 9; Normal Department, 61; Intermediate Department, 80; Primary Department, 149; (counted twice, 6). Total, 359.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D.; Ralph Emerson, Gen C. H. Howard, Rev. E. Tucker, H. S. Beals, Rev. L. J. Scurlock, Rev. E. M. Cravath, Wm. S. Lemly, D. I. Miner, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, Chas. L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. G. D. Pike, D.D.; Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, President, Teacher of Bible and Moral Philosophy; D. I. Miner, Treasurer; Rev. Azel Hatch, Principal of Normal Department and Teacher of Higher Mathematics; Miss Sarah L. Emerson, Lady Principal and Matron, Mrs. Anna Hatch, Matron in Strieby Hall; Miss Kate K. Koons, Teacher of Latin and Natural Science; Miss Fanny J. Webster and Miss Mary H. Scott, Teachers in English Branches; Miss Ernestine Patterson and Miss Josephine Kellogg, Teachers in Primary Department; Miss Emma J. Cunningham, Teacher of Vocal and Instrumental Music; Miss Kate K. Koons, in charge of Sewing Room.

Students.—Normal Department, 56; Preparatory, 135; Primary, 53 Total, 247.

Tillotson Collegiate and Normal School, Austin, Texas.

Trustees.—A. S. Barnes, Esq., New York; Charles Benedict, Esq., Connecticut; Gen. Clinton B. Fisk, New York; Chas. L. Mead, Esq., New York; Rev. Gustavus D. Pike, D. D., New York; Rev. M. E. Strieby, D. D., New York; Rev. George J. Tillotson, Connecticut; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D. D., Texas.

Instructors.—Rev. W. E. Brooks, A. M., President; Mr. J. J. Anderson, Treasurer; Miss Isabella Hunt, Principal of Normal Department; Miss Alice Topping, Assistant; Mrs. E. M. E. Garland, Teacher of Primary Department; Mrs. R. W. Brown, Matron; Mrs. W. E. Brooks, Teacher of Instrumental and Vocal Music.

Students.—College Preparatory, 6; Normal, 178; Primary, 99; Total, 283.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D.; Washington, D. C.; Rev. Alexander Pitzer, D.D., Washington, D. C., Rev. John G. Butler, D.D., Washington, D. C.

Number of Students—30.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Principal.—Miss A. C. Chandler, Portland, Me.

Assistants.—Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Ella F. Jewett, Pepperell, Mass.; Miss A. E. Bishop, Groton, Mass.; Mrs. J. F. Steere, Greenville, R. I.; Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of Pupils, 244; number in Sunday School, 300.

Avery Institute, Charleston, S. C.

Principal.—Prof. W. L. Gordon, Jefferson, Wis. *Assistants.*—Miss E. E. Van Wormer, Auburn, N. Y.; Miss Clara Eastman, Wells River, Vt.; Miss J. E. Miller, S. Saginaw, Mich.; Miss Emma F. Miller, S. Saginaw, Mich.; Mr. E. A. Lawrence, Charleston, S. C.; Mrs. M. L. Brown, Charleston, S. C.; Miss M. H. McKinley, Charleston, S. C.; Miss H. E. Wells, Middletown, N. Y.

Number of pupils, 355 (Normal, 222); number in Sunday-school, 75.

Brewer Normal School, Greenwood, S. C.

Teachers.—Mr. J. D. Backenstose, Geneva, N. Y.; Mr. William Clark, Greenwood, S. C.

Number of pupils, 136; number in Sunday-school, 40.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Lavonia Station, N. Y. *Assistants.*—Miss Julia Goodwin, Mason, N. H.; Miss Amelia Ferris, Oneida, Ill.; Mrs. C. G. Ball, Palermo, N. Y.; Miss L. H. Hitchcock, Leicester, Vt.; Miss F. J. Norris, Atlanta, Ga.; Miss Effie Escridge, Atlanta, Ga. *Special Missionary.*—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 564; number in Sunday-school, 250.

Lewis High School, Macon, Ga.

Principal.—Mr. W. A. Hodge, West Rosendale, Wis. *Assistants.*—Mrs. W. A. Hodge, West Rosendale, Wis.; Miss Alice M. Lindsley, Avondale, Ill.; Miss Jennie M. Woodworth, Clyde, O.; Miss Carrie M. Park, West Boxford, Mass.

Number of pupils, 200 (Normal, 18); number in Sunday-school, 250.

Beach Institute, Savannah, Ga.

Principal.—Mr. H. H. Wright, Oberlin, O. *Assistants.*—Miss Kate G. Phelps, Hebron, Conn.; Miss Julia Pratt, Essex, Conn.; Miss A. F. Daily, Fredonia, N. Y.; Miss Georgiana Hunter, Brooklyn, N. Y.; Miss Mary Lord, Fredonia, N. Y.; Mrs. Dana Sherrill, Forrest, Ill.

Number of pupils, 296; number in Sunday-school, 110.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich. *Assistant.*—Miss Mary A. Maxcy, Hyde Park, Mass.

Number of pupils, 100 (Normal, 100); number in Sunday-school, 210.

Emerson Institute, Mobile, Ala.

Principal.—Miss Emma Caughey, Kingsville, O. *Assistants.*—Miss L. G. Merrill, Andover, Mass.; Miss Isadore Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss Ruby Smith, Belmont, N. Y.; Miss Helen D. Barton, Terre Haute, Ind.; Miss Clara R. Boynton, Andover, Mass.; Mrs. O. D. Crawford, West Bloomfield, N. Y. *Special Missionary.*—Miss Eunice M. Clark, Elgin, Ill.

Number of pupils, 246 (Normal, 178); number in Sunday-school, 140.

Swayne School, Montgomery, Ala.

Principal.—Prof. M. W. Martin, Worthington, Minn. *Assistants.*—Miss J. S. Hardy, Shelburne, Mass.; Mrs. M. W. Martin, Worthington, Minn.; Miss M. B. Curtiss, Chattanooga, Tenn.; Miss Anna Duncan, Montgomery, Ala.; Mrs. M. H. Davis, Montgomery, Ala.; Miss L. D. Fairbank, Claremont, N. H.

Number of pupils, 325; number in Sunday-school, 185.

Burrell School, Selma, Ala.

Principal.—Mr. Edwin C. Silsby, Selma, Ala. *Assistants.*—Miss A. A. Holmes, Lee, Mass.; Miss M. E. Wilcox, Marysville, O.; Miss E. C. Boyd, Selma, Ala.; Miss V. E. Chafin, Selma, Ala.; Mrs. M. A. Dillard, Selma, Ala.; Miss F. H. Henshaw, Selma, Ala. *Special Missionary.*—Miss M. K. Lunt, New Gloucester, Me.

Number of pupils, 469 (Normal, 11); number in Sunday-school, 138.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

Le Moyne Normal and Commercial School, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis. *Assistants.*—Miss Laura A. Parmelee, Toledo, O.; Miss Ella Hamilton, Whitewater, Wis.;

Miss Ella R. Pelton, Spring Green, Wis.; Miss Ada Lyman, Oconomowoc, Wis.; Miss M. M. Miller, Madison, Wis.; Miss Mary A. Cornes, Medina, N. Y. *Special Missionary.*—Miss Hattie A. Milton, Romeo, Mich.

Number of pupils, 284 (Normal, 152); number in Sunday-school, 80.

III. COMMON SCHOOLS.

VIRGINIA.

Carrsville—Miss M. A. Andrus, Riceville, Pa.

NORTH CAROLINA.

Dudley—Miss Alice M. Conley, Marion, Ala.
McLeansville—Miss Nettie Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
Woodbridge—Mr. W. H. Ellis, Southfield, Mass.
Lassiter's Mills—Rev. Islay Walden, Lassiter's Mills, N. C.
Pekin—Miss A. E. Smitherman, High Point, N. C.
Troy—Miss C. E. Smitherman, High Point, N. C.

SOUTH CAROLINA.

Ladies' Island—Miss M. H. Clary, Conway, Mass.

GEORGIA.

Byron—Rev. P. W. Young, Byron, Ga.
Marietta—Mr. Cosmo P. Jordan, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. J. G. Hutchins, Atlanta, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Forsyth—Mr. Wm. F. Jackson, Augusta, Ga.
Thomasville—Mr. W. H. Harris, Savannah, Ga.
Hawkinsville—Miss M. B. Curtiss, Atlanta, Ga.
Bainbridge—Mr. Henry Williams, Bainbridge, Ga.
Washington—Mr. E. J. Stewart, Atlanta, Ga.
Albany—Mr. Wm. C. Greene, Albany, Ga.
Stone Mountain—Mr. Eugene M. Martin, Atlanta, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Miss E. A. Thompson, Savannah, Ga.
Miller's Station—Rev. John R. McLean, McLeansville, N. C.
McIntosh (Grove)—Miss Rose Kinney, Oberlin, O.
" " Miss E. P. Hayes, Limerick, Me.
" Cypress Slash—Rev. A. J. Headen, Talladega, Ala.

FLORIDA.

Fernandina—Rev. George Henry, Fernandina, Fla.

ALABAMA.

Florence—Rev. Wm. H. Ash, Florence, Ala.
Anniston—Rev. P. J. McEntosh, Anniston, Ala.
Marion—Miss Lizzie Plimpton, Walpole, Mass.

MISSISSIPPI.

Meridian—Miss Rosa McCutcheon, Tougaloo, Miss.

LOUISIANA.

New Iberia—Rev. W. R. Polk, New Iberia, La.

TEXAS.

Corpus Christi—Rev. S. M. Coles, Corpus Christi, Tex.
Flatonia—Miss M. E. Green, Flatonia, Tex.
Paris—Mr. Samuel B. White, Talladega, Ala.

TENNESSEE.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.
Green Briar—Miss S. E. Tichenor, Illinois.
" " Miss A. E. Clark, Massachusetts.

KENTUCKY.

Camp Nelson—Miss Juan Kumler, Oberlin, O.
Clover Bottom—Miss Mary R. Barton, Ohio.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	11	
Common Schools	38	
		57
Number of Teachers	213	
" " also Matrons	13	
" " in Business Department	15	
		241
" Pupils		9,608
Theological	72	
Law	28	
Collegiate	104	
" Preparatory	139	
Normal	2,542	
Grammar	1,103	
Intermediate	2,185	
Primary	3,481	
	9,654	
Studying in two grades	46	9,608

NEW SCHOOL BUILDINGS.

WILMINGTON, N. C.—In our last report was a picture of Christ's Church, at Wilmington. The same generous friend who built that church, Hon. Jas. J. H. Gregory, has furnished the means for the building of a new Teachers' Home, and the re-building of the school-house during the past year at this point. We now give a picture of the three buildings.

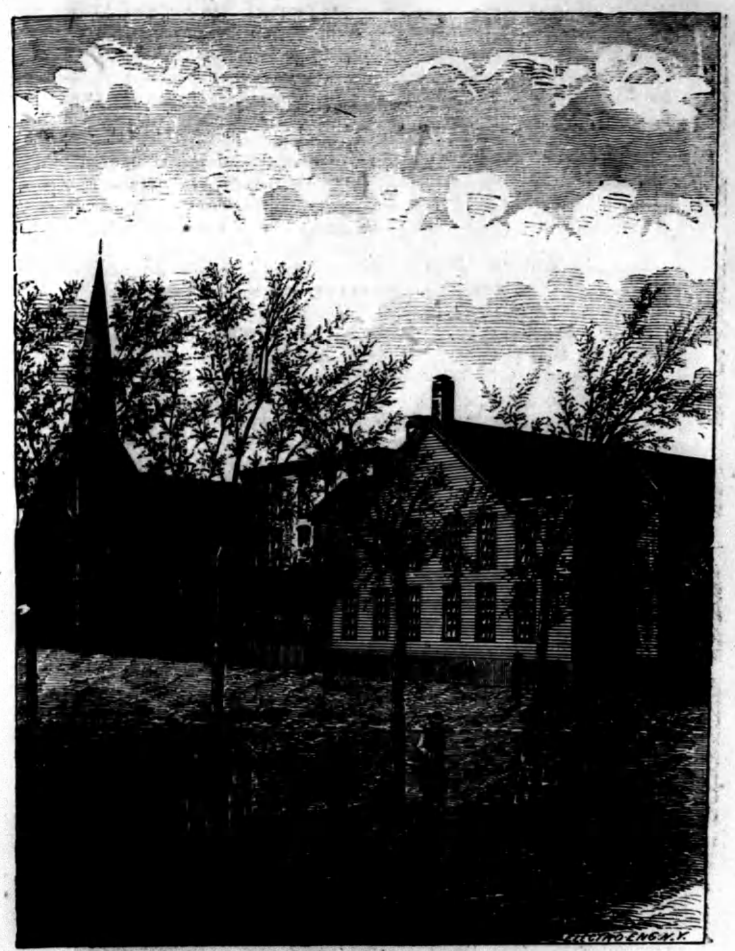
The school-house has been flanked by two wings, each 54 × 16, two stories high, having a front of 116 feet, with room for 300 or 350 pupils. The lower story contains three school rooms, first and second primary and grammar; also room for lady missionary, in which she holds sewing classes, prayer-meetings, and deals out books, papers and clothing to the needy.

The upper story contains high-school room, principal's room, assistant's recitation room, and a hall capable of seating between three and four hundred, and which can be used, if necessary, for a still higher grade of school in the future.

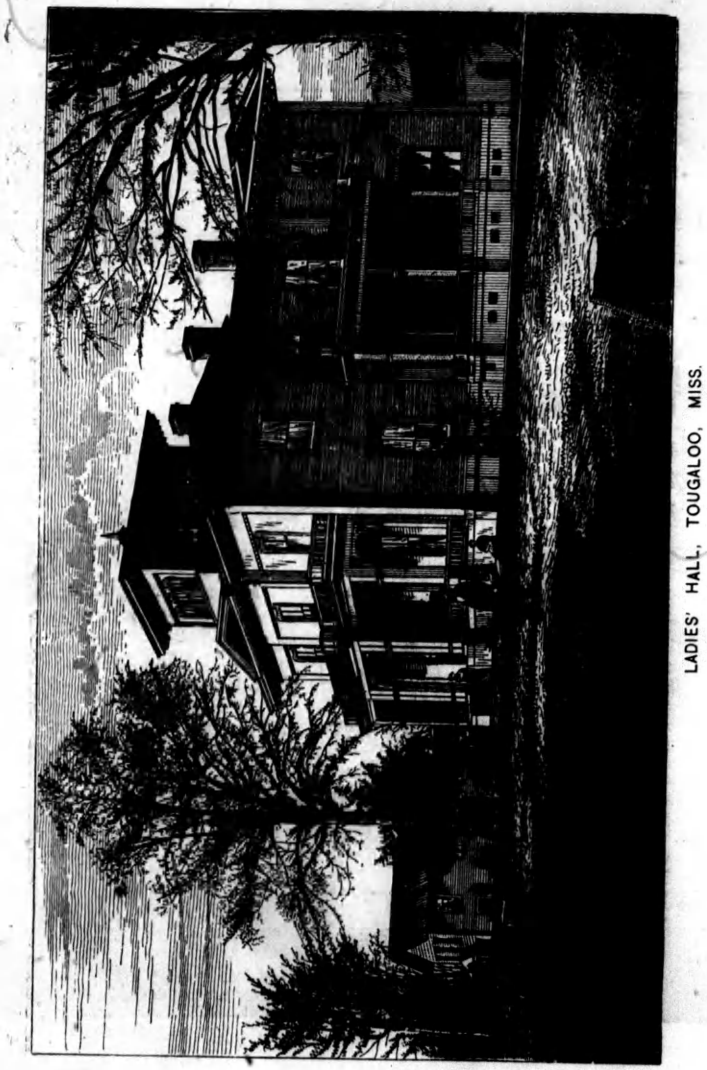
The Mission House is a wooden frame in a brick "jacket," the main part three stories high, and each story containing four rooms fifteen feet square, with an open fire-place in each. The L has nine rooms, exclusive of store-room, pantry and wash-room, the latter of which is in the basement. The roofs are flat, that on the main building having, beneath the eaves, eighteen ventilators, which insure fresh air for the house and coolness for the chambers. The house is finished throughout in pitch-pine, merely varnished, no paint being used inside. The window sashes and door frames are of cypress, and with care will last a century. The brick is deep red, laid in one-half cement and one-half mortar, a mixture which has hardened like stone. The walls are plastered with the same, with the addition of hair to give it proper tenacity and cohesion. The whole structure is solid, airy and imposing, admirably arranged for convenience in domestic work and for the comfort of the teachers and the missionaries. The entire cost of the Home, and of the extension and repairs on the school house, is $12,550, not including the church (which is seen on the left hand of the picture), the whole group of buildings has cost the donor $16,150.

TOUGALOO, MISS.—Something of external enlargement has fallen to the lot of Tougaloo within a year past. When every available room apparently was full, and shortly after a number of studen s had been sent away, the "chapel," with its second floor devoted to rooms for twenty-eight young men, took fire and burned to the ground. There was an insurance on the chapel of $3,000. Something had been previously accumulating through special solicitations and the benevolence of friends, for enlarging the hall for young women. That addition was in progress at the time of the fire. This building contained the boarding and laundry departments of the school. It had rooms for thirty-two young women. It was proposed to enlarge it by adding another story to the long two-story structure already on the ground, and also a three-story wing, furnishing in all accommodations for seventy-two girls, besides containing two good-sized sitting-rooms, a pleasant sewing-room, and private apartments for the matron and five teachers. This has been completed.

Early last spring, funds were forthcoming for a new hall for young men. Work was immediately begun. A fair crop of "Mississippi brick" was



CHURCH, SCHOOL AND HOME, WILMINGTON, N C.



LADIES' HALL, TOUGALOO, MISS.



STRIEBY HALL, TOUGALOO, MISS.

raised on the spot. A sufficient number of men were employed to push on rapidly the work of building. A commodious and pleasing hall 41x112 feet stands ready for students. A deep, roomy basement extends under the whole building, furnishing rooms not only for uses connected with the hall, but also those connected with certain of the industrial departments. The first floor affords a large room for chapel, two convenient recitation-rooms, an office, and apartments for a small family. The second and third floors are used as dormitories. The rooms, 34 in number, are of good size, light and airy, neatly and substantial, though simply, furnished. While in the construction of Strieby Hall strict economy has been studied, modern ideas of convenience have been introduced. Water is brought to each floor from large tanks underneath the roof. A large bath-room is on the second floor.

NASHVILLE, TENN.—Livingstone Missionary Hall has been completed during the year. The building is 203 feet in length and 52 feet in width. The central part is ten feet wider, and the whole building is four stories, with a basement. The building contains a chapel, a library room, museum, scientific lecture room 40x30, Treasurer's office, President's room, thirteen class and lecture rooms and sixty-six dormitory and living rooms. It is heated by steam.

The completion of this new hall nearly doubles the capacity of Fisk University. The movement for the erection of this building was begun in England in 1876, and its final success is due to the munificence of Mrs. Stone, who gave, for the erection and furnishing of the hall, $60,000. (See page 53).

RELIGIOUS CHARACTER OF SCHOOLS.

FISK UNIVERSITY, NASHVILLE, TENN.—All the college students are professing Christians, and out of the thirty-two, twenty-one have become so while students here. One is a licentiate for the ministry, and several, we hope, will enter that calling.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.—There has been a great deal of religious interest among the students here. At the meetings, which have been held nearly every night for two weeks, twenty-nine persons have told of their determination to serve God for the rest of their lives. Many of those who have lately begun this new life are young people, who have a good deal of influence over their classmates and associates. Not only have sinners been converted, but Christians have been stirred up to do better work.

ATLANTA UNIVERSITY, ATLANTA, GA.—Professor Francis writes from Atlanta University: "For some days past our school has been much moved by the presence of the Holy Spirit, who has brought quite a number to confess their need of a Saviour, and quickened greatly the zeal of many who had before borne the name of Christ. We are holding extra meetings, and the interest deepens from day to day, so that we have reason to hope that a good harvest may be gathered in, if we exercise due fidelity and patience. The impressions of the gracious work we enjoyed last year have remained with us, and already quite a number have this year taken their stand for Christ, and we rejoice greatly at the good dealings of the Lord with us, and seek greater blessings."

LATER.—The religious interest in Atlanta University, which was reported some time since, has continued for five weeks without any abatement, and a good harvest has already been gathered. The meetings have been well attended, in spite of some sickness and bad weather, and have been marked by an earnest attention to the truth and a fervent spirit of prayer. Many more than a score of souls have chosen the service of Christ, and they show a tenderness of devotion and a carefulness of demeanor which promise well for their stability. Scarcely one is left among those who made their home here who has not been deeply affected, and who has not taken some steps in advance. We do not expect any reaction or falling away from the uplift which the whole school seems to have experienced.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—The third week of our continuous services was exceedingly precious. The Holy Spirit came in power. The truth preached in great simplicity was owned of God in the awakening of nearly one hundred souls. On many occasions thirty were on the anxious seats, weeping and calling upon God for mercy. From these seats on two successive evenings nine persons arose and said they felt the assurance of forgiveness and a change of heart. During the five weeks of continuous services sixty-six professed hope in the Saviour, of which number twenty-five were students of our University. From our family of boarding students, at Stone Hall, eleven were brought under conviction, who have joyfully consecrated themselves to the service of the Saviour.

LEWIS HIGH SCHOOL, MACON, GA.—The work spread remarkably among the children, many of whom have started out in the new life. For more than three weeks the scholars of the Lewis High School would voluntarily leave their play and spend the whole half hour of noon recess in prayer and religious instruction at the parlor of the Mission Home to the number of sixty and upward. At one memorable prayer-meeting in the school-house, there were twelve or fifteen of the students who gave their hearts to God. It was a Pentecostal season, a time of great rejoicing to the faithful teachers who had so long prayed for their pupils. The clear, decided testimony of one bright little Sunday-school boy, eight years of age, who was converted in one of the Sunday-school prayer-meetings, would put to shame the half-way, timid professions of some older people.

HAMPTON INSTITUTE, HAMPTON, VA.—The prayer meetings at Hampton are well sustained, and the religious feeling in the school is good. There has been a marked increase in our prayer meetings this year. We often have 200 in our Sunday morning meeting, conducted by the students, where last year there were only thirty or forty. We have kept up two Indian meetings during the week, in which a verse of the Bible is read in English by one of the students, then by all who can read English in concert, then by one in Dakota. Then it is explained. After trying several ways, this seemed to be the most satisfactory. Prayers are offered in Dakota, in Arizona and in English by the students. A meeting is kept up by the English-speaking students among themselves in order to fit them to take part when they go back to their homes.

CLOSING EXERCISES.

HAMPTON INSTITUTE, HAMPTON, VA.—Anniversary day at Hampton was cool and comfortable. The steamers from New York and Boston for several days previous had been bringing the friends of the institution from the North, and the morning of Thursday, May 25, found a good number assembled to witness the anniversary exercises. At 8.30 A. M. the battalion was drawn up in front of Academic Hall and the regular morning inspection was held by the U. S. A. officer who has charge of the military drill of the school. The students and visitors then passed to the large assembly room of the New Academic, where morning prayers were held and the news of the day was read. The rest of the morning was spent in visiting the classes and looking at the various industries. The Indian classes claimed their full share of attention, and showed an improvement in the advancement and general character of the pupils over last year. The kitchen garden, the cooking classes for girls and the class in the new "tonic sol fa" system were filled with visitors. The training class, where the seniors had a chance to show their skill in teaching a row of ten urchins brought up from the primary school, was one of the features of the day.

After a pleasant lunch in the "Stone building," the procession, headed by the trustees and re-inforced by a large party from Norfolk, made its way toward Virginia Hall, where the graduating exercises were to be held. In a few moments the large hall was crowded. A few words from Gen. Armstrong explained the change in the graduating exercises inaugurated the previous year, by which the speakers of the day were for the most part members of classes that had graduated in previous years, and had come back to tell of work done and experience gained. Only two speakers, the valedictorian and salutatorian, were from the class of '82. This change of plan has been found to work well, and has made the exercises of the last two years especially interesting. Between the speeches, the great chorus, massed in the front part of the hall, swelled out in the national hymns of the different countries and the pathetic slave songs so full of power and feeling. After the valedictory, Rev. Dr. Strieby, the President of the Board of Trustees, presented the diplomas to the graduating class with appropriate remarks. Sixty students came forward to receive their diplomas. After the parting hymn had been sung by the class, Rev. Dr. Bartend paid a glowing tribute to the school and to Gen. Armstrong's work. He said: "For many years after the beginning of this institution, we were accustomed in this part of the country to speak of the Hampton school as an experiment; to-day, by the help of Almighty God, we can say that Hampton school is a magnificent success."

BEREA COLLEGE, BEREA, KY.—The Sixteenth Annual Commencement of Berea College was held in the Tabernacle, June 21st, 1882. The morning was threatening, but the clouds soon broke away, and the weather was all that could be asked. The morning showers had some effect upon the attendance, but not less than 2,500 were upon the grounds.

The forenoon was given to the orations and essays and the conferring of diplomas. Six essays and seven orations were presented, and without a break or hesitation. Ten participants were from six different counties of

Kentucky, one from Michigan, one from Mississippi and one from Montana Territory. Three gentlemen graduated from the classical course and one lady from the scientific course. Five exercises were distinctively religious, five others educational, and nearly all breathed a spirit of patriotism. The conferring of degrees by President E. H. Fairchild was preceded by an address showing even more than his usual depth of feeling.

At the afternoon exercises President Fairchild, owing to chronic illness, was unable to preside, and Prof. D. V. Dodge, previously designated by the faculty, occupied the chair. The feature of the occasion was the regular address by Dr. Jos. E. Roy, Field Superintendent of the A. M. A. for Southern work. This was followed by short addresses from Revs. J. G. Fee, A. A. Myers and R. T. Stephenson, and Prof. D. J. H. Ward, of New Lyme, Ohio.

The audience was two-thirds white and one-third colored, and sustained the position that the character of our audiences improves from year to year.

FISK UNIVERSITY, NASHVILLE, TENN.—Friday, May 19, the first public exercises were held. A class of thirteen, having completed the Common School Normal Course, gave an exhibition and received certificates of fitness to teach the common English branches. Sunday morning Prof. Bennett preached an appropriate sermon from Matt. 25:34. The Baccalaureate sermon in the afternoon by President Cravath was from John 3:19. Dr. Haygood, President of Emory College, Georgia, delivered the annual sermon before the Missionary Society of the University. His sermon was listened to with close attention as he presented anew the setting apart and sending out of Paul and Barnabas on their first missionary tour.

On Monday, Tuesday and Wednesday, from 9 A. M. to 1 P. M., oral examinations of the various classes were conducted by their respective teachers. These were visited by quite a number of friends and strangers from different parts of the country, some of whom took part in the work by asking questions as opportunity was given. Monday evening the two literary societies of the university held their anniversary exercises. In a debate between representatives of the two societies on the question "Should the State assume the payment of bonds issued in aid of railroads," their ability to grapple and handle a living subject in a masterful and convincing manner was fully demonstrated. Tuesday evening the Senior Preparatory exhibition, and Wednesday evening the graduating exercises of the higher normal department and the Alumni Address by John H. Burrus were attended by large and enthusiastic audiences. Mr. Burrus is a member of the class of '75. He described the "man for the times" in a way to inspire those preparing for usefulness. Four higher normal graduates received their diplomas, and ten from the Senior Preparatory class enter college.

Thursday, the "day of days," to the two college graduates, dawned clear and beautiful. The audience assembled promptly at ten o'clock. The exercises opened with a number of distinguished guests on the platform. The music by the Mozart Society elicited much praise, as did the music given on other occasions by the same society. The two young men who were that day to take their degrees delivered their orations in a self-possessed and dignified manner that was a prophecy of future success. The subjects

"True greatness of republics" and "Atheism destructive of man's nobility," sufficiently indicate the line of thought. The commencement address by Dr. Scott, President of the State University, Columbus, Ohio, was worthy of the occasion, and crowned the whole with its beauty and grace of diction and the scholarly treatment of the hackneyed subject, Time. After a few remarks by Gov. Hawkins and the Hallelujah Chorus by the Mozart Society, came the alumni dinner. The after-dinner speeches by the Governor, Dr. Scott and Mr. Stewart, who is finishing the new custom-house, were evidences that "the world moves." The Governor spoke of the solicitude he felt at the close of the war in regard to the future of the colored people and his questions as to what would really be the outcome of the struggle. His presence and remarks were well calculated to help on the good work of breaking down the walls of caste prejudice in which many minds are still inclosed. Dr. Scott referred to the condition of things during and at the close of the war, in which he had a part. He expressed his delight in being permitted to see the growth and progress of the last seventeen years. His words of appreciation and sympathy were especially grateful to the workers.

ATLANTA UNIVERSITY, ATLANTA, GA.—On Sabbath morning, June 11, President Ware preached to a crowded audience, the sermon to the graduating class. The examinations were continued for three days, and were attended by a committee of the Board of Visitors, appointed by the Governor of the State, who, at the close, made to him a highly favorable report, which has been published with his approval. Two evenings were occupied by the exercises of the two literary societies of the school, which were favorably received by good audiences. On Thursday the commencement exercises were held at Friendship Baptist Church, one of the largest in the city, kindly placed at our disposal for this purpose, which was filled with a closely packed audience of about 2,000 people, well dressed, orderly, attentive, and evidently having a personal pride in the results exhibited. A class of twelve was graduated, ten young women from the normal course, and two young men from the College course, all of whom presented pieces which received much commendation for their simplicity, directness and good sense. The annual address was delivered by Rev. E. W. Bacon, of New London, Conn., and was a forcible and eloquent plea for self-education.

As an evidence of the increasing favor with which this school and its work is regarded in the community, there may be appropriately quoted some of the remarks of Rev. C. A. Evans, of the M. E. Church South, pastor of a large church in the city, formerly General in the Southern army, who spoke at the close of the class examinations: "There is no enmity between the white and colored people in this State. There is a growing desire of the white people, as you will find, for your welfare. They are anxious that you should have the best in social life, the best in intellectual life, and in moral life, to which you can attain. I have looked upon these exercises with great interest as a fellow citizen. I am glad for all I see and know." Remarks in a similar strain were made by several other prominent gentlemen in attendance.

EXTRACTS FROM REPORT OF THE STATE BOARD OF EXAMINERS.—We do not believe that we have ever seen better teaching than we find done at the Atlanta University. Evidences of the same thoroughness appeared in all grades of the grammar school and throughout all the classes of the higher departments. We were particularly struck with one feature in the method of instruction adopted in this institution, and that was the accuracy of the language in which every question was required to be answered. The answer is not only to be given correctly as to substance, but it must be expressed in words both grammatical and appropriate; if not, the pupil reciting is asked to correct it, and if unable to do so, it is passed to others of the class. Your committee noticed another feature in the management of the university to which they desire to call your attention as worthy of high commendation, and that is the manual labor training that is here afforded in connection with the literary course. Every student, male and female, is required to work an hour each day at some useful labor, either on the farm connected with the institution, or in the household and kitchen department. The tendency of this regulation is not only to greatly reduce the expenses of board, etc., but to induce habits of industry, and impart valuable practical information for every-day use in after life. The farm, including the beautiful grounds immediately surrounding the college buildings, contains about sixty acres, and is under the direction of a thoroughly practical and energetic gentleman, who keeps everything in admirable order and brings out the best possible results. Specimens of field and garden crops, embracing a great variety of grasses and forage plants, cereals and vegetables, were exhibited to your committee, evincing great efficiency in this department. Samples of the culinary art were also shown us, and if our eyes and our palates did not deceive us, they reflected great credit on those who prepared them for our inspection and entertainment.

TALLADEGA COLLEGE, TALLADEGA, ALA.—The prelude of our twelfth anniversary exercises came Friday night, June 9, in the form of a school exhibition by the lower departments, consisting of declamations, recitations, concert exercises, etc. In lieu of the usual baccalaureate sermon Sunday morning, Rev. Edward W. Bacon, of New London, Conn., delivered a missionary discourse. At night, President De Forest gave one of his practical talks to the students about to go out for the summer. Monday, Tuesday and Wednesday forenoons public examinations were held in the various departments. They seem to have passed off satisfactorily to examiners, examined and visitors. One of the latter who spent his whole time in seeing and hearing as much as possible said: "I have not been into an examination which does not reflect credit on teacher and scholar alike. Everything shows that most excellent work has been done." Theology is still the high water mark of scholarship, but the "small Latin and less Greek" of the institution are gradually rising, and are not to stop short of the line of a full college course. Wednesday afternoon occurred the prize declamations and essays.

The evening entertainments for the week were, on Monday night, a scholarly and uplifting address by Rev. Mr. Bacon upon self-education; on Tuesday night exercises by the young people's literary societies, which showed commendable efforts in the way of self-improvement; on Wednesday night, the usual church prayer-meeting, one of the most enjoyable of all our Commencement gatherings; and on Thursday night, a concert by the

Musical Union, who rendered the Cantata of Esther, the Beautiful Queen, to the satisfaction of a densely packed house and with an income to the Union of nearly fifty dollars which they pledged for a new piano.

Talladega sends out no graduates this year. Though according to previous standards, students were ready to receive their diplomas both in theology and normal studies, they voluntarily chose to spend another year in further preparation for life's work. The exercises of Thursday morning consisted of eight orations by representatives (four each) from the college preparatory and theological departments. In discussing standard and current themes, they showed a grasp of thought, a clearness and vigor in presentation certainly far from discreditable to any public rostrum.

Talladega College looks back upon the year just closed as the most prosperous one in her history. It has seen new buildings reared, others repaired, greatly needed improvements made and a fair beginning in the way of endowments; to the many friends throughout the North, whose gifts have caused these things to be, we are unspeakably grateful. It has seen most thorough work done in all departments of study, more than a score of its pupils confess a newly-found Saviour and much activity in mission and Sunday-school work on the part of the more advanced.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—Our commencement began properly with the examination of the Law Department and the graduation of eleven law students. The list of graduates from this department now numbers 50 names, of whom 43 have been awarded their diplomas within the last six years. It is an interesting fact that, of our 50 law graduates, 35 have been white and 15 colored. Side by side they have been gathered in the lecture rooms of the professors, and have met in the crucial test of the final examination. The Faculty is admirably constituted, both on account of legal attainments and real genuine interest in the young men. Four lectures are given each week. The prospects for the incoming class are excellent, both as to numbers and quality, the white element predominating as usual.

This year, in the academic department, we had no graduating class. Our anniversary exercises have been somewhat out of the usual order, but thoroughly interesting and successful. Perhaps never have we met the popular taste more fully than this year. The old graduates were invited to return and take part in the first public anniversary meeting of the Alumni. Seven accepted the invitation and entered heartily into the project, and others sent the cordial expression of their regrets. The meeting was held in Central Church. A large and intelligent audience was present, and entered fully into the spirit of the occasion. Wednesday noon occurred the Literary Exhibition in the University Chapel. What a storm raged without! It seemed as though the flood-gates were opened. We had it almost entirely to ourselves, only a few good friends venturing to face the tempest. The orations, compositions, dialogues and select readings evinced decided talent in writing and speaking. In the evening a concert was given at the church, with a few literary exercises. The musical programme was judiciously arranged, and was thoroughly appreciated by an audience of six hundred people. The year has marked an advance in scholarship, and the University has acquired a firmer foothold in the city and state.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.—The final examinations occupied the 25th, 26th and 29th of May. The attendance increased from day to day. On Sunday a Sunday-school institute was held and the throng seemed about as great as the chapel would hold, but the absolute limit of its capacity was not reached until the exhibition, Tuesday evening, when the people were fairly wedged in. A beneficent down-pour of rain Wednesday morning prevented the crowd from being any greater on that day, and rendered the air so cool and pleasant that people did not suffer from being closely packed. A class of six earnest, faithful Christian students, three young men and three young women, having completed the normal course, were to receive certificates. President Pope addressed his sermon to them Sabbath evening—his theme being "Serving One's Generation." At 10 o'clock, Wednesday, the 31st, the commencement exercises began. As these young people have been, in accordance with the avowed aim of this institution, educated for usefulness in practical life, it was fitting that their essays and orations should be, as they were, on subjects of every day interest, and treated in an intensely direct and practical manner. The music was inspiring, especially the class song, composed for them by the Rev. B. A. Imes, of Memphis, a fine scholar and talented gentleman of their own race. In presenting their certificates, the President gave them five "Remembers" from the Holy Scriptures, as his final charge to them.

In the afternoon the annual address was delivered by the Rev. Dr. Truman M. Post, of St. Louis. Despite the rain, a carriage load of gentlemen came out from Jackson, and added materially to the interest of the exercises—Mr. Lemly, a trustee of this institution; Col. Power and Gen. Clifton, members of the State Board of Visitors. In the close of his witty and eloquent speech, Col. Power, editor of the *Clarion*, spoke of the progress he had witnessed in this school since its establishment, and expressed the hope that a few years hence the enrollment will have increased from a couple of hundred to a thousand, and that a spacious chapel will have been erected, capable of holding them all and their friends. Gen. Clifton stated that in asking the Legislature for an increased appropriation for this school he had said that he believed it was doing more good than any other school in the State, and he could repeat that as still his conviction, because it is doing a work so vitally needed.

TILLOTSON INSTITUTE, AUSTIN, TEXAS.—The Tillotson Collegiate and Normal Institute has closed its first full year since the building of Allen Hall, and its Texas friends are full of congratulations on the progress made. The Baccalaureate Sermon on June 4, by President W. E. Brooks, was listened to by a large and attentive audience. On June 5 and 6, occurred the examination of the classes. Listening to these students, and considering the time they had spent at school, one could not see that they exhibited that mental inferiority so often attributed to their race in the past. On the evening of the 6th, a crowded audience being in attendance, there were declamations and readings, with vocal and instrumental music at suitable intervals. Then came addresses by Rev. Dr. E. B. Wright, a trustee of the Institute, and by other prominent clergymen and educators. The evening closed with a general reception, in which visitors, students and faculty gave themselves up to a happy hour of congratulations and whole-hearted

social intercourse such as colored people so much delight in. On the 7th, essays, declamations, readings and music were listened to with unwearied attention by another large audience, including many distinguished visitors, who stayed from the beginning to the end of the exercises.

The oration by A. S. Green, on "The Possibilities of Our People, and how they may be Realized," was received by the audience with special interest. At the conclusion of the exercises, addresses were delivered by Gov. O. M. Roberts, Ex-Gov. E. J. Davis and other leading citizens. All the speeches were of deep interest, and whether from Democratic or Republican lips, they were alike full of appreciative good will toward the noble work done by such agencies as the American Missionary Association. A noted feature of the exercises was the good elocution of the students, resulting mainly from the brief training received at the Institute. To one accustomed to the old-time thick and indistinct plantation pronunciation, the change seemed indeed wonderful.

NORMAL SCHOOL, WILMINGTON, N. C.—The examinations closed Thursday, June 1. Notwithstanding the inclemency of the weather, quite a number of interested parents and friends came in to inquire and see for themselves what their children had been doing for the year. After listening to various recitations and exercises, they expressed themselves highly gratified. Friday evening the annual exhibition took place in Memorial Hall. About 400 were present. No special attempt at decoration was made, yet the stage was not wanting in floral adornments, two large, tall baskets of handsome flowers standing one on each side. The wall back of the stage was prettily and tastefully decorated with green boughs, moss and a little white drapery. At a little past eight o'clock the school marched into the hall, and took seats as near the front as possible. The children made a good appearance, being neatly and some of them prettily dressed. The programme consisted of about twenty parts, interspersed with good music. The selections specially attractive were the cantata, "Grandpa's Birthday," three recitations upon the subject of temperance, a concert declamation entitled "A Leap for Life," given by seven young men, and the recitation "Auction Extraordinary." Some of the pieces given by the little folks were very pleasing. The selections were all well rendered, and won many complimentary remarks from those present. Rev. Mr. Dodge being called upon, responded with a few well-chosen words appropriate to the occasion, after which the benediction was pronounced.

AVERY INSTITUTE, CHARLESTON, S. C.—The public exercises incident to the closing of the school year at Avery Institute began Monday evening, May, 29, with an exhibition by a portion of the intermediate department. Though this was not a usual or most prominent feature of anniversary, it was enthusiastically received by one of the best audiences of the week, which have all been large and indefatigable. They were well repaid by the bright recitations, well-drilled singing and tasteful appearance of the pupils. Tuesday morning, at 10 o'clock, began what is called "Children's Day," being a similar exhibition of accomplishments by the primary department. The performances in dialogue, recital and music of these little ones did not differ from those in Northern schools of the same grade, which is enough to say both for the culture received and the faculty displayed.

Tuesday night saw a rendering of a lengthy and varied programme by the scholars of the upper grades not graduating. The *News and Courier* in a report printed the next morning, says: "Of the essays it may truthfully be said that they were written with neat rhetoric and obvious originality; of the recitations, that they were given without a faltering of memory, and some with admirable distinctness of enunciation and winning hold upon the listeners."

The regular Commencement exercises were held on Thursday, and attracted a large crowd of persons of both colors and were of more than passing interest. After the essays, songs and choruses, the diplomas of the Institute were awarded to the three graduates by the Principal of the Institute, who took occasion to commend the graduates for their perseverance and to congratulate them upon their success. The Rev. E. J. Meynardie then delivered an eloquent address on "National Responsibility," arguing that no civilization is perfect which is not founded upon the fundamental principles of revealed religion.

BEACH INSTITUTE, SAVANNAH, GA.—The work at Beach Institute is taking on more definite shape. This year a class has graduated, and the course of study for the remaining grades has been brought into something like symmetry. The Savannah public schools graduate the colored pupils from the grammar grade, above which no provision is made for their education. For the white pupils, however, a High School is maintained. Hence the ambitious colored youth, many of whom are as fair as their white neighbors, turn hopefully to the "Beach" as a school which will give them what the city fathers have denied them. The first of the public exercises which have just closed the academic year was a public examination, held Friday, May 26. The programme was the regular daily programme, so far as the order of classes was concerned, but the questions put were given at random and without previous preparation from the work of the entire year. By this plan, of course, a few failures occurred, but the visitors felt that they had seen the classes fairly tested, and their hearty commendation was duly appreciated. The second public exercise was a sermon preached in the Congregational Church to the graduating class on Sunday evening, May 28, by the pastor, Rev. Dana Sherrill. The third public exercise occurred Wednesday, May 31, beginning at 11 o'clock A. M. An extensive programme of declamations, dialogues and songs was rendered in a most satisfactory manner and listened to by a crowded house. Upon the platform, during a part of the exercises, were the Hon. J. O. Ferrill and Mr. Murray. The former is a member of the City Board of Education and a firm friend of the colored people. Mr. Murray is a representative of the Savannah *Daily Recorder*. The music was furnished entirely by the pupils, and included songs, quartets, duets, solos and two instrumental pieces. The exercises were closed by the graduation of a class of two girls.

EMERSON INSTITUTE, MOBILE, ALA.—Emerson Institute has rounded out a year of peculiar disappointments and has crowned the last days with a brighter bow of promise than ever. A fire early in the year consumed the school building, and the school was removed to the Third Baptist Church, kindly offered for that purpose. The marks at the written examinations fell below those of last year, as might have been expected in the midst of

such privations. But at the oral examinations, on the 25th, the various classes gratified their teachers and visitors. Among the latter were our staunch friend, Rev. Dr. Burgett, and three colored pastors. The brightest color in the bow appeared in the anniversary exercises. The preparation had not interfered with regular lessons, but their thoroughness was manifest in the hearty testimony of the leading white M. E. pastor in the city, Rev. J. O. Andrews, who had offered the opening prayer. The exercises were witnessed by over 800 people, some of them outside at the window. The New Music Department was justified by its fruits, especially in a short cantata in which the Queen of the Fairies crowned the virtues.

The advanced point made was the presence and remarks of the Recorder (Mayor) of the Port, R. B. Owen. He was accompanied by his wife. As his honor came upon the platform, before the closing song, the Superintendent grasped his hand, exclaiming, "The North and the South, one and inseparable!" to which he responded, "That is my sentiment." In a few well-chosen words he expressed his pleasure in the efforts of the colored people to gain an education; declared that the time had come for intelligence and morality to be the recognized mark of a man, and said he was "infinitely gratified" with the performances of the young people at this time, and grateful for the opportunity of witnessing the results obtained.

LEWIS HIGH SCHOOL, MACON, GA.—The Primary Department closed on Friday, May 26. The little folks did well with their songs and speeches, and were neatly dressed. This department has been crowded into a low basement room in the Teachers' Home this year, for lack of accommodation elsewhere. We all rejoice with teacher and scholars that there is hope of more roomy quarters next year. On Monday and Tuesday, 29th and 30th, were held the closing examinations. These were more rigid and thorough than for a long time before, but the classes generally did well, and acquitted themselves with much credit. During the year there have been held monthly examinations, and the classes have been more thoroughly graded than ever, so that there will be less confusion than usual in opening the next school year. On Wednesday, the 31st, occurred the closing exercises, beginning at 9 A. M. The school went through with their essays, declamations, dialogues and songs in a way that reflected credit upon them and their teachers. The church was well filled with spectators of all colors. Three students received certificates of graduation from the High School course, and these will probably go to Atlanta University or elsewhere in the fall. After the programme was finished, some of the visitors were called on for speeches. On Wednesday night came the grand finale in the shape of a closing concert, conducted by our music teacher. Although the night was very rainy and stormy, the church was full, with quite a number of white people, who expressed their great gratification. The singing was good, and the concert well carried out to the end, showing decided musical ability on the part of all in solo, duet and chorus singing. We are glad to report that both school and church have prospered during the year. The total enrollment of students is 199, and we rejoice to know that additional school rooms, so greatly needed, are to be provided before another year begins. Fifteen or twenty of the scholars were converted during the precious revival in March last. Quite a number will engage in teaching during the summer, and several will go to higher institutions of learning in the fall.

LEMOYNE INSTITUTE, MEMPHIS, TENN.—The close of the year brings us also to the close of the first decade in the history of Le Moyne Institute. The founder of the school has gone to his reward and his works do follow him. The institution which he founded is but at the beginning of its usefulness and of its possibilities. This year we graduate a class of ten from the full course (four years), the largest class yet sent out, and the fourth. The public exercises at the closing this year were unusually interesting, judging from the attendance, not only of colored people, friends of the graduates, but also of prominent white families of the city. Formerly gentlemen of this latter class only came, now quite as many ladies as gentlemen are seen in the audience that fills and overflows the church. For want of room and accommodations we have, during the year, had to turn away over fifty pupils who applied in person for admission; a more regular and steady attendance has told for good on the scholarship and work of the school; the Spirit has blessed us in the conversion of not less than thirty of our pupils.

Our outlook for the coming year is most assuring, and our only serious difficulty would seem to be want of room for all who come to us. Our building must be enlarged.

THEOLOGICAL DEPARTMENT, HOWARD UNIVERSITY, WASHINGTON, D. C.—Our theological anniversary exercises passed off very pleasantly May 5. They were held in the Assembly Presbyterian Church, which is of convenient size and centrally situated. Though the weather was unpleasant, the attendance was good, both of the white and colored races, and included various persons of distinction. The number of theological students this year has been thirty, not including eight others, who study principally in the classical department. The graduates were five, connected with the Congregational, Presbyterian and Methodist denominations. Three go to the Southern field, and two look towards Africa. Their addresses were most creditable in matter and manner, and were warmly received by the audience. On behalf of the Washington Bible Society, Rev. Dr. Butler presented each of them with a neatly bound copy of the Holy Scriptures. Rev. Dr. Bullock, the chaplain of the United States Senate, made an excellent, practical address to them, on their coming life-work, and Rev. Dr. Craighead, Dean of the department, added some felicitous closing remarks. Owing to the endowment by Mrs. Stone, supplemented by the large aid of the American Missionary Association, and in a less degree by that of the Washington Presbytery, the Theological Department of Howard University is in vigorous operation, and is prepared to receive and train young men, white or colored, for the Gospel Ministry of all Evangelical denominations.

FACTS ABOUT STUDENTS.

FISK UNIVERSITY, NASHVILLE, TENN.—Nearly all the students in college are dependent on their own efforts, with the aid so kindly given by friends in the North, in acquiring an education. Only one has property, and two live at home with their parents in the city. Several have others dependent on them. One, a lady, has care of the family, both parents being dead. During the

last summer all were at work—three as porters on railroads, two as clerks, one had charge of a church, which, under his ministry, enjoyed a revival of religion, and the rest taught school. Some teach classes in the university and some do manual labor. Nearly all are compelled to be absent a part of the college year, thus increasing their toil when they return. Twenty-four have already graduated from college, one of whom is dead. Of the others, one is a lawyer, one is a minister, five are learning professions, three being the ministry, and all the rest are teaching, many of whom occupy important positions, one being a professor in this University.

ATHENS, GA.—Three of the principals of the Knox Institute were students at Atlanta University, S. B. Morse, John McIntosh and J. G. Hutchins. The last named received an appointment to a clerkship in Washington, Morse has a position in the Custom-House at Savannah, and McIntosh is a representative of Liberty County in the Legislature.

MEMPHIS, TENN.—Thus far the graduates of the school, excepting one only, have taught almost continuously since completing the course. The ten members of the present class will teach; some of them expect to pursue their studies further at Fisk University, after working a year for the means.

AUSTIN, TEXAS.—Judge Garland writes of one of the students of the Tillotson Institute: I was so much struck with the solid intellectual qualities of one young man, a coal-black negro, that I sought him out and advised him to study law. Conversation with him elicited the fact that his only schooling of account had been during the last five months at the Institute, while his attainments would indicate a good common school education, such as is ordinarily the work of ten years.

INDUSTRIAL WORK.

HAMPTON, VA.—The new stone building erected for the industries of the school with the money given by Mrs. Stone shows this department to the best advantage. The shoe shops, the printing establishment, the tailoring and knitting department have gained a new impulse now that they have gotten into their large new rooms. The saw mill, the harness-making shop, the tin, carpenter and wheelwright shops are all in full blast.

TOUGALOO, MISS.—The industrial department at Tougaloo University embraces: General farming, strawberry culture, gardening, stock-raising, general housework, work in laundry, work in sewing-room.

In our general farming we have confined our work to those crops that we can consume on the place—corn, oats and potatoes. We expect to cultivate cotton hereafter, rotating it with other crops. Corn yields fairly, but not equal to the West, of course. The oat crop, I think, can be made equal to the western crop. We have done enough with grasses to satisfy ourselves that grass can be very profitably grown and marketed.

The strawberry crop can be grown, picked and marketed almost entirely with student labor. We have to hire a little outside help during the picking season. This is both a pleasant and profitable industry. We can begin shipping about April 10 or earlier, according to the season. Chicago is our market.

The general housework and the work in the laundry and sewing-room have been well managed under the oversight of our matron and others.

Four years ago we ventured to purchase a little thoroughbred Ayrshire and grade Jersey stock. We had no appropriation for such purchases, but felt that we must make a beginning. We have not only awakened interest in the minds of the students, in the matter of stock-raising, but also in the minds of some of the old planters about us.

I have no balance sheet to present with this paper, but the milk goes from the stable to the pantry by the bucketful, the vegetables from the garden to the kitchen by the basketful, and the strawberries from the field to the fruit-room by the crateful. Besides the berries used in our family, we receive from $25 to $100 net per acre from those shipped. We have raised this year $700 worth of sweet potatoes. At very moderate prices we have on hand now at least one thousand dollars worth of thoroughbred and grade stock over and above what has been paid for it.

ATLANTA, GA.—Special contributions have been obtained for the establishment of an industrial department for instruction in the more useful trades.

At a recent meeting of the trustees of the university, a resolution was passed to institute forthwith a post-graduate course of two years for graduates of the normal department. This course, while not neglecting intellectual culture, by providing for courses of reading and for attendance upon recitations and lectures, and for practice in teaching, is to provide special training in nursing the sick, sewing, cutting and making of garments, care of household affairs, the inauguration and management of mission work, and in general whatever training seems likely to prepare young women of culture for the responsible duties of actual life. At the same meeting the trustees directed the executive committee to select, as soon as practicable, a suitable person as principal of this course of study, who shall also be matron of the family of young women who may be gathered for this purpose; and they are further directed to prepare plans for the suitable accommodation of such a family.

The trustees also voted that an industrial department for boys be at once organized, which shall provide for training in carpentry and other mechanical work; and the executive committee were authorized to make the necessary arrangements.

MACON, GA.—On Saturday, May 27, was the closing exhibition of the sewing class, under charge of Mrs. Lathrop. Seventy-six girls this year have been in the class, meeting on Saturday forenoons. Friends in the North have helped by contributing patchwork, basted garments, etc., and the girls have been taught plain sewing with the making of mottoes, book-marks, etc. Only sixteen sessions were held, but the amount of work accomplished was surprising. There were displayed in the main school-room eighteen patchwork quilts and one hundred and twenty-one finished garments, dresses, aprons, underclothing, etc., all neatly made, and showing decided improvement in sewing. There were some short readings, recitations and singing, and then a few brief talks from Prof. Hodge and others, and afterward the garments were distributed to those who made them, amid thankful hilarity.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK AMONG THE FREEDMEN.

Number of Churches	93
" of Missionaries (male and female)	91
" of Church Members	5,641
Added during the year	800
Scholars in Church and Mission Sunday-schools	7,835

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 30th, 1882.				Additions, 1881-82.			Removals, 1881-82.				Baptized 1881-82.		Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.			
Washington, D. C.	1881	S. P. Smith	'81	'79	13	20	33	2	9	2	11	1	0	11	12	2	7	400	12.00	74.29
Hampton, Va.	1869	H. B. Frissell	'80	'80	118	78	196	117	17	10	27	4	12	0	16	17	1	525	350.00	429.64
Beaufort, N. C.		Michael Jerkins	'79	'79	10	16	26	4	9	7	16	0	1	0	1	0	4			31.00
Dudley, N. C.	1870	J. P. Lestrade	'80	'82	35	29	64	10	2	1	3	0	2	1	3	2	3		5.60	4.50
Cedar Cliff, N. C.	1882	J. N. Ray	'78	'82	16	18	34	0	35	0	35	1	0	0	1	7	1	27		13.43
Lassiter's Mills, N. C.	1879	Islay Walden	'79	'79	15	32	47	5	24	0	24	0	1	0	1	6	11		15.00	24.00
McLeansville, N. C.	1871	Alfred Connet	'81	'78	80	90	170	15	4	0	4	1	1	0	2	4	6	150		54.25
Pekin, N. C.	1881	Wm. H. Ellis	'82	'81	7	15	22	0	8	0	8	1	0	0	1	7	1	50		
Troy, N. C.	1881	Wm. H. Ellis	'83	'81	3	14	17	0	5	0	5	0	2	0	2	5	2	40		
Raleigh, N. C.	1874	Geo. S. Smith	'76	'76	19	45	64	3	2	0	2	0	2	0	2	2	0	250	21.46	180.39
Wilmington, N. C.	1870	D. D. Dodge	'78	'73	14	21	35	3	5	0	5	0	0	0	0	5	0	300	9.76	88.90
Charleston, S. C.	1867	Edw. T. Hooker	'68	'81	46	118	164	6	3	0	3	5	2	1	8	1	7	75	18.00	431.40
Orangeburg, S. C.	1876	T. T. Benson	'79	'79	8	8	16	6	0	1	1	0	0	2	2	0	5	35		52.02
Atlanta, Ga., Univ.	1874	C. W. Francis	'67	'74	57	43	110	23	15	2	17	3	3	0	6	15	1	225	86.80	632.00
" 1st Cg.	1867	Evarts Kent	'71	'81	73	140	213	31	4	2	6	2	2	0	4	4	3	260	158.25	100.00
Athens, Ga.	1882	Geo. V. Clark	'82	'81	7	12	19	0	11	8	19	0	0	0	0	11	1	90	1.50	16.55
Byron, Ga.	1873	N. B. James	'70	'82	8	13	21	6	2	0	2	0	6	1	7	0	0	60	1.50	225.00
Macon, Ga.	1868	S. E. Lathrop	'70	'78	35	49	84	7	28	0	28	2	1	0	3	18	0	215	83.25	70.35
Marietta, Ga.	1877	Edgar J. Penney	'80	'80	10	15	25	0	5	0	5	1	0	0	1	4	0	75		
McIntosh, Ga., Midway	1874	Floyd Snelson	'71	'74	132	155	287	11	12	0	12	4	2	4	10	9	10	235	32.20	235.00
"Cypress Slash"	1870	A. J. Headen	'79	'79	44	66	80	2	3	0	3	0	0	0	0	0	0	65	17.00	31.00
Savannah, Ga.		Dana Sherrill			17	46	63	2	19	1	20	2	5	2	9	1	1	110		170.36
Belmont	1874	Wilson Callen	'81	'77	13	7	20	2	0	0	0	0	0	0	0	0	0	30	2.30	1.60
Louisville	1874	Wilson Callen		'77	4	13	17											28		

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TABULAR STATEMENT.—*Continued.*

Churches and Location.	Organized.	Ministers.	Ordained.	Comenced.	Church Members, Aug. 30th, 1882.				Additions, 1881-82.			Removals, 1881-82.				Baptised, 1881-82.		Sabbath-School Scholars.	Benevolent Contributions.	Raised for Church Purposes.
					Males.	Females.	Total	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.			
East Savannah	1878	J. H. Stephens	...	'76	5	4	9	0	4	1	5	1	3	7	11	0	0	32	5.00	28.23
Woodville	1871	J. H. H. Sengstacke	'76	'75	34	39	73	1	12	0	12	1	2	6	9	5	2	129	10.00	93.76
Miller's Station, Ga.	1872	L. A. Roberts	'74	'81	13	8	21	2	0	1	1	0	2	0	2	0	0	20	.....	20.00
Louisville, Ky	1882	John D. Smith	'79	'81	8	37	45	0	0	0	0	0	0	0	0	0	1	45	40.50	243.60
Berea, Ky	1853	John G. Fee	'45	'54	89	90	179	45	13	3	16	1	10	0	11	12	0	245	7.40	151.74
Clover Bottom, Ky	1871	Rev. B. S. Hunting	'68	'71	24	47	71	0	10	2	12	.....	.....	.....	.....	8	.....	38	.....	40.00
Cabin Creek, Ky	1847	J. F. Browne	'75	'81	2	5	7	0	0	0	0	1	0	2	1	0	0	50	.....	25.00
Hillsdale, Ky. (Bethesda)	1849	J. F. Browne	'75	'81	6	8	14	0	0	0	0	0	0	0	0	0	0	16	.....	90.00
Camp Nelson, Ky	1864	J. F. Browne	...	'81	45	66	111	10	6	0	6	1	1	5	7	6	0	76	.....	.....
Whitley Court House	1878	A. A. Myers	'64	'81	16	8	24	1	7	0	7	0	0	0	0	6	0	80	.....	1,159.50
Chattanooga, Tenn.	1867	Jos. E. Smith	'76	'78	51	67	118	14	45	1	46	5	0	1	6	32	3	68	43.00	328.97
Nashville, Tenn., Univ.	1868	Henry S. Bennett	'63	'67	113	65	178	0	15	2	17	3	6	0	9	14	0	125	27.79	79.74
Nashville, Tenn., Howard	1876	W. H. Sinclair	'81	'81	8	21	29	1	7	1	8	0	0	0	0	6	4	.....	.....	.....
Memphis, Tenn., 2d Cong.	1868	B. A. Imes	'80	'80	27	78	105	1	10	3	13	2	1	3	6	7	8	80	54.90	507.57
Florence, Ala	1876	Wm. H. Ash	'77	'78	12	13	25	4	0	0	0	1	0	0	1	0	0	45	.....	8.00
Athens, Ala	1871	H. S. Williams	'79	'81	18	36	54	18	1	1	2	0	0	0	0	0	2	40	.....	100.35
Talladega, Ala	1868	G. W. Andrews	'67	'78	104	82	186	0	26	2	28	0	2	2	4	26	0	175	2.40	66.00
" The Cove	1874	P. J. McIntosh	'78	'81	11	13	24	1	5	1	6	0	0	0	0	4	4	38	5.25	50.00
Lawsonville	1877	P. J. McIntosh	'78	'81	9	14	23	0	1	0	1	0	0	1	1	1	0	50	4.00	10.00
Ala. Furnace, Ala	1874	J. B. Grant	'81	'81	14	24	38	2	1	0	1	1	0	5	6	0	0	60	.....	56.75
Anniston, Ala	1875	Henry W. Conley	'81	'81	38	43	81	35	8	2	10	0	1	2	3	5	0	45	11.75	166.45
Childersburg, Ala	1874	Alfred Jones	'78	'77	22	32	54	7	4	0	4	0	3	1	4	0	3	41	.....	25.00
Shelby Iron Works, Ala	1878	J. R. Sims	...	'81	28	32	60	1	3	3	6	0	0	0	0	3	1	80	5.00	117.65
Kymulga, Ala	1873	Spencer Snell	...	'81	20	19	39	4	5	1	6	1	0	0	1	5	2	68	.....	15.00

Marion, Ala	1870	A. W. Curtis	'68	'81	45	57	102	10	17	4	21	2	1	0	3	15	2	78	.....	143.70
Montgomery, Ala	1872	Osmer W. Fay	'67	'79	33	53	86	13	8	1	9	0	0	3	3	7	3	185	45.00	309.00
Selma, Ala	1872	C. B. Curtis	'73	'78	41	58	99	29	8	3	11	4	8	1	13	6	1	138	4.70	229.32
Mobile, Ala	1876	O. D. Crawford	'72	'79	20	23	43	3	1	0	1	0	0	0	0	1	0	100	6.40	56.50
Lawrence, Kan	.....	Henry R. Pinckney	...	'80	12	9	21	0	0	5	5	1	3	2	6	0	2	62	1.50	10.00
Eureka, Kan	1881	W. W. Weir	'81	'81	2	9	11	0	3	8	11	0	0	0	0	1	0	27	5.15	8.25
Little Rock, Ark	1881	B. F. Foster	...	...	18	65	83	0	13	5	18	0	1	3	4	1	2	68	.....	215.00
Meridian, Miss	1882	J. L. Grice	...	'82	5	7	12	0	12	0	12	0	0	0	0	0	0	25	.....	.....
Tougaloo, Miss	1871	G. S. Pope	'72	'77	57	38	95	30	20	3	23	1	1	0	2	21	0	75	.....	.....
Caledonia, Miss	1880	S. B. Witherspoon	...	'79	11	10	21	2	1	0	1	0	0	0	0	0	0	30	.....	10.00
" New Rubamah	1870	M. J. Witherspoon	...	'77	4	10	14	3	0	0	0	0	1	0	1	0	0	50	.....	.....
" Pleasant Ridge	1875	Eli Tapley	'79	'79	3	3	6	0	1	0	1	0	0	0	0	0	0	31	.....	1.00
New Orleans, La., Central	1872	W. S. Alexander	'61	'76	68	164	232	0	41	0	41	3	0	11	14	10	29	225	60.50	1,053.40
New Orleans, La., Spain St.	1871	Henry A. Ruffin	'77	'75	19	63	82	0	15	0	15	1	0	7	8	7	5	80	20.00	180.00
New Orleans, La., M. Brown	1869	Isaac H. Hall	'77	'75	35	88	123	0	21	0	21	4	0	6	10	8	8	60	50.00	225.00
Algiers, La	1872	James Craig	'72	'72	12	32	44	0	6	0	6	4	0	0	4	2	2	32		
New Iberia, La	1866	W. R. Polk	'70	'80	104	46	150	0	28	0	28	3	0	5	8	0	15	70		
Lake Peigneur, La	1874	Homer Jones	...	'82	19	30	49	0	6	0	6	3	0	7	10	4	5	45		
Terrebonne, La	1870	Daniel Clay	'70	'70	57	118	175	0	39	0	39	7	0	2	9	33	15	49		
Terrebonne Station, La	1872	Daniel Clay	'70	...	10	20	30	0	2	0	2	4	0	6	10	2	1	.....		
Peteance, La	.....	William Butler	'79	'80	13	17	30	0	6	0	6	1	0	0	1	4	8	20		
Little Pecan, La	.....	William Butler	'70	'81	12	20	32	0	1	0	1	2	0	0	2	0	12	48		
Napoleonville, La	....	J. K. Jones	'74	...	14	22	36	0	2	0	2	2	0	0	2	1	5	16		
Grand Bayou, La	1880	Squire Williams	...	'81	15	19	34	0	0	0	0	2	0	4	6	0	8	.....		
Gretna, La	1869	W. P. Ward	'69	'68	100	200	300	0	0	0	0	0	0	0	0	0	0	60		
Abbeville, La	1872	Homer Jones	...	...	7	13	20	0	0	0	0	0	0	0	0	0	0	.....		
Harangville, La	.....	W. P. Ward	'69	'79	8	20	28	0	0	0	0	0	0	0	0	0	0	.....		
Bayou Du Large, La	1880	H. Williams	'81	'81	11	23	34	0	2	2	4	0	0	0	4	4	2	30		
Lockport, La	1869	W. P. Ward	'69	...	24	50	74	0	0	0	0	0	0	0	0	0	0	.....		
Helena, Tex	1874	M. Thompson	'70	'74	15	32	47	0	16	0	16	16	2	0	18	16	0	32	.....	.....
Luling, Tex	1879	T. E. Hillson	'79	'80	3	9	12	0	0	6	6	0	1	0	1	3	4	30	.....	.....
Flatonia, Tex	1881	T. E. Hillson	'78	'80	4	8	12	5	5	0	5	0	0	2	2	5	6	67	11.50	21.15
Corpus Christi, Tex	1866	J. W. Strong	'80	'81	7	12	19	2	2	0	2	0	1	1	2	1	8	35	16.00	188.00
Goliad, Tex	1872	B. C. Church	'40	'72	10	15	25	0	3	0	3	0	0	0	0	3	0	60	.....	38.00
Paris, Tex	1868	J. W. Roberts	'80	'80	20	55	75	1	25	2	27	0	0	1	1	20	13	96	8.05	245.60
					2,339	3,302	5,641	506	709	91	800	106	88	125	319	430	252	6,835	1,496.51	9,306.33

Louisiana financial reports not received.

Mission Sabbath Schools reported in part..... 1,000

NEW CHURCHES AND BUILDINGS.

EUREKA, KAN.—The Second Congregational Church of this place within the first year of its existence has built a plain house of worship at a cost of $850, and it will be ready for use the first of October.

PARIS, TEX.—A church has recently been dedicated here. Dr. Reed preached the sermon, and all the white pastors took part in the services. The house could not begin to hold the people; $313 was subscribed towards paying the debt.

CEDAR CLIFF, N. C.—At this place Rev. A. Connet organized a Congregational church of a dozen members, using the Confession, Covenant and Constitution of Roy's Manual, inserting a temperance clause. A white citizen gives half an acre of land for the church.

LULING, TEX.—On the 26th of February the new Congregational church edifice was dedicated, Supt. Roy assisting Pastor Hillson. The house is 24 × 46 feet—is tastefully built. The lot was given by Mr. T. W. Pierce, of Boston, the President of the Galveston & San Antonio Railroad, "The Sun-Set Route;" and this Association assisted in the building. The people have recently hung upon their church a sixty-dollar bell that is a delight to them.

ATHENS, GA.—The Superintendent finds that the time has come to start a church. The building is repaired, and one of its rooms fixed up for a chapel. Mr. George V. Clark, a student of the "Atlanta" and a graduate of the Theological Department of the Howard University, is secured. He starts a Sunday-school, a prayer meeting and preaching services. Affinity draws to them friends who are longing for something more quiet, orderly and intelligent in church life. Then a revival adds eight disciples to the nine who are ready to come into a new church by letter. And so a Council meets here on the 14th of April to recognize the church and ordain the pastor. They find everything in an orderly condition. The church process and the examination of the candidate are heartily approved.

By the courteous invitation of the African M. E. Church, the public services are held at night in their house of worship, which is packed with an assembly of 500 people.

The moderator propounds the Confession and Covenant, and gives to the new church the right hand of fellowship. Mr. Lathrop then presents a royal octavo Bible printed in Boston in 1822. Mr. Lathrop also presents, from the Congregational church at Chagrin Falls, Ohio, a communion set in good condition, although it has been used by that body of believers for forty years. The crowning gift of the occasion is that of Mr. S. D. Smith, of Boston, of one of his American organs, which is used for the first time on this occasion.

REVIVALS.

MCLEANSVILLE, N. C.—In a revival in the church at this place nine have found the Saviour and thirteen more are among the inquirers.

PARIS, TEX.—There was during the year a special work of grace at Paris. Nineteen gave evidence of having been born by the Holy Spirit and

were added to the church. All these converts, with two exceptions, were from the Sunday-school.

MCINTOSH, GA.—Extra meetings were held here about four weeks. The result was the conversion of fourteen persons, among whom were several of the most promising scholars. Nine of these converts united with the church.

LITTLE ROCK, ARK.—The pastor of this church writes: The first day of this year and the first Sabbath in the month was our communion season. A delightful season it was, too. We had intended beginning a series of meetings to last four or five weeks, but the cold and inclement weather prevented us from putting on the plastering, and we could not, therefore, commence with any hope of success. We decided to defer till warmer weather. Notwithstanding this impediment, the word found lodging in the hearts of twelve of our young people, all of whom connected themselves with the Congregational Church. We also received one by recommendation. All of these seem to be hopeful conversions. Our Sabbath meetings are well attended.

MACON, GA.—There was a growing religious interest among the children of our day-school and Sunday-school, and early in February we were enabled to secure the aid of Rev. E. E. Rogers, of Orange, Conn. The neighborhood prayer-meetings and house-to-house visitation by day were followed by powerfully impressive meetings at night. Sixteen members of our Sunday-school have joined our (Congregational) church. Twenty-two in all have united, of whom eight are heads of families, while eight or ten of the students have joined other churches, where their families are connected. The daily meetings continued for six weeks, with the efficient help of Rev. D. Sherrill, of Savannah, for a few days after Brother Rogers' departure.

CHATTANOOGA, TENN.—At a regular Wednesday evening prayer meeting, a young man announced that he had made up his mind to turn and live a Christian life. A meeting for the next night was appointed. Two or three more at that time came out on the Lord's side. Then a meeting every night was agreed upon, with a sermon from the pastor, and every night souls were hopefully born again. The series continued two weeks. Over two score souls were numbered among the believers. Forty were examined and approved by vote for membership in the church.

NEW ORLEANS, LA.—The first week in January was marked by growing earnestness on the part of God's people, but no real case of inquiry among the unconverted. The second week brought some to the "mourners' seats," but no important break in the ranks of sinners. We all felt that the Lord was drawing near. The congregations greatly increased until the audience room was entirely filled. The third week of our continuous services was exceedingly precious. The Holy Spirit came in power. The truth preached in great simplicity was owned of God in the awakening of nearly one hundred souls. On many occasions thirty were on the anxious seats, weeping and calling upon God for mercy. From these seats on two successive evenings nine persons arose and said they felt the assurance of forgiveness and a change of heart. During the five weeks of continuous services 66 professed hope in the Saviour, of which number 25 were stu-

dents of the University. From the family of boarding students at Stone Hall eleven were brought under conviction, who have joyfully consecrated themselves to the service of the Saviour.

It was a very tender and impressive scene where among the inquirers after God were so many of our bright, mature students. We hope most earnestly that they all may be strong for God and everything that is good.

On the first Sabbath in February, 31 were received to Central Church on profession of their faith, and on the two succeeding Sabbaths four more, 35 in all. I mention, as a fact showing the prevalence of infant baptism, that of the 35 admitted on profession only nine received baptism, the remaining 26 having been christened. Our friends in the North will be glad to know that of the nearly 100 awakened and the 66 converted only six manifested any undue excitement, and but one of the number had been an attendant upon our church services. The church is stronger in every respect. The average attendance upon our Sabbath services is larger by nearly 100, and there is every indication of a steady and healthful growth.

HOW THE FREEDMEN CHILDREN DO IT.

Mr. E. C. Silsby, of Selma, Ala., writes:

Our Sunday-school have been interested in the proposed missionary steamboat "John Brown," for the Mendi Mission. Several Sundays ago we voted to take the contributions of subsequent sessions until they should amount to $10, to be sent on for the boat. A picture of the boat was drawn on the board and the contribution of classes recorded as given. The result is shown by the enclosed order for $10.20. A class of little girls who have a "mite box," not only voted its contents, but held a fair for the sale of articles which had been prepared by their own deft fingers, under the direction of their teacher, applying the proceeds to the fund. May the boat do much toward carrying the "glad tidings."

Rev. Evarts Kent, of Atlanta, Ga., writes:

I send you draft for the amount of our annual collection for the A. M. A. You will be interested to know that the contributions were mainly in small sums, from five cents to one dollar, and that there were eighty-five different contributions. I enclose you specimens of the envelopes I had printed for the purpose. I think they added somewhat to the amount. One little boy of ten years of age brought his envelope with five cents in it—the most generous contribution of all. He is the eldest of three brothers, all in the Storrs school, kept there by a mother who is not a Christian, and extremely poor—so poor that when visited in sickness, the other day, by Miss Stevenson and Mrs. Kent, the only dishes in the house were a tin plate, a tin spoon, one cup and a broken knife; we are helping them just now; but it was most touching when they called at the house last Saturday evening and found this lad getting his missionary envelope, received the Sunday before, "ready for to-morrow." I doubt if our Saviour has seen anything like it since that day when in Judea He was looking into the treasury.

First Congregational Church, Atlanta, Ga.—Acting upon the suggestion of the pastor at the Sunday-school concert, Christmas evening, the school brought birthday gifts to the Saviour in the form of remembrances for the poor; more than 100 packages were brought to the table; clothing, groceries, etc. It was most touching to witness the gifts brought to the Lord Jesus in this way from some of the very poorest of our children. The next morning, in a pouring rain, the pastor and deacons distributed these offerings. I hope our people gained some insight into the real meaning of the day.

Savannah, Ga.—The Sabbath-school has begun to yield excellent fruit. Having $30 in the treasury they voted to send one of their number to Atlanta University for a year. After a spirited contest on the part of several members of the school to win the prize, the decision was finally favorable to Palmer Lloyd, a boy of about 15 years. He went to Atlanta in time for the opening of the term. Fifty dollars in all were needed to insure him a year's study. To raise the remaining $20 the Sabbath-school gave a musical entertainment and ice-cream supper, and were successful in securing the amount needed.

SUNDAY-SCHOOL INSTITUTES.

Tougaloo, Miss.—It was thought that the last Sabbath of the school year could not be better spent than by calling in the Sunday-school workers, among the colored people, and holding a Sunday-school Institute.

Providence smiled upon the exercises with a most beautiful day, and at an early hour the chapel was filled with an attentive though miscellaneous throng, whose intelligent looks and interested, orderly demeanor were a surprise to some of the newest workers and evidence of progress to all.

The regular exercises of the Sunday-school were first attended to. The lesson, "Following Christ," with its golden text, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me," seemed to furnish a peculiarly appropriate theme for the last conference of the teachers with their classes, and called forth thoughts and experiences, exhortations and warnings, calculated to be helpful alike to the Christian of years, the score or more of young converts, and the few who, with all their calls and opportunities, still refuse the yoke of Christian service.

In closing the review the superintendent gave a blackboard exercise suggested by the verse "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" This formed an impressive introduction to the first subject brought forward—the use of the Blackboard. Other topics presented were: Opening and closing exercises, Duties of the superintendent, Use and abuse of lesson helps, How to get the children in, Conversion and training of pupils, Individual responsibility.

Two of these topics were well presented by former graduates of this institution. The only topic which evoked general discussion was that of success in gathering the children in and winning them to continued attendance. Of the many who volunteered a statement of methods to this end, all spoke briefly, pointedly, correctly and sensibly, and the question-box when opened revealed nothing but practical, intelligent queries.

The Institute closed with the repetition by Miss Koons of one of the regular Sabbath-afternoon course of lectures, a lecture on Temperance, illus-

trated by Sewall's charts. A quantity of temperance literature was distributed, to be carried away for circulation.

MARION, ALA.—The Sunday-school Convention, held previous to the Conference, but in connection with it, was opened by a sermon from Rev. G. W. Andrews; text, "The word of the Lord is tried."

Sunday-school reports given by delegates from the various schools were never more interesting. The work of temperance in all the schools was a chief feature. One colored brother expressed it pithily, if not grammatically, when he said, "Dere seems to be a skim ober de eyes of mos' of my brederen on dis gret subjec." In the temperance work among the children, to save them we must keep this "skim" from forming. In the afternoon an interesting map-lesson, "The Journeys of our Saviour through the Holy Land," was given by a colored brother, though of the Anglo-Saxon race. If a query arises in the minds of my readers, it may help to make it clear when I say that though black he is white.

CONFERENCES.

SOUTH-WEST CONFERENCE.—This conference includes the Congregational churches of Louisiana, and convened June 1st in New Orleans.

There were 31 pastors and delegates present. The reports from the various fields were cheering and hopeful. It has not been a harvest year, though some churches have been refreshed by the gracious visitation of the Holy Spirit, and all have, we hope, felt the quickening of a new life. A revival of wonderful preciousness and power was reported from Central Church, New Orleans, beginning with the "Week of Prayer," and continuing five weeks, during which time nearly 100 souls were awakened.

Rev. Mr. Clay's church in Terrebonne has been blessed and strengthened. There have been many hindrances in the year. The floods have caused great suffering among the poor. Cabins have been washed away, crops destroyed, and the plans of labor disarranged. When the laboring classes of the colored people suffer, the churches suffer in their resources.

The next meeting will be held in New Iberia the first Wednesday in April, 1883.

SOUTH-WEST TEXAS ASSOCIATION.—This Association embraces the Congregational churches of the A. M. A. in Texas. No new churches have been organized during the year, but two houses of worship have been built, one at Paris and one at Luling. The churches of this Association are becoming greatly interested in sending their young people to the Tillotson Institute.

THE CENTRAL SOUTH CONFERENCE.—This Conference, embracing the churches of Tennessee, Mississippi, Northern Alabama and, now, Arkansas, met in Nashville, Tenn., November 10–12.

The Narrative of the State of Religion was exceedingly interesting, and occupied the whole of the first forenoon with a large part of the afternoon following. The reports were on the whole very encouraging; while some of the churches have enjoyed an especial presence of the Holy Spirit, as that at Memphis and at Fisk University. In both of these, more than fifty students were converted. The report from Fisk University was that, since the opening of the term, eight of the students had made a profession of their hope in Christ.

Prof. D. I. Miner, of Tougaloo, was examined for licensure and approved to preach. The examination was very thorough, and was admirably sustained.

KENTUCKY CONFERENCE.—This association embraces the churches at Berea, Big Hill, Cabin Creek, Hillsdale, Camp Nelson, McKee and Williamsburg, all in Kentucky. It was organized in September, 1871.

THE ALABAMA CONFERENCE.—This conference assembled at Marion. A Sunday-school convention of much interest was held previous to it, but in connection with it. The conference opened Saturday night with a sermon by Dr. Roy. The next day was communion Sabbath, and nineteen joined the church. On Monday the reports from the churches were given, followed by several well-written papers. Three candidates from the Theological Department of Talladega College were examined for licensure. Tuesday morning was given to pastoral work and ministerial culture, and the question How to promote revivals, was participated in by all the brethren, who were limited to ten minutes in their speeches. Some thought this the richest morsel of the feast.

GEORGIA CONFERENCE.—This conference, embracing the churches in Georgia and two in South Carolina, held its annual meeting with Rev. S. E. Lathrop's church in Macon. Rev. Wilson Callen was at the time ordained by a council called at that place. The meeting was one of great interest in its literary and devotional exercises.

NORTH CAROLINA CONFERENCE.—This conference met in Wilmington. Every church was represented and every one of the seven schools of the State. To the five churches were added two, those at Troy and Pekin, with two more coming on. During the conference, a council called in the regular way ordained as the pastor of these two churches, Mr. W. H. Ellis. An evening was given to the subject of temperance, especially to the business of reconstructing, re-organizing and resupplying the temperance army after its recent defeat in the State. Our two lady missionaries for the State were present to report their work and to add to the inspiration of the occasion.

WOMAN'S WORK.

TOPEKA, KANSAS.—The relief work proves quite a tax on our time and strength. Six mornings out of the seven are devoted to the people for their instruction and improvement. Monday evening we hold prayer meeting; Tuesday evening is devoted to Bible study for the young people. A good number attend. Friday evening I have a class in singing. The Sabbath is a busy day for each of us. We have a full Sunday school and need twice as much room, and Sabbath evening the Chapel is well filled With not a few worthy exceptions the people are ignorant and wicked, but this does not discourage us. Already we can perceive a change for the better. In all our exercises the people are more orderly and attentive.

WASHINGTON, D. C.—I have organized a Doing Good Society in the girl's school, which is doing effective work and interesting all. We appoint a committee of two to visit the sick every week. I give them some-

thing to carry in food and clothing, playthings and picture-books, for the sick, and taking the Bible and song-book they read and sing, often gathering a whole family in to hear them. Each Saturday a report of their visits is read, and once a month the school brings pennies to buy food. My prayer meetings among the mothers and girls are often very full of tenderness. And yet, among this people it is so easy to have good prayer meetings that I don't think as much of it as I used to at the North. More and more I feel the importance of teaching them that temperance, purity and a desire to do something for others is true religion.

WILMINGTON, N. C.—During this month I have held my weekly meetings with the women, taught my Sunday-school class, sometimes numbering fifty, all under ten years of age, held sewing schools for a part of our school girls, made twenty-five calls and arranged a library of nearly three hundred books, which have been sent to me from various places at the North. These are none of them new books, but are such as I think will interest and instruct the children and young people. Tuesday evenings I open my mission room for a reading room, having papers and books for them to read while there and take to their homes. By the kindness of friends at home last summer I obtained the "Library of Universal Knowledge," which the older scholars use and appreciate highly; and those outside the school are learning to consult it also as they come in Tuesday evenings.

MACON, GA.—Mrs. Lathrop's sewing school is also very interesting. As we walked into the room last Saturday morning, two old ladies, who were sewing just as busily as the children, arose from their seats and came across the room to greet us. One of them whose sprightly manner and unwrinkled face would never have betokened her great age, said to us: "I am ninety-two years old if I live till Monday. I can't do much, my hands are so stiff; but I thank the Lord that I can come here and sew a little;" and she showed us her patchwork squares with as evident satisfaction as any of the younger pupils. Ninety-two years old and learning to sew! Ah, thought I, most old ladies are through with their needle at that age. These sewing schools must bring comfort into many homes.

WOMAN'S MISSIONARY ASSOCIATION.

The meeting of this Association was held at Marion, Ala.

Mrs. H. S. De Forest, of Talladega, President, called the meeting to order, and after the opening exercises, welcomed representatives of sister societies and visitors who had come in to listen to the reports of the harvesters. Letters expressing interest and good cheer were read from the President and Corresponding Secretary of the Women's Missionary Association of Boston.

Mrs. Andrews, of Talladega, made an address on Women's Home Missionary Work, giving an account of the organization of the State society, the motives which prompted and warranted it, with a summary of the organization of the parent society in Boston and the number of missionaries first commissioned to the South and Southwest, reviewing the home work in our own State.

Reports from the local societies at Marion, Mobile, Montgomery, Selma and Talladega were given. The Marion society, with its thirty names enrolled, meets once a week. The Mothers' meeting has been conducted by Mrs. A. W. Curtis, whose illness prevented her presence at this time.

The girls composing the Emersonian Mission Band of Mobile, are doing their part in the work of helpfulness and uplifting, by making articles for a fair, the proceeds of which are to be given to a missionary in South Africa. The Mother's meeting, under the influence of Miss Clark, visiting missionary, gives promise of increasing interest. The Women's Missionary Association has received fifty names since its organization, thirty-two reporting themselves this year. Missionary subjects are presented once a month, and a collection is taken.

Montgomery reports forty members. Since late in the winter they have been engaged in making garments for the destitute. A special case of destitution, discovered by one of the members, was the means of rousing to greater activity. The meetings of the society aim to elevate in literary culture, as well as in other directions. Mrs. Fay offered suggestions in regard to the manner of increasing the interest of these meetings. Miss Fairbanks and Miss Curtis followed with remarks, sensible and practical, in regard to the training of the girls in our churches and schools. The contributions amounted to $39; $5 of which was donated to the Mendi Mission, the remainder to home work.

Selma has an enrollment of thirty-two. Many of the members had been unable to attend regularly on account of business and family cares. Missionary tea parties were introduced, proving quite successful. Select reading, singing, conversation and simple refreshments occupied the hours of meeting. In response to a call from Tougaloo, two quilts were made and sent to help replace those lost by fire. In connection with the mission workers, they have contributed the sum of $50; $26.75 of which was sent to the A. M. A., as a special gift, the balance being expended for the church. A ladies' prayer-meeting, three sewing classes and childrens' meetings had been sustained weekly. A Young People's Literary Society was held on alternate Monday nights.

Talladega showed a very prosperous year in the monthly gatherings of the Mission Band, mothers' meetings and two sewing classes. With funds collected they had purchased a carpet for the platform of the chapel, secured a share in the John Brown steamer, defrayed the funeral expenses of a poor woman and aided many needy and destitute around them. The young people of both sexes are being educated in the direction of missionary labors through the different committees which have been formed for that purpose.

AFRICAN MISSIONS.

REV. HENRY M. LADD, D. D., Superintendent.

MENDI MISSION, WEST AFRICA.

Missionaries.—Rev. A. E. Jackson, *Rev. J. M. Williams, Rev. J. M. Hall, Mrs. A. E. Jackson, Mrs. J. M. Williams, Mr. I. J. St. John (Business Manager and Head of Industrial Department.)

Native Helpers.—Rev. George N. Jowett, Mr. Samuel H. Goodman, Mr. O. J. Thomas, Mr. Harry Tucker, Mr. Samuel B. Morrison, Mr. James Miah, Mr. James Minah, Mrs. Lucy During, Mrs. Samuel Goodman, Mrs. Samuel B. Morrison.

GOOD HOPE.

The mission buildings at this station have been thoroughly repaired this year. The mission-house, or "home," has been renewed inside and out. The church has been partially pulled down and rebuilt, and painted inside and out. The farm has been cleared up, fences repaired and all the grounds put in good condition. A new boat-shed has also been built.

The church work is in a prosperous condition under the faithful care of Rev. J. M. Hall, the missionary at this point. He has been undergoing the acclimating process, but in the face of many discouragements has held bravely and hopefully to his work, and is already permitted to see some of the fruit of his labors.

The School now under the care of Mr. O. J. Thomas and Mrs. Lucy During shows a constantly increasing attendance.

AVERY.

The industrial department at this station has been much improved this year under the efficient management of Mr. I. J. St. John. The mill has done more than its usual amount of work, and has been extensively repaired and refitted, and is now in better shape for work than ever before. All the buildings are in good condition. A fine spring of never-failing water has recently been discovered on the mission grounds close to the "Home," which cannot fail to add greatly to the health and comfort of the missionaries.

The church, which has been under the care of Rev. A. E. Jackson, has been strengthened by the exercise of Christian discipline upon several of its members. There have been eight additions to it on profession of faith from among the young men and women who have been under the Christian influences of the "Home." Eight new preaching stations have been opened, and considerable evangelistic work has been done. During the last month Rev. A. E. Jackson and wife have returned to this country. The church has long been in need of a bell. At last it has been procured, and its Sabbath invitations will soon be heard calling the heathen out of darkness into light.

The school at Avery is well conducted by Mr. Samuel B. Morrison and his wife. It has just been furnished with a fine, new blackboard. Twenty of the mission boarders have been removed to the school and "Home" at

* Deceased.

Good Hope station, and yet the work goes on with those that remain and more that are being gathered, steadily and hopefully.

Two of the brethren of the church here, James Miah and James Minah, have been commissioned as evangelists to go from village to village to read the Bible and explain it to the people, and to preach and teach as they have opportunity, among the heathen tribes who have not yet been brought in contact with the truth.

KAW MENDI.

Early in the year, Feb. 21, 1882, Mr. Williams, the earnest and efficient missionary located at this station, died of diabetes at Freetown, where he had gone for medical treatment. His death is a great loss and will be felt in the mission. Rev. George N. Jowett has taken his place. The school, which numbers 23 boarding pupils and 9 day scholars, is now under the care of Harry Tucker, son of the old chief. The church which was gathered by Mr. Williams numbers 15 members.

DEBIA.

The Association needs a better building here for school and church purposes. The school has at present 20 pupils, and is under the care of Mr. and Mrs. Samuel Goodman.

GENERAL VIEW.

On the whole, the work of the year is not without its encouragements. There have been no deaths resulting from the climate, and none of the missionaries have been obliged to leave the field for this reason. There have been several additions to the churches. New preaching stations have been opened, and the schools are better attended than last year. The head of the Industrial Department has also been active, and the property and facilities of the mission have been greatly improved. More missionaries of the right sort with sound bodies, clear heads and warm hearts, filled with missionary zeal and the Holy Spirit, are needed, at once, to man this mission and extend its blessed influences far into the uplands of the interior.

ARTHINGTON MISSION—CENTRAL AFRICA.

The exploration by Rev. Dr. Ladd and Dr. Snow of the region assigned by Mr. Arthington for this new mission has been successfully carried through. The party, which started out about a year ago, met with many obstacles and delays and incurred great personal danger, but were able to reach their destination and accomplish their ends. They were gone over nine months. They found the whole country in a state of insurrection, and narrowly escaped with their lives. They, however, reached a point 2,500 miles up the Nile, went up the Sobat and beyond it, studied the country and its inhabitants, took a large number of photographs of favorable points for mission work and of the wild, naked, heathen tribes among whom they sojourned, and made maps of the country and plans of the towns along the route. Extracts from Dr. Ladd's journal have appeared in the *American Missionary* from time to time. He has also made a preliminary report, and submitted plans for the development of the mission. The war in Egypt, and the less easily subdued insurrection in the Soudan under the "False Prophet," Mohammed Achmet, have made it impossible to do anything in this mission

till order is restored. It is not now safe, and probably will not be for some time, to attempt to enter the Soudan. This mission must now await the unfoldings of God's providence. The work of survey has been faithfully done. The victory of the English in Egypt may be taken as an indication that the time will surely come when this great work for the uplifting of Africa may safely be undertaken. An elaborate report of the expedition, with maps, plans and photographs, is in course of preparation for future reference.

STATISTICS

OF WORK AT THE MENDI MISSION.

Number of Missionaries	6
" Native Helpers	10
" Schools	4
" Pupils	183
" Churches	3
" Out Stations	9
" Church Members	95
Pupils in Sunday-School	226

THE INDIANS.

FORT BERTHOLD AGENCY, DAKOTA—*Jacob Kauffman, Agent.*
SISSETON AGENCY, DAKOTA—*Chas. Crissey, Agent.*
S'KOKOMISH AGENCY, WASHINGTON TERRITORY—*Edwin Eells, Agent; Rev. Myron Eells, Missionary.*
LEECH LAKE AGENCY, MINNESOTA—*Rev. S. G. Wright, Missionary.*
SPOKAN FALLS AGENCY, WASHINGTON TERRITORY—*H. T. Cowley, Missionary.*

We make the following brief extract from the Report of Indian Education at Hampton, Va.:

There are at present 81 Indians in the school—27 girls, and 54 boys; 7 have been returned during the year to their homes for ill-heaith, 1 has died, and 2 have left for other reasons; 47, more than half of the number at the school, are Sioux, from Dakota Territory, the tribe for whom Hampton's previous work has chiefly been done. Five more Indian students are expected soon.

The distinguishing feature of this year has been the return to their homes in the fall of a party of 30—25 boys and 5 girls—after 3 years' training, and the reception of a new party of 45—31 boys and 14 girls—gathered from the same Agencies.

The effect upon the school of the return of these scholars to Dakota has been of great value. The remaining scholars have faced the fact of their own return. They watch the reports from Dakota with interest, and seem to be stimulated by the failures, as well as by the successes, of their former comrades.

The more accurate knowledge of Indian life, gained by those who took the party back, has been valuable, from the light thrown on the work to be done, and the moral effect produced upon the scholars, who are now certain that the conditions of their old life are known.

The new party was carefully selected, and has proved of excellent material. Its members are, for the most part, physically strong. There are many minds among them surprisingly quick and retentive, and, in general, a determined, patient, and earnest spirit characterizes both their work and their study. They have made better progress in the school-room than any previous party.

Mr. Frissell, the pastor, adds:

We have kept up two Indian meetings during the week, in which a verse of the Bible is read in English by one of the students, then by all who can read English in concert, then by one in Dakota. Then it is explained. After trying several ways, this seemed to be the most satisfactory. Prayers are offered in Dakota, in Arizona and in English by students.

A meeting is kept up by the English-speaking students among themselves in order to fit them to take part when they go back to their homes.

Our communion on Sunday was very interesting. There were added to the church four colored students and three Indian boys. These three are representatives of three different tribes. One of them was an Apache. He came to us sixteen months ago with no knowledge of Christ, and none of God, with the exception of what he had gained from an old medicine man. He told me that God was like the wind that came in at one window and went out at the other. He has been very earnest in his study of the Bible and has come to my study night after night when he had had a hard day's work, and an evening study hour that he might read the Bible with me. Not long ago he told me he wished to pray in meeting, and asked me if I would write out what he wanted to say. So I took my pen, and after long pauses he told me what he wanted to say to God. I wrote it down just as he gave it to me. He has carried it away to learn so that he may take part in our weekly meeting in English. The other two boys have come to me twice before and asked to join the church but I have told them to wait. But now it seemed as though they could wait no longer, and they were glad to profess their faith in Christ.

S'KOKOMISH AGENCY.

On the 1st of July, 1881, all the workingmen employed at this agency for the last fifteen or twenty years were dismissed by order of the Commissioner of Indian Affairs, and their places filled by Indians, young men who had grown up at the agency, attended its schools, worked in its shops as apprentices, and were thus prepared to take the white men's places. The Agent writes: The experiment, for such it may be considered, has proved measurably successful. The young men have performed their duties with fair success. Taking all the circumstances into consideration, they have done as well as the same number of white boys would have done of similar age, education and surroundings. This indicates the advance which these Indians have made in the past ten or twelve years.

The church at S'Kokomish numbers 31. The average attendance at Sabbath School is 47, on church prayer meetings 30, on other prayer meetings

among the Indians, 36; on public worship, 67. Families under pastoral care, 52. Total contributions for benevolence $451.05. A church of eleven members was organized at Jamestown, April 30th. Here, the average attendance on Sabbath-school is 35; on public worship, 50; on prayer meetings, 25; families under pastoral care, 40. There has been considerable religious interest among the Indians. The Indians on other reservations have been more interested than usual, and intercourse with these has caused a similar interest here. Then the most severe sickness which has visited the reservation since my residence here, came upon us last winter, and awakened serious attention in the minds of many. This additional interest has caused increased work, so that I now hold prayer meetings at two logging camps regularly. Some of our young people are taking hold of the work, and at times conduct meetings with the Indians during my necessary absence.

New hymns have been made in the Twana and Clallam languages, the native languages of the Indians. Hitherto, we have used hymns in the Chinook language, which is generally understood by most of the Indians, yet it is by no means so good a language to convey religious truth as the native languages.

FORT BERTHOLD AGENCY.

From Agent's report: The number of Indians engaged in doing farm work is constantly increasing. In issuing wagons last fall, I required that each man receiving a wagon should farm five acres of land for himself, or forfeit his wagon. All, with one exception, complied with this condition. Agency Indians farmed this year 832 acres; they prepared the ground in the spring under the direction of my farmer in excellent manner, and sowed 146 acres of wheat, from which I estimate a yield, from two days' threshing now in progress, of 2,600 bushels of very good quality. This is the first effort of my Indians in raising wheat, and they are greatly elated with their success, and many are already asking for more land for next spring sowing. This improvement in farming by the Indians is gratifying to myself, as two years ago an Indian rarely cultivated to exceed from one-half to three-quarters of an acre; now some have cultivated this year twenty acres, others from four to twelve, and ask for more land for next year. Twenty Indian men, heads of families, have consented to go this fall twenty-two miles west of the agency, build houses and remain to farm 133 acres of land which I have had broken this summer.

These Indians are peaceable and friendly; many would assume the position of citizens and compare favorably with the average white man if they could have lands in severalty and the protection of the law. During May and June last I had flouring gearing put in position in the agency mill for grinding wheat raised at this agency last year, and manufactured 44,000 pounds of flour of good quality; there were also sawn during the year at the agency saw-mill 20,812 feet of lumber.

SISSETON AGENCY.

From Agent's report: The changes most noted here are in the mode of dress, the work performed, the treatment by the men of their wives and children. The estimated amount of wheat raised in 1878 was 12,000 bushels. In 1879 I put forth all the efforts I could, and it resulted in 17,000 bushels; in 1880 it was 25,000 bushels; last year 40,000, and this year it will reach 50,000. When I came here to take charge of this people they had issued to them 25 or 30 per cent. of all the food they needed from the warehouse. Now nothing is issued in this way except to the schools and the apprentices. The number of machines the Indians have bought for themselves is large; reapers and mowers combined in the last four years, about 60; sulky plows, two; fanning mills, 20; horse-rakes, six; and one man has a twin binder-reaper, and this year he cut grain for whites just off the reserve. At least ten of our young men have purchased a part of the material to build themselves houses, and one or two have furnished all the material.

LEECH LAKE, MINN.

FROM REPORT OF REV. S. G. WRIGHT.

Twenty-seven children were boarded and clothed about eight months of the year, and fifteen attended very regularly as day scholars. The text books used were elementary speller, model reader, first, second and third readers, mental arithmetic. Several of the most advanced pupils are also familiar with the four ground principles of written arithmetic. Nearly all made good progress in their studies. There is no lack of ability in the Indian child to comprehend any branch of learning. The only obstacle in his way is that all his knowledge of books must be acquired through a strange language. The lessons must be explained all through the second and third years of his schooling in his own tongue; otherwise he gets no new ideas from his books, though he may read and spell and write ever so well. I explain the meaning of the words they spell, and translate the lessons read in the different readers. Much religious instruction is given in the school-room and in the morning and evening worship. I returned to this place a year ago, after being absent about two years, and was very happy to find the little company of earnest, devoted Christians whom we left still faithfully pursuing their work for God.

SPOKAN FALLS, WASHINGTON TERRITORY.

FROM REPORT OF REV. H. T. COWLEY.

With but few exceptions I have held services twice every Sabbath for worship and Scriptural instruction, and on Thursdays and Saturdays are the regular prayer and conference meetings. In the day school, I teach the scholars, of whom there are sixteen, singing and Biblical History. The celebration of the Lord's Supper is greatly honored among these people, and as I find it to be a means of spiritual help to all the tribe, the occasions are monthly and diligently attended. The number ordinarily present at religious services is from twenty-five to forty, but on communion seasons from seventy-five to a hundred and fifty.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of agents	3
" " Missionaries	3
" " Churches	2
" " Church-Members	42
" " Sunday-School scholars	106

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D.; Robert B. Forman, Esq.; Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Jacob S. Taber, Esq.

DIRECTORS: Rev. Geo. Mooar, D. D., Hon. E. D. Sawyer, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcon, Esq., George Harris, Esq., and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

STATISTICS OF THE SCHOOLS FOR 1881–1882.

NAMES OF SCHOOLS.	NAMES OF TEACHERS. AUGUST, 1882.	Sustained during how many months of this fiscal year.	Total number of pupils enrolled during the entire year.	Average membership, month by month.	Average attendance for the entire year.	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Professed to have ceased from Idol-worship.	Give evidence of conversion.
Berkeley	Miss A. M. Fulton, Miss M. A. Flint	*4	32	16	9	17	12	....	....
Marysville	Joe Get	12	97	27	20	35	24	12	8
Oakland	Miss Cara M. Fisher, Miss Mattie L. Sanford, Miss Margie A. Brewer	12	440	93	31	160	49	40	17
Oroville	Miss Helen Ostrom	†8	46	15	10	18	15	....	....
Petaluma	Miss Carrie L. Jones, Wong Ock	12	69	30	19	32	20	3	3
Point Pedro	Miss M. C. Waterbury	‡6	45	15	9	22	12	....	....
Sacramento	Mrs. S. E. Carrington, Lem Chung	12	144	70	31	103	44	16	16
San Francisco: " " Central I.	Miss Jessie S. Worley, Miss Anna L Snook, Jee Gam, D. F. Sheldon, L. D. Lune	12	897	188	133	262	199	21	21
" " Central II.	Miss M. C. Waterbury, Miss Effie D. Worley, Lee Sam	§3							
" " Barnes	Mrs. C. A Sheldon, Miss J. M. Sheldon, Yong Jim	12	218	139	34	147	47	18	18
" " Bethany	Mrs. J. C. Snook, Hong Sing	12	77	23	15	29	17	10	3
" " West	Miss Florence N. Worley, Low Quong	12	170	51	33	57	47	27	12
Santa Barbara	Mrs. Helen C. Hough, Woo Young	12	116	39	21	62	26	4	4
Santa Cruz	Mrs. M. Willett	12	67	31	11	50	15	....	....
Stockton	Mrs. M. B. Langdon, Him Wong	12	159	91	25	112	30	5	4
	Totals	.....	2,567	728	401	1,106	557	156	106

*February, March, April and May. †September to May inclusive. ‡September to March inclusive. §The great size to which the Central School had grown, compelled us, on June 1st, to divide it. Two school-rooms are occupied, both in the same building. The schools are virtually two, but the numbers are more exactly accurate if given as above.

NOTES ON THE STATISTICS.

1. It will be seen that fifteen schools have been sustained during a part or the whole of the year. This is the same number as that reported last year, but of last year's fifteen, only *nine* were sustained during the entire twelve months, against *eleven* this year. All of these eleven may be regarded as permanently established and as giving promise of continued and increasing usefulness.

2. At the close of our previous fiscal year (Aug. 31, 1881), 27 teachers were employed, of whom nine were Chinese. At the close of this year, 31 were at work, of whom 11 were Chinese. The total number of months of missionary service last year was 286, being more by 40 than in any preceding year. The total for this year is 356, exceeding that of last year by 70 months, or nearly *six years*.

3. Last year's statistics showed the total number of pupils enrolled during the entire twelve months to be 1,632; and we were greatly cheered at the notable increase over the year preceding. This year's total is 2,567, an increase of 935, or *more than* 57 *per cent*. Corresponding gains appear in the footings of all the columns, except the last two, where, strange to say, a marked diminution appears. This would be very discouraging but for two facts. One is that our gains in attendance have been almost wholly from among those who have *recently come from China*, in whose heart the seed is being sown, but the harvest time has hardly yet arrived. The other is, that our Christian Chinese, in consequence of labor troubles, and for other causes, have been moving, in large numbers, northward and eastward, while many have returned to China. These diminished figures do not indicate a smaller number of Christian Chinese who regard our Missions as their spiritual birth-places and their religious homes, but only that just now, in August, 1882, a smaller number of them than usual are able to be at home and in the schools.

4. It is too soon for me to be able to state accurately the results of the year's work in souls actually brought—according to our hope—from darkness to light. I trust that it will be found to be not less than thirty; making the total number of whom we have cherished this hope since our mission-work began, about 355. I dare not say that in all these cases this hope has proved to be well-founded. Of many of them we have lost sight entirely. They are in China, or in the Hawaiian Islands, or on the frontiers in our own country, or in the centres farther East. It is simply impossible to maintain our hold upon them by correspondence—at least without largely increasing our working force: and we must comfort ourselves with the confident belief that the Great Shepherd who knows his sheep, still keeps them in his care and love.

I do not think, however, that this year can be characterized as specially fruitful in conversions. Compared with some previous years, it seems to have been unfruitful. One reason may have been that our largest school has been so crowded that it has been almost impossible for the teachers to get opportunities for that close hand-to-hand and heart-to-heart work, by which, most often, souls are won. If we could somehow secure a Central Mission House more commodious and better ventilated (for, as that wise man and prince among preachers, Dr. George Shepard, used to say, "*Oxygen* is one

of the means of grace.")—without such change of location as would reduce materially the attendance on the school, I should look for more and better spiritual work than now seems possible.

THE FINANCES.

This large increase in work accomplished, has involved inevitably some increase in expenditure. Our total resources on Current Expense account for the year have been as follows:

Balance from last year	$12.90
Incidental receipts (sale of furniture, etc.)	28.50
Drafts on New York	6,420.00
Contributions to the treasury of the California auxiliary	3,582.30
Total	$10,043.70
Our disbursements have been for salaries of teachers and helpers	7,395.60
Rents	1,978.60
Incidentals, including expenses for fitting up and furnishing mission houses, printing annual report, traveling, fuel, lights, water, postage, etc., etc	819.95
	$10,194.15

The excess of expenditures above the resources is thus, at this date (Sept. 19), $150.45. But the books are not yet closed, and it is hoped that further offerings may yet be made sufficient to wipe out the deficit entirely.

Besides the amount above acknowledged as contributed directly to the treasury of our California auxiliary, the sum of $600 has been received on permanent property account, making the total receipts to date amount to $4,121. The property of the Mission consists of two mission houses in San Francisco and a lot in the town of San Leandro. The aggregate value of this property may safely be said to be $8,750. The indebtedness remaining upon it is $4,250.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	15
" Teachers	31
" Pupils	2,567
Ceased from Idolatry	156
Give evidence of Conversion	106

STATISTICS—GENERAL SUMMARY.

Workers.

Missionaries.—At the South, 91; among the Indians, 3; in Africa, 6 total, 100.

Teachers.—At the South, 213; among the Chinese, 31; Native Helpers in Africa, 10; total, 254. Superintendents, 3; in Business Department, 19; Matrons, 13; total number of workers, 389.

Churches.

Churches at the South, 83; among the Indians, 2; in Africa, 3; total, 88.

Church members at the South, 5,641; among the Indians, 42; in Africa, 95; total, 5,778. Total number Sunday-school scholars, 10,734.

Schools.

Schools at the South, 57; among the Chinese, 15; in Africa, 4; total, 76.

Pupils at the South, 9,608: among the Chinese, 2,567; in Africa, 183; total, 12,358.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions, 8.

Hampton N. and A. Institute, Hampton, Va.—Pupils, 501; Boarding accommodations for 180.

Berea College, Berea, Ky.—Pupils, 402; Boarding accommodations for 180

Fisk University, Nashville, Tenn.—Pupils, 403; " " " 150

Atlanta University, Atlanta, Ga.—Pupils, 301; " " " 250

Talladega College, Talladega, Ala.—Pupils, 226; " " " 150

Tougaloo University, Tougaloo, Miss.—Pupils, 247; " " " 150

Straight University, New Orleans, La.—Pupils, 359; " " 75

Normal Institute, Austin, Tex.—Pupils, 283; " " " 50

Other Institutions, 11.

Normal School, Wilmington, N. C.	Number of Pupils	244
Avery Institute, Charleston, S. C.	" "	355
Brewer Normal School, Greenwood, S. C.	" "	136
Beach Institute, Savannah, Ga.	" "	296
Storrs School, Atlanta, Ga.	" "	564
Lewis High School, Macon, Ga.	" "	200
Trinity School, Athens, Ala.	" "	100
Emerson Institute, Mobile, Ala.	" "	246
Swayne School, Montgomery, Ala.	" "	825
Burrell School, Selma, Ala.	" "	469
Le Moyne School, Memphis, Tenn.	" "	284

Common Schools, 38. Total, 57.

Pupils Classified.

Theological, 72; Law, 28; Collegiate, 104; Collegiate Preparatory, 139; Normal, 2,542; Grammar, 1,103; Intermediate, 2,185; Primary, 3,481; Total, 9,654; Studying in two grades, 46; Total, 9,608.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, E. C., Beverly, Mass.
Andrews, D. B., Elyria, Ohio.
Anderson, William, Madison, Wis.
Angel, Mrs. Ann M., Grand Haven, Mich.
Armitage, John S., Danvers, Mass.
Arms, Avery, Milford, Mich.
Arthur, Chester A., Washington, D. C.
Atkins, Dea. H. S., Stowe, Vt.

Babbitt, Edwin C., Fitchburgh, Mass.
Babcock, Mrs. C. B., Newburyport, Mass.
Backus, Rev. J. W., Rockville, Conn.
Bailey, Mrs. Isabella J., Sterling, Mass.
Baker, Joseph H., Beverly, Mass.
Ballard, Mrs. C. S., Lancaster, Mass.
Baldwin, Rev. F. W., Granby, Mass.
Barlow, John Q., Walton, N. Y.
Bartow, Morey Hale, New York, N. Y.
Bassett, Mrs. Ann P., Newburyport, Mass.
Bassett, Jared B., North Haven, Conn.
Beckwith, Rev. Geo. A., East Alstead, N. H.
Bennett, Mrs. John F., Norwalk, Conn.
Berry, Sarah H., Andover, Mass.
Bigg, Arthur H., M. D., Detroit, Mich.
Bissell, E. C., Norwalk, Conn.
Blagden, Finzee, New York, N. Y.
Blagden, Samuel P., Jr., New York, N. Y.
Blake, Barton F., Philadelphia, Pa.
Blanchard, Frank, South Weymouth, Mass.
Blanchard, Silas, Winthrop, Me.
Blatchford, Charles, Gloucester, Mass.
Blodgett, Rev. E. P., Greenwich, Mass.
Bliss, Edward, Brimfield, Mass.
Bliss, Mrs. Lucy, Warren, Mass.
Bliss, Mrs. S. H., Warren, Mass.
Bolster, Rev. Wm. H., S. Weymouth, Mass.
Bowden, Harry M., Philadelphia, Pa.
Bowen, Mrs. A. W., Ware, Mass.
Bowen, Mrs. L., Montpelier, Vt.
Bower, Harry P., Philadelphia, Pa.
Bradley, Frederick C., North Haven, Conn.
Brainerd, Mrs. Jane E., St. Albans, Vt.
Bridgham, Mrs. E. V., Woburn, Mass.
Brodie, Rev. James F., Woodstock, Vt.
Brooks, Miss Sarah R., Chelsea, Mass.
Brower, Anson J., Wall Lake, Iowa.
Brown, Mrs. Adolphus, East Douglass, Mass.
Brown, Mrs. Caroline P., Harlem, N. Y.
Brown, Lewis H., Buffalo, N. Y.
Brown, Ronald E. K., Harlem, N. Y.
Buck, Arthur O., Wilmington, Mass.
Buck, Herbert N., Wilmington, Mass.
Buck, Mrs. Maria L., Putnam, Conn.
Buck, Sarah E., Orland, Me.
Burgess, William L., Morris, Conn.
Burnham, Charles F., Hadlyme, Conn.
Burnham, Miss Susie M., Watertown, Mass.
Burr, Arthur M., Barre Plains, Mass.
Burroughs, R., South Bend, Ind.
Burrus, James D., Nashville, Tenn.
Bushnell, Gordon J., Fitchburgh, Mass.
Butterfield, James P., Andover, Mass.
Butterworth, E. W., Warren, Mass.
Byington, Rev. E. H., Monson, Mass.

Carpenter, Mrs. Mary L., Warren, Mass.
Carter, Lois R., Wilmington, Mass.
Carter, William Henry, 2d, Wilmington, Mass.
Cary, John G., Roxbury, Mass.
Chandler, Robert W., New Haven, Conn.
Chandler, William W., New Haven, Conn.
Chase, George W., North Adams, Mass.
Chase, Mrs. Henry L., Green Mountain, Ia.
Chase, Rev. Henry L., Green Mountain, Ia.
Cheever, Ellen Tyler, Worcester, Mass.
Cheever, Elizabeth Bancroft, Worcester, Mass.
Cheever, Louisa Sewall, Worcester, Mass.
Childs, Dea. James, Deerfield, Mass.
Christie, Rev. Geo. W., Wolfborough, N. H.
Clark, George, Ashburnham, Mass.
Clark, George E., Falmouth, Mass.
Clark, Mrs. Hiram, Chester, Conn.
Clark, Jared, Northampton, Mass.
Clarke, Mrs. J. W., Boston, Mass.
Clough, Mrs. Lucy L., Tolland, Conn.
Coggin, Rev. W. S., Boxford, Mass.
Colt, George D., Norwich, Conn.
Cole, Miss Mary Alice, Bridgewater, Mass.
Collins, Mrs. Alice M., Homer, Mich.
Cook, Edward, Ledyard, Conn.
Cook, Hattie T., Terryville, Conn.
Cooley, Miss Priscilla, North Amherst, Mass.
Cooper, Rev. James W., New Britain, Conn.
Corey, Mrs. Anna, Taunton, Mass.
Couch, Miss Emily T., Middlefield, Conn.
Couch, Miss Isadel C., Middlefield, Conn.
Cowperthwait, J. Fred., Harlem, N. Y.
Crawford, Alfred O., South Weymouth, Mass.
Cressey, Miss Elizabeth, Beverly, Mass.
Crowell, Jeremiah, Brooklyn, N. Y.
Currier, Lorenzo M., Fisherville, N. H.
Cutcheon, Mrs. B. M., Manistee, Mich.

Dana, Charles, Woodstock, Vt.
Dane, Mrs. Nathan, Alfred, Me.
Danforth, James R., Jr., Philadelphia, Pa.
Danielson, Rev. Joseph, Southbridge, Mass.
Darling, Miss Elizabeth, Danielsonville, Conn.
Davies, Rev. D. F., Janesville, Wis.
Davis, Daniel, Deer Park, Md.
Davis, Miss Kate B., Deer Park, Md.
Davis, Miss Lucy S., Gloucester, Mass.
Davis, Mrs. Mary A. W., Auburn, Mass.
Deane, Miss Florence E., South Weymouth, Mass.
De Camp, Mrs. Anna B., South Egremont, Mass.
Dickinson, Mrs. Levi E., N. Amherst, Mass.
Dinnin, William C., Chelsea, Mass.
Dodge, Miss Nellie P., Beverly, Mass.
Dole, Miss Martha C., Georgetown, Mass.
Donald, Walter S., Andover, Mass.
Doten, Charles H., Fitchburgh, Mass.
Douglass, Miss H. E., Waterford, Maine.
Dove, Marion, Andover, Mass.

Eaglesham, George, Greeneville, Conn.
Eaton, William, Roxbury, Mass.
Eddy, Rev. Samuel W., Beverly, Mass.
Elkins, Miss Lizzie, Deer Park, Md.
Ells, Hattie L., Terryville, Conn.

...ll, Hezekiah, Cumberland Mills, Me.
...rson, Rev. Thomas A., Braintree, Mass.
...ry, Moses A., Southborough, Mass.

...banks, Rev. F. J., West Boylston, Mass.
...or, George L., Plainfield, Conn.
Fay, Rev. W. E., Bihe, Africa.
Fearing, Francis H., South Weymouth, Mass.
Ferson, Annie E., Fitchburgh, Mass.
Fisk, Rev. Pliny B., Egan, Dak.
Fletcher, Charles R., Chelsea, Mass.
Fletcher, Mrs. Katherine Taylor, Chelsea, Mass.
Fletcher, Mary Elizabeth, Lowell, Mass.
Foster, George W., Andover, Mass.
Foster, Horace P., Beverly, Mass.
Foster, John E., Beverly, Mass.
Franklin, Frederick W., Danielsonville, Conn.
French, Rolland B., Danvers, Mass.
Fuller, Andrew W., Wellesley, Mass.

Gage, Priscilla P., Fisherville, N. H.
Gailoupe, Augustus A., Beverly, Mass.
Gardner, Dea. Reuben, Mallet Creek, Ohio.
Gates, Mrs. Fannie E. R., Hartford, Conn.
Gates, William E., Hadlyme, Conn.
Gere, Justus T., South Granby, N. Y.
Gibbs, Capt. George C., Sag Harbor, N. Y.
Giese, Lewis, W. H., Philadelphia, Penn.
Gilbert, Mrs. Kate, Wauwatosa, Wis.
Gilmore, Ernest D., Attleborough, Mass.
Gilnack, Frederick, M. D., Rockville, Conn.
Glynn, Edwin W., East Saginaw, Mich.
Goff, Martha P., Andover, Mass.
Gordon, Dea. William R., Beverly, Mass.
Graves, S. L., Buffalo, N. Y.
Greeley, Mrs. Louisa M. Ware, Concord, N. H.
Gridley, Miss Gracie H., Benzonia, Mich.
Grimes, Joseph, South Gardner, Mass.
Griswold, E. D., Elyria, Ohio.

Haines, Mrs. Emmor, Buffalo, N. Y.
Hall, Edward P., Philadelphia, Pa.
Hamlin, Rev. C. H., Pittsfield, Mass.
Hare, Laura H., Terryville, Conn.
Harper, Mrs. W. P., Mansfield, Ohio.
Harrington, Duane C., Fitchburgh, Mass.
Harwood, Aurelia L., North Springfield, Mo.
Harwood, Isabel Howe, North Springfield, Mo.
Hatch, Mrs. Ellen M., Peterborough, N. H.
Haughton, Edward C., Littleton, Mass.
Haven, Josiah, Athol, Mass.
Hawes, Estes, Barre, Mass.
Hayes, Mrs. J. D., Clinton, Mass.
Hayes, William T., New Haven, Conn.
Haywood, Joseph, Attleborough, Mass.
Hazen, Edward C., Springfield, Mass.
Heald, D. Milton, Milford, N. H.
Hemingway, Julia E., Terryville, Conn.
Hemingway, Mrs. Lucy A., New Haven, Conn.
Herrick, Luther S., Beverly, Mass.
Hill, Mrs. Lotezer L., Douglass, Mass.
Hill, Moses, Athol, Mass.
Hilliard, Augustus, Clinton, Conn.
Hillyer, Mrs. Catharine R., Hartford, Conn.
Hilton, Rev. J. V., Denver, Colo.
Hines, Abraham, Atlanta, Ga.
Hine, George, New Milford, Conn.
Hinckley, Miss Mary C., Gorham, Me.
Hobbs, George, Philadelphia, Pa.
Holbrook, Miss Nancy, Rockland, Mass.
Holister, Harvey J., Grand Rapids, Mich.
Holt, Miss Ella L., Andover, Mass.
Hooker, Mrs. H. B., Roxbury, Mass.
Hotchkiss, Alice M., Terryville, Conn.
Houghton, Mrs. Hattie C., Auburn, N. H.
House, William A., New Britain, Conn.
Hoyt, Miss Mary Eliza, Ridgefield, Conn.
Hoyt, Rev. Henry N., Union City, Mich.
Humphrey, William, J., Elmwood, Ill.
Hunt, Dr. H. H., Gorham, Me.
Hunt, Miss Hattie M., Granby, Mass.
Hurlburt, Mrs. M. A., Utica, N. Y.
Hussey, Mary H., Andover, Mass.
Hutchinson, Mrs. A. W., Hartford, Conn.

Ingraham, Miss Orra G., Cleveland, Ohio.

Jeffries, Isaac, Ware, Mass.
Johnson, Hiram, Madison, Wis.
Johnston, Alexander, Norwalk, Conn.
Judd, Clarence L., East Saginaw, Mich.

Kay, Mrs. Harriet S., Payson, Ill.
Kellogg, Mrs. Alice N., Claridon, Ohio.
Kendall, Mrs. Edward, Cambridgeport, Mass.
Kerr, Rev. Robert, Mendon, Ill.
Keyes, F. W., Warren, Mass.
Keyes, Mrs. M. J., Woburn, Mass.
Kimball, William H., Danvers, Mass.
King, Henry J., Leech Lake, Minn.
Knapp, Anna, Round Hill, Conn.
Knight, James, Atkinson, N. H.

Ladd, Dea. Mason W., Woodstock, Vt.
Laird, M. J., Winona, Minn.
Laird, W. P., Winona, Minn.
Lamb, Mrs. Ellen W., Madison, Wis.
Lamb, Mrs. Susan A., North Amherst, Mass.
Lathrop, Rev. S. E., Macon, Ga.
Leland, Rev. Willis D., Amherst, N. H.
Lewis, Miss Helen A., Wauwatosa, Wis.
Lincoln, William Henry, Wabashaw, Minn.
Linsley, Edward L., North Haven, Conn.
Little, Frank A., Bismarck, Dak.
Lovering, Rev. Joseph F., Worcester, Mass.
Lucas, Miss Lottie M., Meriden, Conn.
Luckie, Charles W., Atlanta, Ga.
Lyman, David, Middlefield, Conn.
Lyman, Miss Mary E., Middlefield, Conn.

Mack, Henry R., Hardwick, Vt.
Manter, Mrs. Dr. E., Winterport, Me.
Marsh, Rev. Francis J., Waipole, Mass.
Martin, Walter T., Danvers, Mass.
Merriam, Horace R., Rocky Hill, Conn.
Merritt, Miss S. Lizzie, Chelsea, Mass.
Merwin, T. Dwight, New Milford, Conn.
Metcalf, Rev. Irving W., Columbus, Ohio.
Middleton, Catharine A., Andover, Mass.
Mills, Charles Rowland, Middlefield, Conn.
Mills, Herbert L., Middlefield, Conn.
Minasian, S. M., Tarrytown, N. Y.
Mitchell, William E., South Britain, Conn.
Mix, Rev. Eldredge, Fall River, Mass.
Montague, Dea. Justin S., Woodstock, Vt.
Moody, Miss Helen L., Centre Harbor, N. H.
Morse, John L., Beverly, Mass.
Morse, Samuel L., Southbridge, Mass.
Mott, Abner R., Barre, Mass.
Mott, Rev. Henry E., Augusta, Me.

Nettleton, Arthur T., New Milford, Conn.
Nevins, William J., Elyria, Ohio.
Newton, Dea. Norman, Hartford, Vt.
Norton, Rev. S. A., Amboy, Ill.
Noyes, Atherton, Wilmington, Mass.
Noyes, Rev. Daniel P., Wilmington, Mass.
Nunns, Mrs. Mary A., Madison, Wis.

Odlin, Mrs. Woodbridge, Exeter, N. H.
Ogden, Mrs. F., Mansfield, Ohio.

Paine, Mrs. Byron, Madison, Wis.
Palmer, Annie D., Waterbury, Vt.
Palmer, Francis, Mansfield, Ohio.
Parsons, Charles H., Brooklyn, N. Y.
Parsons, Howard A., North Amherst, Mass.
Parsons, Uel R., Mansfield, Ohio.
Patten, Miss Alice G., Danielsonville, Conn.
Peck, H. C., Northfield, Conn.
Pendleton, Frank P., Philadelphia, Penn.
Perkins, Henry P., Ware, Mass

Perry, William F., Taunton, Mass.
Pettee, Dea. Horace, Manchester, N. H.
Pickett, John, Beverly, Mass.
Platt, Mrs. Mary M., Rock Dale, Mass.
Plumb, Rollin J., Terryville, Conn.
Pope, Allison W., Strongsville, Ohio.
Pratt, Charles H., East Weymouth, Mass.

Rankin, Thomas R., Burlington, Iowa.
Read, Ferdinand S., Taunton, Mass.
Reed, George, South Weymouth, Mass.
Reed, Mrs. Josiah, South Weymouth, Mass.
Reed, Mrs. Julia A., South Weymouth, Mass.
Reed, Mrs. Lucy E., South Weymouth, Mass.
Rhodes, Mrs. Annie B., Taunton, Mass.
Rhodes, Miss Mary B., Taunton, Mass.
Rogers, Rev. W. C., Cleveland, Ohio.
Rowells, Miss Ella L., Paxton, Mass.
Richardson, R. B., Woburn, Mass.
Rice, James P., Boston, Mass.

Sanger, Harris, Woodstock, Conn.
Sargent, Miss Julia, Fisherville, N. H.
Scegel, Miss Flora, Waterbury, Vt.
Seymour, S. W., Lebanon, N. Y.
Sheldon, Mrs. Seraph A., Lisbon Center, N. Y.
Sheller, Mrs. Jennie D., Claysville, Penn.
Shepard, Rev. Samuel, Shabbona, Ill.
Sheppard, Louise P., Penn Yan, N. Y.
Sherrill, Rev. Samuel B., West Bloomfield, N. Y.
Sickels, Mrs. S. S., Chicago, Ill.
Simmons, Miss Lilian F., Bridgewater, Mass.
Small, C. H., Harlem, N. Y.
Smith, Charles H., West Brook, Conn.
Smith, Elbert F., Smyrna, N. Y.
Smith, Rev. Joseph E., Chattanooga, Tenn.
Smith, Miss Mary E., Gorham, Me.
Smith, Miss Rebecca R., Madison, Wis.
Snydam, Mrs. T. S., Farmington, Ill.
Spalding, Mrs. Emily W., Putnam, Conn.
Sparrow, Mrs. James H., Cambridgeport, Mass.
Spear, Horace, South Weymouth, Mass.
Spencer, John F., Payson, Ill.
Sprague, Wm. H., Harlem, N. Y.
Staiger, William J., Salem, Oregon.
Steele, Almira Dewing, Revere, Mass.
Steele, Mrs. Miranda, Gloucester, Mass.
Sterling, Mrs. Emeline R., Wilbraham, Mass.
Stevens, Rev. Geo. B., Buffalo, N. Y.
Stockin, Miss Annie, Watertown, Mass.
Stoddart, Adam P., Gloucester, Mass.
Stone, Mrs. Ann, Beverly, Mass.
Storrs, Lucius C., East Saginaw, Mich.
Strickland, Russell K., Buffalo, N. Y.
Strong, Russell J., Beloit, Wis.
Sturtevant, Florence, Ware, Mass.
Sumner, Edwin, Madison, Wis.
Swazey, George B., Chelsea, Mass.
Sweat, Dea. Taylor G., Manchester, N. H.
Sweetser, F. B., Cumberland Center, Me.
Swift, Edwin S., Southbridge, Mass.
Sykes, James O., Lowell, Mass.

Taintor, Rev. Charles H., Milford, N. H.
Talcott, James M., Ellington, Conn.
Tapley, Mary U., Danvers, Mass.
Tapley, Sophia D., Danvers, Mass.
Taylor, W. A., Granby, Mass.
Tenney, Mrs. Henry M., Cleveland, Ohio.
Thayer, George, Lima, N. Y.
Thayer, George W., Lima, N. Y.
Thomas, Mrs. Elizabeth K., Danbury, Conn.
Thompson, Mrs Martha Lane, Stratham, N.H.
Thompson, Thomas S., Attleborough, Mass.
Thorp, Mary S., Norwich, N. Y.
Titsworth, Rev. A. J., Chelsea, Mass.
Titsworth, Mrs. Julia V. D., Chelsea, Mass.
Tolman, Mrs. Julia M., Mansfield, Ohio.
Tower, Miss Charlotte B., South Weymouth, Mass.
Townsend, Aurelia K., Springfield, Vt.
Treat, Miss Alice L., Cleveland, Ohio.
True, Mrs. Joseph H., Buffalo, N. Y.
Tuck, Miss Mary E., Beverly, Mass.

Van Ornum, John Lane, Racine, Wis.
Vorce, Walter Hubert, Farmington, Conn.

Wakefield, H. W., Charlton, Mass.
Wallace, Charles L., Milford, N. H.
Wallace, Robert, Morrison, Ill.
Wallis, Mrs. Elizabeth B., Beverly, Mass.
Walter, Henry S., New Britain, Conn.
Ward, Dr. Amasa, Hardwick, Vt.
Warfield, Henry L., Buckland, Mass.
Warren, John E., Cumberland Mills, Me.
Warren, Mrs. Sarah L., Portland, Me.
Weatherhead, Hiram, West Brattleborough, Vt.
Weld, Ezra B., Southbridge, Mass.
Wellman, Chas. E., Clinton, Conn.
Wellman, Joshua B., Cornish, N. H.
Wetherell, S. B., Ware, Mass.
Wheeler, Miss Carrie E., Wauwatosa, Wis.
Wheeler, J. S., Woburn, Mass.
White, Miss Alice, West Brookfield, Mass.
White, Walter P., Putnam, Conn.
Whitcomb, Mrs. G. Henry, Worcester, Mass.
Whitman, Miss Elizabeth, Winona, Minn.
Whitmarsh, Miss Sarah L., Beverly, Mass.
Whitmore, Frank E., Cherokee, Iowa.
Whiting, Rev. Lyman, Charleston, West Va.
Wilcox, Mary E., Boston, Mass.
Williams, Jacob, East Douglass, Mass.
Wiswall, Miss Fannie H., West Roxbury, Mass.
Wolcott, Miss Josephine M., Tallmadge, Ohio.
Wood, Rev. Franklin P., Acton, Mass.
Wood, Rev. S. G., New Ipswich, N. H.
Woodbury, Horace P., Beverly, Mass.
Woodward, Miss Anna E., Taunton, Mass.
Woodward, Charles B., Watertown, Conn.
Woodworth, Rev. C. L., Boston, Mass.
Wright, Mrs. Martin Lee Center, Ill.
Wright, Mrs. Sarah D., Madison, Wis.

Yale, Martha, Ware, Mass.

SERMON.

MORE POWER FROM CHRIST FOR THE WORLD'S LARGER NEEDS.

BY REV. C. L. GOODELL, D. D.

Matthew xxviii., 18: "And Jesus came and spake unto his disciples, saying: All power is given unto me in heaven and earth."

"Our Lord," said Vinet, "instituted little, but inspired much." He gave the least attention to forms and the highest possible attention to the spirit. His great aim seemed to be to put the kingdom of heaven into the heart of a few men, and by the aid of the Holy Spirit to diffuse this grace of divine love throughout the world recovering the soul from sin and restoring in it the blessed life of God. This is the one essential mission which our Saviour confers upon the Christian. To this end Jesus said, "All power is given unto me in heaven and earth." This promise of power for the world's redemption is the last word on the lips of the world's Redeemer before he vanished into the skies. He adds only a pledge of permanent personal help. Jesus is giving his little company, who love and follow him, their final mission and message: "Go ye, therefore, make disciples of all nations." "And lo, I am with you alway, even to the end of the world." This is the parting promise of the Almighty Saviour, that he will stand by his disciples, and their writings, and their successors, in their redeeming work to the end of time. This was spoken after the treachery of Judas and the denials of Peter; after the thorns and lashes of the tormenters beyond Calvary, and the resurrection under the open skies, as he departed by cross and cloud from the earth into the bosom of the heavens.

No greater weight of meaning could be put into words. Sin is the soul's corrupter and destroyer. Nations fall to ruin under it. Men, beneath it, incur the displeasure of God, and waste away into eternal death. "Christ was declared to be the Son of God with power"—Romans i., 8—to save souls from it, and with just such power as is required; the power of an infinite love and sympathy, the power of expiation for human guilt, of satisfaction for sin, of atonement for all transgression, unlimited power of regeneration and healing for the wants of the world. There is no stint to this power. Our Saviour's purpose was not to save himself from suffering, but to save souls from sin. "He tasted death for every

man." The sheep were so far astray the Shepherd must come for them by the way of the cross, or they never could be brought back to the fold.

How we belie the cost of Christ's sacrifice when we represent the littleness of a man's need in sin, and disparage the greatness of Christ's deliverance. Our Lord bestows this wondrous power on men; God saves men, through men endued with His might. He left His disciples to represent Him in the world to all nations and generations, "according to the power that worketh in us." With great power gave the disciples witness, because the invincible Christ walked by them unseen.

The book of Acts is a record of this power. It is for believers to continue the book of Acts. This power of God unto salvation is offered now and here to men in this life every day and hour, and to those who feel their sins this grace of our Lord Jesus Christ is inexpressibly sweet. "He satisfieth the longing soul and filleth the hungry soul with goodness." The redemption of the world can advance only as the disciples of Christ receive strength and consecration from him. In me, says Christ, is all power in heaven and in earth. Apart from me ye can do nothing. Our subject is therefore before us: More power from Christ for the world's larger needs.

First. More power from Christ. I am here to say that nothing can take the place of this gospel power; neither the machinery of societies nor any human method; neither philanthropy nor eras of good feeling. These are as moonlight unto sunlight. We must have new life in the soul. This power may be limited by shallow views of the evil of sin, "Healing the hurt of the daughter of my people slightly," by inadequate conceptions of Christ's atoning work, and by loss of faith in the supremacy of God's word.

This power may be weakened by putting speculative thought above revealed truth, saying what God ought to do, what man's moral nature demands of God, and what relief must be given to the thinking and cultured circles of this century from the pressure of the problem of future retribution, else they will all become infidels; as if the sufferings of Christ for men were not the one eternal answer to all questions of doubt concerning both God's justice and love toward transgressors.

Wait on God, and trust his word; neither judge him, nor anticipate him. "Shall mortal man be more just than God?" Shall man, who has suffered nothing for transgressors, be more tender than our Lord, "who hath borne our griefs and carried our sorrows," or know better how to deal with them?

"By wisdom, the world knew not God," and when the supper which Christ has spread is all remodeled by the critics to suit the wise according to their own conceits, they will be no nearer accepting the feast. "The natural man, learned or ignorant, receiveth not the things of the spirit of God, for they are foolishness unto him."—Cor. ii., 14. Of all the folly of Christian learning, so-called, in this age, this is supreme, the dream of conquering the thought and speculation of this world, and laying it at the foot of the cross, other than as the hearts of men are changed by the power of God. Clear the field of every infidel objection to-day, and there will be a new crop to-morrow. Because "when men know God they glorify him not as God, and they do not like to retain God in their knowledge."—Rom. i., 21–28.

The seat of vain thought and speculation is in the heart. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—John iii., 7.

"Marvel not that I said unto thee, ye must be born again." The skeptical philosophy of this world will be converted to God just as fast as the human heart is born again, and no faster. Paul says concerning himself before conversion: "I verily thought with myself that I ought to do many things contrary to the name of Jesus." "I verily thought." What were Paul's thoughts? It was God's thoughts that the world needed. Paul thinking by himself was no better than modern theorizing; some think not as good. It was Paul, the apostle to the Gentiles, saying: "The life that I now live in the flesh I live by faith in the Son of God;" and "I can do all things through Christ that strengtheneth me." That was the mighty power of God in the world, and not his uninspired thoughts. Christ is neither conservative nor radical. He is the life and the truth. There is no hiding of power in ancient theologies, nor in modern, as such. Dead orthodoxies are no better than living heresies.

It is not advanced thought, nor mediæval thought that saves souls, but a present anointing with power from on high, by the Mighty One. The divine spirit is ever old and ever new, always the same gift of God to faith. This power of saving men may be dissipated by an absorbing worldliness—in prosperous times men make money and forget Christ—by men sitting in the seats of Moses, and neither acknowledging the reliability of Moses, nor the authority of Jesus; by spiritual apathy, saying in theory to souls in need, "I go, sir," and then practically going not, or running with no tidings, having taken the offense of the cross out of the gospel, leaving no story to tell, no message of vast and momentous urgency to convey; by sink-

ing into the dull routine of formalism while ministering at the altars of the living God; and by engrossing ambition and love of preferment, seeking who shall be greatest instead of exalting Christ.

This gospel power may be destroyed by a fading faith; the edge of conviction dulled by doubt; professing Christians saying of Christ, as Peter did: "I know not the man," and soon going through the whole creed of agnosticism; I know not the word, if it be truly inspired and infallible; I know not what I do know, Christ before the tribunal of nations and ages, their universities and libraries, and all the achievements of the Christian centuries, and so many leaders of the blind making a merit of their own blindness.

"I am the light of the world," says Christ, "whosoever followeth me shall not walk in darkness, but shall have the light of life," and this light of life is just what the world needs. "None but Christ, none but Christ," said the martyr Lambert as the soldiers lifted him upon their halberts in the flames. No earthly agony can dispel the darkness and sweep away the mists of doubt, but they that rise up into Christ shall be above the darkness and have the light of life.

Throwing discredit upon systems of faith, because they come from Paul, and are old and outgrown, or rallying enthusiasm for novelties and vagaries, because they have come from Plato, and are new and up with the times, this has no building power in it. Drifting on varying currents of human reason, in Christian ranks, now this way, and now that, is always away from God, toward self, glorifying man, and disowning Christ; human gospels of culture and science, and socialistic brotherhood taking the place of Christ. Thus the witnesses for Christ become mute. The eye no longer on the eternal verities of sin and salvation in Christ turns to the consensus of the world's religions and builds a modern pantheon, admitting only the shadow of Paul's unknown God. The speed of chariots along the highway of salvation slackens, power wanes, and over the fairest fields of the world's hope the shadows are lengthened out and not lifted.

The world can be converted only to the living, loving brotherhood of Christ, and never to an iceberg of doubt and unbelief, with a ministry dreary as a philosopher's club, and a worship like communion with the north pole. Meanwhile, human help for man who is down is no more effective than ever. It is Christ and not Socrates and the latest theological toy that saves. The power of sin is no less deadly. It does not soften and yield to our more engaging theories. It has its grasp on man's heartstrings and holds him. It is cruel as the grave. A garment may mend its own rents, but evil does not cast out evil from the soul.

On Calvary, sin struck down love itself. The world does not yet want Christ, and chains and prisons still await his disciples, where his grace has not gone. In the noon of this Nineteenth century, the waste and woe of sin is terrible. It floods our street with the wrecks of rum, fallen often from palace to gutter. The country is smirched with social vices that neither divorce courts nor revolvers cure. The government bends under the weight of corruption; money-power and demagogism in civil service. Notwithstanding the school and the printing-press, and the latest theory of evolution that man is descended from "the zoological gardens, and not from the garden of Eden," race lines still shut out light and help from the lowly, and bind on grievous burdens. Whole tribes and nations are decaying under debasing wickedness. Seven hundred million heathen are without the Gospel. Through the blight and curse of sin, Africa is still the "dark continent." Everywhere the ways of the transgressor are hard, and the wages of sin is death. Now, two millenniums after Christ, as in the days of Nero, sin, when it is finished, bringeth forth death. Till sin relaxes its grasp and shows mercy; till it begins to heal its own wounds, and restore its wretched victims, casting out selfishness, and lust, and passion, and covetousness, and deceit, and treachery, and impurity, and infidelity, and blasphemy, and hatred, and malice, and murder, how can we lay aside that Gospel, radiant with centuries of victory, mighty through God from the first to the pulling down of strongholds, still mighty in justice that smites, and mercy that saves, and that is able to save unto the uttermost them that come unto God through Christ; that Gospel which recognizes both God's moral image in man and the sin that has wrecked him, cleansing away his leprosy and giving him immortal kingship with God, a dignity no human theory ever has conferred on man? How can we lay aside this Gospel of salvation that is filling earth and heaven with glory for the doctrines which take man's side instead of God's side, in the only salvation which mercy has ever offered to the lost?

I am aware that while I thus speak of the power of sin in the world the sunrise of God is on all the mountains of the earth, and that the world's new day is breaking, and I rejoice. It is so because the current of redemption flowing through history has held its course, blood red, from the pierced heart of Calvary to this hour. This power has the omnipresent energy of the Holy Spirit. It resides in consecrated men. It works through loving souls, mighty in God, knowing nothing save Jesus Christ and him crucified. To do our work Christ must get a higher place in the heart. Our hindrances are

chiefly with ourselves. We need moral elevation of character, and fresh supplies of spiritual life. Faith is power, the word of God is power. The disciples whom Jesus directed to go and find the colt tied tell us they found it even as Jesus had said. In all our work in seeking the lost and uplifting the down-trodden, it will be in promise, and prophecy, and fulfillment, and power, and victory, even just as Jesus has said. Not one word of all He has promised to the nations shall fail. Prayer is power. The church can pray down the world's salvation as fast as it is ready to accept it. Nothing hastens such readiness like Christly character. Self-sacrifice is power; service is power. Christian benevolence is power; love to men is power. Highest work on earth is done by highest love. Fellowship of Christian hearts associated in Christ's work is power. The power Christ gives through the spirit flows through all these channels. In order to have full power, there must abide in the soul a full Christ, from the angel song over Bethlehem to the Redeemer that ascended triumphant from Olivet, and is now seated on the throne of power.

John the Baptist saw the truth: "He must increase, but I must decrease"—more of Christ and less of self. The highest Christian experience possible is simply more and more of Christ, and less and less of self. Backsliding from God and loss of power is simply less and less of Christ and more and more of self. As the disciples increase in pride, and worldliness, and self-consciousness, the kingdom of God decreases, treasuries become empty, ministers and missionaries few, and missionary work powerless. As Christ increases in the hearts of His people the roots of selfishness wither, power revives, and all things relive. There is bloom and growth of victory everywhere; the dew of Hermon, and the excellency of Carmel, and the fullness of Him who filleth all in all. Let our prayer be, "None of self and all of Thee."

O to follow where his feet led the way;
To the thresholds few have crossed, foul and bare,
Where the stranded wrecks are tossed,
The jewels he hath lost, to be gathered there.

Our work lacks momentum because our piety has too little spiritual force to carry it. It is under weight. We shall make progress in work as we make progress in grace, and wrestle our victories in our own souls on our knees. Dr. Bainbridge says the question of missions is largely a prayer question.

Every addition to Christian character is enlargement on the field. More of Christ in the heart, more missionaries, and teachers, and money. Greater the power from God, greater the triumph over opposing forces all along the line. The opposition is mostly in our

own hearts and exchequer, not with African, Indian, or Mongolian. If Congress were converted it would be felt in Canton the next steamer.

The delay is not because of miasmic fevers and Chinese walls, but because of the unreadiness within; spiritual force is spent. The next era of advance must be by invigorating our Christian love and zeal. American missionary work was born through wide-spread revivals. Revivals are needed for its continuance and expansion. Shafts of Christian life must be sunk deeper into the Rock of Ages. Our wells of salvation must be lowered where spiritual drought never comes. We must so live in Christ that the water of life shall be ever flowing. We carry too much sail for the ballast of self-denial and love of souls. The root of missions needs more soil of Bible doctrines in the fundamentals of Christian giving and service, of the claims of Christ and the demands of a lost world. Mission work at home and abroad will not advance as it ought, until this fallow ground is broken up, and disciples lay hold of the power of God with all their souls, and count nothing gain to them which is withheld from Christ and His work.

There must be power at home, or lessening power everywhere; more lives of high devotion, more agony for souls, or barrenness and death. "Some use Christ as a medicine to cure their diseases," said an ancient disciple. "Christ should be the soul's food." When Christ is the feast of the soul, and not its medicine, how mightily the heart leaps to its work, and takes in the world as love's trophy for the Lord. This is the power needed for service.

A steam engine is far away out of sight in a busy factory, a throbbing heart of fire. But it moves every wheel, and communicates life and power and activity in every part of the great building. When it stops business ends, and the workmen are called in and discharged. So if we have the power of the Holy Spirit, the love of the meek and mighty Christ, it will reach every mission school in the South, every Indian wigwam in the West, every Chinaman that wears a queue, all the regions which you are striving to make as the garden of the Lord. Who is a child of God and does not know this? Who is not praying for this power? Glance briefly at the larger needs of the world requiring more power from Christ. The great hour for Christendom has come. Missionaries are confronted with growing opportunities, and plead for men and means. The slumber of ages is broken in the wide pagan empires. The heathen mind is awake, and the whole world open. Highways are cast up all around the globe for the swift messengers of salvation.

The condition of the dark nations is not of iron bars, but of open doors. These are years of destiny. To see, in time, the greatness of our opportunity, to feel the weight of our responsibility, is to save ourselves as well as others. The men of the old world and the men of the new world have, through Columbus, met together. What has come of it? A larger world, a larger providence, a larger life and thought and development, a larger future. The new world is doubled in power, and in all the elements of Christian manhood and better life. Shall it double its allegiance to that Lord who turned this new page in the world's history? Everything hinges on this. My country is the world, said a Roman senator—so must say the American Christian. We must keep in line with Providence, or lose power with God. The Jews failed to see their coming king in the prophesies of God. They read between the lines, and beheld only a temporal ruler and worldly aggrandizement. So they lost connection with Jehovah, and came to sit in dust and ashes among the nations they had boasted over. So, if we lose God's plan of redeeming work for us in our history, and fail to hear His call to us from the needy races and nations He has brought to our door, we shall fall down in utter weakness and desolation. All our strength and success is in keeping step with God's appointing providence, interpreting our duty, assigning our mission, and providing our means and methods. The whole of our heritage is greater than a part. We see how our fathers might have wrought better had they seen farther. Good men open their eyes to apprehend the greatness of God's purposes on this continent so slowly. Unless we arise and meet the hour it will be seen that our failure is greater than theirs. God honors us by putting great duties on us. He loads the people He loves with His own precious burden of souls. He makes His people great by giving them great responsibilities. He builds His people grandly by setting them grandly to building others. The hard work to be done keeps their piety warm, strengthens the bond of fellowship, maintains their doctrines pure, preserves from divisions, saves from formalism and hurtful idling with the truth, and compels them to dwell at the fountains of power.

No grass can grow on the path to the prayer circle. No spider can weave his nets in the "secret place" where the Christian meets his glorious Lord, and wrests new victories over the hosts of sin. Earnest service for God is the soul's best physician. More than we give will come back in vital forces, conserving the nation. In less than a century we shall owe more to what we do for the despised races among us than to anything we could do simply for ourselves.

Such love for souls will solve the vexing question of labor and capital, the rich, richer, and the poor, poorer, the difficult problem of over-crowded populations, and the mystery of a broken seal, and the world flooding to our doors.

When the producing forces of Christianity give place to a cold, critical age, and plain living and high thinking are succeeded by luxury, there is always waning power. Fortunate are we that our building era must run through decades and centuries of earnest work, keeping our piety from stagnation, the currents of our spiritual life warm and active and living, our tree of life all the time making new wood, instead of being polished and refined into a mere "Gospel of taste." If we do our work our piety will have robustness and power, and all the great qualities that have built this new world thus far for God will be preserved and improved. We live in an age which has set the coronet of manhood on four millions of slaves, which has united a nation of forty millions of people, sundered at the heart, into one, which has received one million immigrants a year into its bosom, which has paid off its debts at the rate of $150,000,000 a year, which has constructed three overland railways across the continent from sea to sea, like the golden rings of Saturn, and sails its fleet of steamships from Liverpool to Hong Kong, smoking the pipes of peace among the nations. We want power from God to work up to that level, and to utilize for Christ's kingdom the fruits of these achievements. It is God's hand in history, and these great furrows turned by His plowshare must be seeded by His word. Christianity turned in upon this prepared soil, what golden harvests will wave. The new world, whose discovery doubled all things in the march of man's destiny, must quadruple the working power of the Gospel in the age before us. The plans and purposes, the sympathies and longings of the Christian, must become universal. Sublimer thought and endeavor never engaged the heart of man.

Let the army of Christians give themselves to it, as Christ, the great Captain gave Himself for the world, bearing the red standard of the cross everywhere, and how swift and mighty will be the consummation. Let us begin now. There is no time to lose. When we plan more we shall do more. The more Christ has given the more he requires. Clear out the Christian wells that are dry, choked up with worldliness and wealth, and draw living water. Follow up advantages now in our hands. Stand not delaying in the presence of such duty. Increasing unity and strength will come as we move on. Our benevolent work is our strongest bond of Christian union, and our best hope as God's people. Love to lost men is the greatest

builder, and it cements as it builds. Open, then, the paths for Christ's crimsoned feet, near and far; spread the feasts of redeeming love everywhere, in cabin and hall, and say, "Come, for all things are now ready." The work of this Association is great and urgent. It supplies a want for God's obscure and neglected ones, which bears an incense of peculiar sweetness up to the throne of God. It seeks to remove some of the heaviest weights of guilt and crime which hang upon the progress of this nation, and blot its fair escutcheon. As I have followed the record of its faithful and effective work, multiplying at a thousand points, and seen to what wronged and needy ones it was bearing the staff of life, my heart has flamed to heaven for God's blessing upon its workers and its work. This society has a most sacred mission. It goes to the least of all God's little ones in the esteem of this world, the bondsmen scarred with fetters, the Indians oppressed with the wrongs of two centuries, and those whose crime is that they have left the darkness of Paganism and come to a Christian land, bright with the fires of God's own kindling. God loves those who love and toil for such as these. Fra Angelico, the great artist, painted angels with wonderful skill. It is said he made them so living and real he thought that they looked out with their beautiful eyes from the canvas, on him, as he painted.

As you go on in this work, preachers and teachers and Christian workmen, restoring the Divine image in these marred souls, you shall find the good angels of God looking out of the dark faces upon you in gratitude and love, your reward and crown of rejoicing.

THE AMERICAN MISSIONARY ASSOCIATION.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the INDIANS.

STATISTICS FOR 1882.

CHURCHES: *In the South*—In District of Columbia, 1; Virginia, 1; North Carolina, 9; South Carolina, 2; Georgia, 14; Kentucky, 7; Tennessee, 4; Alabama, 14; Kansas, 2; Arkansas, 1; Louisiana, 17; Mississippi, 5; Texas, 6. *Africa*, 3. *Among the Indians*, 2. Total, 88.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La., and Austin, Tex.—8. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn.—11. *Other Schools*, 38. Total, 57.

TEACHERS, MISSIONARIES AND ASSISTANTS—Among the Freedmen, 336; among the Chinese, 31; among the Indians, 6; in Africa, 16. Total, 389. STUDENTS.—In theology, 72; law, 28; in college course, 104; in other studies, 9,404. Total, 9,608. Scholars taught by former pupils of our schools, estimated at 150,000. Indians under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here, and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq, Treasurer, 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Dis't Sec., Room 21, Congregational House.
CHICAGO.....Rev, James Powell, Dis't Sec., 112 West Washington St.

AMERICAN MISSIONARY.

This magazine will be sent, gratuitously, if desired, to the Missionaries of the Associations; to Life Members; to all Clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

American Missionary Association,

No. 56 READE STREET, NEW YORK.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to Rev. M. E. Strieby, D.D., Corresponding Secretary, 56 Reade Street, New York City; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D.D., at the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York; Rev. C. L. Woodworth, Dis't Sec., 21 Congregational House, Boston, Mass.; Rev. James Powell, Dis't Sec., 112 West Washington Street, Chicago, Ill.

MEMBERSHIP.

A payment of Thirty Dollars at one time, or several payments to that amount within a year, will constitute a person a Life Member. (See Article III. of Constitution).

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by co-operation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "The American Missionary Association." The following form of bequest may be used:

I bequeath to my executor (or executors) the sum of ——— dollars, in trust to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.) as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY

Is published monthly at 56 Reade Street. Terms, Fifty Cents per year, payable in advance.

Atkin & Prout, Printers, 12 Barclay St., N. Y.

1883

THE

THIRTY-SEVENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

BROOKLYN, N. Y.,

OCTOBER 30TH AND 31ST, AND NOV. 1ST, 1883,

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW YORK:
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Office 56 Reade Street.

1883.

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American Missionary Association.

56 READE STREET, NEW YORK.

PRESIDENT, Hon. WM. B. WASHBURN, LL.D., Mass.

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Rev. M. E. STRIEBY, D.D., 56 *Reade St., N. Y.*

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ASSISTANT SECRETARY FOR COLLECTION.

Rev. JAMES POWELL.

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, D.D. Rev. G. D. PIKE, D.D.

COMMUNICATIONS.

relating to the work of the Association may be addressed to the Corresponding Secretary; letters for the Editor of the "American Missionary" to Rev. G. D. Pike, D.D., at the New York Office.

DONATIONS AND SUBSCRIPTIONS.

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THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons by the payment of the same sum may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution five members of the Executive Committee shall be elected for the term of one year, five for two years, and five for three years, and at each subsequent Annual Meeting, five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an annual meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers, and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised or bequeathed to it for the purpose stated in section first, but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same; provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of the act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month at four o'clock P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the annual meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each;

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE. It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work, to report to the Executive Committee at its regular meeting every month such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult

and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully, and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special Committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various Standing Committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments; and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be sub-

mitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman or (Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1.) Finance. (2.) Southern Work. (3.) Indian and Chinese Work. (4.) Appropriations.
6. Reports of Special Committees.
7. Unfinished Business. 8. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-SEVENTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.

The Thirty-seventh Annual Meeting of the American Missionary Association convened in the Central Congregational Church, Brooklyn, N. Y., Tuesday, Oct. 30, 1883.

At 3 o'clock P. M. the meeting was called to order by Secretary Strieby, and the President, Hon. Wm. B. Washburn, being detained at home by illness, Rev. J. E. Rankin, D. D., of Washington, D. C., one of the Vice-Presidents, was called to the chair and opered the meeting with devotional services. The organization was completed by the election of Rev. C. P. Osborne, of Conn., as Secretary, and Rev. F. E. Snow, of Conn., and Rev. J. P. Lane, of Mass., as Assistant Secretaries.

The following were appointed the *Committee on Nominations.*—Rev. G. R. W. Scott, D. D., Rev. Wm. A. Robinson, Hon. David N. Camp, Rev. E. O. Bartlett, and Rev. P. B. Davis.

The following were appointed the *Business Committee.*—Rev. A. J. F. Behrends, D. D., Rev. W. W. Scudder, D. D., Rev. Frank Ayer, Rev. E. B. Palmer, H. H. Ricker.

The Committee of Arrangements were appointed as follows.—A S. Barnes, Charles A. Hull, Rev. G. D. Pike, D. D., Wm. G. Hoople, Richard M. Montgomery, Jeremiah Johnson, Jr., Rev. S. B. Halliday.

The Report of the Business Committee was presented by Rev. A. J. F. Behrends, D. D., and was adopted.

The report of the Treasurer was read by H. W. Hubbard, Esq., Treasurer of the Association, and was referred to the Committee on Finance to be appointed.

The report of the Executive Committee was presented by Rev. J. E. Roy, D. D., and was referred to the various Committees to be appointed for its consideration.

The report of the Committee on Constitution was presented by Rev. G. M. Boynton, and was referred to a special committee consisting of Rev. W. S. Palmer, Charles A. Richardson, Rev. A. H. Bradford, Rev. John C. Labaree, Rev. G. F. Stanton, Rev. Gowen C. Wilson, Rev. S. G. Willard. This Committee was instructed to report at 4 o'clock Wednesday afternoon.

The Nominating Committee reported the following Committees, which were appointed:

Committee on Indian Missions.—Rev. Joseph Anderson, D.D., Rev. C. C. Painter, Gen. S. C. Armstrong, Rev. Cushing Eells, D.D., Mr. William Harrison McKinney.

Committee on Chinese Missions.—Rev. Wm. Alvin Bartlett, D.D., Rev. George M. Boynton, Rev. Evarts Scudder, Rev. S. L. Blake, D.D., Rev. George S. Smith.

Committee on Educational Work.—Pres. S. C. Bartlett, Rev. Washington Gladden, D.D., Rev. C. G. Fairchild, Rev. John L. Ewell, Rev. E. W. Bacon.

Committee on Church Work.—Prof. Llewellyn Pratt, Rev. T. P. Prudden, Rev. C. L. Woodworth, D. D., Rev. Isaac Hall, Rev. J. F. Gleason.

Committee on Finance.—Dea. Eliezur Porter, Rev. Wm. M. Taylor, D.D., Rev. D. O. Mears, D.D., Hon. H. D. Smith, Rev. Erastus Blakeslee.

The remainder of the session was occupied by devotional services in concert with the workers in the field, led by Rev. J. E. Twitchell, D.D., and at five o'clock the meeting took a recess until 7:30 P. M.

TUESDAY EVENING.

After devotional services, led by Rev. Joseph Anderson, D.D., of Waterbury, Conn., the annual sermon was preached by Rev. John L. Withrow, D.D., from Luke ix., 24.

At the close of the sermon, Rev. A. J. F. Behrends, D.D., gave an address of welcome on behalf of the churches and people of Brooklyn.

The observance of the Lord's Supper followed, at which Rev. Samuel Scoville and Rev. W. S. Palmer, D.D., officiated.

The order for the next morning was announced, and the meeting took a recess until Wednesday A. M., at 8:30 o'clock.

WEDNESDAY MORNING.

The morning prayer meeting was conducted by Rev. R. B. Howard.

The Association was called to order at nine o'clock. Rev. J. E. Rankin, D. D., the presiding officer, offered prayer, and followed with an address upon "The Gospel of Christ our only Solvent for Race Differences."

On motion of Rev. J. E. Twitchell, D.D., chairman of a committee appointed at the annual meeting of the American Home Missionary Society, a committee to confer with the Committee of the American Home Missionary Society was appointed as follows:

President S. C. Bartlett, Rev. J. L. Withrow, D. D., Rev. Washington Gladden, D. D., Rev. D. O. Mears, D. D., Rev. W. H. Ward, D. D.

Rev. D. K. Flickinger, D.D., Secretary of the Board of Missions of the United Brethren in Christ, gave an address upon the progress of the Mendi Mission in Africa.

Rev. A. H. Bradford read a paper on "Woman's Work in Modern Charity and Missions."

After singing by the congregation, Rev. G. M. Boynton presented a paper on "The Place of Missionary Literature in the Conversion of the World."

Professor Albert Salisbury, of Atlanta, Ga., read a paper entitled "For What are We Sent?"

The congregation united in singing one verse of a hymn, after which Rev. A. A. Myers, of Williamsburg, Ky., read a paper on the "Mountain White Work."

Rev. Edward Beecher, D. D., offered prayer.

The rest of the session was devoted to volunteer speeches of five minutes' length, Rev. Isaac H. Hall, of New Orleans, La., Rev. George S. Smith, of Raleigh, N. C., Rev. Alfred Connet, of McLeansville, N. C., participating.

At half-past twelve the meeting took a recess until two o'clock.

WEDNESDAY AFTERNOON.

The session was opened by singing, followed by prayer by Rev. S. Wolcott, D. D. The records of the previous sessions were approved.

The Report of a Visit to the Dakota Mission was presented by Rev. W. H. Ward, D. D., as follows:

At the last annual meeting of the A. M. A., the Executive Committee were authorized to go forward and complete arrangements with other Boards for a transfer of missions. At that time the work of the A. B. C. F. M. was entirely in foreign lands, with the exception of missions among the Indians; while the work of the A. M. A. was entirely in the United States with the exception of the Mendi Mission, West Africa. It was believed that a transfer or exchange would simplify and unify the work of each society. The A. B. C. F. M. would not have to confuse its appeals for foreign nations by mixing therewith appeals for Indians at home, while the A. M. A., by transferring its African mission, would cease to be duplicating and thus interfering with the A. B. C. F. M.'s appeal for its special field of labor. The American Board would have the monopoly of the foreign field with our churches, while the A. M. A., which already had some Indian missions, by taking also all others supported by our Congregational churches, would in this direction once more simplify the appeal and unify the work. To have more than one society working in the same field and appealing for funds to carry on the same work is necessarily confusing. These considerations compelled the A. M. A. reluctantly to give up the beloved Mendi

mission to the care of another society and with more readiness to accept all the Indian mission work of our churches. During the winter the transfers were made, and the appropriations for the Dakota Indian mission by the A. B. C. F. M. were assumed by the A. M. A.

But such appeals as we had the right to expect came to the Executive Committee for enlargement. The Committee were, however, in ignorance of the nature of the work among the Dakotas, and of the kind of labor or of enlargement toward which they should look. It has been the habit of the Committee, a habit approved by the successes of the past, to have a close supervision by personal inspection of their missions. They are thoroughly known by being frequently visited by the Secretary, or by one of his associate superintendents in the field, or by members of the Executive Committee. The Committee did not dare to grant or to refuse considerable enlargement without a better knowledge of the field than could be gained by a few weeks' correspondence, either with the secretaries of the A. B. C. F. M. or with the missionaries in the field. The Secretary, with such members of the Executive Committee as could command the time, was therefore asked to make a personal inspection of all the missions in Dakota. Accordingly, the Secretary, Dr. Strieby, with the Rev. Addison P. Foster, Charles L. Mead, Esq., and myself, devoted the month of June last to this task, and made a careful and thorough examination of the condition of all the schools and missions received by the A. M. A. from the A. B. C. F. M., and, so far as was possible, of their prospects and their needs.

The chief problems connected themselves with the development of the educational work among the Sioux Indians, which has its centre at Santee, Neb., the extension of the evangelizing work, which has its main centre at Peoria Bottom, Dakota, and the retention of our mission operations at the Sisseton Agency. I will speak of these in their order.

We went first to Santee, Neb. We found the place to be just across the Missouri River from the great body of the tribe who are gathered in bands about a number of widely separated agencies in Dakota. The whole Sioux tribe or tribes embrace about 25,000 souls, of whom seven or eight thousand are at the Pine Ridge Agency in the southwest part of the Territory, as many more at the Rosebud Agency in South Dakota, and the remaining 8,000 or 10,000 are scattered about in a number of other agencies extending northward two-thirds across the State and embracing nearly all that part of the Territory which lies west of the Missouri River. For most of these Indians very little missionary work had been accomplished. The great labors of Drs. Riggs and Williamson and their associates were done in territory now occupied by the whites; and the hundreds of converts whom they made, and whose children have grown up in Christian civilization, are to be found either in little islands, we may call them, of Indian settlements surrounded by whites, like Sisseton and Flandreau, on about the extreme southeastern part of the great Sioux or Dakota reservation. It is in this corner, yet separated from the main portion of the reservation by the Missouri River and the boundary line which divides Dakota from Nebraska, that the Santee settlement is found.

Santee is an educational centre. There the A. B. C. F. M. established its chief school for instruction. There the Episcopalians have an excellent small school for 25 or 30 girls. We remained in Santee for nearly a week, the

guest of Mr. A. L. Riggs, carefully examining the condition of the school and of the Indians. The latter are all Christianized and are engaged in farming, being spread about the country, settled on their farms and having their chapels, or places of worship, with their native preachers. We met them in their worship, heard them preach, conversed with them and found them growing in intelligence and enterprise. They have their own missionary organization, and carry on their own missions among the uncivilized bands. The largest church but one in the Dakota Association with over 200 members, is here at Santee, presided over by a native Indian.

The Rev. A. L. Riggs is at the head of the school, which numbers about 100 pupils of both sexes and all ages. Here little children are brought from all the wilder bands to receive the rudiments of their education; and here they come from Sisseton and other more civilized communities to complete their studies. These 100 scholars are gathered into four different dormitories—one for the little boys, another for the little girls, another for the large boys and another for the large girls. These all have their separate kitchens and boarding departments, so that the pupils meet together only in their daily recitations. They are well supplied with experienced teachers who can instruct them both in the English and the Dakota languages, there being several Indians, both men and women, among the instructors, and classes were heard in both languages. This opened one of the most difficult questions which came before us. Of course all the children must be taught the English language. It is the language of civilization and of books. But many of the most earnest friends of the Indians insist that *all* instruction must be in English, and that the Indian youth must be weaned as speedily and as completely as possible from all his savage associations, of language as well as of habits. This is a very seductive notion, and at first sight seems reasonable, as it is adopted by nearly all who look upon the Indian problem from the side of simple civilization rather than of evangelization. We found Mr. Riggs very strenuous that the Indian language should not be neglected, but that it should be Christianized. More than ever before we appreciated the force of the appeal when we visited, a little later, the settlements of untaught Indians. If the problem had to do only with the few hundred children who can be brought into schools probably the best way would be to make them forget their native tongue. But there are the old people as well as the young to be cultivated. The great mass of these 25,000 Indians in the Sioux Reservation, to say nothing of the Gros Ventres, Mandans, Arickarees, the Devil's Lake Indians and the Crows in other portions of Dakota or near by and interrelated, will not learn the English language for several generations. Even when the tribal system is broken up, and the people are settled on their farms, they will still talk the native tongue, Dakota, for many years. They will want the Gospel in their own language, or must have teachers and preachers who will use the Dakota tongue. It is necessary, therefore, that those who are to be their teachers shall be able to teach arithmetic, geography and religion in the Dakota; and for that purpose they must use that tongue in part, while being instructed, and learn in that tongue the educational and religious vocabulary really foreign to that language, but which they must use in it. Mere philanthropy might bid us throw away the old savage language as soon as possible, but the necessities of Christianity forbid. At

the same time it must be carefully guarded that the children under education are taught a fluent use of English. Their influence must be exerted to replace Dakota by English just as fast as can be done.

Our attention was given, in good part, to matters of detail as to the arrangement of duties, the enlargement or repair of buildings, etc., which would be uninteresting if enumerated here. It will be sufficient to say that it was our conviction that economy of labor required that there should be erected a commodious central building for a general boarding hall. This will set free a considerable number of rooms in the four dormitories, and will provide accommodations for 40 or 50 more pupils. It also seemed to us best that the industrial department should be considerably developed by adding instruction in blacksmithing. The Executive Committee have since adopted these recommendations and made appropriations for these improvements.

The great question was also continually before our minds while at Santee, whether this was the best place for our principal large school for the Indians of Dakota to be located. To this we gave very careful study. We considered the eligibility of position, ease of access, relation to white communities, and quality of soil for instruction in farming. We had this especially in view when we went from Santee to Peoria Bottom. This is situated two hundred miles up the Missouri River, and near the centre from north to south of the great Sioux Reservation. There we were met by Mr. T. L. Riggs with the same hospitality as we had received at Santee from his brother, Mr. A. L. Riggs. We carefully examined the mission work and studied the capabilities of the field for school development. Whether the A. M. A. should establish at either of these points an institution to be compared with Hampton Institute is a matter yet to be decided. Should such be the case there are reasons which point to Peoria Bottom as a most beautiful and eligible site for it, supplying admirable land for agricultural purposes. But while this question remains unsettled it is clear to the Committee that for a long time to come there must be a good school maintained at Santee, so that enlarged facilities should there be provided.

Peoria Bottom is, like Santee, on this side of the Missouri River. It is not in the limits of the Indian Reservation. Here some twenty-five Indian families have settled as homesteaders, and half of these will qualify and receive patents for their farms in a few months. They have shown quite as much persistency as the average whites. They are Christianized and conduct their meetings with fervor and decorum. This settlement is of value chiefly now as a pattern to the Indians still in the reserve and as a centre for missionary operations among them. Under the guidance of Mr. Thos. L. Riggs two of the Committee spent between one and two weeks exploring the missionary stations among the wild Indians. We found encampments of savages utterly untamed, but a year or two off from the warpath with Sitting Bull, living some of them in tents which can be moved at a moment's notice, and others in log huts, but nearly all uninstructed in the arts of agriculture and fed wholly by the Government. They were in their beads, feathers and paints. At the most eligible points Mr. Riggs has established teachers (natives for the most part) who gather the children so far as they can and preach to them on the Sabbath. In this part of the work we felt a peculiar interest. We learned that the Gospel must be spread, not

merely by teaching the children, but by sending it to their parents. The Indians are now ready to receive it. They understand that they must become white men. They wish to learn agriculture. They beg for allotments of land. The missionaries have done much by their able and self-denying labors. But it is for the A. M. A. to extend this work. We were very anxious to have reinforcements of missionaries and teachers sent for this pioneer work. There is abundant room for enlargement. The field is occupied in part by the Presbyterians and in considerable force by the Episcopalians, while in the northern part of the reservation, at Standing Rock, the Catholics are at work. Our relations with all these are friendly. We are on the closest terms of friendship with the Presbyterians, who have the advantage of the experienced Mr. Williamson. Certainly the sons of Father Riggs and Father Williamson, who were for so long a time associates in the early days of the Dakota Mission, could not do otherwise than work on the friendliest terms. Bishop Hare told us that he would welcome any enlargement of our work in Rosebud or Pine Ridge, where the Episcopalians are doing something, but where there is call for much more to be done. At Standing Rock is one of the best Indian agents in the field, a Roman Catholic, who will give us all the aid in his power. It is greatly to be desired that the means may be supplied to enlarge the direct evangelistic, as well as the educational, part of the work.

Mr. Riggs kindly accompanied us as we left the great Sioux Reservation and went to the northern edge of Dakota Territory, almost to the British line, to visit our station under the care of Mr. Charles L. Hall, of Fort Berthold. Here is an old encampment of Indians of three different tribes, speaking entirely different tongues from that of the Dakota Sioux, and who were for years their bitter foes. They settled in this fortified village for protection against the Sioux, and have developed, within the last few years, a great love for agriculture. They are hardly at all affected yet by Christian instruction. Schools have been provided, but need much development. Mr. Hall reasonably expects to see before long the fruits of his work, but they are yet small to any other eye but that of faith. Such is the general experience of the early years of missions. It seems, however, that, so far from being discouraged, it is time to consider whether the fine tribe of the Crows, which is kindred to those at Fort Berthold, should not be brought under mission influence. It seemed to the Committee that outstations should be established among the Crows as soon as possible. But one special object we had in view in going to this station at Fort Berthold was that we might examine the buildings or grounds at Fort Stevenson, about 17 miles distant, as a site for a school. We were informed that the War Department had concluded to withdraw from Fort Stevenson or to pass it over to the Department of the Interior for such purposes as it might see best to use it for. To the Secretary of the Interior it seemed that Fort Stevenson should be used for an Indian school, and we visited the place to see whether we could recommend to the A. M. A. to use its influence for the establishment of a school which should have our aid, and whose teachers should be recommended by us. We are happy to say that we found the buildings, though somewhat out of repair, yet sufficient; and it is likely that very soon a boarding school will be established there, to which a large part of the children of the Fort Berthold Indians will probably be sent.

A principal for the school has been nominated to the Commissioner of Indian Affairs, and will probably be appointed.

There remained the Sisseton Agency to be examined. The situation there was anomalous. Here are Indians of the third generation of Christian culture. It is a civilized community of descendants of those who were the earliest Dakota converts. Here are half a dozen churches, thus including nearly all the churches, and a considerable majority of the communicants who were to be transferred to the American Missionary Association by the American Board. When, however, the A. M. A. came to take possession of these Dakota missions, it was found, to the surprise of the Executive Committee, that the churches at Sisseton had already been transferred by their own act and by that of the missionary in charge to the Presbyterian Board of Home Missions. It was impossible for us to recover them, and the American Board was powerless to turn them over to the American Missionary Association. But there remained there something of a school work, the expense of which devolved on our treasury in consequence of the transfer. It became a serious question whether, now that the churches of Sisseton had been irretrievably lost to our Association, it would be best to retain the schools and educate the children of these Presbyterian churches. The Committee on their visit made very careful inquiries on this subject. They found that for a long time to come most of the native teachers employed in the various mission stations must come from Sisseton, as that is the one developed Christian community. Were it not that the most brotherly relations exist between the Presbyterian and Congregational missionaries, we should have been inclined to recommend the retention of the schools, simply as a nursery for our native teachers. But the perfect unity existing relieves the difficulty. The more advanced scholars at Sisseton will come to Santee for further education, and we shall be able to draw from Sisseton the teachers we need. It seemed best to recommend that the Sisseton schools follow the churches and be transferred to the Presbyterians. This has since been agreed to.

I may speak briefly of one or two kindred topics. While at Santee we made a visit to the remnant of the Ponca Indians, who, with much hardship, returned without permission to their old home from the Indian Territory, whither they had unwillingly been deported. We met their chiefs, Standing Bear and others, and heard their petition for schools and teachers. We have since carried their request to Washington, and have hopes that we can supply them with teachers when the Government shall put up the promised school buildings.

Also while at Santee it was our good fortune to enjoy a meeting with a large number of other friends of the Indians and consult with them on Indian matters. On one evening the parlor of Mr. Alfred L. Riggs's house was filled with a company of gentlemen from missionary and benevolent organizations, who were laboring for the Indians. Among them were our own missionaries; Mr. Williamson, of the Presbyterian Board of Foreign Missions; Bishop Hare and Mr. Fowler, of the Episcopal mission; General Whittlesey and Mr. Albert K. Smiley, of the Board of Indian Commissioners; Professor Painter, from Washington; Mr. Herbert Welsh, of the Indian Rights Association, and others. The harmony of views and the deep earnestness prevailing among these gentlemen were very cheering

to us. We were assured that the great heart of Christian America beats warm for the Indian. We are awaking to the subject of his wrongs. We will not allow any treaties to be made which ignore the rights of the Indians. At the same time it is clear to us that the time has passed for treaties to be made with Indians as tribes. The tribe system must be broken up, and the villages and communities now supported by Government rations scattered. The Indians themselves see the necessity and beg for it. They everywhere tell us that they want their farms, which they can hold and own. "Twenty-three years ago" said the Indians of Fort Stevenson, "a white man came to us from the Great Father at Washington, and he told us that now we were Indians, but that in twenty-five years we would be white men. There are only two years more left. Then we shall be white men, and now we want to learn how." They are learning how. As we approached Fort Berthold we passed a long mile of a cultivated field of corn and wheat extending as far as the eye could easily follow, all cultivated by the Indians. There were a thousand acres under Indian cultivation. They had just learned to raise wheat like white people and were very proud of their success. They everywhere petition for land which they can have a Government title to, and can hold against all comers. Then they will scatter over all the eligible bottom land and build their houses and barns and become citizens and white men as they want to be. Now they cannot do it unless by leaving the reservation. It is a matter to be most seriously pressed upon the Government that all the lands in the Indian Reservations be surveyed and laid out in sections and quarter sections and that patents be given to Indians who will settle upon their lands, and their lands be made inalienable for a term of years and rations stopped as soon as possible, and the moneys due to the Indians put into school funds for their use. All this will take time. In some portions of the great Sioux Reservation the Indians are quite ready for it. In some they have already taken their several farms, but they do not feel protected in them. How can they? Even now a movement is pressed under high Government sanction which will drive hundreds of Indians, in the interests of some proposed railroads, off of the farms which they had put into cultivation and where they had been promised that a valid title should be given them. A greater injustice was never perpetrated. On this subject all the missionaries of the various societies are united. They agree that the reservation system is a bad one, and that it degrades and pauperizes the Indians. They agree that this great Sioux Reservation is much too large for the use of the Indians, and that it should be opened in some just way for settlement. But the Indian now holding the ground must first himself be settled. His right of occupancy must be respected. There is no place West for him to go to. He has reached the end of his migration, and must stand where he is and live from the soil or die. We find he can live. Christianity will save him. We add our appeal to that of all who have studied the Indian problem, and beg that in caring for our own we forget not those whom we have made to suffer. Now is the time to make some slight redress. Now is the time to give the Gospel and to give education and civilization to the tribes we have supplanted. In this matter the Congregationalists have their full share of work to do. Since the days of John Eliot their appeal for the Indian has been listened to. To the American Missionary Association has

descended the entire responsibility of doing for the Indian all that the children of the Pilgrims are willing to do. I believe the American Missionary Association will accept that responsibility. Providence has given it the choicest fields for Indian labor on the continent—among the most vigorous and promising tribes—among those brave and strong Sioux for whose tribal name of Dakota two coming States are contending. We shall make a great mistake if we do not carry on the work there with energy and with success.

The Report of the Committee on Indian Missions was read by the Chairman, Rev. Joseph Anderson, D. D., as follows:

Your Committee, to whom has been referred that part of the annual statement of the Executive Committee which relates to the American Indians, desire to report as follows:

The chief event of the year, in the Indian department, is the adoption by this Association of the Indian Missions of the American Board. Your Committee look upon this as an event of conspicuous importance in the history of the Association. As long ago as 1872, at the annual meeting of that year, the Committees on the Indian and the foreign work suggested a double transfer—namely, the transfer of the foreign missions of the Association to the American Board, and the transfer of the Indian missions of the Board to this Association. The propriety of such an exchange has seemed obvious to many patrons of the two societies for some time. However satisfactory the explanation of the existing condition of things afforded by the historical development of the two organizations, it was plain that the time had come for such a unifying and concentrating of the work of this Association as would result from leaving the foreign field to others, and assuming the care of those missions in our own country which our foreign missionary society had so well established.

These missions are among the Dakotas, one of the most widely extended and important of the American Indian stocks. The largest of these missions—that at the Sisseton agency, formerly under the care of the lamented Stephen R. Riggs—has chosen for its new mother not our Association, but another missionary board, by which it will doubtless be thoroughly cared for and warmly cherished. The missions which actually come under our care constitute an important group of churches and schools, and should be received with a hearty welcome by an Association with such antecedents as this. The new trust committed to us calls for new purpose and energy in our specific work.

We find that these Dakota missions are not dead or dying, but thoroughly alive. And because they are thoroughly alive they need very real help. The men in charge of them are men awake to their opportunities, believers in a forward movement, and in whatever legitimate experiments may be involved therein. We feel that in all such experiments they should have the ready co-operation of the Christian Church. We therefore heartily endorse the Executive Committee in their plans for enlargement in the Dakota field—for improvements in the mission property and in methods of work, where they are called for, and the establishment of new missions in places which promise success.

One project, your Committee believe, deserves to be regarded with special favor, the establishment of a school—agricultural, mechanical and normal

—at Fort Sully. The Executive Committee have secured a delightful site for such a school, and they know the man to take charge of it. What is wanted is money to furnish the proper financial basis, and we can scarcely doubt that this will be forthcoming. The industrial school method of missionary work has already been thoroughly tested at the east—in Hampton and Carlisle—and the verdict is altogether favorable. There is good reason to believe that the adoption of the same method among the Indians themselves would result in real benefit. Let the work of instruction, in all its interesting details, be carried on where the red man can see it, and it will surely make its impression upon him. At all events, we have in favor of this view the opinions of men who may be looked upon as experts in this matter.

In adopting as its own these Dakota missions, and thus enlarging its strictly missionary work among the American Indians, the American Missionary Association gives its approval anew to the attempt, now so long continued, to Christianize the red men. There are those who scoff at the idea of such a work; but history—not to say the Gospel—teaches us better. No race of men has yet been discovered so low that it cannot be reached and moved by the religion of the Crucified, and the American Indians are certainly no exception. The Indians as a whole are by no means the lowest or the least susceptible; and the results on record are far from insignificant. God has blessed the efforts of his church in their behalf throughout the past two hundred years, and we know he will continue to bless them.

The report was accepted, and addresses upon Indian affairs were made by Dr. Anderson, Rev. Cushing Eells, D. D., Rev. Samuel G. Rankin and Rev. Anson Gleason, formerly missionary to the Choctaws.

Prayer for the Indian missions was offered by Gen. E. Whittlesey.

The Report of the Committee on the Chinese Missions was presented by Rev. Wm. Alvin Bartlett, D. D., chairman, who also made an address.

The report of your committee on the Chinese Department of the American Missionary Association is as follows: The keynote of the year's work is success. Four more schools, 256 more scholars enrolled, nine more teachers with an increase of four Chinese instructors. The number of those professing to forsake idolatry in excess of last year, 19. There have 121 given good evidence of conversion—last year 105, making 400 who have embraced Christianity during the history of the Mission. Only seven thousand dollars of the nearly twelve thousand dollars expenses of the mission came out of the treasury of the Association. The number of local churches contributing has doubled. The receipts of the "California Chinese Mission" have gained 37 per cent. These gratifying facts inspire confidence that this work in purpose and method is blessed of God. They should beget a zeal commensurate with the hope they enkindle.

The new mission established by the American Board in Hông Kong—the natural fruit of this work—places peculiar emphasis upon its value, as its initial demand came from Chinamen Christianized by its influence. The

Rev. Mr. Hager goes to this important control not only with the prayers of his American brethren behind him, but escorted over and welcomed by the devout supplications of specimen Chinese converts. It is an omen of profound significance that four or five Chinese workers for Christ, trained in these schools, contribute their invaluable services to the enterprise. It is equally suggestive that the Chinese Christians remaining behind cheerfully gave $500, adding to their faith, men, and to men, money, an evidence of the genuineness of their confidence. The past year's experience alone demonstrates that most of the ingenious, infamous charges made against this people are lies. So Providence has opened a golden opportunity. The narrow and bigoted ignorance, lack of patriotism, lack of statesmanship, lack of humanity, lack of equitable dealing exhibited by our Government in its recent legislation on the Chinese question have corraled 75,000 of them on these shores. It is the open day for Christian privilege. Cannot the majority of these be surrounded by our faith, wrought on by the power of Christianity, saturated by a genuine Christian life and made the standing army for whom we shall send officers and soldiers to conquest the empire? If the teeming millions are appalling can we not subdue this installment isolated by inscrutable wisdom for this Christian experiment?

With such a present and pressing basis of appeal this work should have abundant means to reach without delay the limit of its capacity.

If there be not vital Christian warmth sufficient in the United States to resuscitate this waif upon our coasts, how can we hope to rescue the myriad nation? It is floundering in the Arctic Ocean of heathenism.

Dr. S. Wolcott offered the following resolution, which was adopted:

Resolved, That we place on record our thorough disapproval, as an Association, of the exclusive and prohibitory legislation of our government relative to the Chinese.

The report of the Committee on Constitution was presented by Rev. W. S. Palmer, D. D., Chairman, and was accepted.

On motion, vote was taken upon the adoption of the amended Constitution article by article.

After discussion, in which Rev. S. Wolcott, D. D., Rev. L. W. Bacon, D. D., Rev. A. P. Foster, Rev. G. M. Boynton, Rev. E. H. Byington, Austin Abbott, Esq., Rev. J. L. Withrow, D. D., Prof. Albert Salisbury, Rev. S. L. Blake, D. D., Rev. Erastus Blakeslee and others participated, the amended Constitution was adopted with no dissenting vote, in form as follows:

ART. I. This society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and

such membership shall begin sixty days after the payment shall have been completed; other persons, by the payment of the same sum, may be made life members without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

Art. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committees shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

Art. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

Art. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

Art. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

After the Doxology, and Benediction by Rev. L. W. Bacon, D. D., a recess was taken until half-past seven.

WEDNESDAY EVENING.

At half-past seven devotional services were conducted by Rev. J. M. Whiton, Ph.D. Addresses were made by a Chinaman, Ju Sing, from Oakland, Cal.; by an Indian, Wm. Harrison McKinney, of the

Choctaw Nation, Indian Territory, a recent graduate of Roanoke College; by a Negro, Rev. J. C. Price, of Salisbury, N. C., a graduate of Lincoln University in 1879, and by District-Secretary James Powell.

A choir of Chinese young men, resident in Brooklyn, and members of the Central Congregational Church Sunday-School, assisted in the services of the evening by singing several Gospel hymns, one of which was sung in a Chinese version. Rev. R. B. Howard led in prayer.

After the benediction by Rev. J. C. Price, recess was announced until Thursday morning at half-past eight.

THURSDAY MORNING.

At half-past eight a prayer-meeting was conducted by Rev. George S. Smith, of Raleigh, N. C.

At nine o'clock Rev. Dr. Rankin took the chair, and after devotional services, Rev. M. B. Angier leading in prayer, the minutes of Wednesday afternoon and evening were read and approved.

Secretary Strieby read a paper on "Caste in America."

The report of the Committee on Educational Work was presented by Pres. S. C. Bartlett, D. D., Chairman, who also made an address.

The Committee on the Educational Work of the A. M. A. would respectfully report that they find the history of the past year highly satisfactory and encouraging. It is a record of enlarged accommodations at several of the institutions. Stone Hall, at Atlanta, the fourth of the buildings erected by the munificence of Mrs. Valeria G. Stone, has been completed. New buildings, or very considerable additions to former buildings, have been constructed at Midway, Macon, Talladega, Williamsburg, Hillsboro, Memphis and New Orleans; yet from several quarters the call still comes for more room.

It is a record of increased practical efficiency. Industrial training, which forms so important an adjunct of the work, has been making progress by workshops established at Macon and Memphis, and arrangements for carpentry schools at Tougaloo and Atlanta; while farming education and training in housekeeping go on at various points as heretofore, supplemented at Memphis by instruction in nursing and hygiene; and Hampton continues to teach more vigorously than ever a variety of handicrafts, such as printing, bookbinding, iron and tin work, carpentry and wood turning, the manufacture of sash and doors, shoe and harness making, tailoring and farming. All this is, for the present, a very essential element of the educational work.

It is a record of some degree of expansion, although the main aspect is rather one of consolidation and elevation. The number of teachers has increased by twenty-eight and the number of common schools by four; the number of pupils being but slightly greater than last year. The grade of these institutions is steadily advancing. Among these pupils are found,

we are happy to say, ninety theological students—twelve more than were reported last year. The three Teachers' Institutes, held in as many States, may prove to be the entering wedge of another great instrument of power and quickening influence. The crowded halls and interested audiences of the anniversaries of so many of our Institutions are a striking manifestation of genuine progress. When we remember that the oldest of these institutions has seen but a quarter of a century, and practically but twenty years of life time, and that now we rejoice in eight chartered institutions, comparatively strong and effective, twelve high and normal schools and forty-two common schools, with 279 teachers doing their soul-expanding work, we may well say "What hath God wrought!" Far as it falls short of our desire and our duty, so far and more also does it exceed the boldest reasonable expectations of the dark and cloudy time of the beginning.

But far the most satisfactory statement of the annual report is its record of the religious spirit which guides, controls and pervades this whole educational movement. The information that at seven out of eight of the chartered institutions "special religious interest has been manifest, adding scores and scores of these scholars to the number of the disciples of Christ," and that, "as yet, but very few have been graduated from our various courses of study who had not become Christians," is a record of the crowning mercy of God. So may it ever be. The heart and conscience must be quickened with the intellect or there is no good hope for that race, or for any other race. It must be *Christian* education. The school and the Church must move on together at the South as they started together from Plymouth Rock, and they must extend, as far as possible—certainly must offer—their joint benign influences, not to a portion of the population, but to all classes and races alike. For the part can receive its full benefit only in conjunction with the benefit of the whole. This is no new principle, but the method in which, as our annual reports show, this Association has been proceeding throughout its history. Having always refused to recognize the color-line, it can proceed on no other basis without defeating its own ends, and compromising its own principles. And the recent decision of the Supreme Court has rolled a new burden on the Church.

Hence it is that your committee look with much interest upon the experiment, tried and effectually settled at Berea, and now extending thence among the "mountain whites," of including all classes and races in the purview of our educational and Christian work. We refer to the movement at Williamsburg, a county-seat on the Cumberland River, which is simply a repetition of the movement at Berea of twenty years ago—with this difference, that the abolition of the color-line, both in church and school, at Williamsburg, is fully accepted beforehand by an actual constituency in that place. Here the establishment of an academy to educate teachers for the common schools of the county—of whom, as of the population, but a small portion are colored persons—went hand in hand with the opening of the church to both races alike, and has led most naturally to the establishment of three adjacent preaching places, and the formation of another church at the nearest railway station. This method, when viewed simply on its own merits, seems to be at once the dictate of a wise Christian economy, and an almost necessary sequence, or rather part, of the work of Christian educa-

tion. Within the particular regions where this Association is planting its schools, exerting its influence and gaining the confidence of the community, it would seem to have peculiar advantages and a special call to leaven the whole community with the institutions of the gospel; while the molding influence of its Christian schools will be left incomplete, except as permanently embodied, fortified and nourished by surrounding Christian churches, built upon the same fundamental principles. Similar in condition, character and wants to this Whitley County, in Kentucky, is a great area of five hundred miles by two hundred, beginning in Virginia and extending to Alabama, occupied chiefly by a white population numbering nearly two millions, of whom more than half the adults can neither read nor write. It is one of the most needy and neglected regions of our country, and presents a pressing call to Christian philanthropy to enter and occupy.

The report was accepted.

The Rev. Henry Ward Beecher offered prayer.

On motion of Dea. Samuel Holmes, a committee of five to consider Secretary Strieby's paper on "Caste in America" was appointed as follows: Dea. Samuel Holmes, Gen. E. Whittlesey, Rev. S. Wolcott, D.D., Rev. G. M. Boynton, Rev. D. L. Furber, D. D.

Rev. Washington Gladden, D.D., made an address on Illiteracy in the South.

A hymn was sung and prayer was offered by Pres. J. Blanchard.

Rev. Edward W. Bacon made an address on Education at the South.

Rev. A. H. Clapp, D.D., Treasurer of the American Home Missionary Society, led in prayer.

After the singing of a hymn, Rev. C. G. Fairchild, of Oberlin College, made an address on Education among the Mountain White People.

After an address by Rev. John L. Ewell, brief remarks followed by Rev. A. P. Foster and Rev. R. B. Howard.

The morning session closed with the singing of a hymn, and prayer, and the benediction by Rev. S. H. Virgin.

THURSDAY AFTERNOON.

The session opened with devotional services, Rev. John Harding leading in prayer.

The report of the Committee on Church Work was presented by Prof. Llewellyn Pratt, D. D., Chairman, and was accepted.

Your Committee finds in the report of the Executive Committee for the past year, proof of healthy and steady growth in the work of planting churches. The report records the organization of six new churches, viz., McLeansville, N. C.; Knoxville, Tenn.; Birmingham, Ala.; Jackson, Miss.; Fayetteville, Ark.; and Belle Place, La.; and one new State Association of six churches in Miss; making the whole number of churches eighty-nine, and of State Associations eight. The additions to these churches during the past year have been six hundred and sixty-seven: the number of scholars gathered in the church and Mission Sunday-schools has been nine thousand four hundred and four; the contributions for church work $12,027.21 and for benevolent purposes $1,049.35.

We are glad to find it to be the distinct aim of the Society to press its work of evangelization to its consummation in Christian churches, and that while its educational and industrial work must from the nature of the case be general in its character, the obligation is recognized to gather up the result, so far and as fast as opportunity affords, in a more specific and permanent form. An intelligent Christianity, such as is fostered in the academies, seminaries and colleges maintained by the Society, demands a church-polity that gives scope to the developed manhood and retains it in a process of growth. Our work would be but half done did we leave those brought under its influence to fall back into old methods and be lost in the mass of ignorance and superstition.

The Association was debarred from this distinctive work at first, but when soon after the war, others, who had contributed to the funds of this Society, seeing the magnitude of the undertaking, wisely began efforts of their own, the Association was left to the support of the Congregational churches, it directed its labors to this end. This distinctive church-planting work began in 1867. In that year the Society organized three churches. The statistics of its growth in this direction are summarized thus: In 1867 there were three churches; in 1870 there were twenty-three; in 1875, fifty-six; in 1880, seventy-three; in 1883, eighty-nine. The membership now numbers five thousand nine hundred and seventy-four, an average of sixty-seven to each church. Every church but two has a pastor, and eighty of the eighty-nine have their own houses of worship. These churches give promise of permanency. They have not sprung from a division or denominational spirit, and are not the representations of restlessness or the mere desire to try some new thing. Their roots are laid deep in the Christian education of the schools, and their organization expresses the need of the growing intelligence of those who compose them. Churches made of such material, formed upon the New Testament plan, have thus far been stable; those first formed are among the strongest.

Nor are these churches isolated and independent. They have recognized the principle of the fellowship of the churches and have grouped themselves into eight State Conferences, thus giving to our polity an example and an acknowledged position in that great section of our land. It is gratifying to find from the reports that the methods of this church-government are readily apprehended by the members of these churches, and that in the order and discipline of the individual churches and in the management of their councils and conferences, they are showing capacity for self-control.

This body of churches, so well organized and underlaid by Christian schools, presents a record of sixteen years' effort that does no discredit to the Congregational name.

While anxious for a more rapid growth in the future, and wishing to extend the good influences which we believe will be felt by the establishment of such churches, we would commend the wisdom and prudence that have seized upon strong centers and have avoided the hasty multiplication of churches for the sake of members. While urging for the future the utmost

watchfulness for opportunity and the pushing of this branch of the work of the Association, we express the hope that what is done be well done, that no discredit may come to the cause of Christ, as represented by the churches of our polity. It is not number but might that tells in the formation processes of a people. A single church of genuine substance, rightly constituted and ordered and working outward, is a germ around which a whole community will take form. More than numbers, the inherent vitality of this molds and fashions after the ideas and principles with which it is charged. It has vitalizing and organic power in it, and kindling the intelligence and awakening the responsibility of its own members, it leads and sways the people around it. It may work dimly for a time amid the surrounding chaos, but presently as the social fabric thus woven is brought to light, the figure appears and it commends itself as a true church of Christ.

But the work so well begun ought soon to be greatly enlarged. The rapid growth of the colored population gives emphasis to this—a growth that so far outstrips the means of education and spiritual improvement as to leave a constantly increasing number of illiterate voters and of degraded people. The benevolent societies of the North, of every name and order, ought to multiply their efforts for training the needed teachers—the business and professional men, the mechanics and the educated and consecrated ministers. Meantime, as the higher education of some advances, there will be more and more demand for churches of our order. We say this not from denominational feeling. We hold no invasive attitude. We stir no controversy. We aim not at division, but believing that the apostolic method of gathering churches is the true one, that in its fluent and free adaptation, its simplicity of form and order, in its investing Christ as the immediate Head of each local church, in its putting the individual members upon responsibility, and thus setting them to the study of God's Word for authority and the dependence upon the Divine Spirit for guidance—that in this free and fraternal way of ordering the churches there is a molding power for good beyond others, and remembering its working and product elsewhere, we desire such fruit of it all abroad.

That Providence which always surpasses our thought in preparing its agencies has given us for this work this Association with its schools and machinery, its knowledge of the needs of the section where its greatest efforts have been put forth. Started with no expectation of founding churches, it yet has nothing in its constitution limiting it to one kind of effort nor to any one class or race. Its schools are open to all. Its churches are simply Christian churches. It goes to teach and preach and to elevate the masses. That is what is needed—no distinction of caste or class, and in the organization of churches the recognition of a regenerate membership on the principle that mankind are of one blood and on the fellowship of all Christians.

While practically its work has been mainly among the freedmen, and while it may continue for some time to find itself limited to them, theoretically its work is for all, and it should hold fast to that principle. It should never form some churches for black men and other churches for white men; but always Christian churches for Christian men and women. We should deprecate any line drawn in the Christian church based on difference in wealth, in social position, in education, in color, in sex, in previous condition.

The only line to be drawn there is between those who give good evidence of renewed hearts and those who do not. We recognize this as the principle governing this Association, and therefore commend it as the adequate agency for the evangelizing work of our churches in the South. May it be abundantly sustained by the prayers and sympathies and means of our churches at the North, and may it soon find an open door through the ignorance and the prejudice by which it is surrounded and be free to work among all classes at the South.

And looking at the work already commenced among the freedmen, what a goodly field is opened before us! What a beneficent influence we can exert, not only on the seven millions in our own land, who are part of our body politic, but upon a whole race counted by its many millions in different parts of the world! What stores of prophetic power are lodged in every true church we establish! We have but the merest hint and initial sign in the little bands now gathered of the possibilities lying before us!

We commend this work to the churches at the North, and plead that these older churches cherish a lively and effective interest in all this outgrowth of themselves. There is danger that there may be abatement of interest in this direction, and that the fostering hand and special sympathy these weak churches, now that they are churches, need in their struggles, be withheld. That distinctive feature of Congregationalism which marks it off from sheer independency needs to be emphasized. There are claims of community in faith and order that should be gladly owned, and perfect understanding and interchange should be cherished between all parts of this fellowship of saints, mutual confidence and the gracious tenderness of a love deeper than any kinship of race should cement us in one.

By our liberal things we shall stand. We have sent men and women and means with large generosity, that inquired not whether they served our own denomination or another, if only Christ's cause be promoted. The work already done is a fair movement to self-forgetful charity. We should now make our beneficence more and more the channel of grace and fellowship to brethren whom we have made brethren. If we do indeed hold this church polity on such terms of intelligence as to make it fit to hold it at all, if it be no fault of the awakened ones at the South that they hold it, then what has been so good and fruitful here we should make strong and fruitful there. And if this Association has come in its legitimate growth to the establishment of self-governed churches, accept them as our own. Our seal is on them from the first. The time is ripe for larger advance, and for more confidence in our own work.

It is with gratitude we acknowledge the liberal plan with which this Association is now supplementing its evangelizing and teaching work with the timely and necessary work of church erection. It is part of the same work. Nearly four-score neat and serviceable church edifices have already arisen under its auspices. No better work and none looking more to permanent results has been done. Many a missionary and pastor has found his work at once enlarged and all his means of good multiplied, when the house of God has been given him by its aid. And every such edifice stands forth as an eloquent witness of your loving care for the people of the South, and serves as a bond of union between the distant parts of our land.

The same divine ordinance that opened this field to us, prescribes our work

in it. Now that our mission reveals itself, shall we not accept it thankfully, impress ourselves purposely on this vast field, and let the poor of all classes feel the strength of Christian community and fellowship?—for we are one.

Rev. T. P. Prudden followed with an address.

The report of the Committee on Finance was presented by Rev. Erastus Blakeslee, on behalf of the Committee, and was accepted.

Your Committee on Finance beg leave to report that they have carefully examined the books of account and the various annual statements of the Treasurer, and that as statements of the business done by the Association they find them all in the most satisfactory condition. The books are kept by a simple but comprehensive system of double entry, by which a double system of checks against error is provided, and individual and representative accounts are each kept in proper form. The annual statements of receipts and expenditures, of investments, of permanent funds and of real estate held by the Association are all properly certified to as correct by the Auditors. The Committee commend the financial administration of the Association for its economy and faithfulness.

The permanent funds held in trust by the Association, the income of which is used according to the direction of the donors, amounts to $203,863.60. These funds are invested mostly in U. S. Government bonds and in first mortgages on productive real estate, which are an ample security for the amounts which they represent. The entire safety of these investments speaks well for the financial officers of the Association, and the wisely conservative regulations of the by-laws of the Executive Committee regarding investments warrants the fullest confidence in the continued security of funds committed to their care.

The Association also holds in temporary trust the Arthington Mission Fund of $28,448.18; and various other funds to the amount of $25,000 which have been contributed to the Association to be used under certain conditions.

The Association also has certain amounts which have been given to it by various parties to be used eventually for its benevolent work, but which are at present subject to life annuities to the donors at the rate of 5 per cent. per annum. Unencumbered gifts are of course of first importance to the Association, and of the greatest satisfaction to the givers. But in the case of aged or dependent persons these are sometimes impossible. Your Committee would therefore urgently suggest to such persons, who design that their property or some portion of it shall eventually go to this Association, whether they can find any safer debtor or surer dividend-payer than the Association itself. By paying such moneys into the treasury immediately the individual can both be assured that his benevolent design will not in the end be frustrated by any bad investments or losses on his part, or by any setting aside of his will, and also he can enjoy a certain and reasonable income from it during his life.

The permanent investment of the Association in lands and buildings for church and educational purposes in the South, of which it holds undisputed titles in its own name, is inventoried at $483,370. Berea College, Hampton Normal and Agricultural Institute, and Fisk and Atlanta Universities hold

their own property by their own boards of trustees. The estimated present value of all these properties amounts to at least one million of dollars.

Here are a million dollars worth of tools and machinery, all in good running order, exactly adapted to the business in hand and located at the best possible points for doing it. Does not this fact appeal mightily to the churches to see to it that this great investment which they have made be used to the best possible advantage? He would be a poor business man who would invest a million of dollars in a "plant" and then scrimp his business for lack of current funds. That would be a poor business which with that amount of money well invested for its purposes could not secure the working capital necessary to use it to its full capacity.

It takes a long time and much hard work to gather from the benevolent a million dollars and to expend it judiciously in the erection of churches, school-houses and colleges. Every dollar of this money is freighted with prayer and winged with love. It will be found again presently as treasure laid up in heaven. It is like an inspiration to think how much of Christ's spirit is represented in these buildings built for the love of Him. But they must be used. The very stones and brick will cry out against us if we neglect to follow up what has been done with still greater work in the future.

On the taking of the last census we were appalled at being told that after all that had been done during the preceding ten years, the amount of adult illiteracy in the South had actually increased by ten per cent. of the voting population. We have become a little used to this portentous fact. Perhaps it does not trouble us now as much as it did at first; but its fearful significance remains, and its worst fruits will be realized unless prevented by vigorous action on our part. Such a state of things must not be reported in 1890. We do not believe that it will be. The Christian school teacher, educated in the A. M. A. schools, is abroad in the land. His pupils will be coming of age, and the rising tide of ignorance, a legacy of slavery, will begin to recede.

Religion without morality, too, will begin to disappear. Our eighty-nine churches are so many candles set in their candlesticks. Their light shines. If they now make the darkness visible, they will presently drive it away. We have found the strategic points. We have secured standing room. We have roofs over our heads. We have schools, and books, and bells, and Bibles. We have the prestige of success. We have already secured the good will of those who once hated us. They oppose us no longer. They will love us by and by. But not, if after having done all this, we cease doing now. Our million dollars worth of foothold and opportunity must be used.

But it will not be unless the churches contribute to this work more liberally than they have during the past year. Look at the annual statement of receipts and expenditures. You say our receipts were $14,982.84 more than last year, and that the year has closed with the Association out of debt and with $548.32 in the treasury. That is well. We may thank God for it. But it has been a narrow escape. The current contributions from churches, Sunday-schools and individuals were $37,768.54 less last year than the year before, $148,398.08 as against $186,166.62—a falling off of more than 20 per cent.

What caused this falling off? Was it lack of interest in the work? We think not. This cause has been too long and too closely connected with the best benevolence of our churches to suppose that they have ceased to love it now. Was it because of the greater urgency of other claims? Possibly. Other claims are urgent. We would not abate one jot or tittle of their demands. It is not that they ought to have less, but that we ought to have more. Can it be that the churches are dividing instead of increasing their gifts? Are they blind to the signs of the times, which in all Christian work point forward? Are Christians so busy money-getting as to forget the privilege of money-giving? These things ought not so to be. If they have been so let them be so no longer.

With this great falling off in the regular contributions, what saved the Association from a heavy debt at the present time? It was the fortunate receipt of two or three large legacies. The legacy account of this year was considerably above the average, being $126,366.73, as against $78,612.47 for the preceding year. Some saints are not, for God took them and turned their thousands into our treasury for this time of need.

But we cannot expect Him to do it again this year. He has graciously given us a clean balance sheet and bids us go on and keep it so.

The Executive Committee in their annual report call for one thousand dollars a day as needed for current expenses for the coming year. Your Finance Committee approve their action in this regard.

The institutions, they tell us, need endowments, and new buildings are needed at Little Rock, Ark., and Austin, Tex. Your Finance Committee approve of the action of the Executive Committee in these particulars.

Special gifts are solicited for these buildings and endowments. May they be forthcoming. But what about the money for current expenses? Allowing that the receipts from legacies, and from various incidental sources, such as interest on funds, tuition, rents, etc., will amount to the average of receipts from these same sources for the last two years, and we may expect from them about $140,000. This leaves $225,000 to be provided for from the ordinary contributions, as against $148,398.08 from the same source last year. This is an increase of $76,601.02, or almost exactly 50 per cent.

Your Committee appeal to the churches, to Sunday-schools, and to individuals for this increase of 50 per cent. in contributions during the current year.

Think of the million dollars of permanent investment you have already made in this work; think of the threatening and growing cloud of illiteracy in the South; think of all the religious, social and civil issues involved in the thorough Christian enlightenment of the negro, that large and greatly debased, but most rapidly increasing part of our population; think of all the interests for Christ and humanity which are bound up in the future of this great Republic, sitting indeed as a queen between the two great oceans, but sitting on a rotten throne if its supports are vice and ignorance; think how the work of this Association touches all these questions at their vital points as no other does; think of all that this Association has done, of all that it can do, and of all that it wants to do for God and our native land, and then tell us, is what we ask too much? Will it seem half enough when we view this matter from the truer perspective of that other world to which we hasten?

Let this be the key-note of our appeals this year: *one thousand dollars a day; 50 per cent. advance on all contributions.*

Rev. Wm. M. Taylor, D. D., made an address on "What the Bible says about Giving."

After the singing of a hymn,

Rev. D. O. Mears, D. D., gave an address on "The Function and Privilege of the Churches."

Deacon Samuel Holmes led in prayer, and the audience united in singing one verse of a hymn.

Mrs. A. A. Myers, of Kentucky, read a statement regarding the Mountain White People of the South.

Rev. W. H. Ward, D. D., presented the following resolution:

Resolved, That the American Missionary Association is called upon to ask the churches for a special fund of $50,000 to carry on their great educational and evangelistic work, especially in the mountain regions of Kentucky, Tennessee, and the adjacent States.

After discussion, participated in by Rev. S. H. Virgin, Rev. S. Wolcott, D. D., Rev. A. P. Foster, Rev. W. H. Ward, D. D., Secretary Strieby, Rev. A. J. F. Behrends, D. D., and Rev. Erastus Blakeslee, the following resolution, offered by Mr. Blakeslee, was accepted as a substitute and unanimously adopted:

Whereas, The Finance Committee, after careful examination of the needs of the Association, have recommended that the regular contributions of churches, Sunday-schools and individuals for the coming year be increased 50 per cent. above the amounts given by them during the past year; therefore,

Resolved, That we approve this recommendation of the Finance Committee, and urge contributors everywhere to increase their contributions accordingly.

The report of the committee on Secretary Strieby's paper on "Caste in America" was presented by Dea. Samuel Holmes as follows:

The Committee to whom was referred Dr. Strieby's paper on "Caste in America" respectfully report:

That the argument which it embodies against the caste system is impregnable and will be most welcome to our churches. That system is hardly less abhorrent to any of us than the system of slavery out of which it sprung. Under no circumstances whatever will our churches tolerate, in any school or church which may be aided by their benefactions, any recognition of color-line or caste distinction. This principle is settled and inviolable.

In regard to that portion of the Paper which has relation to the work of another and sister society in the Southern field, your Committee does not feel that the Association is called upon to take decisive action or make formal expression on a subject which is referred to a large and able Committee of Conference for whose full consideration and wise decision we may confidently wait.

It was discussed by Rev. J. G. Roberts, D.D., of Brooklyn, Secretary Strieby, Rev. Wm. Kincaid, Rev. A. J. F. Behrends, D.D.,

Rev. G. M. Boynton, Rev. S. Wolcott, D.D., and others, and was adopted.

It was voted to proceed to the election of officers for the ensuing year by ballot.

The following were so elected:

PRESIDENT.

HON. WM. B. WASHBURN, LL.D.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D. D. — Rev. F. A. NOBLE, D. D.
Rev. A. J. F. BEHRENDS, D. D. — Rev. J. E. RANKIN, D. D.
Rev. ALEX. MCKENZIE, D. D.

CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, D. D.

RECORDING SECRETARY.

REV. M. E. STRIEBY, D. D.

TREASURER.

H. W. HUBBARD.

AUDITORS.

WILLIAM A. NASH. — W. H. ROGERS.

EXECUTIVE COMMITTEE.

LYMAN ABBOTT,	SAMUEL HOLMES,	S. H. VIRGIN,
A. S. BARNES,	CHARLES A. HULL,	W. H. WARD,
C. T. CHRISTENSEN,	EDWARD HAWES,	J. H. WASHBURN,
J. R. DANFORTH,	SAMUEL S. MARPLES,	J. L. WITHROW,
S. B. HALLIDAY,	CHARLES L. MEAD,	W. H. WILLCOX.

Rev. E. Blakeslee offered the following resolution, which was adopted:

Resolved, That if the Executive Committee now elected have any question as to their legal status under the Constitution, they be and hereby are authorized to take legal advice thereon, and, if competent to do so, to arrange themselves in three classes, according to the terms of the new Constitution.

Prayer was offered by Rev. A. H. Bradford, and recess was taken until 7:30 P. M.

THURSDAY EVENING.

The evening session was opened with devotional services, led by Rev. A. P. Foster.

The minutes of Thursday morning and afternoon sessions were read and approved.

Rev. S. R. Dennen made an address on "Spiritual Life the Supreme Power in Mission Work."

A hymn was sung, after which Rev. William M. Barbour, D.D., made an address on "Spiritual Vitality the Crowning Necessity in Missionary Work."

The President read the resignations of Charles A. Hull and W. H. Ward, of the Executive Committee. A committee of three to make nominations to fill the vacancies was appointed, as follows: Rev. A. H. Bradford, Rev. R. B. Howard and Rev. Joshua Coit. This Committee reported the names of Rev. Addison P. Foster and Gen. Clinton B. Fisk, who were duly elected

Rev. C. L. Woodworth, D. D., District Secretary, offered the following expression of thanks, which was unanimously adopted:

The American Missionary Association now closing its Thirty-seventh Annual Meeting would put on record its grateful sense of obligation to the pastor and members of the Central Church of Brooklyn for opening its spacious house of worship and putting it at the disposition of the Association for all the services of its different sessions. It would thank the ladies of this church and of the Pilgrim Church, and of the Tompkins Avenue Church and the good people of Brooklyn, who have co-operated with them, for abundant provision for the entertainment of delegates and guests, both within the church and at their hospitable Christian homes. It would gratefully mention and remember the different railroad and steamboat lines which have given reduced fares to this meeting. And especially would it offer thanks to Richard M. Montgomery, Esq., for his most efficient services in providing hospitality and securing the comfort and safety of delegates in attendance upon this meeting.

Dr. A. J. F. Behrends happily responded to this vote of thanks.

The presiding officer, Rev. Dr. Rankin, made a farewell address. The records were read and approved, and after prayer by Rev. D. L. Furber, D. D., and the Doxology, the meeting was dissolved.

C. P. OSBORNE, Scribe.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1883.

EXPENDITURES.

The South.

Washington, D. C.:		
Salaries, Theological Department, Howard University	$2,850.00	
Income and Specials	1,254.39	
		$4,104.39
Lincoln Mission, Salary of Pastor and Lady Missionary	$1,082.97	
General Expenses	272.21	
		1,355.18
Hampton, Va.:		
Salary of Pastor, in part, $500; Specials, $205		705.00
Wilmington, N. C.:		
Salary of Pastor, seven Teachers and Missionary	$3,096.76	
Insurance	363.40	
General Expenses (of which Students paid by Tuition $1,719.26)	2,883.66	
		6,343.82
Raleigh, N. C.:		
Salary of Pastor and Missionary	$1,009.01	
General Expenses (of which Students paid by Tuition 80c)	82.72	
		1,091.73
Dudley, N. C.:		
Salary of Pastor	$655.30	
Repairs	209.82	
		865.12
McLeansville, N. C.:		
Salary of Pastor	$600.00	
Insurance, Repairs, etc	37.84	
		637.84
Oaks, N. C.:		
Church Building		132.55
Hillsborough, N. C.:		
Church Building		300.00
Woodbridge, N. C.:		
Salary of Pastor and Teacher	$435.86	
Land, Building and Repairs	634.77	
		1,070.63
Beaufort, N. C.:		
Salary of Pastor and Teacher		193.50
Lassiter's Mills, N. C.:		
Salary of Pastor and Teacher		489.60
Pekin, N. C.:		
Salary of Teacher	$80.00	
Chapel	70.00	
		150.00
Troy, N. C.:		
Salary of Pastor and Teacher		561.00
Cedar Cliffs, N. C.:		
Salary of Pastor		91.66
Charleston, S. C.:		
Salary of Pastor and ten Teachers	$4,060.98	
Insurance	166.00	
General Expenses (of which Students paid by Tuition $2,940)	3,351.87	
		7,578.85
Mission Home		3000.00
Greenwood, S. C.:		
Salary of Pastor and two Teachers	$622.60	
Insurance	102.00	
General Expenses	129.97	
		854.57
Orangeburg, S. C.:		
Salary of Pastor and Teacher		337.32
Ladies' Island, S. C.:		
Special, Salary of Teacher		300.00
Atlanta, Ga.—Atlanta University:		
Appropriation	$3,000.00	
Special (State Appropriation additional, $8,000)	4,864.03	
		7,864.03
Atlanta, Ga.—Storrs' School:		
Salary of seven Teachers and Missionary	$2,175.97	
Insurance	123.00	
Grading and Repairs	210.88	
General Expenses	2,159.84	
(Students paid on Salaries and Expenses by Tuition $2,326 24).		
Salary of Pastor	1,283.27	
		5,952.96

Macon, Ga.:		
Salary of Pastor and five Teachers	$3,120 43	
Insurance	216.32	
Repairs	200.00	
Library Building	300.00	
General Expenses (of which Students paid by Tuition $1,242.84)	1,680.67	
		5,517.42
Savannah, Ga.:		
Salary of Pastor, six Teachers and Missionary	$3,231.70	
Insurance	367.50	
General Expenses (of which Students paid by Tuition $1,088.56)	2,653 43	
		6,252.63
Marietta, Ga.:		
Salary of Pastor		532.50
Athens, Ga.:		
Salary of Pastor and Teacher	$655.00	
Church Lot	100.00	
		755.00
Byron, Ga.:		
Salary of Pastor		396.15
Cypress Slash, Ga.:		
Salary of Pastor	$365.00	
Repairs	42.75	
		407.75
Woodville, Ga.:		
Salary of Pastor and Teacher		365.00
Miller's Station, Belmont and East Savannah, Ga		310.00
McIntosh, Ga.:		
Salary of Pastor and two Teachers	$887.35	
Insurance	118.25	
General Expenses (of which Students paid by Tuition $120.42)	481.97	
Building Mission Home	993.55	
		2,481 12
Nine Student Schools, Ga		733.84
Fernandina, Fla.:		
Special, Salary of Pastor		400.00
St. Augustine, Fla.:		
Salary of Teacher		100.00
Talladega, Ala.:		
Salary of Pastor and twelve Teachers	$9 044.22	
Insurance	1,229.74	
General Expenses of Boarding and Agricultural Departments (of which Students paid by Tuition $1,267.04)	8,703.23	
Wadham's Cottage (Improvements)	600.00	
Cottage Teacher	900.00	
Cassidy Building	5,000.00	
Repairs	1,110.41	
		26,587.60
Needmore Chapel		135.30
Parsonage, Alabama Furnace, Special		110.55
Mobile, Ala.:		
Salary of Pastor, seven Teachers and Missionary	$2,476.29	
Insurance	240.12	
General Expenses (of which Students paid by Tuition $1,495.10)	2,795.67	
Emerson Institute Building	1,320.55	
Church Building	1,884.95	
		8,717.58
Montgomery, Ala.:		
Salary of Pastor and Missionary	$1,265.43	
Repairs	80.70	
		1,346.13
Athens, Ala.:		
Salary of Pastor and three Teachers	$1,144.20	
Insurance	231.00	
General Expenses (of which Students paid by Tuition $402.30)	1,400.26	
		2,775.46
Marion, Ala.:		
Salary of Pastor and Teacher (of which Students paid by Tuition $49.75)	$1,269.08	
Repairs	15.00	
		1 284.08
Selma, Ala.:		
Salary of Pastor and Missionary	$1,586.19	
Insurance	205.00	
General Expenses (of which Students paid by Tuition $9.50)	30.56	
		1,821.75
Church Building		2,300.00

Florence, Ala.:		
Salary of Pastor and Teacher	$668.50	
General Expenses	16.67	
		685.17
Kymulga and Shelby Iron Works, Ala.:		
Salary of Pastor		85.00
Childersburg, Ala.:		
Salary of Pastor	$225.00	
Church Building	102.77	
		327.77
Anniston, Ala.:		
Salary of Pastor		275.00
Howell's Cove and Lawsonville, Ala.		310.00
Alabama Furnace, Ala.:		
Salary of Pastor		275.00
Tecumseh, Ala.:		
Salary of Pastor		214.25
Birmingham, Ala.:		
Salary of Pastor	$280.00	
Payment on Lot	300.00	
		580.00
Jonesborough, Tenn.:		
Salary of Pastor	$50 00	
Payment on Property	507.05	
		557.05
Knoxville, Tenn.:		
Salary of Pastor	$200.00	
Church and Lot	1,261.46	
		1,461.46
Nashville, Tenn.:		
Salary of President, Pastor and sixteen Teachers	11,000.28	
Insurance	3,913.62	
General Expenses (of which Students paid by Tuition $2,406.90)	6,656.49	
Furniture, Livingstone Missionary Hall	2,156.36	
Expenses of Dedication	317.23	
Phillips Property	2,000.00	
		26,043.98
Howard Chapel:		
Salary of Pastor	$557.40	
Repairs	100.00	
		657.40
Memphis, Tenn.:		
Salary of Pastors and seven Teachers	$3,215.55	
Insurance	184.00	
General Expenses (of which Students paid by Tuition $1,741.5)	2,941.48	
		6,341.03
Chattanooga, Tenn.:		
Salary of Pastor and Missionary	$1,208.37	
Repairs on Church Building	255.00	
		1,463.37
Whiteside, Tenn.:		
Salary of Teacher		60.00
Lexington, Ky.:		
Salary of three Teachers	$1,158.13	
Insurance	131.80	
Furniture	300.00	
General Expenses (of which Students paid by Tuition $479)	1,216.28	
		2,806.21
Camp Nelson, Ky.:		
Salary of Teacher		200.00
Louisville, Ky.:		
Salary of Pastor	$450.00	
Insurance	91.20	
Church Building and Lot	5,491.10	
		6,032.30
Williamsburg, Ky.:		
Salary of Pastor and two Teachers (of which Students paid by Tuition $412.50)	$2,086.00	
General Expenses	307.26	
Lot and Building	1,000.00	
		3,393.26
Clover Bottom and Beattysville, Ky.:		
Salary of Teacher		260.00
Berea, Ky.:		
Salary of Pastor, $75.00; Specials, $109.17		184.17
Tougaloo, Miss.:		
Salary of President, Pastor and ten Teachers	$5,400.50	
Insurance	1,069.50	
General Expenses (of which Students paid by Tuition $1,007.85, and State Appropriation $3,000)	6,274.77	
Blacksmith Shop	518.68	
		13,353.45

Jackson, Miss.:		
Salary of Pastor		390.75
Meridian and Caledonia.:		
Salary of two Teachers		525.00
New Orleans, La.:		
Salary of President, Pastor, ten Teachers and Lady Missionary	$6,100 64	
Insurance	700.46	
General Expenses (of which Students paid by Tuition $1,351.70)	4,565.19	
Furniture	1,221.20	
Whitin Hall	10,395.91	
		22,983.40
Morris Brown Church:		
Salary of Pastor		110.00
Fausse Point and New Iberia, La.:		
Salary of Pastor	$190.00	
Church Building	110.00	
		300.00
Austin, Texas:		
Salary of President and seven Teachers	$3,710.49	
Insurance	651.40	
General Expenses (of which Students paid by Tuition $2,120.80)	5,921.41	
Furniture and Repairs	1,565.87	
Land	1,500.00	
		13,349 17
Corpus Christi, Goliad and Helena, Texas		766.64
Flatonia and Luling, Texas		461.10
Paris, Texas:		
Salary of Pastor and Teacher	$368 01	
Parsonage	210.00	
		578.01
Little Rock, Ark.:		
Salary of Pastor and Missionary	$837 78	
General Expenses	68.50	
		906.28
Fayetteville, Ark.:		
Salary of Pastor and Teacher	$405.00	
General Expenses	28.00	
		433.00
Topeka, Kansas:		
Salary of Pastor	$1,598.78	
General Expenses	50.81	
		1,649.59
Eureka and Lawrence, Kansas:		
Salary of Pastors		555.00
Insurance		1,393.48
Specials unassigned to Stations		743.50
Salary of Field Superintendent	$2,500.00	
Travelling Expenses, Stationery, etc	1,026.60	
		3,526.60
Salary of Superintendent of Education	$2,500.00	
Travelling Expenses, Stationary, etc	934.09	
		3,434.09
Rents, Travelling Expenses, Cartage, Telegrams, etc		5,341.06
		$230,022.15
The Chinese.		
Salary of Superintendent and Teachers	$8,010.10	
Rent of Mission Buildings	2,212.00	
General Expenses	799.80	
		11,021.90
The Indians.		
Santee Agency:		
Salary of Superintendent and Missionaries	$4,990.38	
Five Native Helpers	250.00	
General Expenses	3,427.94	
	8,668.32	
Fort Sully and Standing Rock:		
Salary of Superintendent and Missionaries	1,425.00	
Native Helpers	1,200.00	
General Expenses	537.90	
	3,162.90	
Sisseton Agency:		
Salary of Superintendent and Missionaries	1,825.00	
General Expenses	1,000.00	
	2,825.00	
Fort Berthold Agency:		
Salary of Missionaries	1,200.00	
General Expenses	128.40	
	1,328.40	

Special for New Work	200.00	
Cost of Committee of Exploration	704.42	
Total for Dakota Mission for nine months	16,889.04	
Skokomish Mission:		
Salary of Pastor	515.40	
Other Salaries	105.00	
Traveling Expenses	178.00	
Teacher and Student Aid, Hampton N & A. Inst	1,270.00	
		18,955.44
Foreign Missions		
Superintendent, Missionaries, etc., for Mendi	$6,227.43	
John Brown Steamer	3,714.81	
Supplemental Arthington Fund	5,837.40	
Support of Aged Missionary, Jamaica, W. I.	332.50	
		16,112.14
Publications.		
American Missionary, 22,000 monthly	$7,333.25	
Less amount received from subscribers, $803 58 / Less amount received for advertising, 1,586.59	2,390.17	
	4,943.08	
Annual Reports, 1,500 copies	305.80	
Annual Meeting, Addresses	163.00	
Pamphlets, Circulars, etc	285.17	
Life Certificates	121.48	
Clerk for Publication Dept	720.00	
Postage	168.84	
Incidental Expenses	88.60	
		6,795.95
Agencies.		
EASTERN DISTRICT:		
Rev. C. L. Woodworth, D. D., Dist. Sec	$2,500.00	
Traveling Expenses, Dist. Sec	202.35	
Rev. Lewis Grout, Agent	900.00	
Traveling Expenses, "	377.97	
Rent and Heating of Rooms	627.87	
Clerk for Dist. Sec	540.00	
Printing, Postage, Stationery, etc	275.90	
Meetings in N. H. and Vt	269.01	
		5,693.10
MIDDLE DISTRICT:		
Rev. G. D. Pike, D. D., Dist. Sec	2,500.00	
Traveling Expenses, Dist. Sec	207.77	
" " Rev. O. H. White, D. D	88.65	
Printing, Postage, Stationery, etc	235.17	
		3,031.59
WESTERN DISTRICT:		
Rev. James Powell, Dist. Sec	2,500.00	
Grant to Dist Sec	599.96	
Traveling Expenses, Dist. Sec	262.34	
Clerk for Dist. Sec	296.80	
Printing, Postage, Stationery, etc	415.43	
		4,074.53
Administration.		
Rev. M. E. Strieby, D. D., Corresponding Sec	$3,500.00	
Clerk for Cor. Sec	720.00	
Secretary of Woman's Bureau and Clerk for Southern Field Dept.—Miss D E. Emerson	1,000.00	
Clerk for Woman's Bureau	180.00	
H. W. Hubbard, Esq., Treasurer	2,500.00	
Clerk for Treasurer	966.50	
		8,866.50
Miscellaneous.		
Rent	$1,500 00	
Care of Rooms	424.00	
Books and Stationery	371.09	
Furniture and Repairs	181.82	
Fuel, Expressage, Telegrams, etc	379.58	
Rent of Safe Deposit Box	40.00	
Postage	462.34	
Traveling Expenses	213.27	
		3,572.10
Wills and Estates		1,987.96
Annual Meeting		1,334.75
Annuity Account balance		986.55
Expenses of Committee on Constitutional Amendments		248.75
Amounts Refunded, sent to Treasurer by mistake		105.39
		$312,808.80
Balance on hand Sept. 30, 1883		548.32
		$313,357.12

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and Individuals	$148,398.08	
From Estates and Legacies	126,366.73	
" Incomes, Sundry Funds	8,512.57	
" Tuition and Public Funds	25,191.06	
" Rents, Southern Property	848.85	
" U. S. Government for Education of Indians	750.00	
" Sale of Property	2,500.00	
		$312,567.29
Balance on hand Sept. 30, 1882		789.83
		$313,357.12

Endowment Funds Received, 1882–1883.

Tuthill King Fund, for Atlanta University	$5,000.00	
" " " " Berea College	5,000.00	
Theological Department, Howard University	1,100.00	
N. M. and A. Stone Theological Scholarship, for Talladega College	1,000.00	
		$12,100.00

Arthington Mission.

Received from Oct. 1, 1882, to Sept. 30, 1883	1,417.53

Stone Building Fund.

Balance for Atlanta University, Stone Hall, paid	10,918.70

RECAPITULATION.

Current Fund	$312,567.29
Endowment Fund	12,100.00
Arthington Fund	1,417.53
Stone Fund, balance	10,918.70
	$337,003.52

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1883, with the vouchers, and find the same correct, as stated in above account.

M. F. READING, / W. A. NASH, } Auditors.

The receipts of Berea College, Hampton N. and A. Institute, and State appropriation of Georgia to Atlanta University, are added below, as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged:

American Missionary Association	$337,003.52
Berea College	11,351.47
Hampton N. and A Institute (besides amount through A. M. A)	118,054.15
Atlanta University	8,000.00
	$474,409.14

Summary of Receipts During the Year 1882-1883.

OCT. 1, 1882, TO SEPT. 30, 1883.

Maine.		
Donations	$3,741.57	
Legacies	500.00	
		$4,241.57
New Hampshire.		
Donations	4,214.06	
Legacies	1,127.68	
		5,341.74
Vermont.		
Donations	4,755.67	
Legacies	1,833.15	
		6,588.82
Massachusetts.		
Donations	43,160.50	
Legacies	27,492.56	
		70,653.06
Rhode Island.		
Donations		2,851.25
Connecticut.		
Donations	22,267.63	
Legacies	17,920.24	
		40,187.87
New York.		
Donations	17,900.41	
Legacies	65,682.50	
		83,582.91
New Jersey.		
Donations	2,416 89	
Legacies	1,100.00	
		3,516.89
Pennsylvania.		
Donations		1,761.25
Maryland.		
Donations		250.55
District of Columbia.		
Donations		1,056.78
Ohio.		
Donations	11,479.04	
Legacies	3,574.00	
		15,053.04
Indiana.		
Donations		65.50
Illinois.		
Donations	9,975.21	
Legacies	4,597.54	
		14,572.75
Michigan.		
Donations	5,202.19	
Legacies	300.00	
		5,502.19
Wisconsin.		
Donations	2,720.28	
Legacies	1,360.39	
		4,080.67
Iowa.		
Donations	3,596 44	
Legacies	10.00	
		3,606.44
Minnesota.		
Donations		2,408.99
Kansas.		
Donations	305.36	
Legacies	500.00	
		805.36
California.		
Donations		3,018.75
Nebraska		
Donations		625.88
Oregon:		
Donations		25.00
Colorado.		
Donations		691.91
Nevada.		
Donations		5.00
Dakota Territory.		
Donations		34.56
Washington Territory.		
Donations		68.10
Arizona Territory.		
Donations		1.50
Utah Territory.		
Donations		9.00
Montana Territory.		
Donations		13.00
Virginia		
Donations		25.62
North Carolina.		
Tuition	1,720.06	
Rent	2.00	
Donations	81.60	
		1,803.66
South Carolina.		
Tuition	2,940.00	
Donations	122.00	
		3,071.00
Georgia.		
Tuition	4,778.06	
Rent	188.50	
Donations	1,358.89	
		6,325.45
Alabama.		
Tuition	3,223.69	
Donations	3,439.62	
		6,663.31
Mississippi.		
Tuition and public fund	4,007.85	
Rent	288.15	
Donations	109.54	
		4,405.54
Louisiana.		
Tuition	1,351.70	
Donations	25.00	
		1,376.70
Texas.		
Tuition	2,120.80	
Rent	2.50	
Donations	54.02	
		2,177.32
Kentucky.		
Tuition	891.50	
Donations	62.64	
		954 14
Tennessee.		
Tuition	4,148.40	
Rent	324 70	
Donations	191.50	
		4,664.60
Florida.		
Rent	43 00	
Donations	15.20	
		58.20
Missouri.		
Donations		437.31
Arkansas.		
Donations		4.10
Foreign Countries.		
Donations		1,467.44
Income Funds		8,512.57
Total		$312,567.39

REPORT
OF THE
EXECUTIVE COMMITTEE.

The Executive Committee, coming to this 37th Annual Meeting of the American Missionary Association to give account of its stewardship, would call upon all friends to unite in devout thanksgivings to the God of Missions for the abounding and abiding blessing with which He has crowned the toils and the sacrifices of the closing year. But before gathering up the record of that year, thereby to gain impulse for the demands of the new one, we must name those, who, by our side in the ripened fields, have dropped the sickle to go and share in the heavenly "harvest home."

OBITUARY.

Mrs. M. E. H. Pope, the wife of Rev. G. Stanley Pope, the president of Tougaloo University, died at Tougaloo, Miss., on the 2d of February. For fifteen years she had been engaged in missionary work under the A. M. A., laboring at Montgomery, Louisville, Selma, Talladega and Tougaloo. Mrs. Pope brought into her work rare qualities of mind and heart, and these had been wholly consecrated and used for the good of the lowly poor. Her death was sorely felt, not only by her husband and two little boys, but by the large corps of workers and pupils with whom she had been associated.

Miss Mary Farrand was born in Bridport, Vt., Aug. 15, 1824. In the midst of the war, the Summer of 1863, she enlisted for hospital service at Benton Barracks, St. Louis, where she served for several months. At the end of the war she took a commission from the A. M. A. first to teach in Kansas; then in Palmyra, Mo., where she taught six years. From 1874 to 1877 she served as matron at Tougaloo, and from that last date on to June, 1881, as matron at Fisk University. Her health coming to be unequal to that work she became the manager of a Girls' Industrial School at Adrian, Mich., which position she held at the time of her death, which occurred at Chicago the last summer while visiting her sister, Miss H. A. Farrand, an assistant editor of the *Advance*. Here were twenty years of absorbing and exhaustive service for her country and for Christ. Her work done, ripe for heaven, she was translated.

The Rev. W. H. Ash, pastor of our church, and teacher of our school at Florence, Alabama, died on the 13th of November, 1882. A protégé of Hon. A. C. Barstow, and a graduate of the Boston University, he began work for us at Mobile, Ala. He was then transferred to Florence, which was in need of such a man as he. Mr. Ash was married to Miss Sarah Hale, of Montgomery, who was his helpmeet, not only as a wife, but as a teacher in the school, which they had developed to the great delight of their people, and to the approbation of all the citizens. Mr. Ash, on behalf of the church and of the A. M. A., had built a tasteful church edifice which was also used for the school, and a parsonage. He had commanded the high appreciation of all the best people in the community.

GENERAL SURVEY.

FINANCES.

The Association, at its last Anniversary, instructed the Committee to strive this year to add to the current income of the last one, which was $297,581. The Committee has made diligent effort to realize an advance. The result, as given by the treasurer, is an aggregate of $312,567.29. Though there has been but this slight increase of $14,983.29, the executive officers have kept the expenditures within the income, so that the year has been closed without a debt, and has a balance on hand of $548.32. In addition to current income we have received for endowment fund in Atlanta University $5,000; and in Berea College, $5,000; for theological scholarship in Talladega College, $1,000; upon endowment fund for the theological department in Howard University, $1,100; on the fund for the proposed Arthington Mission, $1,417.53; and also a balance of the Stone fund expended for Stone Hall, $10,918.70 at the Atlanta University; making a total of $337,003.52.

Senator Hoar, in his address at the Worcester meeting, looking at our financial exhibit, was led to work it out that the receipts for that year, including the Stone fund, at the rates at which the Government can borrow money, were equal to the income of a capital of $9,000,000. And then, with the ken of a statesman, he added: "I do not think you yourselves are entirely conscious of the sublimity of what you are doing, and what you are helping to do." The current income of this closing year is equal to the interest, at Government rates, upon the same $9,000,000. And the aggregate of contributions from the same constituency for the general work in

which the Association is engaged, including Hampton, Berea and Atlanta, $474,409.14, amounts to the interest, at the same rates, upon a capital of $13,600,000.

The Executive Committe deem it only fit to make known some of the business principles by which they are governed. The treasurer is required to give bonds. The printed by-laws specify: No investment made without the approval of the Finance Committee; two vouchers for every payment, a check and a receipt; every check signed by the secretary as well as the treasurer; itemized statements of all traveling and other expenses; the entire moneys received by the district secretaries and the treasurer put into the New York bank; no exchange checks allowed to anybody; two systems of auditing, one each month by the Finance Committee, and one each quarter as well as that of the annual, by the two auditors, whom the Association elects, both of whom are expert bank officers, and who for no pay seem to serve this corporation as faithfully as their own. Once each year apportionments and appointments are made. Estimates having been sought from all the leading institutions, the superintendents are brought up, and the executive officers with them work for many days upon the schedule. This is then passed under the scrutiny of the Appropriation Committee, and again under that of the Executive Committee for final adoption. Then through the year there is a constant strain to keep within these sums.

WORK IN AFRICA.

At their annual meetings in 1882, this Association and the American Board referred with power to their respective executive bodies the matter of unifying their work by transferring all that of the Association in Africa to the American Board, or some other missionary organization, and all that of the American Board among the Indians in America to the Association. The result was that the American Board, having on hand as much African work as it thought best to carry, did not assume the care of the Mendi Mission. Then the Executive Committee made an arrangement with the United Brethren in Christ, by which their Missionary Society is to conduct the Mendi Mission for a period of five years, and the income of the Avery fund for that mission is to be furnished toward the expenses of the mission. The Committee has also transferred to that Society for the same length of time the steamer "John Brown," for which the Sabbath-schools of our churches had raised $7,000, and which is to be used for the transportation of missionaries and of supplies between Freetown and the several stations thereof.

The missionary district of these Brethren is separated from that of the Mendi by only a river. Shengay, their headquarters on the coast, is a healthful spot. That being the principal mission of this body of Christians, it has enjoyed a large degree of enterprise and of thrift. Its workers, already acquainted with our Mendi people and language, were able to enter at once upon the nurture of the mission. Their Secretary, Rev. Dr. D. K. Flickinger, was once one of our missionaries at Mendi. Since the transfer he has made a personal inspection of his enlarged field, and has set in order the things that were wanting. In England on his way back he made a contract for the building of the vessel. It is to be of iron, 60 feet long; burden, 15 tons; engine, 30 horse-power; cost, $8,500. The vessel will be launched and sent out upon the voyage to Africa in time for service at the opening of the dry season, November 1st. Surely "John Brown's Soul is marching on."

The Executive Committee has proffered the Arthington Mission, with its fund, to the United Presbyterian Mission Board at Philadelphia. That Board is ready to take up the mission, making Khartoum the base of operations, and not wishing to go beyond that point very soon. Mr. Arthington responds consentingly; but urges the immediate pushing on up the Nile to Fatiko. Here the negotiation stands. That church has a vigorous mission in Egypt. It will be but a natural course for it to push on up into the Upper Nile country. Thirty years ago, at the suggestion of our American Egyptologist, Rev. Jos. P. Thompson, D.D., this Association sent out Rev. Charles Finney Martin, the best scholar in his class at the Union Seminary, to open a mission among the Copts in Cairo. He was well under way when failing health brought him back to this country only, after partial recuperation, while serving the soldiers of the Army of the Union, to lay down his life as a good soldier of the Cross. His work was taken up by the United Presbyterian missionary, who went there about the same time. Then the two streams ran together; and now, again, they fall into the same channel, which is the River of God.

WORK AMONG THE INDIANS.

The American Board has transferred its Dakota missions to the Association. These are at the Santee Agency, Rev. A. L. Riggs, Supt.; at Fort Sully, Rev. T. L. Riggs, Supt.; at Fort Berthold, Rev. C. L. Hall, Supt.; and at the Sisseton Agency, the late Rev. S. R. Riggs, D. D., LL. D., in charge, and his son-in-law, Mr. Morris, in care of the schools. As the six churches of the Sisseton Agency had already been transferred to the Home Mission Board

of the Presbyterian Church, the Committee has thought it best to transfer the school also of that Agency to the same Board. In the early summer the Committee sent three of their own number, Rev. W. H. Ward, D. D., Rev. A. P. Foster and C. L. Mead, Esq., with the Secretary, to inspect the entire work. They had a month of "roughing it," a part of them traveling between three and four hundred miles in an open wagon, camping out at night, fording the swollen streams, sleeping in an Indian wigwam, driving across trackless prairies by the aid of a compass, preaching to the wild Indians through an interpreter, and spending days in Indian villages, where hideous heathen mummeries were in full view.

The delegation reported that, beyond the $20,000 for current work, there was need of enlargement in three directions:—

1. At the Santee Agency, additional industrial accommodations, and the building of a general dining-hall for 200 boarders, with laundry arrangement; and at Fort Sully, the building of a house for a girls' boarding-school.

2. New missions among Indians now unsupplied, on the Cheyenne River, at Cherry Creek, and among the Crows.

3. An agricultural, mechanical and normal school at Fort Sully, as a new Hampton. The Executive Committee has already made an appropriation of $7,650 to cover the improvements at Santee Agency needed by the Normal and Industrial School. As soon as the means are at command, the other enlargement ought to be entered upon. In this work we shall aim to combine the industrial, normal and religious training, so as to fit the pupils, male and female, for the practical duties of life in the field, the shop, the house, in the school-room, in the pulpit, and in the church. We have undertaken much. The hour has come for it, and the friends of the Indian, we are sure, will not suffer us to fail for want of means.

Referring for the statistics of these missions to the more detailed report, we simply state that leaving out the six churches of the Sisseton Agency, there are 4 stations, 9 schools, 5 churches, 12 missionaries, 25 teachers, 1 native pastor, 12 native teachers, 271 church members, 356 pupils, 584 Sunday-school scholars. Our old Indian mission in Washington Territory has its *one* missionary, Rev. Myron Eells, its *two* churches at S'Kokomish and Jamestown, with their 36 Indian members and 13 white, with an addition of 13 during the year on profession, with two Sabbath-schools and 95 scholars. Our missionary has recently published a volume on the History of Indian Missions on the Northwest Coast.

WORK AMONG THE CHINESE.

The last Annual Meeting approved our turning over to the American Board an earnest application from the converted Chinamen on the Pacific coast for the planting of a mission at Hong Kong in China. We are happy to announce that that Board has taken up the work, having found the fit man for it, Rev. C. R. Hager, who is already at his post, and has associated with himself Rev. Mr. Jones, a Welshman, who, having been ordained at Chicago, had gone on to China as a missionary at his own charges. Secretary Clark reports that everything looks favorable for the mission in that quarter. Thus it is manifest that our work is not only doing much good among the Chinamen on the Pacific coast, but that a great and effectual door is opened for them in China itself.

Rev. W. C. Pond, our Superintendent of the work on the California coast, makes report of the year's operations as follows: 19 schools, as against 15 the last year; total enrollment of scholars 2,823, as against 2,567 the former year; 40 teachers, of whom 14 were Chinese, as against 31 teachers the previous year, of whom 11 were Chinese; number of those who have professed to cease from idolatry 175, as against 156 the year before; number of those who have given evidence of conversion 121, as against 106 the former year, and the whole number of those who have turned to Christ during the history of the Mission 400, who are scattered over the United States and in China. Mr. Pond says, "We hear of many of them as doing good work for the Master and for the salvation of their countrymen." The expense of the Mission has been $11,898, of which $7,000 went from our treasury, $730.05 from local Chinese missions, $1,105.05 from the offerings of California churches, and the remainder from individual friends on that coast and at the East. The receipts of our Auxiliary over there, "The California Chinese Mission," have made a gain of 37 per cent. The number of local churches contributing has doubled, being 30 instead of 15 the last year. So the people of our churches on the Pacific are more and more recognizing these strangers from over the ocean as their "neighbors" in the Gospel sense. And so may all the people of this land give heed to the divine injunction, "Love ye therefore the stranger."

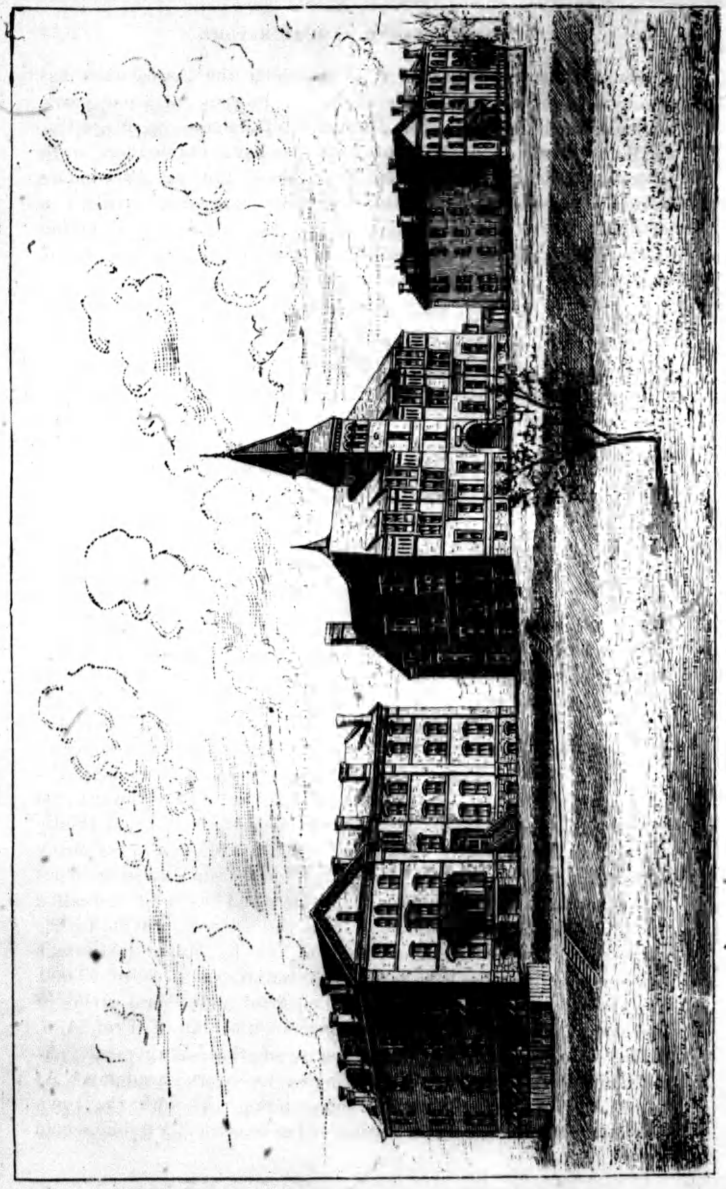
WORK AMONG THE NEGROES.

In twelve of the Southern States, in Kansas and in the District of Columbia, we have such work. In Missouri, for a few years after the war, we had common schools in nine of the principal towns of the State, with 18 teachers and 1,000 scholars. West

Virginia is the only Southern State in which the Association has never fallen in with missionary work. In Florida, for some years, we had schools at Gainesville, Monticello, Tallahasse, St. Augustine and Jacksonville. At St. Augustine we have resumed our work with two teachers in our Teachers' Home and the Freedmen's Bureau school-house. At Pensacola we are invited to institute a mission. At this place and at others in that State so rapidly taking on the quality of the Northern life, we shall be on the alert to do what we may in the Christianizing process.

Educational Work.

Our institutions are like growing children, who are every year demanding larger garments. But this growth is our joy. During the year the Atlanta University has finished and occupied its Stone Hall, the central structure of its group. This is the last of that series of buildings, which, at the South, have been erected by the generosity of Mrs. Valeria G. Stone. These are the Stone Halls at Atlanta, Talladega and New Orleans, and the Livingstone Hall at Nashville. Add to this expenditure the endowment funds put by the same donor into Berea, Hampton and the Theological Department of Howard University, and you have a total of $220,000 devoted to the lifting up of these lowly poor, whose gratitude of heart will be the benefactor's unfading crown. At Midway, Ga., we have built a home for the teachers of the Dorchester Academy. At Talladega, Ala., through the timely offering of $5,000, made by Mr. J. H. Cassedy, of N. Y. State, we have built for the Primary Department a greatly needed two-story house, which bears the donor's name. The Straight University, in New Orleans, being in need of a boys' hall, and Dea. Seymour Straight, for whom the Institution is named, having made an offer of $5,000 toward that hall, the Executive Committee secured the approval of the family of the late Dea. John C. Whitin, of Whitinsville, Mass., for using the $10,000 paid over to the Association by his estate to supplement that other sum. The building is finished and occupied and called "Whitin Hall." At Memphis, in order the better to provide for the Primary and Industrial departments of the Le Moyne Institute, a two-story addition has been made to the building at a cost of $2,000. We are happy to make record of the cheerful and liberal giving of citizens of Memphis, who, in response to the call of Prof. A. J. Steele, have met one-half the expense of that enlargement. At Williamsburg, Ky., we are erecting a two-story academy. At Hillsboro, N. C., we have built a school-house. Though the town antedates the American Revolution, it has never had a public school



ATLANTA UNIVERSITY BUILDINGS.

building. At Macon, Ga., a library building has been put up, with a work-shop in the basement. At Wilmington, to make room for scholars, the settees of the assembly room have given way to school desks.

Our 8 chartered institutions in as many States, our 12 High and Normal schools and our 42 Common schools report 279 teachers and 9,640 pupils.

The anniversaries and commencements of these institutions are a power in the South. They show the work done; they bring this lowly people to a consciousness that they "are rising"; they make the country alive with enthusiasm; they register the tide-mark of a civilization coming in; they are inspiring, educative, reformatory. The *American Missionary* for July and August reports *seventeen* of these public occasions, which, with the wail of the slave yet lingering upon the air, seem to be the song of the coming jubilee. The words with which Prof. T. N. Chase closes his account of the Atlanta Anniversary may be taken as largely true of all the others. "Crowded halls, continued success in old lines of work and encouragement in new, added buildings, generous gifts, growing favor among the people, good reports from graduates, and the constant presence of the Divine Spirit, lead us to thank God and take courage."

In the line of professional education the Theological Department of Howard University, supported and directed mainly by this Association, reports 34 students; Talladega College reports 14 theological students; Fisk, 9, and Straight 13, with 20 law students.

As to industrial training, we are pushing all along the line. Hampton stands as the model. The Avery, at Charleston, has some mechanical processes. The Lewis High School at Macon opens a work-shop. Atlanta, besides its Agricultural Department, has a cottage home in which, under a skilled matron, the girls of the senior class are trained in cooking and housekeeping, and this year a school in carpentry will be opened. Fisk, under a trained hospital nurse, teaches nursing and cooking and hygiene. The Le Moyne, at Memphis, enlarges to add a work-shop to the lines of cooking and nursing; Talladega and Tougaloo run their big farms by student labor, under skilled supervision, and are teaching the girls sewing, cooking and domestic housework; while Tougaloo will add to its blacksmith shops a shop for carpentry.

The school work this year has taken an impulse from the expert service of the new Superintendent of Education, Prof. Albert Salisbury. In the first year it was not expected that he would do much more than inspect the institutions and get the work well in hand.

But, besides this, he has done not a little in giving stimulus to the entire system, in introducing improved methods, in working toward a uniform course of study, in supervising architectural projects, and in holding teachers' institutes. These, held at Fisk, Talladega and Atlanta, were a great success, and only revealed the good yet to come from them.

The fruitage of all this nursery business, in our idea, is the resultant of moral and religious character. Our educational work is a missionary process. It is so easy to slide down to the merely scholastic and secular standard that we feel the need of constant watchfulness on our part, and of the prayer and sympathetic sentiment of all the friends of this work, that it may ever be to us only Christ's work for Christ's lowly poor. During the year special religious interest has been manifest in the schools at Hampton, Wilmington, Berea, Fisk, Atlanta, Tougaloo and New Orleans, adding scores and scores of these scholars to the number of the disciples of Christ. Upon others the dew of the Spirit's influence has fallen. As yet but very few have been graduated from our various courses of study who had not become Christians.

Church Work.

We bring you again the average rate of six new churches. These are at McLeansville, N. C., Knoxville, Tenn., Birmingham, Ala., Jackson, Miss., Fayetteville, Ark., and Belle Place, La. They are all supplied with pastors. Four of them, by the aid of the A. M. A., have secured houses of worship, and the other two are moving for the same. The six new churches reported last year are all doing well. The number of our churches at the South is now 89. Total membership, 5,974, an average of 67; the total of additions is, 667; on profession of faith, 528. Sabbath-school scholars, 9,406; raised for church purposes, $12,027.21.

One new Ecclesiastical Association, with six churches, that of Mississippi, has been added to the family of our State bodies. This is the eighth. The other seven are those of Kentucky, of the Central South, of North Carolina, Georgia, Alabama, Louisiana and Southwest Texas. Nor are these merely skeleton bodies. They have an average of eleven churches. They have the attendance, the order, the glow, the missionary enthusiasm that belong to the idea of the communion of the churches. They come to a consciousness of their national fellowship when they elect their delegates to this body, and to the National Council, and when, as at St. Louis, one of their native preachers is elected as an assistant moderator.

We call attention to the fact that our young churches at the South, by the total of their benevolent contributions, $1,049.35, are enlarging the field from which foreign missions and every good cause are to reap, and to reap more and more. One of these churches, the last year, besides raising $687 for home expenses, contributed $90 to this Association, $70 to the American Board and $77 to the American Home Missionary Society.

Seven new houses of worship have been secured, those at Pekin, Oaks and McLeansville, in N. C., and those at Knoxville, Tenn., Louisville, Ky., Mobile, Ala., and Belle Place, La. The brick church at Lawrence, Kansas, which had been refitted after the burning in Quantrell's raid, was found to be yet suffering from that spasm of Satanic rage, and so has again been rebuilt, itself an emblem of that rejuvenating liberty which could not be destroyed by fire and sword. The Annual Report, this year, will contain a succinct history of these churches at the South, compiled from the series of Annual Reports and the volumes of the *American Missionary*. To the future ecclesiastical historian this will be an invaluable thesaurus of the first things in the history which we are making now so rapidly.

MOUNTAIN WORK.

Berea College and its circle of churches have become the symbol of anti-caste Christian fellowship. It was reported to the last annual meeting that the Executive Committee had decided to test the scheme still further by offering those mountain people the aid of our school and church process if they would allow the few colored folks up there to have a welcome access to the same. Our missionary, Rev. A. A. Myers, was already pushing his church work at Williamsburg, a county seat on the Cumberland River; just then waking up under the whistle of the locomotive from its sixty years in "Sleepy Hollow," in which time it had never built a church. Prof. W. E. Wheeler and wife were sent to start a school. The Field Superintendent followed, with the pastor, to make a two weeks' exploration on horseback. As a result they recommended that the new movement for the present be concentrated upon an academy at Williamsburg for the education of the teachers of the common schools of that country. The color question was tested; and, after discussions, a paper was signed by more than thirty of the leading citizens favoring the open door and open hand for the colored people of the mountains. The only two colored families resident in the place were already in the congregation, and the one Christian family had been invited by members to join the

church. It was found that only three of the eighty school teachers of the county were colored; but we hope that these and those in other counties will avail themselves of their welcome to the Academy. The Committee has purchased a fine two-acre site and is erecting a two-story frame building at a cost of $2,500. The school has numbered 108, and has paid on tuition $303. Not one scholar has failed to pay in full. Pastor Myers and Prof. Wheeler with their wives have opened Sunday-schools and prayer-meetings, with preaching, at three other points, and are moving to get a church and build a house of worship at Pleasant View, the next railway station. The work progresses slowly, but hopefully. Multitudes of those people stood by the Union in the perilous times. From an adjoining county went out men to become Governors in Missouri and in Texas, and one a member of the Supreme Court of the United States; and from another went two young men, one to be the War Governor of Illinois, and the other to be the Governor and now one of the U. S. Senators of that same State. There is good material up there, though the illiteracy is appalling and is growing worse. The white illiterate vote of Kentucky in 1870 was 43,826; in 1880 it was 54,955, an increase in ten years of 11,121, while the negro illiterate vote of the State had increased 5,228 in the same time. That is, the total increase of the illiterate *vote* in the decade was 16,349. The country has no time to lose in meeting this emergency.

THE WOMAN'S BUREAU.

When the Gospel, in its outward sweep, was to pass over from Asia to Europe, who were they who should first receive it? They were the *women*, whom the great apostle found at Philippi, by the river side, at a prayer-meeting. Soon he had a church, with Lydia and the other women, and the jailer and his household as members. And so, it was quite natural that, a long time after, when Paul was dictating his Epistle to the Philippians, the Christians of that same church, he should run his thought back to that genesis of the Gospel in Europe, and with ardor of feeling break out: "Help those women, which labored with me in the Gospel."

When this Association, the first of all organizations to give this same Gospel of light to the benighted children of bondage, started out, it used the hand of Christian women for its introduction, and all along to this day it has shared with them in this fellowship. As early as September, 1861, under the guns of Fortress Monroe, the work began, to result in the far-famed Hampton Institute. The first female teacher was Mrs. Peake, a colored woman, whom the Lord had ready at hand. The next, in July, 1862, was a daughter of our missionary, Rev. J. S. Green, of the Sandwich Islands; and the next, in the December following, was a lady who went with her husband, Rev. E. S. Williams, to St. Helena Island. Writing at that date he says: "Mrs. W. will go with me and teach them to sew and sweep. They need kind lectures on cleanliness and neatness." Then as the Union lines sweep on, lady missionaries are pushed forward to Norfolk, Beaufort, and to Hilton Head. As the army, in 1863, occupies Corinth, our lady recruits are hurried on to that point, to serve in the Freedmen's school and hospital. And when, in the exigency of war, Corinth must be evacuated, the corps of lady workers follows soldiers and freedmen to Memphis, pursued, fired upon and nearly captured, as the weary trip of several days is made. Once in Memphis, the school and the hospital find them at work again.

And so by the fall of 1864 the Association had on its muster roll the names of *one hundred and sixty-nine* women. And then only 17 days after our troops have entered Richmond our teachers follow, starting a school which in two weeks had 1,500 pupils, the most of the instructors being women. Then as the military veterans are being mustered out it is found that the Association's Army of Occupation numbers 363, of whom 261 are ladies who had enlisted, not for three months or three years, but many of them for life; and these are found stationed all along the front and in *fifteen* different States. In 1866 the ladies muster 264; in 1867, 410. In 1870, of the 533 workers, 450 are women. The Annual Report of 1869 brings out the fact that up to that time 2,628 different missionary laborers had been enlisted, of whom at least 2,000 were women. From that time on to this the list of ladies has ranged from 200 to 250, so that in these 22 years it is a safe estimate that not less than 3,000 women have been in this service. What a multitude of Gospelers! It should also be considered that the time when these numbers ran the highest was the Ku-Klux period, when the brave women could stand in places where the men could not live. In Mississippi at midnight one of these heroines is waited on by a Ku-Klux company in masks and gowns. After a hasty robing she is obliged to open the door. The ruffian crew are themselves abashed, as their leader breaks out: "Why, you are a lady," and then gives her 24 hours in which to leave, notifying her that they will be around by that time to see that it is done. "Low-down fellows were they," the citizens said. "No," answered she; "such men don't wear fine top-boots and have soft hands." The lone

woman surrenders, saying that she scorns to tell them that, though she is an Illinois girl, she was the grand-daughter of Rev. Dr. Allen, of Huntsville, Alabama. Another woman's school at Austin, Texas, is broken into by the roughs. Then the post commander sends a guard to stand by day at her door and to escort her home at night, and back in the morning. At another place in Alabama the K. K. K. draw up in line before the lady-teacher's castle of a school-house home, and fire a volley of beans and shot through her windows on each side of the chair where she is sitting. But now she is entering the 18th year of service on that same spot. Another, having her school in an old North Carolina rebel gun-factory, when a man offered to be one of twenty to put her on the cars and send her away, gave as her response: "I was sent here by the American Missionary Association; and when that says go, I will, and not before." She is now entering her 18th year of service and is as brave as ever. Time would fail us to relate of these women only such deeds of valor as have come to our ears. The best of all is that they cherish no revenge. Theirs has been the victory of the passive virtue, but a triumph as real as that of military valor. They went down South to do good to the poor and the lowly, to build something of their own noble spirit and character into the life of the outcast. Nobly have they been fulfilling their mission.

"What honor and what dignity hath been done to Mordecai for this?" said the King, as he came, in the restlessness of the night, to the record of the man who had saved his life. "There is nothing done for him," was the truthful reply. In the turning of the books of the Last Day, the Supreme Monarch will say of these unheralded Christian patriots: Let royal apparel be brought, and let it be done to them as to those whom the King delighteth to honor.

The thrill of foreign missions for the last dozen years has come from woman's work for women; and the ninety or one hundred thousand dollars a year put by the women into each of several missionary boards has been the late coming of Blucher to their Waterloo exchequer. With less of parade, and yet upon a much larger scale as far as the work upon the field is concerned, and with more of personal exposure and ostracism, here has been a movement on the part of women sublime indeed. It has been, too, for a people whose original paganism had been indurated by the immoralities inherent in the system of slave-holding. It has been also by the same process—school teaching, Bible reading, house-to-house visitation, instructing mothers and daughters in the duties growing out of the mysteries of their own being. And, as a result, thousands upon

thousands of youth have come forward into intelligence and virtue; multitudes of homes have been purified; scores of young men have been led into the ministry; and a generation of youth by these examples have been taught a reverence for woman, which has become a hidden power of their life. The same is true of woman's influence among the Indians. Rev. Dr. Gilbert, having recently attended the Annual Conference of the Dakota Mission, writes to the *Congregationalist* as follows: "Some of the best missionary work among the Indians is being done by women, married and unmarried. It would be, I suspect, a revelation to some to see how ladies of education, unusual refinement of sentiment and beautiful culture, have given and are giving themselves to this most Christ-like work, captivating the heart of savagery itself and winning it to the new life."

Among the Indians we have 17 of these lady missionaries, and among the Chinese in California 24.

Now it was with a view to some partial recognition of this service and to some increase of its efficiency that the Executive Committee decided to set it apart into a distinct department as the "Bureau of Woman's Work." As the Secretary of this Bureau they have appointed Miss D. E. Emerson, a lady who, having had large experience on the field, has for the last several years been the Secretary's clerk of the Southern work, and so has a familiarity with all its details. Having had the run of the correspondence with the ladies of the North and with the lady workers of the South, she was already the mistress of the work she was assuming. Besides keeping up communication with the ladies missionating among the women of the three depressed races, and so proving their "friend at court," she will furnish information to the ladies in the churches of the variety of work now sustained by the Association, and assist in devising plans of help. She will have correspondence with churches, Sunday-schools and missionary societies or individuals who wish to undertake work of a special character, such as the support of missionaries, aid of students, supply of clothing, furnishing goods and meeting other wants on mission ground; and she will be in the way of sending to churches and associations desiring it some of our experienced lady missionaries, who can address them, giving fuller details of our methods. Already the Bureau has met with a cheering response from the earnest Christian women of the country. God's blessing is upon it.

WANTS.

1. The first want is a full and easy-working treasury for the general expenses—at least $1,000 a day for every day of the year.

2. Endowments for particular chairs in the several institutions.

3. Particularly, an endowment of a Theological Department at the South for the training of the ministers needed. This should be *on the ground* in order that the anticipant pastors of the churches, being among their own people, may abide in those sympathies and common experiences which make them the power for good they are. Northern seminaries can never do the work for the South, any more than the Eastern can suffice for the West.

4. Ten thousand dollars as a supplement to Mr. Edward Smith's ten thousand for the first hall of the College at Little Rock, Arkansas. As the College takes the name of Mr. Smith, who also gave the $5,500 for the fourteen-acre site, we would like to call the first hall by the name of the second donor.

5. A boys' hall for the Tillotson Institute, at Austin, Texas, is demanded by the crowding and overflowing of the one "Allen Hall." An empire equal to six of the Empire State calls for this new hall.

But while we are facing these *wants*, we are also confronting certain *drawbacks*.

1. It is said by some that now, as the Negroes have their freedom and their citizenship, they must take care of themselves.

This, we observe, is not said of the people of the West. They must have aid for the building of churches and for the support of pastors. And yet their starting chance is almost infinitely ahead of that of the colored people. They have intelligence and habits of economy and of managing things, and abundant means of subsistence, and wealth not a little, and the heredity of a thousand years of civilization; while the Freedmen are destitute of all this.

2. It is said by others that the negroes must now depend upon the public schools of the South. But those schools, except in a few of the cities, are kept for only two, three or five months in the year, under teachers of the most meagre qualifications, and in such hovels and by-places that you may travel for days and not see any structure that reminds you of the country school-house. Then the more the public schools are pushed, the more is the demand for our work in training the proper teachers for them. As you introduce one good teacher you displace six poor ones.

3. But another says: The Peabody fund; that must go a great way as a supplement. No; that has been used mostly for white people, and the small amount thus far used for the colored will now be diminished on account of the Slater fund. Then the Peabody fund is used mainly as student aid and does not relieve the institutions.

4. Well, then, says another, that fund of Mr. Slater is all the supplement the public schools may need. We honor the noble man who laid down that plant, and the grand man who is administering it; but Mr. Slater's gratuity, though coming from a man in a Congregational Society, is to be divided irrespective of denominational relations; and so, when the noble charity is passed around, the share which will come to our work will not be much temptation for our friends to withhold their customary benefactions. The Slater income will not run over fifty or sixty thousand dollars a year. Then, as in the case of the Peabody fund, the more it brings forward students, and the more it stimulates public schools, by so much will it make a demand for our work in training up the best teachers. These people, much to their praise, appreciate quality in their teachers and preachers, and the only question is whether, by all our systems and funds and charities we can keep up with that rational demand.

5. But, says yet another, that *national aid* which Congress is asked to furnish will suffice. It is a grand scheme. The Nation owes it to the South. The officers of this Association have been foremost in effort to bring it about. But the project is even yet problematic. If entered on, it is only for five or ten years. If it be ten millions a year, that is less for thirteen States than New York State alone bestows annually upon its public-school system. So divided up, it will not go far among both the whites and the blacks. But this, also, as far as it does go, will only call upon us for more training of teachers.

But, with all these *helps*, which threaten to become *drawbacks* to our charitable contributions, we must confront the appalling emergency of our country. In spite of all that has been done the last ten years, by the Southern States, by the Peabody fund, and the Church organizations of the North, the illiteracy of the South has gained upon us by nearly 200,000 *voters*, not 200,000 people, but men, men of age, who hold the sovereign ballot.

Recent sweeping charges have enough accredited truth in them as to the immoralities induced upon the native pagan condition by the system of slaveholding to startle the Christian patriot.

The Saviour said of a certain one: "It were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." But as to the result, it would have been just the same had the millstone been hanged about his feet. This millstone of illiteracy and immorality will just as certainly drag down our nation into the depths of the sea, whether it be attached

to the foot at Florida, or hung from the neck at New York City. Samuel J. Mills, when under deep conviction of sin, said to his mother: "I wish I had never been born." "But you are born," was the reply of maternal wisdom. This national liberty is born, and with it all its startling responsibilities. We cannot go back. We must go forward. And, as the brave engineer puts on more steam to jump the broken rail, we must turn on the power of money, and work, and prayer, and make the frightful leap, or roll down into the vortex of national ruin.

We *owe* this to God in gratitude for saving the life of our Nation in the earthquake of civil war. We owe it as only making good the emancipation proclamation, which was the vow we offered to God when we were in distress. We owe it in some way of reparation for the wrongs done to our colored brethren by all the people of the land. We are under bonds to the Indians to make restitution for the centuries of wrong we have done them. We are debtors, in the Gospel, to the Chinamen, who exchange their shore of the Pacific for our shore of the same ocean.

Will the Christian people of our country shrink from meeting this obligation of indemnity? We believe they will not. When Abraham Lincoln made his first call for men, then another, and then another, the drum beat was heard everywhere, and the earth trembled as the response was heard: "We are coming, Father Abraham, three hundred thousand more." It is the same call of Christian patriotism which now falls upon our ears. The people will answer back with money and with prayers. Teachers and preachers will each continue to respond to the divine call, "Here am I, send me." God's blessing will abide upon them. The delivered bondman will come into the fullness of his liberty in Christ Jesus. The aboriginal inhabitant will assume his real American Christian citizenship. The Asiatic stranger within our borders will become not only a proselyte of the gate, but an apostle to the Gentiles of his native land. Our country, Christianized, will be itself a missionary nation for the evangelization of the globe.

As in past years, we are under continued obligations to the American Bible Society for generous responses to all our calls for copies of the printed Word of God.

DETAILED REPORT.

SOUTHERN FIELD.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT, ATLANTA, GA.
PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION, ATLANTA, GA.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va.

Board of Trustees.—M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; S. C. Armstrong, Hampton, Va.; Thomas K. Fessenden, Farmington, Conn.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; Elbert B. Monroe, Southport, Conn.; F. N. Watkins, Farmville, Va.; J. H. Means, Boston, Mass.; Henry W. Foote, Boston, Mass.; James M. Brown, New York City; Chas. L. Mead, New York City.

INSTRUCTORS.—*Academic and Normal Department*—S. C. Armstrong, Principal, Outline of Man and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal, Book-keeping; Rev. H. B. Frissell, Political Economy and Civil Government, Pastor, Bible Lessons; First Lieut. G. LeRoy Brown, U. S. A., Instructor in Tactics; M. M. Waldron, M. D., Resident Physician, Physiology; Mary F. Mackie, Lady Principal, Mathematics and Moral Science; Jane E. Davis, Mathematics and Natural Philosophy; Helen W. Ludlow, English Literature and Language Lessons; Myrtilla J. Sherman, Grammar and Composition; Sophia L. Brewster, Mathematics; Margaret A. Kenwill, Elocution and Reading; Mary F. Dibble, History; Anne E. Kemble, Arithmetic and Spelling; Belle F. Small, Writing and Spelling; May E. Clock, Geography; Emma F. Marsh, Mathematics and History; Caroline Alfred, Physical Geography and Natural History; Louise K. Day, Grammar; Mary E. Coates, Geography and Reading; Elizabeth Hyde, Practice Teaching; Prof. N. B. Webster, Chemistry. *Night School for Work Students.—Preparatory Studies.*—Louise K. Day, Carol ne Alfred, Lucy J. Boulding, Mary Boner, Orpheus McAdoo, Benjamin F. Jones, John W. Kirby, Mrs. Chas. Vanison. *Indian Department.*—Isabel B. Eustis, in charge; Mrs. Lucy A. Seymour, Cora M. Folsom, Lovey A. Mayo, Laura E. Tileston, Josephine E. Richards, Jacobina Koch, May E. Merritt, Georgiana Washington, George E. Brandon. *Librarian.*—Emma H. Lothrop. *Business Agent.*—Francis C. Briggs. *Women's Industrial Department.*—Mary T. Galpin, in charge; Mrs. E. F. Coolidge, Assistant; Robert H. Hamilton, Tailor. Cooking Class.—Margaret A. Guillou, Teacher. Household Work.—Mary F. Mackie, in charge; Charlotte L. Mackie, Matron; Phebe Davenport, Housekeeper; Mary A. Wheeler, Laundry. *Men's Industrial Department.*—Huntington Industrial Works, Saw-Mill

and Wood-Working Establishment.—Albert Howe, Superintendent. Agriculture—Wheelwrighting and Blacksmithing Shops.—Albert Howe, General Manager; George J. Davis, Assistant Farmer: Chas. H. Vanison, in charge of Hemenway Farm. Engineering, Machine Shop and Gas Works.—John B. H. Goff, in charge. Printing Office.—Chas. W. Betts, in charge. Shoe Factory.—Edward A. Coolidge, in charge. Indian Workshop.—Carpentering, Painting, Tinning, Harness-Making and General Repairs.—Joseph H. McDowell, in charge

Students.—Senior Class, 36; Middle, 80; Junior, 179; Night School, 212; Indian, 75. Total, 582.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Wm. Hart, Secretary; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, Rev. J. H. Heywood, Speed Smith, Charles Lester, Jordan C. Jackson.

Faculty and Instructors.—Rev. E. H. Fairchild, D.D., President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; L. V. Dodge, A.M., Professor of Greek; Rev. Walter E. C. Wright, A.M., Professor of Natural Sciences; Rev. B. S. Hunting, A. M., Principal of the Preparatory Department, and Acting Professor of Latin; P. D. Dodge, A.B., Instructor in German and Book-keeping; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Kate Gilbert, Instructor in Latin and French; Miss Jennie E. Lester, Teacher of Normal Preparatory; Miss A. M. Johnson, Teacher of Secondary School; Miss Ida M. Clark, Teacher of Primary School; Miss Eurie J. Hamilton, Teacher of Vocal and Instrumental Music; Miss Maria A. Muzzy, Teacher of Preparatory Department; Miss E. F. Moore, Teacher of Overflow School.

Students.—Classical Course, 8; Literary Course, 21; Normal Course, 64; Preparatory Department, 309. Total, 402.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, N shville, Tenn.; Rev. M. E. Strieby, D.D., New York. N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn.; Rev. G. D. Pike, D.D., New York, N. Y.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D.D., Chicago, Ill.; John H. Washburn, New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M.A., President, and Professor of Mental and Moral Sciences; Rev. A. K. Spence, M.A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M.A., Professor of Latin; Rev. F. A. Chase, M.A., Professor of Natural Science; J. M. McPherron, M.A., Professor of Mathematics and Vocal Music; Miss Anna M. Cahill, Principal of Normal Department; Miss Henrietta Matson, Instructor in English Grammar and Composition; Miss Mary E. Edwards, Instructor in Arithmetic, Penmanship and Drawing; Miss Margaret M. Foote, in charge of Model School and Practice Teaching; Miss Hattie M. Curtis, Geography and Reading; Miss M. A. Perry, in charge of Intermediate School; Mrs. Liva A. Shaw, Principal of the Young

Ladies' Department; Miss Addie L. Clark, Instructor in Instrumental and Vocal Music; Rev. C. W. Hawley, M.A., Treasurer; Miss Juliet B. Smith, Instructor in Nursing and in charge of Health Department; Miss L. A. Parmelee, Matron of Livingstone Hall; Miss Fannie Gleason, Matron.

Students.—College Course, 36; College Preparatory, 51; Theological Course, 9; Normal Course, 206; Model School, 131; Instrumental Music, 40 (counted twice, 49). Total, 424.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A.M., Atlanta; Rev. M. E. Strieby, D.D., New York City; Rev. Joseph Wood, Atlanta; J. B. Fuller, Atlanta; Rev. Cyrus W. Francis, A.M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A.M., Atlanta; Rev. William J. White, Augusta; Hon. A. E. Buck, A.M., Atlanta; Rev. W. H. Willcox, D.D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.

Officers and Instructors.—Edmund A. Ware, A.M., President; Thomas N. Chase, A.M., Professor of Greek; Rev. Cyrus W. Francis, A.M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, D.D., Professor of Latin; Chas. P. Sinnott, Principal of Normal Department; Wm. M. Aber, A.B., Instructor of Natural Science; H. M. Sessions, Farm Manager; Emma C. Ware, Teacher of Latin and English; Mary E. Sands, Teacher of English Branches; Carrie H. Loomis, Teacher of English Branches; Ella W. Moore, Teacher of Drawing; Margaret Neel, Teacher of English Branches; Lucinda F. Vache, Teacher of English Branches; Sarah E. Marsh, Teacher of English Branches; Virginia T. Smith, Teacher of English Branches; Rebecca Massey, Teacher of Music; Mrs. Lucy E. Case, Matron in South Hall; Jessie E. Smith, Preceptress; Mary L. Santley, Matron in North Hall; Mrs. Anna L. Newman, Matron in Housekeeping Cottage; Rev. C. W. Francis, Librarian.

Students.—College Course, 22; Preparatory, 20; Normal Course, 85; Grammar School, 213; total, 340.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. W. H. Ward, D.D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. DeForest, D.D., Talladega; Rev. G. D. Pike, D.D., New York, N. Y.; Hon. G. T. McAfee, Talladega; Rev. J. E. Roy, D.D., Atlanta, Ga.; Rev. M. E. Strieby, D.D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. DeForest, D.D., President, Instructor in Mental and Moral Philosophy and English Literature; Rev. George W. Andrews, A.M., Instructor in Systematic Theology and Homiletics; Rev. Osmer W. Fay, A.B., Pastor, Instructor in Biblical Literature and Interpretation; George N. Ellis, A.M., Instructor in Greek and Latin; George H. Howe, Principal, Instructor in Mathematics and Science; Miss Lucy F. Partridge, Language and Elocution; Miss Fanny M. Andrews, Arithmetic, Grammar, Writing and Spelling in Grammar Department; Miss Miriam E. Carey, United States History and Geography; Mrs. Clara O. Rindge, Number, Language Lessons, Object Lessons, Reading and Writing in Primary Department; Miss Hattie B. Wells, Vocal and Instrumental Music; Charles B.

Rice, Treasurer and Superintendent of Agricultural Department; Wm. L. Hunter, Assistant Superintendent of Agricultural Department; George N. Ellis, Secretary; Miss Julia C. Andrews, Preceptress and Matron of Foster Hall; Miss Frances L. Yeomans, Industrial Teacher and Matron of Stone Hall; Miss Ellen E. Twichell, Bookkeeper.

Students.—Theological, 14; College Preparatory Department, 12; Normal Department, 64; Grammar Department, 70; Primary Department, 137; Industrial Department, 16 (counted twice, 28). Total, 290.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. G. D. Pike, D.D., New York; Rev. William H. Willcox, D.D, Malden, Mass.; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., New Orleans; Frank E. Richmond, New Orleans; Chas. S. Rice, New Orleans; Hon. Wm. B. Washburn, LL.D, Greenfield, Mass.; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. A. N. Wyckoff, New Orleans.

Instructors.—Rev. W. S. Alexander, D.D., President and Professor of Mental and Moral Science; R. C. Hitchcock, Dean of Faculty and Professor of Mathematics and Natural Science; W. J. McMurtry, A.M., Professor of Latin and Greek; Miss Florence A. Sperry, B.S., Teacher of Latin and English Branches; John B. Cannon, Teacher in Normal Department; Miss Mary M. Jewett, Teacher in Normal Department; Miss Catherine T. Plant, Teacher in Intermediate Department; Mrs. R. C. Hitchcock, Teacher in Second Primary Department; Miss Flora L. Austin, Teacher in Primary Department; Miss Thirza Miller, Teacher of Vocal and Instrumental Music; Mrs. H. A. Lord, Matron; Miss A. D. Gerrish, Missionary.

Students.—Law Department, 20; Theological Department, 13; Classical Department, 12; Preparatory Department, 8; Higher English Department, 21; Normal Department, 73; Intermediate Department, 70; Primary Department, 164 (counted twice, 1). Total, 380.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D.; Ralph Emerson, Gen. C. H. Howard, Rev. E. Tucker, H. S. Beals, Rev. L. J. Scurlock, Rev. E. M. Cravath, Wm. S. Lemly, D. I. Miner, Rev. J. E. Roy, D.D.; Rev. A. H. Bradford, Chas. L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. G. D. Pike, D.D.; Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, President, Teacher of Bible and Moral Philosophy; Rev. E. C. Stickel, Treasurer and Instructor in Bookkeeping; Rev. Azel Hatch, Principal of Normal Department and Teacher of Higher Mathematics; Miss Sarah L. Emerson, Lady Principal and Matron; Mrs. Anna Hatch, Matron in Strieby Hall; Miss Kate K. Koons, Teacher of Latin and Natural Science; Miss Fanny J. Webster, Miss Mary H. Scott, Miss Josephine Kellogg and Miss Hannah Hegeman, Teachers in English Branches; Miss Jennie Hollegreen, Teacher in Primary Department, Mrs. E. C. Stickel, Teacher of Instrumental Music; Miss Kate K. Koons, Teacher of Vocal Music; Miss Anna Coffin, in charge of Girls' Industries.

Students.—Normal Department, 35; Grammar, 23; Model School, 175; total, 233.

Tillotson Collegiate and Normal School, Austin, Tex.

Trustees.—A. S. Barnes, Esq., New York; Gen. Clinton B. Fisk, New York; Chas. L. Mead, Esq., New York; Rev. Gustavus D. Pike, D.D., New York; Rev. M. E. Strieby, D.D., New York; Rev. George J. Tillotson, Connecticut; Ex-Gov. E. M. Pease, Texas; Rev. E. B. Wright, D.D., Texas.

Instructors.—Rev. W. E. Brooks, A.M., President; W. L. Gordon, Treasurer and Professor of Mathematics; Mrs. R. I. Gordon, Principal of Normal Department and Teacher of Latin; Miss Adelia Hunt, Teacher of Geography and Botany; Miss Helen C. Montague, Teacher of English Branches; Miss Anna D. Newman, Teacher in Grammar Department; Mrs. W. E. Brooks, Teacher of Instrumental Music; Miss Alice Topping, Matron; Wilson Brooks, Librarian.

Students.—College Preparatory, 4; Normal, 18; Grammar Department, 169; Instrumental Music, 25 (counted twice, 25). Total, 191.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C.; Rev. Alexander Pitzer, D.D., Washington, D. C.; Rev. John G. Butler, D.D., Washington, D. C.

Number of Students—34.

II. NORMAL AND GRADED SCHOOLS.

Normal School, Wilmington, N. C.

Principal.—Rev. W. H. Thrall, Derby, Ct.

Assistants.—Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Ella F. Jewett, Pepperell, Mass.; Miss Ernestine Patterson, Providence, R. I.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss Kate A. Shepard, New York City; Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of Pupils, 290; number in Sunday-school, 300.

Avery Institute, Charleston, S. C.

Principal.—Prof. A. W. Farnham, Hannibal, N. Y. *Assistants.*—Miss Hattie E. Dowd, Oswego, N. Y.; Miss E. A. Huntoon, Wallingford, Vt.; Miss Addie M. Phelps, Moravia, N. Y.; Miss Lizzie S. Hayward, Red Bank, N. J.; Mr. J. C. Whittaker, Charleston, S. C.; Mr. E. A. Lawrence, Charleston, S. C.; Miss Etta E. Abbey, Hamlet, N. Y.; Miss M. H. McKinley, Charleston, S. C.; Miss H. E. Wells, Middletown, N. Y.; Mrs. E. T. Hooker, Castleton, Vt.; Mrs. A. W. Farnham, Hannibal, N. Y.

Number of pupils, 401 (Normal, 86); number in Sunday-school, 65.

Brewer Normal School, Greenwood, S. C.

Teachers.—Mr. J. D. Backenstose, Geneva, N. Y.; Mr. William Clark, Greenwood, S. C.

Number of pupils, 156; number in Sunday-school, 40.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Lavonia Station, N. Y. *Assistants.*—Miss Julia Goodwin, Mason, N. H.; Miss Amelia Ferris, Oneida, Ill.; Mrs. C. G. Ball, Palermo, N. Y.; Miss Alice M. Field, Bachellorville, N. Y.; Miss

Nellie L. Cloudman, South Windham, Me.; Miss Carrie J. Parrey, Chicago Ill. *Special Missionary.*—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 588; number in Sunday-school, 241.

Lewis High School, Macon, Ga.

Principal.—Mr. W. A. Hodge, W. Rosendale, Wis. *Assistants.*—Mrs. W. A. Hodge, W. Rosendale, Wis.; Miss Alice M. Lindsley, Avondale, Ill.; Miss Jennie M. Woodworth, Clyde, O; Miss Ella B. Pickett, Norwalk, O.; Miss Emma L. Sprague, Fitchville, O.; Mrs. S. E. Lathrop, New London, Wis.; Miss L. A. Pingree, Denmark, Me.

Number of pupils, 289 (Normal, 18); number in Sunday-school, 376.

Beach Institute, Savannah, Ga.

Principal.—Mr. H. H. Wright, Oberlin, O. *Assistants.*—Miss Ida M. Beach, Vernon, Ct.; Miss Edna F. Connor, Henniker, N. H.; Miss A. F. Daily, Fredonia, N. Y.; Miss Georgiana Hunter, Brooklyn, N. Y.; Miss Mary F. Lord, Fredonia, N. Y.; Mrs. Dana Sherrill, Forrest, Ill. *Special Missionary.*—Miss J. S. Hardy, Shelburne, Mass.

Number of Pupils, 253; number in Sunday-school, 126.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Helen M. Woodward, Albion, N. Y.; Miss Mary E. Wolverton, Easton, Pa.

Number of pupils, 150 (Normal, 15); number in Sunday-School, 450.

Emerson Institute, Mobile, Ala.

Principal.—Miss Emma R. Caughey, Kingsville, O. *Assistants.*—Miss Josie Miller, South Saginaw, Mich.; Miss Isadore M. Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss Ruby A. Smith, Belmont, N. Y.; Miss Helen D. Barton, Terre Haute, Ind.; Miss Mary F. Felt, Temple, N. H.; Mrs. O. D. Crawford, W. Bloomfield, N. Y. *Special Missionary.*—Miss Eunice M. Clark, Elgin, Ill.

Number of pupils, 306 (Normal, 15); number in Sunday-school, 147.

Burrell School, Selma, Ala.

Principal.—Mr. Edwin C. Silsby, Selma, Ala. *Assistants.*—Miss A. A. Holmes, Lee, Mass.; Miss M. E. Wilcox, Marysville, O.; Miss E. C. Boyd, Selma, Ala.; Miss V. E. Chafin, Selma, Ala.; Mrs. M. A. Dillard, Selma, Ala.; Miss F. H. Henshaw, Selma, Ala. *Special Missionary.*—Miss M. K. Lunt, New Gloucester, Me.

Number of pupils, 407 (Normal, 6); number in Sunday-school, 135.

Howard School, Chattanooga, Tenn.

This building has been rented to the City Board of Education for the use of public schools.

LeMoyne Normal and Commercial School, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis. *Assistants.*—Rev. B. A. Imes, Oberlin, O.; Miss Frances D. McNair, Brodhead, Wis.; Miss Ruth E. Stinson, Woolwich, Me.; Miss L. Ada Lyman, Oconomowoc, Wis.; Miss M. M. Miller, Madison, Wis.; Miss Mary A. Cornes, Medina, N. Y.; Miss Minnie A. Fowle, Milwaukee, Wis.; Mrs. B. A. Imes, Oberlin, O.

Number of pupils, 260 (Normal, 132); number in Sunday-school, 125.

Normal School, Lexington, Ky.

Instructors.—Prof. Geo. F. Jewett, Pepperell, Mass.; Mr. Charles H. Jewett, Pepperell, Mass.; Miss Hettie C. Minton, Bowling Green, O.; Mrs. G. F. Jewett, Pepperell, Mass.; Miss Louise Denton, Hempstead, N. Y.

Number of pupils, 177.

Academy, Williamsburg, Ky.

Teachers.—Mr. W. E. Wheeler, Marshfield, Wis.; Mrs. W. E. Wheeler, Marshfield, Wis.

Number of pupils, 108.

III. COMMON SCHOOLS.

NORTH CAROLINA.

Dudley—Mrs. J. E. B. Jewett, Pepperell, Mass.
McLeansville—Miss Nettie Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
Woodbridge—Mrs. G. A. Rumbley, Philadelphia, Pa.
Lassiter's Mills—Rev. Islay Walden, Lassiter's Mills, N. C.
Dry Creek—Miss C. E. Smitherman, High Point, N. C.
Troy—Rev. W. H. Ellis, Southfield, Mass.
Winton—Miss M. A. Andrus, Riceville, Pa.

SOUTH CAROLINA.

Ladies' Island—Miss M. H. Clary, Conway, Mass.
Orangeburg—Miss Hattie Dickson, Orangeburg, S. C.

GEORGIA.

Byron—Rev. N. B. James, Byron, Ga.
Marietta—Rev. E. J. Penney, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. P. E. Spratlin, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Forsyth—Mr. O. A. Combs, Atlanta, Ga.
Thomasville—Mr. W. H. Harris, Savannah, Ga.
Hawkinsville—Mr. E. P. Johnson, Atlanta, Ga.
Bainbridge—Mr. Henry Williams, Bainbridge, Ga.
Washington—Mr. E. J. Stewart, Atlanta, Ga.
Albany—Mr. Wm. C. Greene, Albany, Ga.
Stone Mountain—Mr. Eugene M. Martin, Atlanta, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Miss E. A. Thompson, Savannah, Ga.
McIntosh (Grove)—Miss Rose Kinney, Oberlin, O.
" " Miss C. L. Gibson, Boston, Mass.
" Cypress Slash—Rev. A. J. Headen, Talladega, Ala

FLORIDA.

Fernandina—Rev. Geo. Henry, Fernandina, Fla.

ALABAMA.

Florence—Mrs. S. G. Norcross, N. Conway, N. H.
Anniston—Rev. H. W. Conley, Anniston, Ala.
Marion—Miss Lizzie Plimpton, Walpole, Mass.
Tecumseh—Rev. Milus Harris, Talladega, Ala.

MISSISSIPPI.

Meridian—Miss Rose McCutcheon, Tougaloo, Miss.

LOUISIANA.

New Iberia—Rev. W. R. Polk, New Iberia, La.

TEXAS.

Corpus Christi—Rev. S. M. Coles, Corpus Christi Tex.
Flatonia—Miss M. E. Green, Flatonia, Tex.
Paris—Mr. Byron Gunner, Talladega, Ala.
Goliad—Mr. J. R. S. Hallowell, Goliad, Tex.
Luling—Miss Hettie Cunningham, Tougaloo Miss.

TENNESSEE.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.

KENTUCKY.

Camp Nelson—Miss Juan Kumler, Oberlin Ohio.
Clover Bottom—Miss Mary R. Barton, —— Ohio.
Beattyville—Mr. A. W. Titus, Berea, Ky.

ARKANSAS.

Fayetteville—Rev. B. F. Foster, Fayetteville, Ark.

STATISTICS

OF EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions	8	
High and Normal Schools	12	
Common Schools	42	
		62
Number of Teachers	240	
" " also Matrons	18	
" in Business Department	21	
		279
" Pupils		9 640
Theological	70	
Law	30	
Collegiate	99	
" Preparatory	111	
Normal	1,634	
Grammar	1,592	
Intermediate	2,213	
Primary	3,939	
	9,678	
Studying in two grades	38	
		9,640



LEXINGTON HIGH SCHOOL.

This year the Association decided to re-open the school at Lexington, in the midst of the far-famed blue grass region of Kentucky, and accordingly the building was repaired. The cut given herewith represents the house in its present shape. On the first floor there are two large school-rooms capable of seating fifty pupils each, two large entries and two coat rooms. On the second floor there are two large school-rooms which may be thrown into one by means of folding-doors, thus forming the chapel.

ANNIVERSARY REPORTS.

HAMPTON, VA.—The fourteenth anniversary of Hampton Institute was observed on May 24. The Senior class was examined in political economy and civil government, literature, ancient history, arithmetic and algebra. They did very creditably, stimulated by the occasion, as is usual, to do their best. They had undergone less brilliantly, but on the whole fairly well, a severer test during three days previous, of written and oral examinations, conducted by or before an invited examining committee. The general average of the class in arithmetic and political economy was 70 and a fraction, several standing from 90 to 93.

The under classes had their customary reviews. The Indians also did well in geography, history, arithmetic and an elementary botany class. The little kitchen gardeners from the Butler School were as captivating as usual in their white pinafores and red turbans and housekeeping accomplishments. The centre of the industrial exhibition was the Stone Memorial building; handsome wood work, turned mouldings, flooring, doors, sashes, etc., from the "Huntington Industrial Works;" shoes ready for filling the contract for agency supplies; shining tinware from the "Indian Training Shop," sets of harness from the same; desks, settees, tables and cupboards made for the school, and a neatly painted sign—all the work of Indian and colored apprentices, whose names, with the period of their training, from five months to three years, were indicated on cards affixed to their respective productions. The wheelwright and blacksmith shops showed similarly ax-helves, wheels and iron work, and outside the door two gayly painted farm carts proclaimed the skill of Indian and negro mechanics. The tailoring department showed suits of clothes made by colored and Indian hands. The girls of both races were represented by very neat sewing and inviting-looking cake. The farm products had a table to themselves—early vegetables, grains and grasses. An interesting exhibit was that of the little carpenters from the Butler School, a couple of miniature frame houses, clap-boarded and painted, with sets of tables, desks and chairs for furnishing. The Normal School Press office had its own exhibit of printing and bookbinding. The press was running, the student compositors, boys and girls, at their cases, and the veteran United States soldier at his bookbinder's table.

The afternoon exercises in Whitin Chapel and Virginia Hall consisted, as usual, of essays by the graduating class and former graduates, with music by the school choir, a recitation of one of Whittier's poems by a modest lady-like Indian girl of the Junior class, and a talk in the Sioux language by one of the three young Indian fathers now in training with their families at Hampton. His wife and baby boy stood admiring listeners in the doorway, ready to vanish when the applause of the latter became too vociferous.

Diplomas were presented to the twenty-eight members of the graduating class. Prof. Newell, Superintendent of the Maryland State Normal school in Baltimore, Dr. Eliot, Rev. Dr. Furber, of Newton, Mass., Rev. Dr. Mix, of Fall River, Rev. Dr. Burrows and Rev. Mr. Spiller, of Norfolk, the last a colored minister, all made very enthusiastic and telling impromptu addresses under the inspiration of the occasion.

BEREA COLLEGE, BEREA, KY.—The seventeenth year of Berea College closed on June 20 with most satisfactory marks of the sustained usefulness and increasing importance of the school.

The Commencement festival really began with the joint exhibition of the Ladies' Literary and Phi Delta societies on Friday evening, before a large audience, in the chapel. The pupils of the lower schools gave their interesting exhibitions in the same place on Saturday evening. On Tuesday evening the Literary Societies were addressed on the subject of "Progress" by Col. Swope, who is the Internal Revenue Collector for this district and a native of Kentucky.

On Wednesday came the final exercises, which gathered a great multitude from mountain and from plain. The season had been very rainy, but this was the most perfect of June days—its unclouded sun tempered by a cool breeze from the south. Soon after sunrise, vehicles of every description, and saddle-horses carrying one, two or three passengers, began to pour in toward the Tabernacle, most visitors bringing luncheon for a noon-time picnic in the oak grove.

Besides the three graduates—one from the classical and two from the scientific course—fourteen other students from the higher classes presented orations or essays. All were listened to by the great audience with interest, and some with enthusiasm. In the afternoon nearly as many gathered again to hear a most suggestive and interesting address from Rev. R. T. Hall, of Mount Vernon, Ohio, on "The Abuse of Liberty." Short addresses followed from Rev. Mr. Simmons of the (colored Baptist) Bible Institute of Louisville, and Rev. Mr. Barnett, a Methodist minister from College Hill.

It suggests the interest of our neighbors in the work of Berea that the Kentucky *Register*, published at the county seat and a representative paper of the Kentucky aristocracy, gave nearly a column the next day to a strongly commendatory notice of the exercises. A gentleman of a well-known old Kentucky family passing this way toward the mountains turned aside to see what the Commencement was like, and spent the day in such unexpected approval of what he saw and heard that he declared at night that he might be set down hereafter as for Berea every time. This is the more noticeable as the appearance of blacks and whites in about equal numbers and with entirely equal respect on the same platform must at first have given a great shock to his Southern prejudices.

FISK UNIVERSITY, NASHVILLE, TENN.—Commencement week happened to coincide with "military week" in Nashville, for which great preparation had been made, and the city was gayly decorated with the national colors and crowded with people. We had feared the effect of the excitement on the school, but found no cause for anxiety. Our pupils were too much absorbed in their work to be drawn away by the attractions of the parade ground, and our audiences seemed not to be much increased or diminished by the event. The class admitted to College on Monday evening numbers eight.

On Tuesday there drove up to the door of Livingstone Hall a furniture wagon, from which was unloaded a suspicious-looking rectangular box addressed to Prof. A. K. Spence. Curious eyes watched the opening, and saw with delight on lifting the top, a handsome Steinway square grand

piano. Rumor said it was a gift, but nothing further could be learned until Commencement day.

In the midst of the exercises of the higher normal graduation on Wednesday evening, Secretary Woodworth entered and took a retired seat on the platform. His health was so far restored as to enable him to travel, though not in time to reach us, as we had hoped, before Sunday. The alumni address, which formed part of the programme of the evening, was given by Prof. McPherron. After this, Secretary Woodworth was called out from his retirement and spoke for a few minutes.

The last great day, Thursday, was as perfect as clear skies and fresh, dustless air could make it. A large audience of both white and colored people assembled early. The young men marched to Jubilee Hall, and a procession was there formed to return to the chapel. The British flag was draped over the platform on this birthday of England's queen, and the room was bright with terraces of flowering plants. The seven young people who appeared as candidates for a degree represent many years of work on the part of student and teacher; the average length of time spent in the institution by members of the class is seven years. After the graduates had finished their part we listened eagerly to the address of Dr. Washington Gladden on the causes of poverty, ignorance and vice—the threefold evil against which we are fighting.

When the final piece of music had been sung, Prof. Spence asked permission to say a few words, and, after some rapid wheeling of pianos to certain places on the platform, announced that Mrs. General Fisk had presented the new piano for the chapel of Livingstone Hall. Its companion was given by the same lady some years ago for the parlors of Jubilee Hall. Mention was made of the many other gifts of Mrs. Fisk, and a vote of gratitude for her kindness was heartily given by the entire audience.

A prominent Southern gentleman of Nashville, himself a former slaveholder, was present for the first time with other invited guests at the alumni dinner, and spoke warmly, cordially and strongly for our work. The most encouraging comment that I have heard on the exercises of the week was made by a former student, who was present: "It seems to me that every Commencement is better than the last."

ATLANTA UNIVERSITY, ATLANTA, GA.—Our annual examinations are made interesting and exciting by the presence of visitors appointed by the Governor, who this year, as usual, attended the three days of examination and one day of literary exercises. On each day quite a large number of spectators was present. While numerous complimentary remarks were made we do not think that some features of the school were fully appreciated. Latin, Greek, higher mathematics and metaphysics still possess a charm for scholars, both South and North, while modern methods in the lower grades attract the attention and win the admiration of only an appreciative few.

The specimens of map drawing and of original designs in industrial drawing were considered good by competent judges.

The experiment of the senior normal girls in cottage housekeeping under the direction of one of the teachers meets with universal favor. Everybody in these United States thinks every girl ought to know how to keep house well, and the best way to learn how to do a thing is to do it. The outcome

of the work in this department is highly satisfactory, and we wish we had a larger cottage for next year.

The silk culture has been worth the while for the sake of the entertainment and instruction it has afforded, even if no pecuniary benefit came from it. The worms "wound up" their business, at about the same time the rest of us did ours, and everybody said, "Well done."

The competitive gardens formed another feature in our work. These were a rod square and thirty-six in number. Beets, beans, peas, potatoes and onions were the crops. The potatoes were dug on the last day of examination, and it was found that our native African had gained the first prize, having 82½ pounds on his square rod. How about slavery's developing the African race?

As the visitors inspected the new barn, the twelve full kits of carpenters' tools donated by a friend in New York City, though still unused, were not concealed from view. Funds for a shop have now been pledged, and a teacher of carpentering is to be employed, even if some other department is suspended, and the boys are to be taught the use of tools, in obedience to the prevailing sentiment of what ought to be, and in the hope that such instruction will help the colored man to hold his present position in the mechanical field.

On Commencement day "everything passed off well," and a clergyman from Boston was heard to say, "Good thoughts well expressed." Sixteen young men and women received diplomas or certificates, and listened to parting words from the president.

Governor McDaniel honored us with his presence, and sent a verbal message to the graduates, saying that he had been much pleased with their exercises and felt a warm interest in them.

At the meeting of the Board of Trustees, Secretary Strieby was re-elected, and one of Atlanta's most prominent men in business, social and religious circles, who had recently declined the office of Mayor, consented to become a member of the Board. Resolutions were passed thanking Messrs. King, Cassedy and Sessions, and the representatives of the late Hon. W. E. Dodge for gifts to the school.

Crowded halls, continued success in old lines of work, and encouragement in new, added buildings, generous gifts, growing favor among the people, good reports from graduates and the constant presence of the Divine Spirit lead us to thank God and take courage, believing that the school is accomplishing its mission in the main, and that the financial clouds that lower will be dispelled in due time, as others have been in the history of the institution.

TALLADEGA COLLEGE, TALLADEGA, ALA.—The institution is well equipped for work. Stone Hall, Swayne Hall, Graves Hall, and Foster Hall are solid and comely, and have accommodated more than 298 students the present year. And of the campus, on which Swayne Hall sits, shaded with superb water oaks, it must be said we know of nothing finer in the South. Connected with the college is a farm of some 200 acres, mostly cultivated by the young men. Here they learn the art, as well as the science of farming, and here the supplies for the students' table are principally raised.

It may be doubted whether any school of the A. M. A. is occupying a more needy field, or has around it a larger constituency. Alabama has a colored

population of some 630,000, for whom Talladega College is the only institution in the State offering to them the advantages of the higher education. For the supply of trained teachers, of educated ministers, and of intelligent and reliable leaders, for this immense multitude, Talladega must be the main reliance.

Of the general air of the school there can be only words of praise. The quiet of the students on the campus, on the streets, in the class rooms, the self-respect in their bearing everywhere manifest, was a token both of the discipline of the school and of the spirit of the scholars. We heard creditable examinations in grammar, in Virgil, in the evidences of Christianity and in the life of Christ. But the exercise which interested us most was the reading of six or seven essays by members of the theological class. These papers, we were assured, had received scarcely any alteration in passing through the hands of the professor. They were clear, sharp, radical in thinking and independent in style and expression. Two college presidents were brought to the bar of criticism, and it really looked as if the students had the best of the argument. Yet there was no appearance of arrogance or of self-conceit; only the air of honest, thoughtful men.

The class of students as a whole seemed made up of earnest, aspiring youth, eager for an education and willing to make every possible sacrifice in order to secure it. As an instance, I saw a man in the grammar school, somewhere from thirty-five to forty years of age, who will work in the foundry six months or a year, and then will take his earnings and go to school as long as they will last. This he has been repeating for years. Another was pointed out to me who had worked on the farm a whole year, and then was using up his credits in schooling and board. I should not give a complete idea of the college unless I spoke particularly of its religious tone. This is of the highest, and was especially satisfactory.

Talladega, like so many other institutions, needs endowments for its various chairs of instruction. For lack of these it is sadly limited in the good it might accomplish, and its Faculty are badly handicapped and bearing burdens which are making them old before their time. Let me whisper into the ear of men who are asking what they shall do with the wealth committed to their care: Here is an object worthy of their largest charity, and, at the same time, an object most needy and most appealing. Let them give to this thousands and tens of thousands, and they will make no mistake.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—It would, we believe, be the judgment of the Faculty and the public that the past year has been one of exceptional prosperity. Our catalogue shows a roll of 380 names with an average attendance larger than any previous year. The Sumner Literary Society was addressed by Gen. R. B. Elliot, formerly in Congress from South Carolina. He is one of the most eloquent representatives of the colored race. He was a friend of Charles Sumner, and the dead statesman had no more eloquent eulogist than he. Our Alumni Association was addressed by Rev. A. E. P. Albert, of the class of '81. A poem was delivered by Mr. Colwell, of Baton Rouge, of the class of '79. It possessed real poetic merit, and was gracefully delivered. The Annual Exhibition at the University chapel, under the direction of our most faithful and efficient Dean, was a great success. The chapel was crowded to excess, and a happier audience is seldom gathered.

Our Commencement on Tuesday evening in Central Church was an indication both of the excellence and efficiency of the instruction afforded by the University and the strong hold which the school has gained in the public regard and appreciation. The large auditorium was crowded. A fair estimate of the audience would place at at 800, and they remained with delighted attention from 8 o'clock to 11 o'clock. Four young men and one young woman graduated from the Classical Department and two young men from the Higher English Department. Their orations were well and carefully written, showing mature thought and manly convictions. To those who have a chronic habit of detracting from the abilities of the negro we say, "*beat him if you can.*" We departed from our usual custom in conferring upon two of our graduates the degree of Bachelor of Science. It was the judgment of the Faculty and our Board of Trustees that this should be done. The young men have devoted several years to classical and scientific study in the University. Their scholarship has averaged 9¼ on a scale of 10, and they have pursued such special studies as the Faculty have assigned them. At the close of the regular examination a special examination was appointed for them before a committee of the Board of Trustees, in whose presence they also read a scientific thesis, the one on "Applied Electricity" and the other on "The Copernican System."

TOUGALOO UNIVERSITY, TOUGALOO, MISS.—Monday, Tuesday and Wednesday were occupied with the oral examinations of the different departments. These examinations were well sustained by the students, who gave good evidence that their instructors had been faithful and thorough in their work. The attendance of visitors upon the examinations was good, but, as the last day drew near, large numbers arrived by every train. Many came by their own conveyances. One persistent young man, a former student, eager to attend the Commencement, came a distance of thirty miles *on foot*.

When Thursday morning dawned, many more were added to the number of visitors already present. The audience assembled promptly at 11 o'clock. Members of the State Board of Visitors, with other distinguished guests, were upon the platform. Three young men and two young women, having completed the elementary normal course, were graduated, receiving certificates of fitness to teach the common English branches. Five others were appointed to supplement the programme of literary exercises.

The essays and orations presented covered a wide range of topics. The Principal of the Normal Department presented certificates to the graduating class, setting forth in a few well-chosen and emphatic words the nature of these certificates, of the step the graduates had taken, and that there was more beyond. Col. J. L. Power, editor of the *Clarion*, a man of wide influence in the State and a stanch friend of the school, spoke on behalf of the State Board of Visitors, of which he is the Secretary. He paid a glowing tribute to the work of the school and of the American Missionary Association. He said it would be the pleasure of the Board of Visitors at the meeting of the next Legislature to ask for at least as large an appropriation as the institution had received for the last two years. Rev. Dr. C.

B. Galloway, editor of the *Southern Christian Advocate*, was then introduced. He commended the work of the institution and expressed his satisfaction with the original, direct, practical, common-sense way in which the essays and orations had been written and presented.

After the Commencement dinner the graduating class held their "Ivy Exercise," which consisted of a class song, class poem, planting the ivy and an address by a member of the Faculty. In the evening R. W. Jackson, class of '80, delivered the address before the Alumni, on "Decision." It was well written and full of interest.

TILLOTSON INSTITUTE, AUSTIN, TEXAS.—It is due the many donors and friends of Tillotson that a brief report of the work of the past year be made. The land upon which to place the new dormitory and the buildings for the mechanical department, when funds shall be secured, has been bought at a cost of $5,000—of which $1,250 was from the Hon. J. H. Raymond, of Austin. Some progress has also been made in obtaining subscriptions for the new hall. How much needed this is may be inferred from the fact that on the 2d day of last October, one day before the opening of the school, Allen Hall was full to repletion, and the work of turning away began, and continued throughout the year, so that it is safe to say that for every one received one was refused. We had one hundred in our boarding department during the year. This necessitated placing four students in the larger rooms, and three in nearly every other—too many by far, but there seemed to be no other way.

In educational and religious results the past year has been our best. More and better work has been done. The training has been more thorough and systematic, and the real progress more satisfactory. Our religious services have been more largely attended and richer in results. A goodly number found Christ, and gave clear evidence of a change of heart.

Our closing exercises won the praise of the many who were present. Among these were Gov. Ireland, ex-Gov. E. M. Pease, Hon. Mr. Swain, Comptroller of State, Judge Delaney, of the Court of Appeals, Prof. Hogg, at the head of the schools of Fort Worth, and many other prominent citizens of Austin.

THEOLOGICAL DEPARTMENT, HOWARD UNIVERSITY, WASHINGTON, D. C.—The anniversary exercises were held in Fourth Presbyterian Church, Washington City, May 4, when six young men who had completed the regular three years' course of study received the usual certificate of the department. Five delivered addresses before a large audience, and were subsequently complimented by many of the most judicious friends of the race who were present, for the discriminating and just treatment of their subjects, and for their evident improvement of the advantages of instruction which they had enjoyed. One of the graduates sails in June for Africa, as a missionary of the Presbyterian Board; another is waiting an opportunity to labor on the same continent; the remaining four go to the wide and needy field in the South—each in a different State, so great is the demand for capable laborers.

The past year has been one of marked favor and prosperity to the department. Thirty-four students have been under instruction, and there has been no interruption in study by reason of sickness, either on the part of professors or students. The location of the institution on the high ground north of the city, overlooking both it and the Potomac River, is most conducive to health, while it secures the quiet essential to educational work. With a complete and regularly systematized course of studies extending over three years; with six Professors imparting instruction in all the branches of study pursued in like theological seminaries in this country, pious young men can here be prepared to become effective workmen for Christ, either at home or abroad.

NORMAL SCHOOL, WILMINGTON, N. C.—The last four days of the school year were given up to the examinations. Four rooms were crowded with anxious workers, telling with tongue or pen what they had been learning during the months past. Some of the pupils, after writing steadily for two or three hours at a time, begged the privilege of continuing their work at the noon recess and after school hours. The papers spoke for the thoroughness of the work they had done.

Upon the walls were hung map drawings, specimens of penmanship and of free-hand drawing, that would compare well with exhibits in rooms of the same grades in the best schools in the North. In the First Primary Room were two things of special interest: a table covered with needle-work made by the smallest girls of the school, and two sets of papers placed side by side, showing the penmanship, spelling, figures, etc., of the same pupil in October, 1882, and in May, 1883. The work of the pupils of that room at the number-table, and their writing and reading, assure us that there is reason for hope in the coming generation of colored people.

The closing exercises of the school were held Tuesday evening, May 29. The hall, the aisles, entries, doors and windows were crowded. The men even climbed the verandas to reach us. For two hours and a half the throng sat or stood, listening to recitations, declamations, dialogues, essays, one oration, songs, etc. I wish the people of the North who question the promise of this race could have been present. There was hardly one hesitation in the recitations; the essays and oration showed thought and good English; and little boys and girls gave concert recitations in perfect unison.

AVERY NORMAL INSTITUTE, CHARLESTON, S. C.—Monday, June 25, was "Children's Day." This day, organized by the present Principal seven years ago, has become almost as popular as "Graduation Day." The leading features this year were selections from the Kitchen-Garden exercises, as taught by Miss Huntington, of New York, and the exhibit of two quilts, a rug, and a quantity of holders, which were made by the children. In these exercises and the use of the needle, the boys have engaged as heartily and successfully as the girls. This industrial showing was enlivened with singing, several recitations, a dialogue and two class readings.

The grammar school exhibition occurred June 26. The first years gave Miss Andrews' geographical play of the "United States" and a dialogue in a manner that reflected credit upon their teacher, who had prepared them. The second years gave two class readings (a scene from "William Tell" and "The Charcoal Man"); and the third years gave the comic opera of "King Alfred." The industrial work of this department has been confined

to inventive and perspective drawing. In inventive drawing the pupils made their designs with sticks, first of equal, then of unequal lengths, and when these designs were accepted by the teacher they were drawn first on slates, then in drawing-books.

On Graduation Day, June 29, six young men and the same number of young women read essays. The young men all intend to go to college. The results of industrial work in the normal department were a surprise to all on account of the quantity, variety and beauty of the work displayed. It consisted of colored designs for dadoes, borders and embroidery; useful and ornamental articles of scroll-sawing; leaves, animals, vases, a bust and other articles modeled in artists' clay; samples of printing, including the commencement programmes, and a fine display of crochet and art needle-work. An average of an hour a week was given to the industrial work in the normal department.

BEACH INSTITUTE, SAVANNAH, GA.—Four days of written examinations were very tiresome, but I wish my readers could have seen the earnest workers. Oral examinations occurred on Friday, May 25. A pleasant hour could be spent in the Primary Department. Here are little folks reading now so smoothly in First Reader, who eight months ago knew nothing of A B C work. In another room pupils are engaged in writing a spelling lesson. Hurrying on, we find older pupils reciting in arithmetic and geography; others, more advanced, in algebra and literature.

A new feature of our anniversary exercises was a juvenile concert. On Monday night a goodly company gathered in our chapel. One hundred and forty children greeted them with a song. Of particular interest were the solos and action songs by the little primaries. A solo, "I'se gwine to Alabama," given by one of the older boys, was thoroughly enjoyed. The net sum of $32.00 was raised for the increase of our library fund.

Wednesday came, with clouds in the morning and at the hour appointed for the public exercises, rain falling in torrents. Yet nearly every child was in place, and extra chairs were brought for the gathered spectators. The exercises consisted of recitations, dialogues and songs. As the children performed the parts assigned each, I did not wonder that both teachers and mothers "felt proud." An invitation to examine work done by members of the sewing class was generally accepted, giving the happy parents fresh cause for pride.

On Wednesday evening the graduates read their essays and received their diplomas, accompanied by kind words from the superintendent. Mr. S., rising, called to him a boy of fifteen years and said: "A scholarship was offered to the one who should excel in general scholarship, punctuality and deportment. I hold in my hand a paper stating that you, having done this, are entitled to the same." Amid hearty applause the gift was received with smiles and thanks.

LEWIS HIGH SCHOOL, MACON, GA.—The Anniversary exercises were inaugurated on Sunday evening, May 27, with a lecture by Hon. Walter B. Hill, a lawyer of Macon. Rev. J. W. Burke, a prominent Southern Methodist clergyman of Macon, spoke a few earnest and well-chosen words.

The examinations began on Tuesday, culminating in an exhibition on Thursday. There have been 298 pupils enrolled, an increase of fifty per cent. The Exhibition Day filled the church with an audience of 400. The exercises were listened to with unbroken attention throughout.

The last feature of the occasion was the presentation of a Wheeler & Wilson sewing machine, costing $65 (through the Macon agent, Judge M. R. Freeman), awarded by the company to the girl who produced the best work, five machines having been furnished during the winter for practice. Mrs. D. W. Job, daughter of the late Rev. Nehemiah Adams, D.D., of Boston, in the name of Mrs. Lathrop and Mrs. Hodge, whom she called the "Woman in Proverbs" and "Dorcas," told the story of the sewing school and awarded the machine. For three years Mrs. Lathrop, the worthy "minister's wife," has met nearly every week with girls to teach them to sew. They have made about 500 garments and one of their patch-work quilts has been given to the oldest scholar, *aged* 93! Ten competed for the prize. Mrs. Prof. Hodge, matron of the Teachers' Home, has assisted this winter in this benevolent and important work.

Prof. Hodge, with some earnest words of fitting counsel, presented certificates of graduation to the senior class of three boys and four girls.

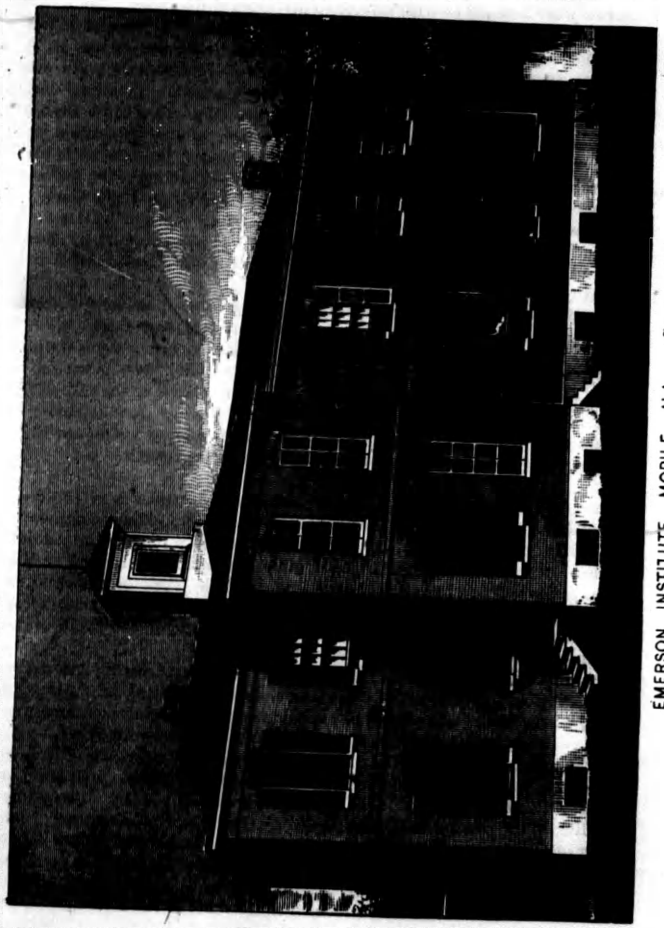
After a beautiful chorus all were invited to adjourn to the dedication of a gem of a building, which we will call "The Emerald," in chaste tints of green and olive, set in the rear of the grounds on the brow of the hill. This might be appropriately termed "The Lathrop Library," for the pastor in the last two years has collected the books and the money which now constitute a public library for the colored people and their friends.

EMERSON INSTITUTE, MOBILE, ALA.—Anniversary exercises at Emerson Institute were held May 25 in the new building dedicated at the commencement of the year. The two days preceding had been devoted to examinations. A variation from the programme was made again and again, that as far as possible the visitors might judge of the work of the children in whom they are more especially interested. This could be done, as the certificates for promotion were given on the standing of the pupils in the written examinations held the second week in May.

Friday morning the children came together as a school for the last time. After devotional exercises the departments were dismissed to their own rooms, where the teacher read the per cents of the examinations, and presented each pupil with a certificate grading him for the coming year.

At the appointed hour in the evening the assembly room was filled to overflowing with the eager, happy children and their friends. After prayer by Rev. O. D. Crawford the exercises were given by the pupils according to the programme. Mr. Crawford and General Slaughter, postmaster of the city, made brief remarks. Where each one endeavored to do his best it is difficult to mention those who excelled. To critical eyes, no doubt, many defects were evident. But our audience seemed well pleased and congratulations were freely given. I think most of those present would agree with old Aunt Gracie in her remark, summing it all up: "It was delightful to be looked at."

LE MOYNE INSTITUTE, MEMPHIS, TENN.—We give the following extract



EMERSON INSTITUTE, MOBILE, ALA. (See page 77.)

from the *Appeal* which represents how our work is regarded by the better class of Southern people.

The feeling in this city in favor of universal education was never stronger than it is now. This is plainly shown by the interest everywhere manifested in the Le Moyne Institute or school for negroes, which gave so enjoyable an entertainment at the Greenlaw Opera-House Monday night. A number of prominent citizens who were present expressed the greatest surprise and astonishment, and the opinion was general that the inculcation of ideas such as those of which the graduates seemed possessed was bound to do good to them, and by reflection upon the balance of the community.

"Yes, it is a new idea in the South," remarked a listener, who had been present at the entertainment, "and I find it difficult to say whether I was most surprised or delighted. I heard every essay and recitation from beginning to end, and there was not a break or stumble, no stopping to recover breath, no tedious repetitions. The absence of the parrot was noticeable. The novelty of the affair held my attention at first, but I soon forgot this, and found myself drifting along with the essayists as they waded into their subjects. Another thing that struck me forcibly was the absence of rant in the young men and the failure to giggle on the part of the young women. They seemed to take it as a matter of course that they were there, and that their audience would be interested in what they might have to say. I, for one, am heartily in favor of keeping up the good work."

BREWER NORMAL INSTITUTE, GREENWOOD, S. C.—The eleventh anniversary of the Brewer Normal School, which is located in this town, was observed June 28. This always creates a profound interest in the vicinity, and long before the hour of commencing an anxious throng of every imaginable description of vehicle is seen wending its way thitherward. The students n attendance during the sessions were 157, an advance upon that of any previous year. The programme of the day was inviting. Instrumental music for the occasion was supplied by Mrs. W. W. Frazier. Rev. E. W. Williams, of the Second Presbyterian Church in Abbeville, gave the address, taking for his subject "Reality in Morals, in Education and in Christianity." It enlisted earnest attention during the hour consumed in its delivery. At the intermission between the morning and evening sessions friends held fellowship with friends and betook themselves to the contents of abundantly laden refreshment baskets. Everybody seemed to manifest that the lines had fallen to him in pleasant places.

The afternoon exercises consisted of singing, recitations and dialogues from the little ones of the primary department. The evening was occupied with similar exercises by the older students of the school. The audience room was by far too small to accommodate the immense throng seeking admission. The year's work has been a grand success.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK IN THE SOUTH.

Number of Churches	89
" of Missionaries (male and female)	100
" of Church Members	5,974
Added during the year	667
Scholars in Church and Mission Sunday-schools	9,406

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 31, 1883.			Additions, 1882-83.			Removals, 1882-83.				Baptized, 1882-83.		Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.			
Washington, D. C.	1881	Geo. W. Moore	'77	'83	18	24	42	7	11	2	13	2	7	0	9	6	0	500	10.00	210.00
Hampton, Va.	1869	H. B. Frissell	'80	'80	150	95	245	120	49	4	53	2	0	0	2	32	0	525	.....	574.45
Beaufort, N. C.	1870	Michael Jerkins	'79	'79	11	21	32	3	9	6	15	0	0	0	0	4	6	85	.....	50.00
Dudley, N. C.	1870	J. E. B. Jewett	'51	'82	85	99	184	0	35	0	35	1	2	0	3	0	1	75	5.00	64.05
Oaks, N. C.	1882	J. N. Ray	'78	'82	16	18	34	9	3	0	3	0	2	0	2	7	0	27	.....	13.43
Lassiter's Mills, N. C.	1879	Isiah Walden	'79	'79	13	32	45	9	3	0	3	4	2	0	6	0	2	41	1.20	15.05
McLeansville, N. C.	1871	Alfred Connet	'81	'78	73	92	165	18	13	0	13	1	20	0	21	10	6	100	5.00	42.54
" 2d.	1868	Alfred Connet	'81	'78	10	10	20	0	0	0	0	0	0	0	0	0	0	50	.....	5.78
Pekin, N. C.	1881	Wm. H. Ellis	'82	'81	3	14	17	0	0	0	0	0	3	0	3	0	0	90	.....	21.99
Troy, N. C.	1881	Wm. H. Ellis	'82	'81	3	13	16	0	4	2	6	1	0	0	1	0	0	50	2.00	.....
Raleigh, N. C.	1874	Geo. S. Smith	'76	'76	18	46	64	3	1	0	1	0	0	0	0	4	0	250	15.67	143.71
Wilmington, N. C.	1870	D. D. Dodge	'76	'78	15	23	38	1	4	1	5	2	0	0	2	0	1	300	8.46	117.64
Charleston, S. C.	1867	Edw. T. Hooker	'68	'81	46	125	171	5	9	1	10	9	0	1	10	2	8	65	50.00	313.00
Orangeburg, S. C.	1875	R. C. Campbell		'83	9	9	18	4	2	0	2	0	2	0	2	0	0	35	6.00	7.36
Atlanta, Ga., Univ.	1874	C. W. Francis	'67	'74	57	43	100	22	10	2	12	1	8	1	10	10	1	245	.....	.....
" 1st Cg.	1867	Evarts Kent	'71	'81	67	132	199	34	10	5	15	3	8	2	13	10	2	241	242.63	680.00
Athens, Ga.	1883	Geo. V. Clark	'82	'82	11	14	25	1	6	2	8	0	1	0	1	6	0	75	14.00	100.00
Byron, Ga.	1873	N. B. James	'70	'82	12	18	30	1	7	0	7	0	2	0	2	4	0	65	8.66	19.95
Macon, Ga.	1868	Stanley E. Lathrop	'70	'78	36	52	88	3	4	0	4	0	1	0	1	2	0	276	98.60	285.28
Marietta, Ga.	1877	Edgar J. Penney	'80	'80	11	16	27	0	5	0	5	1	0	1	2	3	2	104	15.16	60.31
McIntosh, Ga., Midway	1874	Floyd Snelson	'71	'74	133	160	293	17	17	0	17	8	1	4	13	15	12	158	57.35	192.90
"Cypress Slash"	1879	Geo. C. Rowe		'83	44	29	73	3	.....	.....	.....	1	1	0	2	.....	.....	126	.....	98.07
Savannah, Ga.	1869	Dana Sherrill	'73	'81	16	39	55	19	1	3	4	1	1	1	3	1	0	140	84.00	194.33
Belmont, Ga.	1874	Wilson Callen	'81	'77	5	6	11	0	0	0	0	2	4	0	6	0	0	18	.75	7.85
Louisville, Ga.	1874	Wilson Callen	'81	'77	4	13	17	0	4	1	5	1	3	7	11	.....	.....	28	.....	.....
East Savannah, Ga.*	1878				5	4	9	0	4	1	5	1	3	7	11	.....	.....	.....	.....	.....
Woodville, Ga.	1871	J. H. H. Sengstacke	'76	'75	30	35	65	1	5	0	5	1	0	18	14	1	7	160	4.78	126.31

Continued on next page.

TABULAR STATEMENT.—*Continued.*

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 31, 1883. Males.	Females.	Total.	Absent.	Additions, 1882-83. Profession.	Letter.	Total.	Removals, 1882-83. Deaths.	Dismissed.	Excom.	Total.	Baptized, 1882-83. Adults.	Infants.	Sabbath-School Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Miller's Station, Ga.	1872	Wilson Callen	'81	'83	5	5	10	0	0	0	0	1	2	0	3	0	0	18	.50	1.20
Louisville, Ky	1882	John D. Smith	'79	'81	9	47	56	2	11	2	13	0	1	0	1	1	1	30	20.00	200.00
Berea, Ky.*	1853				89	90	179	45	13	3	16	1	10	0	11	12	0	245	7.40	151.74
Clover Bottom, Ky.	1871	B. S. Hunting	'74	'81	29	48	77	10	8	0	8	1	0	0	1	5	0	48	.....	3.55
Cabin Creek, Ky.*	1847				2	5	7	0	0	0	0	1	0	2	3	0	0	50	.....	25.00
Hillsdale, Ky. (Bethesda)*	1849				6	8	14	0	0	0	0	0	0	0	0	0	0	16	.....	90.00
Camp Nelson, Ky	1864				45	66	111	10	6	0	6	1	1	5	7	6	0	76	.....	.....
Williamsburg, Ky.	1878	A. A. Myers	'64	'81	19	11	30	0	3	3	6	0	0	0	0	4	0	120	13.60	1,356.00
Knoxville, Tenn	1883	S. P. Smith	'81	'83	10	14	24	0	5	0	5	0	0	0	0	0	2	55	.....	102.00
Chattanooga, Tenn.	1867	Joseph E. Smith	'76	'78	58	65	118	17	6	0	6	5	1	0	6	3	5	90	2.00	492.00
Nashville, Tenn., Univ	1867	H. S. Bennett	'63	'67	123	66	189	90	17	3	20	1	8	0	9	16	0	209	69.36	56.42
Nashville, Tenn., Howard	1876	Wm. A. Sinclair	'81	'81	21	33	54	0	6	5	11	1	0	0	1	1	0	125	28.00	390.00
Memphis, Tenn., 2d Cong	1868	B. A. Imes	'80	'80	37	83	120	4	18	1	19	0	0	3	3	15	2	125	50.00	560.63
Birmingham, Ala	1883	Andrew J. Headen	'79	'83	9	8	17	0	3	2	5	0	2	2	4	0	0	25	.....	153.00
Florence, Ala	1876	S. G. Norcross	'59	'82	5	12	17	2	1	0	1	1	1	0	2	0	0	51	.....	50.00
Athens, Ala	1871	H. S. Williams	'79	'81	15	32	47	10	5	1	6	0	12	4	16	5	0	70	5.00	90.00
Talladega, Ala	1868	Osmer W. Fay	'67	'82	85	64	149	7	9	4	13	2	16	0	18	5	12	175	40.00	294.00
" The Cove.	1874	Peter J. McEntosh	'78	'81	16	15	31	0	3	3	6	1	0	0	1	3	0	52	4 10	37.00
Lawsonville, Ala	1877	Peter J. McEntosh	'78	'81	10	16	26	0	1	0	1	0	0	1	1	1	0	50	.....	7.60
Ala. Furnace, Ala	1874	J. B. Grant	'81	'81	13	21	34	5	1	0	1	0	0	2	2	0	0	50	.....	30.00
Anniston, Ala	1875	Henry W. Conley	'81	'81	30	33	63	20	4	2	6	2	3	4	9	2	2	100	5.00	240.00
Childersburg, Ala	1874	Alfred Jones	'78	'77	32	34	56	12	1	0	1	0	0	1	1	1	5	75	3.20	661.33
Shelby Iron Works, Ala	1878	J. R. Sims	'83	'81	31	34	65	4	3	3	6	3	4	1	8	1	2	130	5.85	53.00
Kymulga, Ala	1873	Spencer Snell		'81	21	21	42	1	4	0	4	1	0	0	1	0	6	135	1.35	17.40
Marion, Ala	1870	A. W. Curtis	'68	'81	47	61	108	14	0	0	0	1	2	0	3	0	2	88	40.00	186.80
Montgomery, Ala	1872	R. C. Bedford	'75	'82	37	45	82	10	4	2	6	1	6	0	7	3	5	150	25.00	320.00
Selma, Ala	1872	C. B. Curtis	'73	'78	41	60	101	23	2	4	6	0	3	0	3	2	2	135	36.35	356.65

Mobile, Ala	1876	O. D. Crawford	'72	'79	19	23	42	6	0	1	1	2	0	0	2	0	0	120	6.80	65.77
Topeka, Kan	1882	R. F. Markham	'46	'80	10	10	20	0	12	2	14	0	2	0	2	6	12	200	10.00	131.50
Lawrence, Kan.*		H. R. Pinckney		'80	12	9	21	0	0	5	5	1	3	2	6	0	2	62	1.50	10.00
Eureka, Kan	1881	W. W. Weir	'81	'81	2	7	9	2	0	0	0	0	0	0	0	0	0	28	5.00	396.95
Little Rock, Ark	1881	Y. B. Sims	'83	'82	27	52	79	4	0	3	3	0	0	0	0	0	5	72	7.15	323.85
Fayetteville, Ark	1883	B. F. Foster	'81	'82	5	6	11	0	5	6	11	0	0	1	1	5	4	125	13.00	17.00
Jackson, Miss	1883	Charles L. Harris	'74	'83	5	10	15	0	16	0	16	0	1	0	1	0	1	76	.....	61.00
Meridian, Miss	1882	J. L. Grice	'82	'82	7	8	15	0	3	0	3	0	0	0	0	2	11	35	.....	74.00
Tougaloo, Miss	1871	G. Stanley Pope	'72	'77	64	55	119	56	11	1	12	3	10	0	13	11	0	170	15.00	23.78
Caledonia, Miss	1880	M. J. Witherspoon		'78	11	10	21	2	1	0	1	0	0	0	0	0	0	30	.....	10.00
" New Rubamah*	1870	M. J. Witherspoon		'78	4	10	14	3	0	0	0	0	1	0	1	0	0	50	.....	.....
" Pleasant Ridge*	1875	Eli Tapley	'79	'79	3	3	6	0	1	0	1	0	0	0	0	0	0	31	.....	1.00
New Orleans, La., Central	1872	W. S. Alexander	'61	'76	83	184	267	0	40	6	46	1	2	5	8	5	16	250	.....	600 00
New Orleans, La., Spain St	1871	H. A. Ruffin	'77	'75	19	62	81	....	0	2	2	0	0	3	3	0	12	86	.....	.....
New Orleans, La., M. Brown	1869	Isaac H. Hall	'77	'75	32	91	123	....	3	5	8	3	0	4	7	1	15	80	.....	111.45
Algiers, La	1872	James Craig	'72	'72	15	50	65	....	12	0	12	2	0	2	4	12	5	23	.....	.....
New Iberia, La.*	1866	W. R. Polk	'72	'80	50	100	150	....	14	6	20	0	5	8	13	0	11	87	.....	15.00
Lake Peigneur, La.	1874	Homer Jones		'82	16	24	40	....	1	0	1	3	0	1	4	0	3	51	.....	.....
Terrebonne, La	1870	Daniel Clay	'70	'70	58	121	179	....	4	3	7	6	0	1	7	5	14	38	.....	.....
Terrebonne Station, La	1872	Daniel Clay	'70	'70	15	22	37	....	0	0	0	8	0	2	10	0	3	.....	.....	.....
Peterce, La					16	18	34	....	0	0	0	0	0	1	1	2	15	38	.....	.....
Little Pecan, La		Samuel Smith		'82	9	14	23	....	0	0	0	0	0	1	1	0	0	.....	.....	.....
Napoleonville, La		J. K. Jones	'74		14	20	34	....	0	0	0	2	0	0	2	0	0	15	.....	.....
Grand Bayou, La	1880	Squire Williams		'81	17	21	38	....	10	0	10	3	0	0	3	.....	.....	.....	.....	.....
Gretna, La	1869	W. P. Ward	'69	'68	75	175	250	....	0	2	2	2	0	0	2	0	25	65	.....	.....
Harangville, La		W. P. Ward	'69	'79	10	17	27	....	2	0	2	1	0	2	3	2	6	.....	.....	.....
Bayou Du Large, La.	1880	H. Williams	'81	'81	11	23	34	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lockport, La	1869	W. P. Ward	'69	...	21	37	58	....	0	0	0	10	0	6	16	0	5	.....	.....	.....
Belle Place, La	1883	William Butler	'79	'82	20	20	40	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Helena, Tex	1874	Mitchell Thompson	'70	'74	12	37	49	0	5	1	6	0	2	1	3	0	4	40	8.65	191.05
Luling, Tex	1881	T. E. Hillson	'78	'80	4	9	13	3	6	0	6	1	0	0	1	5	7	85	5.00	61.40
Flatonia, Tex	1881	T. E. Hillson	'76	'80	10	17	27	5	10	0	10	1	0	0	1	7	9	77	11.25	88.00
Corpus Christi, Tex.	1866	J. W. Strong	'80	'81	14	12	26	1	10	0	10	1	1	1	3	3	4	70	24.00	210.00
Goliad, Tex	1872	T. T. Benson	'79	'83	14	22	36	0	16	4	20	0	2	2	4	12	4	45	.....	80.25
Paris, Tex	1868	J. W. Roberts	'80	'80	21	60	81	0	5	7	12	3	1	0	4	5	8	140	20.05	295.01
					2,406	3,568	5,974	689	528	189	667	116	166	112	394	289	329	8,306	1,049.35	12,027.21

* From report of last year.

Mission Sabbath Schools reported in part..... 1,100

HISTORY OF THE CHURCH WORK OF THE AMERICAN MISSIONARY ASSOCIATION AT THE SOUTH.

The American Missionary Association made the first decided efforts while slavery existed for the religious instruction of the people of the South on an anti-slavery basis. Rev. John G. Fee, a Kentuckian, disinherited on account of his anti-slavery principles, collected a church of non-slaveholders, and applied to the American Missionary Association for a commission, which was gladly given him October 10, 1848. From this movement came the churches at Glenville (organized in 1845), Cabin Creek (1850), and South Fork and Ariel (1864), besides the churches at Berea, Hillsdale and Camp Nelson, of which there is further brief mention below. The Association also commissioned a missionary, Rev. Daniel Worth, to labor in North Carolina, and he preached to six feeble non-slaveholding churches. He was imprisoned for preaching the gospel of freedom, and was released upon the payment of $3,000 bonds by friends at the North. The next year three missionaries were sent to Kansas.

CHURCH OF CHRIST, BEREA, KY.—Organized in 1847, with nine members. At the outbreak of the Rebellion the school and church at Berea were broken up and those connected with them exiled from the State. The church was reorganized in 1865, and in 1869 the membership was 124, of whom 103 united on profession of their faith. The church at that time helped to maintain in the region of Berea six Sunday-schools, and five preaching stations were supplied regularly by members of this church. In 1878 a revival was reported with 20 conversions. Also in 1879 there was much religious interest, and it was reported that *all* the graduates of the College were professing Christians. In 1881 a neat plain building, seating 500 people, was erected as a church house and college chapel. Present membership, 179.

BETHESDA CHURCH (HILLSDALE), BRACKEN CO., KY.—Organized about 1850. In the very organization it was resolved to have but one communion for all of God's children, and that the pews should be alike open to all. They put up a neat brick building. Continuously were they threatened. At the time of the John Brown raid their pastor and school teacher were driven away. For a long time the church was without a pastor, but they kept up their Sunday-school and prayer meetings, and sent eight pupils to Oberlin College for education. Present membership, 14.

CHURCH OF CHRIST, CAMP NELSON, KY.—Organized Sept. 25, 1864, with 15 members. In 1869 the membership was 185. The people were mostly poor, and quite a number had purchased homesteads which they were trying to pay for. During the war there were gathered into Camp Nelson many thousand colored soldiers, followed by some 3,000 women and children. The Government erected cottages and hospital wards. At the close of the war some of these buildings were bought by friends, and three of the larger were reserved for school and church purposes. In 1875, in a revival 39 persons professed conversion to Christ, and seven who had been dismissed were reclaimed. It was said that nearly every young man in the community was a member of the one church of the place. Present membership, 111.

The war was still raging in our land, and the freedmen were only "contrabands," when Rev. L. C. Lockwood was commissioned by this Association to labor among the ex-slaves at Fortress Monroe who had sought refuge under the national flag. He held three services every Lord's day at different places, besides week-day meetings; and thus in those thrilling times, as far back as 1861, even before the freedmen had been freed, may really be said to have commenced the church work of this Association among the freedmen. Teachers were soon sent, and the missionary and the teacher worked together. Schools were opened in churches, teachers labored in Sunday-school, while the minister preached and taught as opportunity offered in the old colored churches or in the temporary school buildings rented by the Association. Revivals were reported of wonderful power, converts were made and hundreds joined the old colored churches. But it was not until 1866 that any steps were taken toward separate church organizations for the people brought into the light by our missionaries.

1866.

MEMPHIS, TENN.—Jan. 1, 1866, was a high and glad day to the missionaries in Memphis, for they then saw a humble place of worship, Lincoln chapel, on Union street, opened for the special benefit of the colored people of that city. The meeting-house was crowded to its utmost capacity, and more than 2,000 stood without, seeking to hear from open doors and windows. This first chapel of the Association in the South, built at the cost of $1,000, was that same year, with all the colored churches in Memphis, burned in the riot.

ATLANTA, GA.—In 1866, also, a lot was secured in Atlanta, adjoining the Mission Home, and a large Government building moved upon it, to be transformed from a Confederate commissary building into a chapel 32 × 80, with four school-rooms 32 × 20, to deal out rations of knowledge and of truth to the newly-freed black sons of the South.

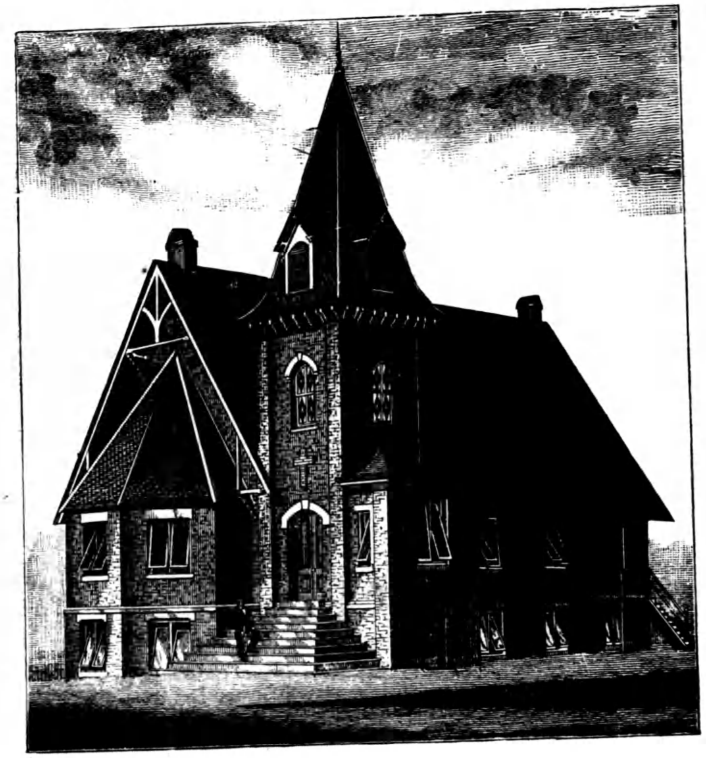
1867.

CHARLESTON, S. C., PLYMOUTH CHURCH.—Organized April 14, 1867. This was the first church organization of the Association among the colored people of the South. In 1868, on the first Thanksgiving Day, as a church, and the first in which the colored people were ever included in the "call," they came forward and subscribed over $500 toward purchasing a lot on which to build a church, the subscriptions to be paid in weekly installments of 25 or 50 cents each, some even paying half down. In 1870, a lot worth $3,000 was secured and paid for. Friends from the North contributed over $2,000 for the erection of a frame chapel 35 × 65. In 1871, 2,000 people witnessed the laying of the corner-stone of the Plymouth Congregational Church. In the address by the pastor, he alluded to the burning of the old Circular church (Dec. 11, 1861), where his people had been formerly accustomed to worship, and showed the record of their wanderings—not unlike the journeyings of Israel in the wilderness—from the Circular Church to Hibernian Hall, to the chapel of the Central Church, to the Orphan's Chapel, to the Laurel St. Chapel, where they began to worship apart from the congregation of the Circular Church; to the Military Hall, where they entered anew into covenant with God and with one another, and became the Plymouth Congregational Church; and to the Avery Insti-

tute. Among the articles placed in the corner-stone were the Emancipation Proclamation and the 13th, 14th and 15th Amendments to the Constitution. A collection was taken at the service, the people coming forward and depositing their contributions in the hollow of the corner-stone, which was suspended by a derrick over the spot where it was to be laid. Five years after its organization this church numbered 153. In 1881 the people raised $500 for various purposes, $200 of which went to repair the church. The present membership is 171.

ATLANTA, GA., FIRST CHURCH.—Organized May, 1867. This was the second church organization of the Association among the colored people, and this is the simple record at the time: "May 27, 1867. Yesterday (Sabbath) for the first time we gathered, ten of us, round the communion table of the Saviour as a Congregational 'Union Church,' which organized last week. It is made up of seven males and three females. The service of baptism was administered to four." Dr. Strieby preached the sermon on this occasion, and Gen. Saxton attended in full regimentals, saying that he wished not only Gen. Saxton but the United States to be represented. This church has been so blessed with repeated revivals that hardly an annual report of the Association has been issued without mention of the outpouring of the Spirit upon this people. Even the next year we read: "The congregation has been constantly increasing in numbers and regularity of attendance. During the spring months we were blessed with a quiet and thorough religious awakening, during which 39 were added to the church, mainly from the most promising pupils in our schools." And five years later the following: "The first communion of this church was celebrated five years ago, and at its communion yesterday, instead of ten the number was 116, of whom 90 sat down together. This year the church has raised $50 for the American Board and $60 for the A. M. A." In 1874, 36 persons were added to the church, with a continued religious interest during the year. Ten years from its organization 217 persons had been enrolled as members, 183 joining by profession, 17 had died, 15 had been excluded and 26 dismissed by letter. This church worshipped in the Storrs chapel until 1878, when the church building was erected. This is a beautiful structure in brick, with slate roof and tower, stained glass windows and a $300 Troy bell. All the work was done by colored people. It was dedicated June 20, 1880, the dedication being delayed till all debt was cleared off the house. Dr. Strieby preached the sermon, and the Mayor of the city was present and made an address. Present membership, 199.

CHATTANOOGA, TENN.—Organized June 9, 1867, with 15 members, "all of good promise as substantial members." In 1869 this church had 37 members, 27 of them under 25 years of age, and the amount raised for various purposes was $400, securing and paying for a well-located church lot. In 1871 the pastor furnishes this brief sketch of the self-denial, energy and success of the people in building their house of worship: "The First Congregational Church of Chattanooga, Tenn., was organized June 9, 1867, with both white and colored members. We have since received additions from both classes. One specialty of our mission is to war against the demon of caste. The church was born in a school-house and there nourished for four years. During this time our prayer meetings were well attended, and we had the



FIRST CONGREGATIONAL CHURCH, ATLANTA, GA.

largest and perhaps the best Sabbath-school in the city. Our hearts early began to long for a sanctuary. And in Brother C.'s first visit we were encouraged to move forward, for 'the American Missionary Association will help you.' So we began to lay by on the first day of the week as the Lord prospered, and soon we had enough to pay for a good lot well located; and the pennies were saved and brought in till we had $350. Then through our friend, Gen. Howard's mother, we received from a good widow lady of Illinois $100, a valuable 'mite,' and we said: 'The Lord has prospered us, therefore, we, his servants, will arise and build.' July 25, 1871, the first sill of a building 36 × 70 ft. was put in place, and in just four weeks we had meeting and Sabbath-school in our new house, because the brethren and sisters 'had a mind to work,' for while the brethren worked, the sisters brought on the well-stored baskets, and right merrily did hammers ring late and early. Our church fronts east, is 18 ft. between floor and ceiling, has a semi-gothic roof, self-supporting, and instead of a bell-tower a heavy cross, surmounted by a large index hand pointing upward. The audience room is 36 × 60 feet, the pulpit is in a recess, with library room and pastor's study on either side." In 1874 the most marked revival of the year occurred at Chattanooga. Two hundred came forward for prayers and 50 sent in requests. In the Sunday-school 24 began a new life and 14 joined the church. In 1869 the church raised by its own contributions $50 per month, besides contributing nearly $50 to aid yellow fever sufferers in other cities in the early stage of the epidemic. Not many Northern churches could show a better record, considering their income. It amounts to about $3.50 from each resident member, and the income of the whole membership would not average $150 a year. In 1881 it is reported that 21 persons had left the church at different times to engage in study either in Atlanta or Fisk University, nine of whom were teaching, while one was over in the southern part of France preaching the Gospel. In 1882 a revival was reported when 40 persons were examined and approved by vote for membership. Present membership, 118.

This year also saw churches formed at LAWRENCE (present membership, 21), LEAVENWORTH and TOPEKA, KAN. At the latter place, by the aid of the Congregational Union, a comfortable house of worship was built and paid for. It was subsequently disbanded, and the Congregational Union reimbursed. A church has since been organized, growing out of our mission among the "exodus" people. Present membership, 20.

1868.

PARIS, TEXAS.—The origin of this church back in the dark days of terror in 1868 was unique, and after the form of the New Testament churches. The colored people were "scattered about as sheep having no shepherd." Separated from the old church edifices of the white people, they had not yet gathered themselves into their own churches. A Mr. Smith, from Illinois, who had gone through the war as a soldier, had settled in business in Texas, and whose life was soon after sacrificed in the turbulence of those times, came up through Paris lecturing to the colored people. He proposed a church that would accommodate all Christians, and the result was the organization above named, with a regular constitution and covenant. This church ran up to a large membership, branched out into the Shiloh, the New Hope and the Pattonville African Congregational Churches. In 1882 it dedicated its second place of worship. The house could not hold the people, and $313 was subscribed toward paying the debt. There was during this year a special work of grace. Nineteen were added to the church, all, with two exceptions, from the Sunday-school. Present membership, 81.

MEMPHIS, TENN.—Organized February, 1838, with 21 members. This was a Union Church and formed at the Lincoln Chapel, which was rebuilt after the riot in 1866. During that first year a constant religious interest prevailed, with frequent conversions, and the membership increased to over 50. The year 1875 was characterized by a wonderful revival in this church and the Le Moyne School. In *three* days nearly 80 professed Christ. These converted students went out into the highways working earnestly till the entire city became interested. In one of the churches 130 rose for prayers. In 1881 there was also a most precious revival, over 40 of the students at Le Moyne professing conversion. In the closing prayer meeting for the year it was found that there were but about a dozen students of the Normal Department who had not accepted the Saviour. Present membership, 120.

NASHVILLE, TENN., UNION CHURCH.—Organized March 22, 1868, with 24 members. Six churches of several denominations were represented. It began its mission with an earnestly laborious and self-denying membership. It proposed to show how far Christians of different creeds and races could unite in harmonious efforts in one church for the salvation of dying men. The next year the church numbered 38, of whom 35 joined on profession. Hopeful conversions in church and school, 30. This church was formed in connection with Fisk University, and their work cannot be separated. The religious interest has been so conspicuous that we might almost say that the revival begun years ago has continued to this present time. The remark of a young man who came into school in 1876, when the church and school had just taken possession of their new quarters in Jubilee Hall, echoes the feelings of many: "I supposed they would have preaching on the Sabbath and open the school with prayer, but I did not suppose they would pray all the time, all over the building; the young men's hall is full of prayer." In 1879 it was reported that there had been several additions to the College Church at every communion season, beginning with January, and that many converts had connected themselves with other churches. No year has passed in the history of the University without from 12 to 70 conversions. The additions to the church have been mostly on profession of faith, and have averaged more than 20 annually. In 1882 we have this remarkable record: "All the college students are professing Christians, and out of the 32, 21 have become so while students here." Present membership, 189.

MACON, GA.—Organized April 11, 1868. April 12 an audience of 600 assembled to witness the dedication of Norwich Chapel, largely built with contributions from the Second Congregational Church, Norwich, Conn. The chapel was 70 feet by 40, Gothic, white with brown trimmings, the neatest chapel in Macon. As the prayer of dedication was about to close there was a hushed silence, while with voiceless gratitude the house was given to God to be His peculiar dwelling place. When again the voice of prayer arose: "These seats we dedicate to Thee; this pulpit we dedicate to Thee; from foundation stone to the broad flag of our country that floats above us we dedicate it all to Thee." In 1870 this church num-

bered 50 members; two were studying for the ministry. The year 1872 was marked by a revival in which the church rejoiced over 30 new-born souls. Several remarkable conversions occurred; and the effect on backsliders was noted. In 1878 the Norwich Chapel, as well as the Lewis High School building, was burned. These were replaced with one substantial brick building, the upper story being used for a church. This hall will seat about 450 persons, and is neat and tasteful. In 1880 ten united with the church, four of them heads of families. In 1882 there was a special interest among the children in day and Sunday-school; 22 joined the church, 16 of them from the Sunday-school and 8 heads of families, while 8 or 10 joined other churches. Present membership, 88.

TALLADEGA, ALA.—Organized May 18, 1868, with 18 members. In the words of one of the members of the Council: "The facts have been published, but the joy of the people, the full hearts, the tearful eyes, cannot be told. Methodists and Baptists and Christians of other churches seemed to be as full of joy as those who formed the little band." One year later the membership was 38, fifteen of the new members uniting on profession. $100 was raised. One preaching station and 13 mission Sunday-schools were connected with the church. This church has a well-defined plan of evangelization, carried out by the students in the Theological Department connected with the college. This department was organized in 1872, and has been a power for good each year in the region round about, the students preaching in brush arbors, in the very woods, with no covering over their heads, or in hastily-erected tents, often in the night, by the aid of their fat-pine torches. All our churches near Talladega are the outgrowth of this plan. They number eight, the most distant being forty miles away. This church is closely connected with Talladega College, and the following brief report of the work of the students in 1879 may not be out of place: "Talladega College the last year by its students reached 1,200 Sunday-school scholars, in past years, in all, 20,000. Out of these schools, six Congregational churches have grown up. All but two of the girls at Foster Hall are hopeful Christians; and of the 45 young men who board at the same place, but four remain without a hope in Christ. Nine young men, students at Talladega, after examination, were approved to preach by the Alabama Conference. During the year 37 were received into the church." In 1881, 23 united themselves with the College church at one communion. Present membership, 149.

ANDERSONVILLE, GA.—Organized May, 1868. On the last day of May, 1868, a few earnest disciples of Jesus were organized into a Congregational church at Andersonville, that scene of prison horrors. This church was without a regular pastor, being supplied occasionally from Macon and Atlanta, and the services were often conducted by the two Godly women who dared risk their lives where 14,000 patriots had been starved. But in 1871 Rev. Floyd Snelson, the first young man of those trained for the ministry in the schools of the American Missionary Association was set apart to this work. He had been a slave without advantages and first entered the school early in the year 1868, when he was under the care of the two devoted ladies who were the first teachers in Andersonville, by whom he was led to the Saviour. He had spent a part of two years under careful training at Atlanta University. He was examined and ordained to return to that gloomy spot where was left the high-water-mark of slavery, that he might labor to secure for his own people the highest product of Christian civilization, the Christian church. In 1877 this church was united with the church at Golding's Grove, Ga.

1869.

SAVANNAH, GA.—Organized in 1869 with 16 members. Within the year it was increased to 60 members. Rev. Robert Carter, ex-slave of Howell Cobb, was its first pastor. Through his efforts the city of Savannah was induced to grant to the church a lot worth from $1,500 to $2,000. This church was obliged to worship for several years in the chapel of Beach Institute, but it proved the nucleus of a cluster of churches which have grown to be vigorous branches. In 1875 the corner-stone of the new building was laid with appropriate ceremonies. The terrible visitation of yellow fever delayed the erection of the building and it was not finished until 1877. Revivals are reported in 1879 and 1880. Present membership, 55.

HAMPTON, VA.—Organized Nov. 7, 1869, with 15 members. This church was formed in the Normal Institute. In 1878, 27 joined the church, and the pastor writes that it is several years since any communion season has passed without some additions. In 1881 there were admitted to church membership 31, 28 on profession of faith. Of these 15 were Indians, one white and the remainder colored students. Two prayer meetings were kept up by the colored students, one on the Sabbath and one on a weekday evening. The Indians had their own prayer meetings, where they took part in their own tongue. They manifested a most earnest desire to know the Bible, and spent much time in studying it. Forty students had been engaged in the Sunday-schools in the vicinity. Thirty Bible students went out from the school on Sunday afternoons to read to the old people. The missionary society of the school raised $229, the most of it being spent in the relief of misery at their very doors. During the winter the students went out every week to mend the huts of the poor and to carry them bedding, clothes and food. Present membership, 245.

MONTGOMERY (ALA.) PLYMOUTH CHURCH.—Organized in December, 1869, with 13 members. "No pastor, no house of worship, few in numbers, but strong in faith," is the record of the next year. But in 1872 the Association purchased 3¼ acres of land near the Swayne School building and erected a beautiful house of worship at a cost of $3,200. The church is built entirely of Alabama pine, has a seating capacity of 350, is well ventilated, and presents a commanding appearance. The pulpit is of self-grained pine, equal to curled maple. The carpenter who contracted for and superintended the construction of this church is a colored man, well known in the community as an industrious and successful mechanic. The chapel was dedicated Oct. 6, and Dec. 9, 1872, the church was reorganized with 16 members. In 1878 there were 77 members, and the pastor writes: "I have more reliable 'prayer meeting' members in proportion to our number than most pastors enjoy. *Pauses* in the prayer meeting have not yet been introduced." Present membership 82.

In 1869 the churches of the Association had houses of worship of an aggregate valuation of fifty thousand dollars.

In 1869 and 1870 several churches in Louisiana came under the care of the Association. A part of these churches were organized *de novo* and a part were remodeled, continuing under the leadership of the old colored ministers. Four of these were in New Orleans, the Central, Zion, Howard (or Spain Street) and the Morris Brown. The MT. ZION Church was forced shortly after to relinquish its house, owing to some old dispute of the title, and was disbanded. The HOWARD Church was originally Baptist. This body of Christians had all been slaves. They retained their old preacher of slavery times, but were finally persuaded to call a younger man of education and moral worth. Their house, which was the property of the A. M. A., costing, with the land, some $3,000, was burned, and the insurance recovered was only $1,000. Present membership, 81. The MORRIS BROWN Church was also largely Baptist. It has a comfortable building. Many of the people own their own homes. This church is now supplied by a pastor trained in the Theological Department of Straight University. Present membership, 123.

There were four churches in places suburban to New Orleans—GREENVILLE, JEFFERSON CITY, ALGIERS (present membership, 65) and GRETNA (present membership, 250.) These were formerly Free Will Baptist churches. They have houses of worship, though of the plainest description. Four others, LOCKPORT (present membership, 58), FAUCE POINT, ISLE PIQUANT, LE PEIGNEUR, were nearly 100 miles distant in the interior of the State, and were gathered under the missionary labors of Rev. S. W. Rogers, an educated colored man, partly of Indian descent, who was for some three years under commission of this Association as teacher and preacher. The population in that section is largely colored and well-to-do. Mr. Rogers died suddenly in 1872. Colored ministers were put over these churches who were not educationally fit. Two or these churches died out, while that at Lake Peigneur came to life again in 1874. Present membership, 40.

1870.

NEW IBERIA, LA.—This church was formed in 1866, but came under the care of the Association in 1870. In 1873 Rev. Hardy Mobley became the pastor, and during that year 70 or more converts united with the church. In 1874, also, there was a revival, with 40 converts, the oldest about 90, the youngest eleven. In 1880 this church suffered seriously in the loss of their chapel by a furious wind storm. By liberal subscriptions, by mortgaging their property, and by personal labor, they put up a new and substantial church. Present membership, 150.

MARION, ALA.—Organized Jan. 1, 1870, with 16 members. The following year the pastor describes a blessed revival enjoyed. "I have been preaching every night for three weeks. More than 100 are earnest inquirers, and many have found Christ. Among the converts are eight or ten fathers of families who have never before been reached, as they were too intelligent to believe in such a religion as they had been taught in the past." This year they report 66 members. In July, 1871, they determined to build a church. There were then 33 male members, all so poor as to have considerable difficulty in providing the means of support. The Association gave a lot worth $100 and $960 in cash. Citizens of Marion contributed, in money and work, $245, friends at the North, $260. The members themselves did the work, and wrung the rest out of their own poverty, giving, in work and money, $1,462. In the eighteenth week after they entered the woods to cut the sills, the house, worth over $3,000, was dedicated, and of the seven houses of worship in Marion, one of them costing four times as much, this is admitted to be the best in construction and inside finish. In 1881 ten of the young people were in school at Talladega, two at Fisk and one at Tougaloo. Four members had been teaching school with good success, and one was preaching. This church had then put five young men into the Christian ministry. Three Sunday-schools were kept up in the country by members of the church. Present membership, 108.

DUDLEY, N. C.—Organized March 9, 1870, with 16 members. The same month the pastor writes: "We are experiencing the most powerful revival of religion that I have ever witnessed among these people. Thirteen of our best pupils last night came to the inquiry meeting. Many come from miles away and engage lodging with friends to attend meetings." Eleven joined the church in May. The school-house could not hold the congregation, and the platform and seats were placed under the green oaks in the yard. In 1871 this little church was deprived of its place of worship by the burning of the school-house in which it met. But the people took courage even then, and when all was over in the stillness of midnight by the smoking timbers of what was their beautiful house, they knelt and gave their cause into the hands of God, and that same year saw upon the same site the best country church edifice in that part of North Carolina. In 1878 a deep religious interest is reported and 17 united with the church. Present membership, 64.

WILMINGTON, N. C.—Organized May 3, 1870, with 11 members. This church, in its infancy, did not make rapid progress, for in 1878 there were but 17 members. But in 1881 Mr. J. J. H. Gregory, of Marblehead, did some special seed planting in giving $3,300 to build the house, and Christ's Church was dedicated March 12, 1881. This house will seat 450 persons, is 72 × 36 feet, and measures 22 feet in the clear. It has a tower rising 100 feet from the street below, and is the highest object in the city, and the first seen on approaching the city from the Sound. At the dedication were forty or fifty of the best white citizens of the city. Present membership, 38.

BEAUFORT, N. C.—Organized November, 1870, with 8 members. The pastor at that time writes: "There is now in progress here the most powerful revival that has been felt since the war. The feeling is exceedingly deep and earnest. The interest commenced among the boys in our prayer meeting. Yesterday morning when we opened the school after a week's vacation the religious feeling was too deep to permit the scholars to pursue their studies. The regular exercises were set aside and the teachers passed round speaking words of comfort and counsel." But, notwithstanding the promise, this church did not grow fast, the highest membership at any time until this year being 20. Present membership, 32.

LEBANON, MO.—Mr. Mobley organized a church here in 1870, and succeeded with aid from the A. M. A., in securing a site and erecting a chapel. He left in 1873 to take charge of the Topeka church, and no services were held. Some of the members moved away and the church is extinct.

WESTPORT, MO.—Organized in 1870 or 1871 with 8 members. The

report for 1871 is that it received no assistance and would have been without any pastoral care but for the voluntary services of Rev. J. C. Beekman. The church seemed too small and unpromising to warrant the expense on our part of a missionary. In 1872 an increase of interest is reported, the meeting-house was enlarged and 16 were added to the membership. In 1873 this church became virtually merged in the African Methodist church.

In 1870 the churches at BROWNSVILLE, TEXAS, and HAMILTON, MISS., were taken under the care of the Association.

1871.

ATHENS, ALA. (TRINITY CONG. CHURCH.)—Organized February, 1871, with 9 members, 6 joining on profession. In 1876 a house of worship was finished and dedicated. The capacity of the building is about 225. It is of brick and beautifully finished inside. All classes agree that it is the neatest church in the place. The church had at this time about 50 members. In 1878 Trinity Church sustained 13 mission schools, in which over 700 had been taught. In 1873 there was a powerful revival and it was reported that every member when present took active part in the meetings for prayer and conference. Present membership, 47.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.—Organized in March, 1871. This church embraced a very select material, Methodists, Congregationalists, Episcopalians and Presbyterians, white and colored. The following year this church was voluntarily merged in the Central Church at its organization.

TOUGALOO, MISS.—Organized in 1871 with 16 members. In 1872 is this report: "We are enjoying another precious revival; 17 came forward to unite with our church. A mother and four children, the latter just come to maturity, all nearly six feet in height, able and intelligent, late from slavery, are now numbered with us. Last evening nearly forty rose to offer prayer or tell their joyous hopes of heaven." The church enjoyed another "harvest-day" at its communion in May, 1875, when 20 souls were brought from darkness into light. And so its revivals have been many, and the work that it has done in connection with the University has been great. Present membership, 119.

CORPUS CHRISTI, TEXAS.—Formed in 1866, but came under the care of the Association in 1871. In 1872 a house of worship was built, dedicated Dec. 3, 1872. It cost about $3,700, and a debt remained of some $1,700, of which $500 was temporarily loaned without interest by a devout colored woman of the church, and $100 by a colored man. This church was for a time ministered to by a white minister of Southern birth, Rev. Wm. B. Lacy. A revival is reported in 1879. Present membership, 26.

TERREBONNE, LA.—This church, organized in 1871, is situated in the midst of the richest farming section. In 1877 a really convenient and beautiful chapel was built at a cost of $1,000, and paid for without one dollar's aid from outside. A $60 bell has since been added. Mr. Clay, the pastor, was a slave till the emancipation, and though he cannot read a word and only writes his own name, is respected by all classes, black and white. His assistant reads the Scriptures and hymns, and he preaches and prays. Present membership, 179.

POMONA, TENN.—This church was organized in 1871, and was included in our report one year, but was after that supplied by the Home Miss. Society, and did not appear in our list.

A church was formed during this year at (Janesville, or) WOODBRIDGE, N. C., but it has been for a long time without a pastor, and is scattered. It is hoped that it will be reorganized the coming year.

A church was organized at WALNUT CHAPEL, KY., which is also known by the name of Clover Bottom and Big Hill. Present membership, 77.

1872.

ALLEMANCE or MCLEANSVILLE, N. C.—Organized in 1872 with 30 members. About 15 were added that same year. The congregation met in a ruinous building and its first meeting-room is worthy of passing notice, as given by the leader: "My assembly room was novel. It was a 'large upper room' in an old factory where were made guns and army wagons for the Confederacy. I stood by a window, or where was once one, though dashed out by General Sherman's men. The creek that once turned the machinery sent up its soft rippling song to blend with our exercises. At intervals among the oaks came stealing up the sweet voice of song, while some walked back to the deeper forests to pray." Some came six miles every Sabbath. In selecting a site for the building to be erected it seemed best to locate nearer the railroad, and so ten acres were selected a few miles from McLeansville, which accounts for the change of name. The new house was built at a cost of $1,500. When they reached the seating of the house they found the best place to house the lumber was in the old factory, where were once made muskets to shoot Yankees, and the very man who was proprietor of the shop and had charge of the work in those terrible times made the church seats. Several thousand good black walnut gun stocks were on hand at the "surrender," and several of them were cut up for dowels to hold the seats together. In 1878 there was a revival in which 27 were added to the church at one communion, of whom 14 were heads of families. In 1880, 25 conversions are reported, and a revival was also experienced in 1882. Present membership, 165.

SELMA, ALA.—Organized May 12, 1872, in the midst of a revival. Twenty-six joined on that Sabbath and five the following Sabbath. The church increased numerically 100 per cent. in one year. The chapel was built in 1873 on faith. The pastor writes at that time: "We commenced the work without knowing where the funds were coming from except what was pledged by the A. M. A.—the ground and $1,000. Several times I have been without anything to pay my hands, but have gone forward with the work, trusting to God to send the money as needed, and it has come at just the time that I must have it." They dedicated the building in October and held a praise service at night. The house cost a little over $3,000, and is pronounced a gem of beauty. That year they raised $197.50, sent $10 to the Mendi Mission, $10 to Talladega College, furnished their church with chairs, carpet for pulpit, hymn-books and gas reflectors. In two years the church gained 200 per cent. in numbers. Revivals are reported in 1876, 1879 and 1881. Present membership, 101.

CENTRAL CHURCH, NEW ORLEANS, LA.—Organized July, 1872. This church was made up in large part from the St. James, a few from the Morris Brown,

with the University Church. The church edifice of the 4th Pres. Soc. (white) was purchased at a cost of about $20,000. After the resignation of Dr. Thompson the church was for some time without a settled pastor. But in 1876 brighter days came with the advent of Rev. W. S. Alexander, who that same year writes of a revival which continued several weeks, resulting in the addition of 23 adults at one time, with 17 cases of decided conversion shortly after. The year 1878 was one of unusual blessing and prosperity in this church. In 1879 the pastor writes: "For four weeks we gathered every night with an attendance ranging from 80 to 150. I have never witnessed a revival of greater spiritual power." In 1880, "It is my happiness to record one of the most precious revivals in the history of the Central Church. For 27 consecutive evenings we met in the lecture room. Of the 30 converted in the meetings, 24 were received to the fellowship of the church. Of the 250 present in the audience, 150 received the sacrament. In 1881 a revival of great power occurred, resulting in 50 conversions. In 1882 the truth preached was owned of God in the awakening of nearly 100 souls. On many occasions 30 were on the anxious seats. During the five weeks of continuous services, 66 professed hope in the Saviour, 25 of them students of the University, and 35 were received to the church. This church is now paying $50 a month for the support of the pastor." Present membership, 267.

MILLER'S STATION, GA. (formerly Ogeechee).—Organized in 1872. In 1878 it received 19 members. Present membership, 10.

GOLIAD, TEXAS.—A church was organized here in 1872. Mr. B. C. Church became so impressed that he had a work to do in Texas for the freedmen that he set out under commission of the A. M. A., but paying his own expenses. He secured a school and July 21 organized a church of 16 members, all heads of families. With $200 aid from the A. M. A. it built the first meeting-house in the city, and a little later it procured the best bell of five that rang the call to worship God. Present membership, 36.

MCMINNVILLE, TENN.—In 1872 a church was formed near McMinnville, which built a little house of worship the first year. This church was disbanded in 1874, owing to the fact that the colony of Northern white families which led to its organization had not been prospered, and most of the families had returned to their old homes in the North.

TERREBONNE STATION, LA.—This church, organized in 1872, was under the care of an old licensed preacher who was a slave till the war, and who many times had been flogged for preaching the Gospel. The church building is owned by the proprietor of the plantation on which it stands. Terrebonne, Terrebonne Station and La Fouche churches were all built up under the ministrations of Rev. Daniel Clay. Mr. Clay contributes liberally in money toward the support of these churches, besides preaching constantly. Present membership, 37.

1873.

BYRON STATION, GA.—Organized March, 1873, with seven members. This place is 17 miles from Macon, in the midst of large cotton plantations. It was a place of great destitution as far as religious privileges were concerned. Our missionaries felt that religious services should be held, and so they gathered the people together in a rude brush arbor in the woods, having pine

logs for seats and the solid ground for a pulpit. The proposition to raise money for a building to be used for both church and school was hailed with delight. One colored man rived and shaved the largest part of the shingles used upon the roof, and another planed nearly all the lumber used upon the outside of the building. Others fulfilled their pledges to give labor, and on the 1st of November, 1872, the house was dedicated; but the church of seven adult members was not organized until the following March. Present membership, 30.

CARROLLTON, LA.—This church was organized in the latter part of 1872, and in 1874 a church building was consecrated to God. This building was burned and the church became extinct.

Churches were also organized this year at BELMONT, GA., and LA FOUCHE, LA.

1874.

ATLANTA UNIVERSITY, ATLANTA, GA.—Union Church was organized in 1874 to meet the growing need of a congenial Christian home for the young people receiving their education here, many of whom had been led to Christ since entering school. The church is organized upon a very simple basis, bound together by a plain evangelical covenant, and has gathered into its fold representatives of nearly every Christian denomination. In 1876 it enjoyed an unusual work of grace, in which at least 20 found the Lord. In 1878 the pastor writes: "A deep solemnity has pervaded the school since the opening of the term, and every week some have been coming to Christ. In 1879 the alumni of the University numbered 52, of whom at graduation 50 were professing Christians. With the exception of three who were then pursuing a higher course of study and one who had died, they were all doing active work for the Master among their own people. This church received large accessions in 1881, 23 having joined. A revival prevailed for the last five months of the school year, during which more than 50 persons were converted, some of whom united with churches at their homes. In 1881 about 75 members of the church were engaged in teaching summer schools. Present membership, 100.

GOLDING'S GROVE, OR MIDWAY, GA.—Organized July 27, 1874, with 103 members. This new organization was composed largely of the former colored members of the old Midway Church, formed in 1752, who emigrated with their pastor first from Dorchester, England, to Dorchester, Mass., thence to Dorchester, S. C., and finally to Midway. The white members abandoned their plantations, which were largely sold to their former slaves. Many of these slaves had been members of this old church, and it was from these 103 members that the call came to be organized into a church by themselves. Rev. Floyd Snelson, of Andersonville, became their pastor, taking with him the little group of Christians already under his pastoral care. The next year 40 persons were received, most of them young men and women. This church has increased each year in membership. In 1876 it received 62 members, and that year a church building costing $2,000 was commenced, which was finished in 1882. Present membership, 293.

WOODVILLE, GA.—Organized in 1874. In 1877 the pastor writes: "The church was crowded both morning and night. Some people came over 7 miles to worship with us. At the night meeting over 40 came forward for

prayer. This year the church purchased a bell and an organ. In 1878, 28 united, mostly from the Sunday-school. The American Missionary Association built a neat little parsonage. In 1879 the church was ceiled and painted inside. In 1880 the people, with aid from the Association, raised the meeting-house on a brick basement; the church was repainted and new seats were added. In 1881 a new fence was put round the lot, the meeting-house was improved on the outside, trees were set out, and a lot was purchased at the Five Mile for mission work. Present membership, 65.

KYMULGA, ALA. (or Kingston), ALABAMA FURNACE and THE COVE.—These churches were formed in the summer of 1874 by the efforts of Mr. H. E. Brown, with the aid of five theological students from Talladega College. They also built three meeting-houses and held a series of union revival meetings, in which 80 persons were hopefully converted. These houses were worth each from $400 to $600. The pastors of these churches have been students in the Theological Department of Talladega College. Present membership, 42.

RALEIGH, N. C.—Organized in 1874 with 11 members. The next year there was a revival of wonderful power, the whole number professing interest in Christ being 80; 38 joined the church. In 1878, during a revival, 20 were received, and in 1880, 21. Present membership, 64.

LOUISVILLE, GA.—The church at Louisville, in the suburbs of Savannah, was organized in 1874. Its house of worship was blown down in a gale that swept over the city, and has not been rebuilt. Present membership, 17.

LAKE PEIGNEUR, LA.—Here Rev. Wm. Butler, with great self-denial and faithfulness, built up a church of 60 members at the organization. By the labor of his hands he supports his family, and with the zeal of an evangelist preaches to his people, all of whom are very poor and able to contribute but a pittance toward his support. Present membership, 40.

HELENA, TEXAS.—Organized in 1874. It has its own house of worship, which accommodates a school. Its present pastor has been with the church since its organization. Present membership, 49.

1875.

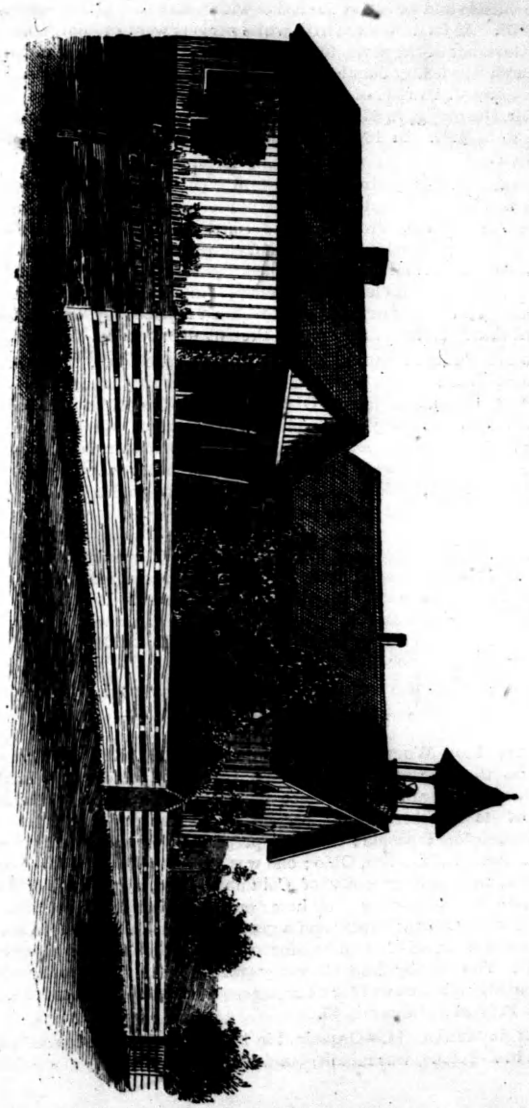
ANNISTON, ALA.—Organized May, 23, 1875. The Iron Company gave a lot on the main street of the town, and furnished the lumber and nails for the meeting-house. There was at the time no other meeting-house and no other church organization in the place. In 1878 there were 21 conversions during the summer, and in 1879, 22. Present membership, 63.

CHILDERSBURG, ALA.—Organized Oct. 25, 1874. A frame church building was erected the same year, which was afterward burned on account of the temperance preaching of the pastor. A brick house of worship has since been built. Present membership, 56.

ORANGEBURG, S. C.—A church was also organized this year at Orangeburg, S. C. Present membership, 18.

1876.

FLORENCE, ALA.—Organized in 1876. The next year they obtained possession of a lot. Nov. 23, 1880, a new church edifice was dedicated. Fifty of the best white citizens of the place were present. This house is 25 × 40 ft., with brick foundation, a steep roof and a little belfry. It is well painted



CHURCH AND PARSONAGE, ANNISTON, ALA.

on the outside and ceiled on the inside with varnished yellow pine. Total cost, $950. At its dedication fifty white persons were present, among them an ex-Governor of the State, four ministers and as many lawyers. Although the church was nearly emptied by the exodus, it recovered and continued to thrive. Mrs. J. Fowler, of Mendon, Ill., contributed one-third of the total cost; Mr. Gregory gave $300, and the Central Congregational Church, Providence, R. I., $100. In 1881 a neat parsonage was erected. Present membership, 17.

MOBILE, ALA.—Organized April 8, 1876. The formation of the church in Mobile was foreshadowed by a powerful revival in Emerson Institute. This church was originally Presbyterian, formed by the colored members who had belonged to the white Presbyterian churches of the city. The change to the Congregational polity was made by the cheerful concurrence of all parties concerned. Its house of worship, burned along with the Emerson Institute by an incendiary, has recently been replaced by one of the most tasteful church edifices in the city. Present membership, 42.

HOWARD CHURCH, NASHVILLE, TENN.—Organized Oct. 29, 1876, with 11 members. The removal of Fisk University to its new home in Jubilee Hall left vacant the old buildings. Of these Howard Chapel, so commodious for worship, was not long unoccupied. A student of the University, who had been licensed to preach during the previous winter, began a preaching service in the chapel with such good success that it was thought wise to organize a church, which under a stated pastor is gradually taking on life and strength. Present membership, 54.

1877.

MARIETTA, GA.—Organized Nov. 12, 1877, with 21 members. This place, of three or four thousand inhabitants, has a large colored population. On June 6, 1880, the new church building was dedicated. It is 24 × 40 ft., well finished and painted and furnished with desks that answer the double purpose of church and school work. The people raised $200 toward the building. Present membership, 27.

A church was also organized during this year at LAWSONVILLE, ALA. (present membership, 26), and one at ABBERVILLE, LA.

1878.

SHELBY IRON WORKS, ALA.—Organized Oct. 10, 1878, with 21 members. This was the fifteenth Congregational Church planted by the A. M. A. in the State. It began its existence under most favorable circumstances, most of its members being present or former pupils of the college. All were colored people; two were preparing for the ministry; one had been a student at Oberlin, Ohio; one was for some time a resident of Hartford, Ct., and more recently of Columbus, Ohio, a graduate of the high school there and a former pupil here; one was principal of an academy of ten years' standing at Shelby and a graduate from Talladega. With two or three exceptions, all of them had for some years been trained in our Sunday-schools. The Shelby Iron Company was in hearty sympathy with the movement, built a chapel for church purposes and contributes for its support. Present membership 65.

EAST SAVANNAH, GA.—Organized in 1878. Its house of worship, blown down in a cyclone, was rebuilt, but is now unused.

SCHULENBURG, TEX.—This church was organized in 1878 and merged the following year into the Flatonia church.

WILLIAMSBURG (Whitley Court-house), KY.—Organized in 1878. This church has built a very tasteful house of worship, and under a vigorous pastorate is exerting an extended influence in all that region. Though it is composed almost exclusively of white people it has the open door and hand for colored Christians. It has three out-stations, one of which will soon become a church. Present membership, 30.

MCKEE, KY.—A church was never really organized here, though there was some ministerial service. The movement is now in suspense.

1879.

CYPRESS SLASH, GA.—Organized April 15, 1879, with 48 members, 20 by confession of faith and 28 from other churches. The first public meeting was held in the public road. The first two years they held service in a pole house about 28 × 40. But the 10th of April, 1881, a new church building was dedicated, which was completed except the ceiling, comfortably seating 150 persons. Present membership, 73.

LULING, TEX.—Organized in 1879. On the 26th of Feb., 1882, the new church edifice was dedicated. This is 24 × 46 ft., and tastefully built. The lot was given by Mr. T. W. Pierce of Boston, Pres. of the Galveston and San Antonio R. R., and this Association assisted in the building. Present membership, 13.

LASSITER'S MILLS, N. C.—(Named Promised Land Church.) Organized in 1879, and church building erected in 1881. Present membership, 45.

FLATONIA, TEX.—Organized in 1879, with 25 members, church building erected in 1880 and parsonage built in 1881. Present membership, 27.

1880.

In 1880 churches were organized at PETTEANCE, LA., a colony from New Iberia, with 15 members (present membership, 34); at HARANGVILLE (present membership, 27); LITTLE PECAN (present membership, 23); GRAND BAYOU (present membership, 38); BAYOU DU LARGE (present membership, 34); and NAPOLEONVILLE, LA. (present membership, 34); CALEDONIA, MISS. (present membership, 21); the churches at PLEASANT RIDGE (present membership, 6), and NEW RUHAMAH, MISS. (present membership, 14), were taken under the care of the Association.

1881.

WASHINGTON, D. C.—The Lincoln Memorial Church was organized Jan. 10, 1881. In April the Lord poured out a blessing upon it, the result of which was eight converts. The church doubled its membership the first year. Present membership, 42.

LITTLE ROCK, ARK.—First CongregationalChurch organized Feb. 28, 1881 with 40 members. The same year the membership reached 69, a lot was purchased and church building erected. Present membership, 79.

EUREKA, KAN.—Second Congregational Church, organized in 1881. The first year of its existence it built a plain house of worship at a cost of $850. Present membership, 9.

Churches were also organized this year at PEKIN (present membership, 17),

and TROY, N. C. (present membership, 16), and at LOUISVILLE, KY. The first two have built plain houses of worship, which also serve for school purposes. For the last the A. M. A. bought the house of worship of a white Baptist church, at a cost of $5,000. Present membership, 56.

1882.

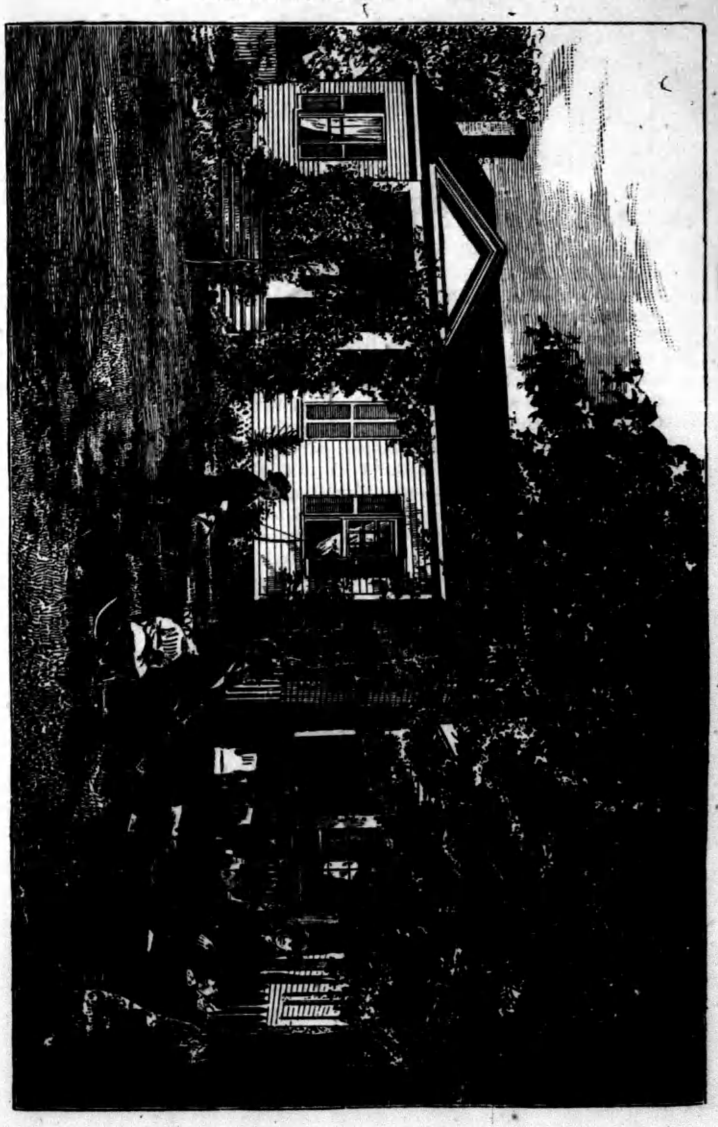
OAKS (CEDAR CLIFF), N. C.—At this place a church of a dozen members was organized in 1882. A white citizen gave half an acre of land for the church building, which has recently been erected. Present membership, 34.

ATHENS, GA.—Organized April 14, 1882, with 17 members. The public services were held in the African M. E. Church, which was packed with an assembly of 500 people. After the services a royal octavo Bible, printed in Boston in 1822, was presented, also a communion set from Chagrin Falls, O., in good condition, but having been used forty years, and one of Mr. S. D. Smith's American organs. This church has secured a lot and is going on to build. Present membership, 25.

MERIDIAN, MISS.—Organized in 1882. This church has a stated pastor and will soon procure its own house of worship by aid of the A. M. A. Present membership, 15.

1883.

Churches were organized in 1883 at MCLEANSVILLE, N. C., 2d Ch., (membership, 20); KNOXVILLE, TENN. (membership, 24); BIRMINGHAM, ALA. (membership, 17); JACKSON, MISS. (membership, 15); FAYETTEVILLE, ARK. (membership, 11); BELLE PLACE, LA. (membership, 40).



A MISSION HOME.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Immediately following the organization of the Bureau, Miss Rose Kinney, of Oberlin, O., for many years engaged in the Southern work, and recently located in one of the dark corners of the field, McIntosh, Ga., was detailed for service in the North. She spent about six weeks in Ohio, Michigan, Illinois and Iowa, addressing ladies' meetings at the General Associations, and with good results. In June the Secretary of the Bureau was present at the State Conferences of Vermont and Maine, and gave information of the work in the field, resulting in the appointment of a State Committee of ladies in Vermont, to secure funds for the support of a missionary. Early in September Miss Anna M. Cahill, for nine years connected with Fisk University, Nashville, Tenn., was detailed for special service, and has recently attended a series of meetings in Michigan and Illinois.

It is our purpose thus to bring the work before the ladies whenever and wherever opportunity is given, through different teachers and missionaries whom we may be able to spare temporarily from the field.

Within the year just closed, Sept. 30, the Association has had special aid from ladies North in the support of seven missionaries, as follows:

Ladies of Maine, support of Miss Lunt at Selma, Ala., and Miss Farrington at Wilmington, N. C.	$675 00
Ladies of First and Second Cong. Churches, Oberlin, O., support of Miss Stevenson at Atlanta, Ga.	387 00
Ladies of Illinois, support of Miss Clark at Mobile, Ala.	214 40
Ladies of Wisconsin, support of Miss Jillson at Montgomery, Ala.	254 23
Ladies of Congregational Churches, Chelsea, Mass., support of Mrs. Steele at Chattanooga, Tenn.	488 81
Ladies of Iowa, support of Miss Gerrish at New Orleans, La.	406 45
Total	$2,426 35

In this connection we would mention also that a lady missionary, Miss Clary, at Beaufort, S. C., was sustained to the amount of $300 by the Sunday-school of the Central Congregational Church, Brooklyn.

Supplies in the furnishing of Mission Homes and dormitories have been recently furnished, and there is very marked increase of aid in the furnishing of clothing, both new and second-hand, for the benefit of students who are struggling in the greatest poverty to obtain an education.

While, therefore, but a few months have elapsed since the organization of the Bureau of Woman's Work, its advantage is already manifest.

THE INDIANS.

Fort Berthold Agency, Dakota.

Agent.—Jacob Kauffman. *Missionary.*—Rev. Charles L. Hall. *Teacher.*—Miss Eda L. Ward. *Ass't Missionaries.*—Miss Sophronia B. Pike, Mr. W. W. Wheeler, Mrs. W. W. Wheeler.

Fort Sally, Dakota, Peoria Bottom.

Missionary.—Thomas L. Riggs. *Teachers.*—Miss Mary C. Collins, Miss Louisa M. Irvine. *Native Teachers.*—Edwin Phelps, Solomon Beavear, Isaac Renville, Samuel Smiley, David Lee, Elizabeth Winyon.

Santee Agency, Nebraska.

Missionaries and Teachers.—Alfred L. Riggs, Mrs. Mary B. Riggs, Lee S. Pratt, Mrs. Lee S. Pratt, Jos. H. Steer, Mrs. Jos. H. Steer, Miss Lizzie E. Glisan, Miss Harriet B. Illsley, Miss Nettie B. Calhoun, Miss S. Lizzie Voorhees, Mrs. Lida Ruch, Miss Cora Ramsdell, Miss Harriet A. Brown, Miss Martha M. Paddock, Miss Susan Webb. *Native Pastor and Teachers.*—Artemas Ehnamini, Eli Abraham, James Garvie, Miss Anna Redwing, Miss Ellen Kitto. *Industrial Work.*—Reuben Cash, Iver B. Wold, Solomon S. Wands, Frank P. Jewett, William A. Seymour.

Sisseton Agency, Dakota.

Agent.—Chas. Crissey. *Missionaries.*—Stephen R. Riggs, Mrs. Annie B. Riggs, W. K. Morris, Mrs. Martha R. Morris. *Teachers.*—Miss May A. Hyslop, Mrs. J. B. Renville. 2 native assistants.

S'kokomish Agency, Washington Territory.

Agent.—Edwin Eells. *Missionary.*—Rev. Myron Eells. *Teacher.*— ——

Leech Lake Agency, Minnesota.

Missionary.—Rev. S. G. Wright.

Spokan Falls Agency, Washington Territory.

Missionary.—H. T. Cowley.

S'KOKOMISH AGENCY.

Rev. Myron Eells writes: The past year has in some respects been one of the darkest of the nine I have been here, yet during no year have I received so many Indians to the church on profession of faith—thirteen. The church here now numbers 34, the average attendance at public worship is 70, at Sabbath-school 51, the amount contributed by the church as a body for benevolent purposes, $77.15, amount contributed for benevolent purposes from church members as individuals, as far as I can report it, $554.81, families under pastoral care, 50. At Dunginess the church numbers 15, the average attendance at public worship is 45, at Sunday-school 35, families under pastoral care 30. Dan Brown, a half-breed, but virtually an Indian, having been brought up with the Indians and always having lived with them, is Superintendent of the Sunday-school.

I made two trips to Dunginess, continuing one of them to Clallam Bay, to preach to the Indians; one trip to Steelacoom to assist in the ordination of Mr. A. T. Burnell, who for a year and a half was school teacher on this reservation; one trip to Forest Grove, Oregon, where is the Indian Industrial

Training School for this coast, and one trip to Walla Walla, to attend the annual meeting of our Association, traveling in all, including a few shorter trips mainly for preaching, more than 2,000 miles.

The schools at S'kokomish and Dunginess are supported entirely by the Government. The agent writes that the schools have suffered severely on account of the reduction of salaries, he having been obliged to replace the teachers who left by those less capable, yet the schools have been kept up during the year with a larger attendance than ever before, and the Indians have taken more interest in the education of their children than in former years, as they appreciate the benefits arising therefrom.

DAKOTA MISSION.

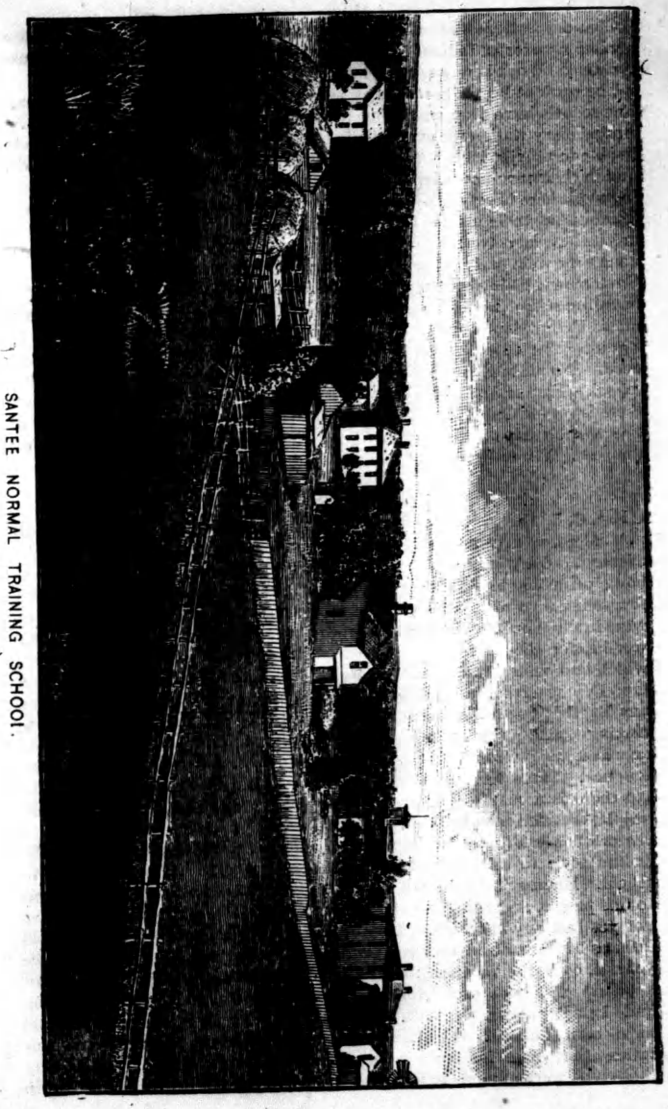
Santee Agency, Nebraska.—Here are two preaching places at which regular Sabbath services are maintained by the natives, and two houses of worship, one of them the normal school, one native pastor with eight catechists or lay preachers. The Pilgrim church numbers 173, 62 men and 111 women. During the year 13 have been added by profession and 6 by letter. The contributions of the church for pastoral support have been $106.60; for missions among the wild Indians, $55.58; for care of sick and incidental expenses, $66.15; by the women's and children's societies for missionary purposes, $66.67; making in all $295.

Fort Sally Station.—From Rev. T. L. Riggs: Our work at Standing Rock promises well. A school has been kept up during the winter and has been well attended. Mr. Edwin Phelps, a native from Sisseton Agency, with his family, is doing good and efficient work. There should be a second station established at once on Grand River, a few miles distant, and we should be ready to occupy other points as opportunity may offer. The valley of the Grand River is likely to be taken up by Indians of Standing Rock Agency as they are ready to settle on individual farms. Sitting Bull is to be located on this stream a few miles east of our present station. He will have more or less of a following.

Of the work in connection with the Cheyenne River Agency the newest is that on Cherry Creek, where some 800 Indians, wholly wild as yet, are gathered and live after their Indian custom in tents that can be struck and moved away at a moment's notice. Since the 1st of May I have had regular work done at this point. A large tent was made and found place in the camp as school tent. Two native workers have spent the summer there. This is School Cheyenne River No. 3. Everything is in a state of wildness, and only by keeping no roll of names could the children be induced to return from day to day even for a short time. This is a field of great promise and should be attended to at once. I had hoped before this to hear of some action of the Executive Committee enabling me to build at this point and others on the Cheyenne River.

The work at Cheyenne River No. 1 is supported by the native missionary society. Rev. Isaac Renville, their missionary, has been on the field over three years. The Indians there are farming and stock raising on a moderate scale. His school work has given good satisfaction.

Cheyenne River No. 2 is comparatively a new effort, and has not met with very great success. Last winter I bought an old log house and put a native helper to work in the Two Kettle village.



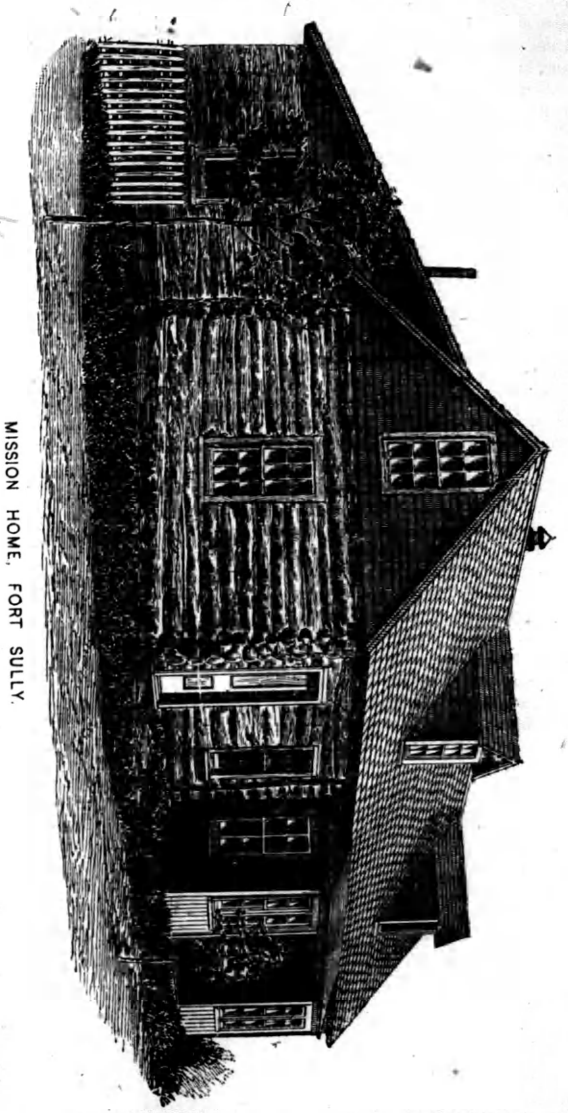
SANTEE NORMAL TRAINING SCHOOL.

Chautier Bottom Station has been occupied for several years past, but the greater number of Indians formerly here have moved away and the house remains. Work here was done by David Lee for three months.

The work at Peoria Bottom has been carried on quietly during the year. The schools have been small, but attendance improving in regularity. As a missionary station for evangelistic effort the work here is so advanced as to be able to provide largely for itself. Our Indians have the missionary spirit, and in their turn now carry the Gospel to others. Still, careful oversight of the work here is very needful. Many of the original homestead takers have relinquished their claims to white men—perhaps not more than half the original twenty-five still hold to their land. Those who do remain have done very well, and will be able to make final proof and receive from the Government their patents this Fall. I would urge the establishment of a boarding-school here as speedily as possible. A school such as this would afford the guidance and help needed by the native Christians here, and be a grand point of collection from the out-stations, meeting a very pressing need. No place I know of can offer so many advantages as this for such a school. I am not speaking in antagonism to the Santee school. The work there is very different, and more advanced in many lines. Both are needed. The membership of the Shiloh Church is 29, 8 having being added during the year. The contributions have amounted to $199.24.

FORT BERTHOLD AGENCY.

Rev. C. L. Hall, the missionary, writes: During all the year the Sabbath meetings were kept up morning and afternoon and most of the time in the evening. On Wednesday afternoon I visited the sick and did house to house preaching in the Indian village, and from November to April taught a few young men who came each evening to school. The Sabbath exercises were in three or four different languages each Sabbath, first preaching and worship for the Gros Ventres and Mandans in the Gros Ventre language, which both understand, at eleven an English Bible class, in the afternoon a few Rees received instruction in the Ree tongue, and then in the evening any English, Gros Ventres or Rees who could be got out again listened to singing and the word of God. Sometimes traveling Sioux or Dakotas would be present and hear something in their tongues. There have been no additions to the church during the year, but there is a manifest increase of respect and friendship for us, and the people, especially the men, are more industrious than ever before. One of the chiefs has of his own accord sometimes "cried the village" in the Indian style to call the people to Christian worship and the children to school. Having just returned from a visit to the Crows, who are cousins to this people, and the band of 200 Gros Ventres at Fort Buford, who have not yet had any instruction, I appreciate the great advance the Berthold Indians have made in civilized pursuits and manners. During the whole year, except the vacation months of June and July, Miss E. L. Ward kept up a school each forenoon, and taught sewing and knitting and bread making, or visited the people. At other agencies scholars have been induced to attend school by giving them Government rations, but here no such inducement has been offered, so that only those who were anxious to learn for the sake of the good they could see in



MISSION HOME, FORT SULLY.

it have attended. During the year I made two trips to Devil's Lake to aid and encourage the native missionary there and his people. The native society have become so much interested in that field that they support the effort there entirely themselves, and the people there are helping to support their own work.

SISSETON AGENCY.

The Good Will Mission school reports 35 boarding pupils and a few day scholars. As a general thing the scholars made fair progress. The girls excelled the boys because they heard English while engaged in sewing and house work, whereas the boys had not this advantage, having only an Indian woman to care for them in their boarding-hall. We found excellent homes for three of our pupils, two girls and one boy, all of whom are doing well. One of these came home on a visit recently, and had evidently made marked improvement in every respect. The other girl through her letters shows great advancement in ideas. The boy is said to be learning English rapidly. A number of others were sent to the Training School at Santee Agency. We consider the plan of placing the pupils after some knowledge of English has been obtained and other training received, in good white families a most excellent thing, and we think the Government should make provision for a large number to be cared for in this way. In the school-room two teachers were engaged with the scholars, having a morning and a short afternoon session.

The matron writes that of the twelve girls under her care nine learned to make very good light bread, considering that the flour was sometimes quite poor. Four of them made pies and other good things. All received instruction in other branches of housework, as also in sewing, and most of them made creditable improvement. On the last day of school a table was shown bearing their various handiwork—bread, pies, cookies, as also garments of various kinds and mittens the girls had knitted. All were marked with the name of the makers. The exercises on that day were very interesting and showed the patient drill that had been given the pupils.

The girls had special instruction given them in the Bible on the Sabbath besides what they received in the Sunday-school, and all were trained to daily praise the Lord with song and prayer and reading of the Word.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of Agents	3
" " Missionaries	12
" " Teachers	25
" " Native Pastor	1
" " Native Teachers	12
" " Churches	5
" " Church Members	271
" " Schools	9
" " Pupils	356
" " Sunday-school Scholars	584

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Hon. Samuel Cross, Rev. S. H. Willey, D.D., Jacob S. Taber, Esq.

DIRECTORS: Rev. Geo. Mooar, D.D., Hon. E. D. Sawyer, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcon, Esq., George Harris, Esq., and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

STATISTICS OF THE SCHOOLS FOR 1882–1883.

NAMES OF SCHOOLS.	NAMES OF TEACHERS.	Sustained during how many months of this fiscal year.	Total number of pupils enrolled during the year.	Average membership month by month.	Average attendance for whole time during which the school was sustained.	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Profess to have ceased from idol worship.	Give evidence of conversion.
Alameda	Mrs. George Morris, Pon Fang	4	46	18	9	25	11	10	4
Berkeley	Miss A. M. Fulton	9	42	15	10	20	12	3	3
Marysville	Miss M. A. Flint, Joe Jet	12	64	27	20	30	22	11	8
Oakland	Miss M. L. Sanford, Miss Maggie Brewer, Miss M. Rhoades	12	500	160	34	189	43	45	23
Oroville	Miss Maggie A Deuel	8	53	25	16	31	21	8	8
Petaluma	Mrs. Carrie L. Ross, Wong Ock	12	59	26	18	33	19	1	1
Sacramento	Miss M. Carrington, Chin Toy	12	105	66	26	86	39	13	13
San Bernardino	Miss E. M. Bradford	5	35	13	10	19	13	1	0
San Francisco: " Central I.	J. J Mason, Jee Gam, Miss Jessie S. Worley, Miss Anna L. Snook	12	697	122	88	161	116	25	20
" Central II.	Griffith Griffiths, D. F. Sheldon, Chung Won	11	335	65	44	92	66	8	3
" Barnes	Mrs. C. A. Sheldon, Joe Lung Chung	12	202	126	20	148	35	10	10
" Bethany	Mrs. J. C. Snook, Hong Gam	12	52	18	14	28	19	5	5
" West	Miss Florence N. Worley, Miss Effie D. Worley, Low Quong	12	178	50	33	57	40	18	8
" North	Miss M. C. Waterbury, Sing San	10	55	35	13	54	20	1	1
Santa Barbara	Mrs. B. B. Williams, Gin Foo King	12	95	34	18	49	21	5	5
Santa Cruz	Mrs. A. L. Willett, Hong Sing	12	62	34	11	55	15	7	6
Stockton	Mrs. M. B. Langdon, Yong Jin	11	155	79	19	113	24	2	1
Suisun	Miss E. E. Smith, Mrs. Lewis	3	35	23	11	26	14	2	2
Vallejo	Mrs. E. S. Kluk, Lue D. Lume	6	53	28	24	48	41	0	0
	Totals	187	2,823	958	438	1,264	591	175	121

COMPARISON WITH PREVIOUS YEAR.—The work of the previous year (1881 to 1882) was by far the largest we had ever done. The same superlative applies to the year just closed. Our statistical table for that year contained the names of fifteen schools, with a total enrollment for the year of 2,567 pupils. This table shows 19 schools, with an aggregate enrollment of 2,823. The total number of months during which schools were sustained was in that year 153; in this year, 187. Our teachers during that year numbered 31, 11 being Chinese; this year, 41, 14 being Chinese. The aggregate number of months of service by our teachers was then 356; the past year, 423. The aggregate average attendance was in that year 401; in this, 438. We reported last year 156 as professing to have ceased from idol worship, and 106 as giving evidence of conversion; this year we report 175 and 121. But these numbers represent only those who were in attendance during August, or during the last month of each school—not by any means the total number of whom we cherish the hope that they are believers. I am obliged to send this statement before all the returns upon which it should be based have come to hand, but I shall be disappointed if we do not find that more than forty have professed conversion during the past year, making the total number who have seemed to us to turn to Christ from the commencement of our work exceed 400. These are scattered now very widely over the United States and in China. We hear of many of them as doing good work for the Master and for the salvation of their countrymen; and those of whom we can hear nothing we commit in faith to the Great Shepherd's tender care.

THE FINANCES.—The expense of this work for the past year has been as follows: For salaries, $8,697.20; for rent of mission houses, $2,409; for incidental expenses, including fuel, lights, traveling expenses of Superintendent and helpers, fitting up and furnishing new mission houses, printing annual reports, etc., etc., $791.85. Total, $11,898.05. The resources have been: Appropriation by parent society, $7,000; receipts to treasury and auxiliary, viz.: from its own auxiliary local missions, $735.05; from churches, $1,003.60; from donations by individuals and firms, $2,613, and from Eastern friends, $512. Total, $4,863. Total resources, $11,863. It should be added that this statement is necessarily made before the account of the auxiliary (the California Chinese Mission) is closed, and that we have hope of some further contributions, sufficient to set the balance on the right side. The amount raised by the auxiliary last year was $3,582.30. The increase has been nearly 37 per cent. The most gratifying elements in this increase are in the offerings of the churches and of our Chinese brethren. The latter cannot now be stated exactly, but it is very considerable. The former is from $532.85 in '81-'82 to $1,003.60 in '82-'83; and the number of churches contributing has doubled, rising from 15 to 30.

STATISTICS
OF WORK AMONG THE CHINESE.

Number of Schools	19
" Teachers	40
" Pupils	2,823
Ceased from Idolatry	175
Give evidence of Conversion	121

STATISTICS—GENERAL SUMMARY.

Workers.

Missionaries.—At the South, 100; among the Indians, 13; total, 113.

Teachers.—At the South, 240; among the Chinese, 40; among the Indians, 37; total, 317. Superintendents, 3; in Business Department, 24; Matrons, 18; total number of workers, 475.

Churches.

Churches at the South, 89; among the Indians, 5; total, 94. Church members at the South, 5,974; among the Indians, 271; total, 6,245. Total number Sunday-school scholars, 12,813.

Schools.

Schools at the South, 62; among the Indians, 9; among the Chinese, 19; total, 90.

Pupils at the South, 9,640; among the Indians, 356; among the Chinese, 2,823; total, 12,819.

DETAILS OF SCHOOL WORK AT THE SOUTH.

Chartered Institutions, 8.

Hampton N. and A. Institute, Hampton, Va.—Pupils, 582; Boarding accommodations for 180.

Berea College, Berea, Ky.—Pupils, 402; Boarding accommodations for		180
Fisk University, Nashville, Tenn.—Pupils, 424;	" "	250
Atlanta University, Atlanta, Ga.—Pupils, 340;	" "	250
Talladega College, Talledega, Ala.—Pupils, 290;	" "	150
Tougaloo University, Tougaloo, Miss.—Pupils, 233;	" "	150
Straight University, New Orleans, La.—Pupils, 380;	" "	75
Normal Institute, Austin, Tex.—Pupils, 191;	" "	50

Other Institutions, 12.

	Number of Pupils.
Normal School, Wilmington, N. C.	290
Avery Institute, Charleston, S. C.	401
Brewer Normal School, Greenwood, S. C.	156
Beach Institute, Savannah, Ga	253
Storrs School, Atlanta, Ga	583
Lewis High School, Macon, Ga.	289
Trinity School, Athens, Ala	150
Emerson Institute, Mobile, Ala	306
Burrell School, Selma, Ala	407
Le Moyne School, Memphis, Tenn.	260
Lexington, Ky.	177
Williamsburg, Ky	108

Common Schools, 42. Total, 62.

Pupils Classified.

Theological, 70; Law, 20; Collegiate, 99; Collegiate Preparatory, 111; Normal, 1,634; Grammar, 1,592; Intermediate, 2,213; Primary, 3,939; total, 9,678; Studying in two grades, 38. Total, 9,640.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, C. B., Medina, Ohio.
Adams, Miss Anna, Mansfield, Ohio.
Albrecht, Rev. Geo. E., Davenport, Ohio.
Allen, Edward C., Meriden, Conn.
Anderson, Rev. W. L., Stowe, Vt.
Anthony, Harriet A., Barrington, R. I.
Arms, Miss Kate P., Sunderland, Mass.
Arms, Mrs. Mary B., Milford, Mich.
Atkinson, George, Meriden, Conn.
Atwood, Rev. Eugene F., Bridgewater, Conn.

Babb, Rev. Thomas Earle, West Brookfield, Mass.
Babbitt, Dr. Henry S., Columbus, Ohio.
Babbitt, Thomas, Athol, Mass.
Babcock, Dea. A. M., Branford, Conn.
Baker, George T., Barrington, R. I.
Baker, Miss Mary C., Payson, Ill.
Baldwin, T. S., Painesville, Ohio.
Ballard, Charles H., East Charlemont, Mass.
Banning, Joseph B., Deep River, Conn.
Bardwell, Baxter E., North Hadley, Mass.
Barrows, Henry A., North Manchester, Conn.
Bartlett, Addison H., Belchertown, Mass.
Bartlett, John N., New Britain, Conn.
Bassey, Lofisa M., Winona, Minn.
Batchelder, Mrs. Mary G., Concord, N. H.
Batcham, Henry P., Painesville, Ohio.
Beard, Edward, South Norwalk, Conn.
Beardsley, Harry C., Painesville, Ohio.
Belden, Edgar A., Hartford, Conn.
Bement, E. D., Buckland, Mass.
Bemis, Addison J., Worcester, Mass.
Benedict, Miss Gertrude H., South Norwalk, Conn.
Bentley, Ella F., Andover, Mass.
Beswick, Mrs. R. O., Cleveland, Ohio.
Bigelow, Edward B., Frisco, Utah.
Bigelow, Norman M., Frisco, Utah.
Bigham, Mrs. Amanda, Seville, Ohio.
Billings, Daniel, Gorham, Me.
Billings, Frederick H., Chicago, Ill.
Billings, Mrs. Emily A., Chicago, Ill.
Billings, Horatio G., Chicago, Ill.
Blackey, Jennie C., Center Harbor, N. H.
Blakeslee, Zerah L., North Haven, Conn.
Blanchard, John, Cumberland Center, Me.
Blood, Frederick C., Ware, Mass.
Blymer, Will H., Mansfield, Ohio.
Boardman, Miss Harriet T., Worcester, Mass.
Bonfoy, David, West Winfield, N. Y.
Bowden, Sarah E., Barrington, R. I.
Bowden, Wheaton B., Barrington, R. I.
Bowen, Mrs Fanny, Madison, Wis.
Boynton, Rev. N., Littleton, Mass.
Bradley, George S., Putnam, Conn.
Bradley, N. L., Meriden, Conn.
Bradshaw, Mrs. Caroline F., Cambridgeport, Mass.
Briggs, Francis C., Hampton, Va.
Briggs, Dea. Jerome C., Columbus, Ohio.
Briggs, Mrs. Sarah J., Dighton, Mass.
Brigham, George N., Rockville, Conn.
Bright, George W., Columbus, Ohio.
Britton, Miss Jennie, Berlin, Wis.
Britton, Miss Loma H., Berlin, Wis.
Brown, Alvin R., Cleveland, Ohio.
Brown, Miss Ella W., Jersey City, N. J.
Brown, Mrs. Laura Jane, De Smet, Dak.
Bumpus, Mrs. William, Clinton, Conn.
Bunnell, Lura G., Terryville, Conn.
Bunten, Prof. Wm. E., Rondout, N. Y.
Burr, Harmon E., Morrison, Ill.
Burrell, Mrs. Ellen D., Rockland, Mass.
Bushnell, Mrs. M. B., Mansfield, Ohio.
Buswell, J. F., Dexter, Me.

Cahill, Anna M., Nashville, Tenn.
Camp, B. C., Painesville, Ohio.
Carlton, I. N., Bradford, Mass.
Carpenter, Mrs. Frances C., Jewett City, Conn.
Carpenter, Miss Luella D., Vershire, Vt.
Carter, Miss Lulu, Mansfield, Ohio.
Castle, Emma C. L., Terryville, Conn.
Chamberlain, Augustus A., Ashburnham, Mass.
Chamberlain, Dea. I. W., Columbus, Ohio.
Chapman, H. B., Danby, N. Y.
Chase, C. J., Medina, Ohio.
Chickering, Frank H., Denmark, Iowa.
Childs, Miss Belle, Sunderland, Mass.
Church, Mrs. Anna, Union City, Mich.
Clapp, George, Fairport, N. Y.
Clapp, Lewis H., Fairport, N. Y.
Clapp, Dr. W. F., Fairport, N. Y.
Clark, George G., Tabor, Iowa.
Clark, Mrs. Mary W., West Brattleborough, Vt.
Clayton, William, Painesville, Ohio.
Cole, J. Nelson, Andover, Mass.
Collins, Mrs. L. J., Saint Joseph, Mich.
Conant, Miss Abbie B., Watertown, Mass.
Conant, Mrs. Abigail G., Watertown, Mass.
Conant, Frank M., Watertown, Mass.
Conklin, Geo. A., New Britain, Conn.
Cook, Annie S., Terryville, Conn.
Cooper, Mrs. Charles, Mount Vernon, Ohio.
Curtis, D. E., Boston, Mass.

Dale, John T., Winnetka, Ill.
Dana, William D., East Douglas, Mass.
Danielson, Everett S., Danielsonville, Conn.
Darcy, John W., Lynn, Mass.
Dayton, Hellen G., Watertown, Conn.
Dean, Miss Mary A., Kalamazoo, Mich.
De Camp, E. L., Cincinnati, Ohio.
De Camp, Mrs. G. W., Mansfield, Ohio.
Demond, Miss Lucia A., Buffalo, N. Y.
Dietrick, Mrs. L. A., Lockport, N. Y.
Doud, L. Cora, Winona, Minn.
Dow, George P., Atkinson, N. H.
Dowd, Mrs. A. C., Seville, Ohio.
Downs, Miss Sarah E., West Haven, Conn.
Drury, Mrs. L. M., Westminster, Mass.
Dudley, Mrs. Elizabeth H., Madison, Wis.
Dupee, Mrs. S. C., Earlville, Ill.
Duquette, Miss Jennie, Lockport, N. Y.

Dyer, Joseph, South Weymouth, Mass.

Eastman, Rev. T. C., D.D., New Brunswick, N. J.
Elder, Rev. Hugh, Salem, Mass.
Emmons, Rev. Henry V., Hallowell, Me.
Everett, Miss Alice, Kalamazoo, Mich.

Fairbanks, Franklin, Saint Johnsbury, Vt.
Fairbanks, Ellen H., Saint Johnsbury, Vt.
Fairbanks, Frances A., Saint Johnsbury, Vt.
Fairbanks, Mary F., Saint Johnsbury, Vt.
Ferry, Courtney E., Smyrna, N. Y.
Field, Miss Angie, East Charlemont, Mass.
Field, Dea. Phinehas, East Charlemont, Mass.
Fisher, George S., Anderson, Ind.
Fisher, William F., Gloucester, Mass.
Fitts, Frances, Medina, Ohio.
Fletcher, Edward W., Lowell, Mass.
Flood, J. W., Maynard, Mass.
Fogg, Mrs Rufus, Gorham, Me.
Follett, John W., Worcester, Mass.
Forbes, Mrs. C. E., Buckland, Mass.
Forbes, Mrs. F., Buckland, Mass.
French, Gilbert, Andover, Mass.

Gardner, A. W., Meriden, Conn.
Gardner, Francis A., Worcester, Mass.
Gibbs, Miss Carrie, Ware, Mass.
Gilbert, Miss Isabella E., Wauwatosa, Wis.
Goddard, Miss Williette, Worcester, Mass.
Goudy, Mrs. Helen J., Chicago, Ill.
Goodnow, Mrs. Lavinia, Madison, Wis.
Gordon, Orange S., Worcester, Mass.
Granniss, Susie B., Terryville, Conn.
Gray, Mrs. Mary, Seville, O.
Grieves, George N., Andover, Mass.
Griffin, Mrs. C. S. D., Portland, Me.
Grubb, Miss Ellen Maria, Payson, Ill.
Guild, Dea. Samuel E., Walpole, Mass.

Hagaman, Thomas, Norwalk, O.
Hale, Miss Lucy E., Castine, Me.
Hale, W. E., Chicago, Ill.
Hall, Mrs. John B., Columbus, O.
Hampton, Miss Nora, Payson, Ill.
Hankerson, Joseph, Atlanta, Ga.
Harmon, Mrs. Sarah K., Ravenna, Ohio.
Harriman, Frank H., Maynard, Mass.
Harriman, Nathan H., Brewer, Me.
Harrington, C. A., South Acton, Mass.
Harrington, Benj. F., Worcester, Mass.
Harrington, Mrs Nancy E., Amherst, Mass.
Hart, William H., New Britain, Conn.
Hartley, Leonard H., Lowell, Mass.
Hartwell, Mrs. William E., Buckland, Mass.
Haskell, Mrs. L. P., Hinsdale, Ill.
Hatch, Mrs. Fidelia G. B., Saint Albans, Vt.
Hawley, Wells A., Medina, Ohio.
Hayes, Emanuel, Macon, Ga.
Haywood, Augusta G., Springfield, Vt.
Heath, Florence, N., Barrington, R. I.
Herrick, H. W., Manchester, N. H.
Heywood, Frank E., Worcester, Mass.
Higgins, C. O., Painesville, Ohio.
Higgins, Eliza A., Andover, Mass.
Hills, B. D., Columbus, Ohio.
Hine, Clarence, A., Painesville, Ohio.
Hitchcock, Lucien R., Watertown, Conn.
Hobbs, Sarah M., Andover, Mass.
Hodges, Edwin, Winterset, Iowa.
Hodges, Elkanah, Torrington, Conn.
Hodges, Miss Fannie L., Rochester, N. Y.
Hodges, Miss Helen R., Torrington, Conn.
Hodges, Miss Laura, Torrington, Conn.
Hodges, Mrs. Levi, Torrington, Conn.
Hodges, Miss M. Louise, Buckland, Mass.
Hodges, Miss Ruth, Torrington, Conn.
Hodges, Willard, Rochester, N. Y.
Hogeboom, Miss M. R., New Haven, Conn.
Holbrook, Rev. Amos, Windham, Vt.
Holcomb, William H., Jr., Rochelle, Ill.
Holland, Frank H., Worcester, Mass.
Holman, Rev. William H., Southport, Conn.
Holzinger, John M., Winona, Minn.
Horton, Miss Ellen M., Brooklyn, N. Y.
Houghton, Henry C., M. D., New York, N. Y.
House, Herbert G., Painesville, Ohio.
House, Samuel P., Painesville, Ohio.
House, Rev. William Barrington, R. I.
Howard, Mrs. Frederick, Buffalo, N. Y.
Howes, Mrs. Almon, Buckland, Mass.
Howland, Charles W., Rockland, Mass.
Hubbard, George H., West Haven, Conn.
Hubbard, Rev. W. H., Concord, N. H.
Hubbard, William L., Sunderland, Mass.
Humphrey, William J., Elmwood, Ill.
Hunt, A. A., Barre Plains, Mass.
Hunt, Ancil B., Hardwick, Vt.
Hurd, Mrs. P. P., Cornwall, Vt.
Husted, Sylvester D., Chippewa Falls, Wis.
Hutchins, John G., South Weymouth, Mass.

Ide, Mrs. Harriet E., Columbus, Ohio.

James, Miss Annie P., Chelsea, Mass.
Jenks, Mrs. James N., North Brookfield, Mass.
Johnson, E. E., Painesville, Ohio.
Jones, Mrs. E. B., Newton, Mass.
Judson, Lucius E., Painesville, Ohio.

Kasson, Miss Elizabeth W., Voluntown, Conn.
Kay, Miss Carrie, Payson, Ill.
Kendall, Mrs O. S., Worcester, Mass.
Kendrick, Mrs. M. B., East Charlemont, Mass.
Kerr, Miss Isabella S., Danielsonville, Conn.
Keyes, Mrs. A. E., Mansfield, Ohio.
Keyes, Mrs. Elizabeth A., Watertown, Mass.
Kilbourn, Mrs. Emma L., Cleveland, Ohio.
Kimball, Mrs. E. C., West Haven, Conn.
Kimball, Francis E., Worcester, Mass.
King, Mrs. Sarah L., Leech Lake, Minn.

Lacey, Charles, Southport, Conn.
Lamont, Alexander, Jr., Andover, Mass.
Lane, Warren, Rockland, Mass.
Latham, William E., New Britain, Conn.
Leavitt, Charles H., East Charlemont, Mass.
Leavitt, Mrs. E. H., East Charlemont, Mass.
Leavitt, Rev. Horace H., North Andover, Mass.
Love, Adolph M., Sandusky, Ohio.
Lincoln, Albert W., Millbury, Mass.
Little, Heber, Painesville, Ohio.
Littlejohn, Fred. W., Painesville, Ohio.
Longley, William L., Cumberland Mills, Me.
Loomis, Dea. Henry W., Fair Haven, Conn.
Loud, Mrs. Margaret, South Weymouth, Mass.
Lovett, Dea. A. S., Boston, Mass.
Ludlum, W. H., Painesville, Ohio.
Lyon, Arthur, Ann Arbor, Mich.
Lyon, Mrs. Jennie J., Torrington, Conn.

McLean, Lester F., Elyria, Ohio.
McNaughton, Maggie, Terryville, Conn.
Manahan, Dea. Charles W., Norwalk, Ohio.
Marshall, D. O., Gloucester, Mass.
Maynard, Mrs. E. C., Buckland, Mass.
Meade, Mrs. Mary J., Alexandria, Minn.
Merrill, Charles, Nepaug, Conn.
Merrill, Edward J., Saint Paul, Minn.
Merrill, Franklin H., Saint Paul, Minn.
Merrill, Mrs. S. H., Portland, Me.
Meston, Alexander, Andover, Mass.
Mills, Miss Susanna, Peabody, Mass.
Montague, Mrs. H. E., Kalamazoo, Mich.
Morley, Prof. Edward W., East Cleveland, Ohio.
Morrison, Hugh W., Boston, Mass.
Morse, Harmon, East Cambridge, Vt.
Morss, Mrs. George H., Clarendon, Vt.
Murphy, Jacob, Lowell, Mass.

Naylor, Miss Belle, Ware, Mass.
Nettleton, Albert, Milford, Conn.
Nettleton, Frank, Medina, Ohio.
Nettleton, F. E., Scranton, Pa.
Nettleton, S. F., Medina, Ohio.
Newcomb, Erwin B., Cumberland Mills, Me.
Newton, Dea. S. Q. A., Henniker, N. H.
Norman, Edward B. J., Worcester, Mass.
Northrop, Martha H., Smyrna, N. Y.
Norton, Miss Alice L., Burlington, Wis.
Norton, Gilbert B., North Manchester, Conn.

Otis, Mrs. F. G., Meriden, Conn.
Owen, Mrs. Emily W., Bloomfield, Conn.

Paige, Mrs. Hattie A., Goffstown, N. H.
Parker, Miss Ella G., North Manchester, Conn.
Parker, J. P., Meriden, Conn.
Parmelee, Miss Laura A., Nashville, Tenn.
Parmenter, Mrs. F. S., Athol, Mass.
Parmenter, Mrs. J. S., Athol, Mass.
Pearson, John C., Fisherville, N. H.
Penfield, George S., Mount Vernon, Ohio.
Pepoon, Albert C., Painesville, Ohio.
Perry, Mrs. O. H., Southport, Conn.
Pettee, Holmes R., Manchester, N. H.
Pettibone, Rev. Charles H., Poquonock, Conn.
Phelps, B. F., Barre, Mass.
Pickett, Alfred C., West Andover, Ohio.
Pierson, Rev. Isaac, Pao-ting-fu, China.
Pierson, S. C., Meriden, Conn.
Platt, Miss Eliza G., South Norwalk, Ohio.
Plumb, William I., Elmwood, Ill.
Poor, Lincoln, Andover, Mass.
Porter, James W., Chicago, Ill.
Potter, Mrs Esther W., Barrington, R. I.
Pratt, Dana J., North Brookfield, Mass.
Pratt, Jacob, Chelsea, Mass.
Prentiss, Mrs. Adeline A., Windham, Vt.
Preston, Mrs. Lizzie, Amherst, Mass.
Puffer, Miss Abbie A., Lowell, Mass.

Ratthei, Charles H., Putnam, Conn.
Redfern, Barnet W., Swampscott, Mass.
Rees, Mrs. B. F., Columbus, Ohio.
Rich, Mary I., Auburn, Mass.
Riggs, Mrs. Carrie, Oxford, Conn.
Ring, Mrs. Eliza G., Gloucester, Mass.
Rivers, James, Painesville, Ohio.
Rockwood, William, Franklin, Mass.
Rogers, D. O., New Britain, Conn.
Rogers, Samuel N., Millbury, Mass.
Rowe, Miss Fannie, Colorado Springs, Colo.
Ruddock, Freddie, Buckland, Mass.

Sabin, Miss Alice L., Kalamazoo, Mich.
Salisbury, Prof. Albert, Atlanta, Ga.
Sargent, Harry C., Zumbrota, Minn.
Sargent, Mrs. Isaac, Worcester, Mass.
Savage, George E., Meriden, Conn.
Savery, Job B., Attleborough, Mass.
Sawin, Rev Theophilus P., Medford, Mass.
Sears, Louis G., Painesville, Ohio.
Sellers, Mrs. Ariadne S., Macon, Ga.
Sexton, James L., Wauwatosa, Wis.
Shaw, Mrs. Elijah, Jr., Buckland, Mass.
Shaw, Oran P., South Weymouth, Mass.
Sherwood, E. Cornelius, Southport, Conn.
Sherwood, L. Frank, Southport, Conn.
Smalley, Miss Flora E., Newark, N. J.
Smith, Arthur B., Wilmette, Ill.
Smith, Mrs. Abbie M., North Hadley, Mass.
Smith, Rev. Edwin, Maynard, Mass.
Smith, Edward F., West Haven, Conn.
Smith, Harry M., Barrington, R. I.
Smith, Miss Roxa, East Charlemont, Mass.
Smith, Dea. Rufus, Sunderland, Mass.
Snow, Mrs. Abigail H., Berlin, Conn.
Somers, Alvah D., West Haven, Conn.
Spaulding, Mary M. S., Groton, Mass.
Spence, Laura A., Andover, Mass.
Spencer, Ernest E., Westbrook, Conn.
Stanwood, Miss E. A., Portland, Me.
Stearns, Adelbert J., Windham, Vt.
Stebbins, Frederick L., Belchertown, Mass.
Steele, Timothy E., Hartford, Conn.
Stockwell, J., Buckland, Mass.
Stoddard, Thomas, Chelsea, Mass.
Stone, Arthur C., Chelsea, Mass.
Stone, Mrs. Eliza, Danielsonville, Conn.
Storer, Alexander, Worcester, Mass.
Stowe, Lyman Beecher, Hartford, Conn.
Stratton, E. E., Shelburne Falls, Mass.
Stumburg, Mrs. Lillian, Farmington, Ill.
Swazey, Dr. G. B., Westminster, Mass.
Swift, Mrs. J. E., Cleveland, Ohio.
Swinerton, Miss Mary, Bridgeport, Conn.

Taft, Dr. J., Cincinnati, Ohio.
Talbot, Rev. Benj., Columbus, Ohio.
Tarbell, Ezra S., Maynard, Mass.
Taylor, Mrs. S. B., Buckland, Mass.
Tebbetts, George W. O., Manchester, N. H.
Thayer, Abijah, Buckland, Mass.
Thayer, Mrs. Alonzo, East Charlemont, Mass.
Thayer, Mrs. Calvin, Buckland, Mass.
Thomson, James, Dracut, Mass.
Tibbetts, Daniel S., Brewer, Me.
Tiffiny, Mrs. Hannah M., Norwich, N. Y.
Tirrell, Mrs. Anna M., South Weymouth, Mass.
Tisdel, W. C., Painesville, Ohio.
Torrey, Joseph E., South Weymouth, Mass.
Trafton, James G., Attleborough, Mass.
Trow, Mrs. Dr. J., Buckland, Mass.
Trowbridge, Dea. S., Shelburn Falls, Mass.
Tuck, J. Warren, New Britain, Conn.
Turnbull, Dea. David, Kalamazoo, Mich.
Twichell, J. C., Meriden, Conn.

Vaill, Edward W., Worcester, Mass.
Vandoren, William J., North Haven, Conn.
Vaughan, Charles A., Worcester, Mass.
Veazie, Miss Eliza A., Danvers, Mass.
Viesey, George W., Painesville, Ohio.
Vincent, Levi H., Ashfield, Mass.
Vorce, Clarence B., Farmington, Conn

Waite, Mrs. George A., North Amherst, Mass.
Wakefield, Mrs. Henrietta A., Worcester, Mass.
Walker, Dr. J. P., Cincinnati, Ohio.
Wallace, William, Morrison, Ill.
Ward, Mrs. S. J., Buckland, Mass.
Warfield, Mrs. H. L., Buckland, Mass.
Warner, Lucien C., M.D., New York, N. Y.
Warren, Miss Clara, Gaines, N. Y.
Webb, John B., Cincinnati, Ohio.
Wellman, Mrs. Julia A., Cleveland, Ohio.
Werner, J. S., Painesville, Ohio.
Wheeler, F. J., Meriden, Conn.
White, Helen J., Kalamazoo, Mich.
Wicker, Miss Alice H., Evanston, Ill.
Wilcox, Miss Alice, Waterbury, Conn.
Wilcox, Mrs. C. H., Berlin, Conn.
Wilcox, Miss Emma J., Medford, Mass.
Wilcox, Frederic, Waterbury, Conn.
Wilcox, Levi, Waterbury, Conn.
Wilcox, William H., Waterbury, Conn.
Wilder, Mrs. Charles A., Buckland, Mass.
Wilder, Miss Mary A., Buckland, Mass.
Wiley, Miss Mary E., Buckland, Mass.
Wilkins, Dea. S. C., Boston, Mass.
Willcox, Lynn D., Smyrna, N. Y.
Williams, Miss Mary D., Greenfield, Mass.
Williams, J. P., Cincinnati, Ohio.
Williams, Warren, Worcester, Mass.
Wilson, Rev. Frederick A., Billerica, Mass.
Winslow, F. D., Ware, Mass.
Wood, Mrs. Alphonso, Worcester, Mass.
Woodbury, Rolaston, Castine, Me.
Wooster, Edward C., South Egremont, Mass.

SERMON.

LOSING AND SAVING OURSELVES.

BY REV. J. L. WITHROW, D. D.

Luke ix., 24; "But whosoever will lose his life for my sake, the same shall save it."

If I mistake not these words of Christ, concerning losing and saving ourselves, contain a surprising prediction, an established truth, and a standing promise. At first view we see,

I. A surprising prediction. So it sounds when memory summons from history the appearance of Him who uttered these august words, "Whosoever will lose his life for my sake, the same shall save it." Is it the monarch of a mighty realm, or the captain of serried hosts, who thus proclaims recompense and immortality to his subjects or soldiers, assuring them that no one who shall fall in his service will fail of finding all he loses, even to his life? Instead of such an imposing personage being the speaker there rises out of history the form of a Galilean peasant. The son of a carpenter speaks, who was until lately an unheard-of citizen of the despised town of Nazareth. He is still without standing in any high circle. For his school life, if he had any, was in such an obscure grade that, when spiteful critics were confounded by His grace and force of speech, they could taunt him with the inquiry: "How knoweth this man letters, having never learned?" It is this unschooled Galilean who stands before us. And he stands more empty-handed than the haughty scoffers of the temple would make believe he was empty-headed. He has neither a sword nor a soldier at His command. He owns neither a plate nor a pillow nor a place whereon to lay his head. The few followers that call Him Master are men as poor as they are obscure. We have heard in modern times, through the tricky source of Oriental tradition, that He was in person of graceful form, commanding presence and dignified speech. But consulting what to us is more trustworthy authority, we hear He was "as a root out of a dry ground, without form and comeliness;" and when one saw Him there was nothing in Him that one should desire Him. He was "a man of sorrows and acquainted with grief;" so much so, that it has always been a question whether He ever smiled.

And yet it is this young peasant of thirty and three, or less, thus destitute of every element of authority that any can see; lacking the lowest degree of distinction that we depend on for confidence and courage in the moment of self-assertion; it is such an one who

boldly stands forth in the face of the sun, and says: "Whosoever will lose his life for my sake, the same shall save it." In appearance He was certainly the last person from whom such a prediction would signify anything. And the surprise increases as we recall the age and ears which He addressed. It was a military age. The world had great men in it. Birth counted for all that it ever was worth. A Cæsar might have said, "Whosoever will lose his life for my sake shall save it," and believing ears would have hearkened and heard him hopefully. But Christ's words fell on most unfriendly ears; of those who not only had no confidence in His pretensions, but despised His claims. He addressed a prejudice which had been impacting for centuries; a prejudice which believed there could be no national life but from Abraham, no wisdom but from Moses, and no skill of government as great as they sung of in their great king. "We be Abraham's seed, and were never in bondage to any man." "We know that God spoke by Moses, as for this fellow we know not whence he is," so they said when the Lord was trying to win them to discipleship. Have we ever comprehended the force of these sad words of the Gospel: "He came unto His own, and His own received him not"? His own, who had been from the foundation of the world pledged to him, as the earnest of His ultimate dominion over all, to these, His own, He came and they received Him not! The loneliness of Christ has been the theme of many a sweet sermon ever since the Christian preacher began to particularize the pains of His sacrifice and the cost of His mission among men. But we may doubt if ever the most graphic writer has described it, or the most eloquent orator uttered it, just as it was, when all the world was against Him, when it was not a mere supercilious despite that was shown, but a heated hatred, which from the hour when Herod sought the young child's life to destroy it, until the morning when, in chorus, all Jerusalem cried: "Away with Him! Crucify Him! Crucify Him!" there was no hour when conspiracies were not aiming to catch him and rulers to kill Him. And yet, while thus beset by day and night, as unbefriended as man could be, a picture of weakness surrounded and assailed by seemingly invincible strength, behold Him stand up and say: "Whosoever will lose his life for my sake, the same shall save it." For a moment we are of the mind of His brothers and sisters, who said He was mad. Certainly it was an astounding prediction, in the circumstances.

And still more is this a surprising prediction when we note the unqualified terms of its expression. Not only the self-poise and

majestic serenity excite our surprise, but also the sweep of the assertion. Jesus knew as well as we do, both by authority of ancient Scripture and by observation, that "all a man hath will he give for his life." The words He spake in the same breath with the text were to those whose peril lay in over-serving and saving "the life that now is;" "Whosoever will save his life shall lose it." That is what He saw men bent on, scheming for ascendancy in society, toiling for temporal riches, battling for transient fame, and planning for a future of ease. And yet into this din and struggle for life, as if Lord of it all, this lonesome leader of a few forlorn followers, fenced about with everything that was forbidding, calls out in omnipotent accents: "Whosoever will lose his life for my sake, shall find it." He did not speak to the timid, the trimmer nor the time-server, who might venture something without investing very much in His service. Jesus asked for everything, and predicted everything as a recompense. To those who would leave all and follow Him, to those who would take up their cross daily and follow Him, to those who would, if need be, hate father and mother for Christ's sake, or love them less than Him, to such as thus would deprive and peel themselves of whatever they counted dear unto them, He as royally promised a full reward as He could have done if all crowns had been then on his head, and all nations bending at his knees: "Whosoever will lose his life for my sake, the same shall save it."

The Master was not discussing slight services, but entire sacrifice. He was speaking in sight of the rising cloud of public displeasure, which would soon break, thus: "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain and be raised the third day." And now in the shadow of this coming catastrophe, when more than any human captain ever expected every man to do his duty, He said to all, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, the same shall save it." As the bugle sounded and the noble six hundred at Balaklava struck a canter "into the valley of death" their intrepid leader, seeing in his fears the slaughter which followed, said, bitterly: "Somebody has blundered." He knew it was not the thing to do. But when the Captain of our salvation sounded the advance for His followers His eye swept beyond conflicts, suffering and sacrifice to the sweet scenes of smiling peace, and to the hour of the proclamation: "The kingdoms of this world are become the

kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

And so I would we might deeply feel that Christ's words in our text were not uttered in the cool and colorless way in which a lazy elocution sometimes repeats them. They tremble with intensity of meaning. They breathe a soul which felt itself strong enough to carry the world with it. They pierce as a shaft of light through every vicissitude of danger and valley of the shadow of death through which His followers have passed and are to pass, and glowingly predict the day when, in the New Jerusalem, Jesus shall say to all the saved: "Ye are they which have continued with me in my temptations." "And I appoint unto you a kingdom as my Father hath appointed me. That ye may eat and drink at my table in my kingdom, and sit on thrones." Wonderful, wonderful prediction! But beyond the prediction we may pass to consider the text as

II. An established truth. What the Lord said should occur has come to pass in all cases. The call to consecration and sacrifice for His sake has standing behind it in the verse, as a sounding board, this solemn judgment against selfishness: "Whosoever will save his life shall lose it." Because this warning has not been heeded, as it was intended, history is a great cemetery of come-to-nothings. The multitude of the dead have died to all that is enduring and desirable. Died ingloriously while dreaming of grasping the greatest good. The mass comes to nothing where each is for himself. The sorcery of the serpent still inducing us, as Eve in Eden was induced to brook no prohibition, but to have all or nothing, we strive for all and finally fail of everything. Things are so, and they were meant to be so, that isolation swarms with invisible enemies of man. Hermit nations degenerate. Individuals who under any inducements imitate them suffer the same. Self-glorification and self-gratification encounter in every act and indulgence the displeasure of Him who still thunders it, as on Sinai: "Thou shalt have no other gods before Me." Where are they whose principal remembrance in history is that they lived for their name? The Greek, who conquered the world, and then cried because there were no more worlds to conquer—what remains of him but in the school-boy's speech? Of the supremely selfish monarchs and monarchies which beforetime cut the largest figure and overlaid the maps, modern times treat them with little more regard than a departed dream. Of the swarming populations of the dead past how painfully few there were who did not perish with their bones!

Because they knew not, or did not act as if they knew, that selfishness is as certain to destroy what it seeks to save as a cancer is to kill. Is it the Epicurean philosophy or practice? Then what have the lascivious and luxuriant learned, but that their indulgence was eating and drinking the ingredients of death?

Nature chooses to limit even the number of banquets and bumpers of which one may partake! And to pass her permission is to find, that for pleasing the appetite an hour, the bill of cost in pains will take months to pay. However free we may be to direct our steps and shape our destiny there is a determining supremacy which makes it invariably sure that such as shape their destiny inward soon reach the vanishing point. It is a significant, and ought to be an instructive fact, that nowhere in all the ages on all this old earth was there erected a monument to memorialize a money-maker. Selfish as human nature may be at heart, and hot as may be its zeal to cover in all it can in the competitions of life, yet in the lull of the contest, let alone of the tempter long enough to look at itself in the glass of others' greed, it despises that image. Each of us has an inner eye which sees the ugliness of selfishness.

The admonition of the Master may not be heeded now, no matter how earnestly repeated. The wild rage there is for wealth, the way that wits are made to do the work of hands, our vulgar vanity of display—these and what not work together to nourish the larger I, and the little you. In our deluge of riches, which, as the waters of Noah's deluge, that came not only from above, but broke from the fountains beneath, now pours on us in multiplying seasons of plenty from sky, and field, and wells, and mines—in this deluge of riches which thus rolls in shining floods from sea to sea it may seem misspent breath to say a word to those of the favorites of fortune who are accumulating and consigning all to self. Nevertheless it ought to be told those who would thus "gain the whole world" that however grateful it may now be to sit in glittering galleries of the play-house, and be sung to as "gods of gold," the time hastens when in the gloom of their dying hour a dark presence may point his bony fingers to their bags of gold and grimly propose this terrific trade: "How much will you give in exchange for your soul?" And since a bargain of such exchange has never been announced, because "the redemption of the soul is precious," and the power of money to purchase the elixir of immortality is as vain as for the veriest pauper to talk of buying palaces, therefore the sad answer of the utterly selfish, which at dying they must make to

death, is, "We have nothing to give in exchange for our soul": "Whosoever will save his life shall lose it."

But whosoever will lose his life for Christ's sake shall find it, and this is the certainly established truth. It has been coming to pass through more than eighteen centuries. It has occurred wherever the test has been made. The proof of it is manifold, and has been multiplying from the hour when the first apostles left all and followed Him to the last follower, who on call counted not His life dear unto Him in eager imitation of the great apostle, who affirmed: "What things were gain to me, those I counted loss for Christ." In comparing successes in life we should take note of several things which contribute to give one an advantage of the other—as on the race-course the weight of the riders is carefully counted. Adopting this rule now, it may be stoutly asserted that, considering the materials which have been matched in the contests for success in life, and counting the aids and advantages enjoyed by each toward achieving his ends, they who have devoted all they were and could do, to be Christ's on demand, have secured a success which fully justifies His words: "Whosoever will lose his life for my sake, the same shall find it."

Extended illustrations are unnecessary. A swift survey of only a few facts of history will suffice. As when we array Roman emperors on the one side, and Christ's apostles on the other, the case appears. Over the imperial line wave the conquering eagles whose wings sweep the world around. The throne of the Cæsars rests on ruins of a republic whose incomputable and corrupting riches sunk it like a millstone in the mire. But still the wealth remained, so that the treasury of the Empire under Nero was as a central reservoir into which flowed the wealth of the earth. There stands his Golden House, "which is like a city in size." Through its colonnades of costly marbles a mile in length our memory looks upon it. Within its vestibule towers the statue of the Emperor himself standing more than a hundred feet skyward, but not heavenward. The halls are paved with gold. The walls glitter with precious stones. Sleeping rooms are finished on every side in mother-of-pearl, and play rainbow colors over the royal occupants. Banqueting halls be wilder with their extravagance all but those whose god is their gastronomic selves. Bathers lounge in golden baths, while slaves from the rising to the setting sun swarm around these "gods of gold," dividing their devotion between work and worship. Meanwhile senates enact the will of the Emperor to the iota; and soldiers, as slaves, hasten at the call of the sovereign, and seek the hottest

centre of the fight, happy if the sacrifice of their lives may please his lightest caprice.

And what one emperor is, all are, as history reports them. Had ever men such opportunity? Had ever men more ability? They were not barbaric, but learned in laws, languages and arts. They were not, as some monarchs of later times have been, the washed-out weakness of an ancestry of social sinners, who left nothing but flabbiness for their offspring after them. These whom we look at in association with Christ's Apostles were stalwart specimens of a sturdy ancestry. They held the world in their grip, and for anything that eye of man at that time could see they ought to have transmitted it to endless generations of Cæsar's sons.

But there comes on the scene a few fishermen, a physician, a wayside money-broker and a few other brethren of like low estate, to whom is joined by and by a tent-maker of Tarsus. No one knows them nor cares for them. They have a new shibboleth on their tongue, talking of one Jesus and the resurrection. But what matters this to those who reside and reign in the Seven-hilled City? They have, as fanatics do, made a local excitement, but that is where agitations are chronic. So the rulers and the synagogue and the Senate say, it matters not. Nevertheless, the air thickens with news of them! They are here and there and everywhere. Instead of accumulating elements and equipments of a kind that the world has depended on, the report goes that when their leader sent them out to find followers, He said: "Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have two coats apiece; and as ye go preach, saying, the Kingdom of Heaven is at hand. Tell Nero and his empire that now the Kingdom of Heaven is at hand. The little stone cut out of the mountain in Daniel's day has been rolling on and swelling as it rolled, until now whosoever falleth on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." And see how it all came out. As silently as sappers and miners, digging under the enemies' works and walls, these indigent talkers, telling the story of their Lord's love and sacrifice to little companies of the poor and heart-sore, slowly undermined the throne of Cæsar. What they said was as the dropping of water, but it sunk into the human heart so deep that it came forth again, "springing up into eternal life." After them, in the places wherein they preached their Gospel, men saw flowers of the fairest graces grow. The demons which were raging and ravaging the world when Christ was born began to be less heard of, as His Apostles

cast them out in His name. One by one the works of darkness were carried, and the sword of the Spirit won the day, until a defeated emperor with his latest breath confessed that the Galilean had conquered—which he had indeed!

For where is Rome now but in relics and echoes? Where are her emperors but in ashes and ignominy? Her languages dead, her glory departed, and all the grace of the fashion of her perished forever.

But every Apostle of Christ lives on the pages of an imperishable Book. They did serve and suffer unto death. But that was a death unto life, as it had been promised, "Be thou faithful unto death and I will give thee a crown of life." And so with their departure as martyrs they began their return as masters and leaders among men! They were not naturally great men. They had, with one exception, no seminary learning. They were not in the line of illustrious lineage. And yet what they said, did and wrote, has shaken, shaped and saved the world beyond the power of words to depict.

Other great sufferers, especially such as are enrolled on the list of Christian martyrs and missionaries, have saved their lives by losing them for Christ. Christianity is not the only cause for which martyrdom has been given. Persecutions have fallen on others than disciples of Jesus Christ. Why did it not result in all cases as it has with the martyrs of Christendom, wherein "the blood of the martyrs is the seed of the Church?" Christianity has not spread and prevailed because it has been persecuted, but it has been persecuted because it has prevailed. And its martyrs, how they do live! Live in all the light which makes Europe and America, Asia and Africa, with the isles of the sea, savingly luminous. Live in how many languages which they reduced from lawless tattle to rules of syntax and prosody. Live in the enlightened intelligence, the social elevation, the humanities and the holiness of those who from gross darkness were led by them into the marvelous light. Not here or now may the roll of martyrs and missionaries be called. But can't you hear it, by anticipation, in that day when He shall make up his jewels?

Moreover we may fairly add this, as a third part of the established truth, that those who have done their best for Him, though it was not the sacrifice that others made, never failed of their reward. A little goes a long way when lovingly done for Jesus. What is the difference to Him whether it be a mite or much? Amounts count in His estimates only as they correspond with ability and indicate love. The rich in their opulence casting much into the treasury,

and the widow, as her all, casting in two mites, received His blessing in inverse ratio of their contributions only because she bestowed the scanty coin from the same motive as the woman in Simon's house bathed His feet with her tears.

Five loaves and a few little fishes—if these are all that any "lad" here hath to give, will, under the breath of His blessing, swell to a supply sufficient to feed as many thousands. It is in Him that the closing song of the Son of Jesse sees "an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon." A harvest field waving like the forests of Lebanon, and all this the result of a handful of sowing in tears, in trials, in labors and love-gifts—such a thing since the beginning of the world, hath never been known, nor will be, except where "the Sower soweth the Word." Because He knew by His omniscience what the harvest in the end of the world would be, He majestically affirmed: "He that gathereth not with me scattereth abroad!" But from a handful for Him how great have been the returns! Two hands, moved by a heart, enter some seething community where sin and death and idolatry are in full dominion. Months and years of preparatory work, then years on years of beating the air with the sounds of an unwritten tongue; prayers and tears and patience while seeing souls still perishing and refusing the cup of salvation. Ten years, twenty years, thirty years, and yet not a heathen humbled in belief and obedience to Christ! Faith staggers and unbelief scoffs at such impotence attempting to turn the heart of a nation from its fond, hereditary faiths, to faith in a crucified peasant of Galilee, now nearly twenty centuries dead! At last a change comes, a convert is counted, and he finds his brother and brings him to Jesus. Then there are two, and, claiming the promise of the New Testament prayer-meeting, "Where two or three are gathered together in my name, there am I in their midst," this brace of believers, embracing the promises, begin to move the hand that moves the world; and presently, as it has been once in the Pacific Islands, and later in India, and now is going on in scores of mission fields, souls "come as clouds and as doves to their windows."

It has ever been made a reproach that Christ's Church is composed mostly of the poor—that few millionaires are church members. You have heard it said, with high disdain, that men of science are not believers—that men who are famous in statecraft are not found in the churches; but that it is the lower circles of social life, the less possessed of worldly goods and the unlearned, who accept the doctrines and enroll themselves as disciples of Christ.

"There are three answers which ought to be ready for those who vaunt this objection to the body of Christ. First, that however true the statement might have been in former times, it is much less true now, and growing still less with every roll of the earth around the sun. Second, that as a criticism it is false to-day to an extent which they do not dream who flippantly make it. But, third, let the charge hold as strong as any one desires, and what does it prove but this; that without the wise and great and noble, Christ and His humble ones have turned the world upside down. Long ago His disciples were called Christians in contempt, "the offscouring" of all things, "unlearned and ignorant men," "fellows," and what not. The lofty scorn of the phylacteried Pharisee and the withering contempt of the Roman patrician spent their force to the full on the "little flock" of first followers, because they came from the serving and slave classes of society. No matter, these ignominious underlings overturned, and with Him will "overturn and overturn until He comes whose right it is!"

And now we have no time, though we have great interest, for the third and other matter of the text. That it is

III. A standing promise that "whosoever will lose his life for my sake, the same shall save it." These words are good just now for all that ever they were, as sure as His "arm is not shortened that it cannot save." As the day of miracle, so the day of martyrdom, is over. The call does not come for Christians here to stand at the stake. Nobody thirsts for our blood because of our belief. But somebody may need our life all the same. Not the mere odds and ends of it; not the dregs of the cup of plenty after our indulgence is satiated; not the cold pieces, which, to be a little better than Dives, we may give at the back gate to poor Lazarus lying dying without—not these! It is no such easy overspillings of our abundance as this that may claim the promise of the text; but cheerful and unsparing sacrifice. And such sacrifice is being given as ever it has been. There is not just one, but, thank God, there is many an one, opposite to whose gifts in the book of life He now writes, as He did before, "she of her penury"! The "good and faithful servants" are not fewer, they are more than ever they were. It falsifies facts as it defames the work of the Divine Spirit to select some single plant that is pining and then publish that the garden of the Lord is dying of drought. If the water flows slower and in a thinner stream from the house faucet, who cries out that the springs of the earth and the rains of heaven have failed? Rather the word goes round, how our town is growing! It may not be the failing

sources, but the multiplying faucets, that account for the slackening flow in certain cases. This wisdom of the children of this world the children of light ought to have, when they happen to find that the percentage of increase to certain venerable institutions of Christian benevolence has not grown as population and prosperity have. They forget to count how many new faucets are set flowing every year with the water of life! Nay, the truth is that as never before people are letting go for the Son of God that which represents their life. And well they may, and we may encourage ourselves in it. For amid uncertainties this alone is certain, that there is no man that hath left houses or land, or wife or children, for the Son of Man's sake, but he will receive a hundredfold more in this life, and in the world to come life everlasting.

Who says investments are difficult to make safe, and that just now everything on the list is declining? Let us tell him, and tell each other, to try larger investments in His securities, which never passed their dividend and never defaulted their interest.

You must have met with the account of a person in high life in Russia who, for political offenses, had all his property confiscated and sentence of banishment passed on him. One thing of all his wealth he was able to save—a pearl of peerless quality and fabulous cost. He seized it, he hid it, he set all his wits to its concealment, and was able to get away with it unobserved. And in the distant land, in the depth of his privations and debasement, he thought of it waking and dreamed of it sleeping. One day it would bring him a great price when he might safely market it. That time came. With what unspeakable interest he took it from its hiding place! With what choking eagerness he opened one after another of the coverings, until his eyes fell on it—when lo! it was but a pinch of quick lime. The unfriendly atmosphere had eaten it up, and it was back to its original element—quick lime!

You have certainly heard of another man, of whom a story was told in parable. He found a pearl—one of such great price that he went and sold all that he had and bought it. Thinking of the poor exile and his pearl, we hear the echo of Cardinal Wolsey's cry at his fall from favor: "Farewell, a long farewell to all my greatness." Then hear the while a voice saying: "So is he that layeth up treasure for himself and is not rich toward God." But consider the man in the parable who parted with all he had to buy his pearl, and out of the unseen comes a multitude of those who have done the same; who not only approve of his wisdom, but sanction the wisdom of the advice of our leader and Lord where He said: "Lay

not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

STATISTICS FOR 1868.

CHURCHES.—In the South: In District of Columbia, 1; Virginia, 1; North Carolina, 16; South Carolina, 3; Georgia, 14; Kentucky, 7; Tennessee, 8; Alabama, 15; Kansas, 8; Arkansas, 9; Louisiana, 17; Mississippi, 4; Texas, 6. Among the Indians: 5. Total, 94.

INSTITUTIONS FOUNDED, PURPOSES OR SUSTAINED IN THE SOUTH.—*Theological:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La., and Austin, Tex.—8. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Mobile, Athens, Selma, Ala.; Memphis, Tenn.; Williamsburg, Lexington, Ky.—13. *Other Schools:* 43. Total, 64.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 391; among the Chinese, 41; among the Indians, 43. Total, 475. STUDENTS.—In theology, 70; law, 30; in college course, 93; in other studies, 9,451.—Total, 9,640. Scholars taught by former pupils of our schools, estimated at 200,000.

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1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MISSIONARIES, ordained and lay, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-ners, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting materials.

AMERICAN MISSIONARY.

This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

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LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to Rev. M. E. STRIEBY, D.D., Corresponding Secretary, 56 Reade Street, New York City; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D.D., at the New York office; letters for the Bureau of Woman's Work to Miss D. E. Emerson, at the New York office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. HUBBARD, Treasurer, 56 Reade Street, New York; Rev. C. L. WOODWORTH, D.D., 21 Congregational House, Boston, Mass; Rev. JAMES POWELL, 112 West Washington Street, Chicago, Ill.

MEMBERSHIP.

A payment of THIRTY DOLLARS will constitute a person a Life Member. (See Article III. of Constitution).

AUXILIARIES.

Any number of persons desirous of promoting the interests of the Association may often do so effectually by forming auxiliaries, and appointing committees to increase the number of members and present the wants of the Association to every Christian in their neighborhood. Christian women may aid us in this way by co-operation with their brethren, or by forming auxiliaries themselves.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust to pay the same in —— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.), as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

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AND THE

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HELD IN

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OCTOBER 21ST-23D, 1884,

TOGETHER WITH A

List of the Life Members

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THE

THIRTY-EIGHTH ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

SALEM, MASS.,

OCTOBER 21ST–23D, 1884

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR

NEW YORK
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1884.

American Missionary Association.

56 READE STREET, NEW YORK.

PRESIDENT, Hon. WM. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

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Rev. G. D. PIKE, D.D., *Memorial Hall, Hartford, Conn.*
Rev. CHAS. W. SHELTON, 112 *West Washington St., Chicago, Ill.*

FIELD OFFICERS.

Rev. J. E. ROY, D.D. Prof. ALBERT SALISBURY.

BUREAU OF WOMAN'S WORK.

Miss D. E. EMERSON, SECRETARY, 56 *Reade St., N. Y.*

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York; or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars constitutes a Life Member.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor of the "American Missionary" to Rev. G. D. Pike, D. D., at the New York Office.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November; at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committe e, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows :

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with, or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers, and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions until the next annual meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised, or bequeathed to it for the purpose stated in section first, but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same ; provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts ; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth ; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows :

SEC. 1. Section four of the act entitled "An act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows :

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise, or bequest subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first ; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same, provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month at four o'clock P. M. Special meetings may be called at the written request of any two members of the Committee ; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II —OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the annual meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each :

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee at its regular meeting every month such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully and to present

to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYES.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ARTICLE IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1.) Finance. (2.) Southern Work. (3.) Indian and Chinese Work. (4.) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-EIGHTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.

The 38th Annual Meeting of the American Missionary Association opened at the Tabernacle church in Salem, Mass., on Tuesday, the 21st of October, 1884, at 3 o'clock P. M.

The President, Hon. Wm. B. Washburn, called to order, and Rev. Joshua W. Wellman, D. D., led in devotional services, reading the 72d Psalm and offering prayer.

Rev. J. P. Lane was chosen Secretary, and Revs. Cyrus P. Osborne and Geo. Dustan were chosen Assistant Secretaries.

The following committees were appointed:

On Nominations: D. O. Mears, D. D., Hon. J. M. Foster, S. L. Blake D. D., Rev. J. P. Seabury, Rev. Daniel P. Noyes.

On Business: E. S. Atwood, D. D., Chas. L. Mead, Esq., Hon. J. G. Pollard, Rev. G. M. Boynton, Rev. Jonathan Edwards.

On Arrangements: Henry J. Pratt, Esq., Rev. De Witt S. Clark, H. Augustus Smith, Esq., Chas. H. Hayward, Esq., Walter C. Packard, Esq., James Shatewell, Esq.

The Corresponding Secretary, Rev. Dr. Strieby, made statements respecting the membership and representation of the churches in the annual meeting. The roll was prepared as follows:

ROLL.

Life Members.

Rev. E. K. Alden, D. D., Mass.; Rev. Fred. L. Allen, N. H.; Rev. M. B. Angier, Mass.; Rev. F. D. Ayer, N. H.; Rev. Joseph W. Andrews, Mass.; Rev. D. E. Adams, Mass.; Rev. and Mrs. N. Boynton, Mass.; Jacob Bacon, Mass.; Rev. Pliny S. Boyd, Mass.; Rev. S. L. Blake, D. D., Mass.; Rev. E. H. Byington, Mass.; Clara R. Boyangton, Mass.; Rev. Quincy Blakely, N. H.; Rev. John F. Blades, Mass.; Rev. Geo. Beal, Mass.; J. F. Briggs, Mass.; Austin H. Burr, Mass.; Rev. Edward W. Bacon, Ct.; Rev. Thos. M. Boss, Mass.; Rev. Henry E. Barnes, Mass.; Rev. C. C. Carpenter, N. H.; Rev. and Mrs. Temple Cutler, Mass.; Rev. Robert Crawford, D. D., Mass.; Edwin S. Clifford, Mass.; L. W. Carleton, Mass.; Isaac N. Carleton, Mass.; E. L. Champlin, N. Y.; Rev. F. G. Clark, Mass.; Rev. Silas P. Cook, Mass.; Rev. David M. Camp, Ct.; Miss L. G. Cutler, N. H.; Adaline B. Cutler; Rev. A. E. Childs; Josephine Cummings, Mass.; Rev. F. P. Chapin, Mass.; Samuel Chapin, Esq., Mass.; Rev. M. Angelo Dougherty, Mass.; Chas. Duncan, Mass.; Joseph B. Drury, Mass.; Rev. George Dustan, N. H.; Rev. L. R. Denning, D. D., Mass.; Rev. P. B. Davis, Mass.; Rev. E. Dawes, Mass.; Rev. L. R. Eastman, Jr., Mass.; J. L. Eastman, Mass.; Rev. E. C. Ewing, Mass.; Rev. Edward D. Eaton, Ill.; Rev. Thos. A. Emerson, Mass.; Rev. Samuel W. Eddy, Mass.; Rev. J. S. Eastman, N. H.; Col. Franklin Fairbanks, Vt.; Mrs. Franklin Fairbanks, Vt.; Rev. Addison P. Foster, N. J.; Rev. L. Z. Ferris, Mass.; Miss M. M. Fitch,

Mass.; Rev. Henry C. Fay, N. H.; Rev. Samuel Garland, Me.; J. P. Gould, Mass.; Rev. Geo. Gleason, Mass.; Rev. G. W. Grover, N. H.; Mrs. E. A. Grosvenor, Mass.; Rev. A. H. Hall, Ct.; R. S. Hungerford, Ct.; Rev. S. D. Hosmer, Mass.; E. L. Holt, Mass.; Rev. Geo. E. Hall, N. H.; Rev. W. H. Hubbard, N. H.; Rev. M. A. Howard, R. I.; Rev. Sylvanus Hayward, Mass.; Rev. E. O. Jameson, Mass.; Rev. R. R. Kendall, Mass.; Rev. M. E. Knight, Ct.; Miss M. G. Kelly, N. H.; Rev. H. O. Ladd, N. M.; Rev. Josiah Lord, Mass.; Rev. J. P. Lane, Mass.; Rev. Henry Lawrence, Rev. W. H. Leavell, Mass.; Rev. Benj. F. Learned, Mass.; Rev. Wm. C. Merrill, Mass.; Rev. T. M. Miles, Mass.; Rev. W. A. McGinley, N. H.; Rev. Asa Mann, Mass.; Rev. D. O. Mears, D. D., Mass.; Rev. G. H. Moss, Vt.; Rev. Phineas Merrill, N. H.; Miss H. E. McIntire, N. H.; Rev. C. E. Milliken, N. H.; Charles Nichols, Mass.; Algernon P. Nichols, Mass.; Dea. C. L. Nichols, Me.; Rev. C. P. Osborne, Ct.; Rev. Leonard S. Parker, Mass.; Rev. Geo. Pelton, Mass.; Rev. A. B. Peabody, N. H.; Rev. E. N. Packard, Mass.; Dea. Eben Peabody, Mass.; Rev. G. D. Pike, D. D., Ct.; Rev. A. B. Peffers, Vt.; Rev. Charles M. Palmer, Mass.; Rev. Charles I. Peabody, Mass.; Rev. H. J. Patrick, Mass.; Rev. Dwight M. Pratt, Ct.; Rev. A. E. P. Perkins, Mass.; Sumner Richardson, Mass.; O. Roberts, Mass.; Rev. J. P. Root, R. I.; Rev. Charles B. Rice, Mass.; Rev. T. S. Robie, Mass.; Rev. C. M. Southgate, Mass.; Rev. Geo. F. Stanton, Mass.; Rev. Samuel Skinner, Ct.; Rodolphus Stevens, Mass.; Rev. C. C. Sampson, N. H.; Rev. A. K. Teele, D. D., Mass.; J. P. Thwing, Me.; Rev. W. G. Tuttle, Mass.; Rev. J. G. Trask, Mass.; Geo. Tapley, Mass.; Rev. Jeremiah Taylor, D. D., R. I.; Rev. John Thurston, Mass.; Rev. J. E. Twitchell, D. D., Mass.; Rev. A. Underwood, N. Y.; R. K. Underhill, Mass.; Rev. Chas. Whittier, Me.; Rev. John E. Wheeler, Mass.; John Warner, Mass.; Rev. T. P. Wilder, Mass.; Rev. Lyman Whiting, Mass.; Tyler Waters, Mass.; C. L. Weitzel, Ct.; Rev. F. A. Wilson, Mass.; Rev. J. W. Welman, D. D., Mass.; Rev. Isaac White, N. H.; Rev. Lyman Warner, Mass.; Rev. Geo. L. Walker, D. D., Ct.; Rev. Harding Wood, Mass.; Dea. D. W. Wilcox, Mass.; Dea. H. D. Walker, N. Y.

Delegates.

Rev. W. P. Alcott, Mass.; J. S. Andrews, M. D., Mass.; Rev. F. D. Austin, N. H.; J. H. Bourne, Mass.; Luke Bliss, Mass.; Rev. E. P. Blodgett, Mass.; Rev. Wm. H. Beard, Ct.; Joseph H. Bird, Mass.; W. L. Brakenridge, Mass.; Rev. Harry L. Brickett, Mass.; Rev. Geo. M. Boynton, Mass.; Miss Sarah J. Blanchard, Mass.; L. Backus, Mass.; Rev. J. O. Barrows, N. H.; Alden H. Baker, Ct.; Mrs. Mary K. Beane, Mass.; Miss M. W. Bartlett, Mass.; Dea. W. G. Brown, N. H.; Alfred Brown, Mass.; Mrs. W. L. Blackmer, Mass.; L. G. Chandler, Mass.; Rev. Joshua Coit, Mass.; Rev. John W. Cottrell, Mass.; Rev. L. S. Crawford, Mass.; Miss Nellie M. Clement, N. H.; Mrs. A. B. Cutter, Mass.; Rev. Charles D. Crane, Me.; Rev. P. D. Cowan, Mass.; T. R. Dennison, Mass.; Thomas S. Eaton, Mass.; A. G. Easterbrook, Mass.; Mrs. S. L. Fullerton, Mass.; Rev. Bradford M. Fullerton, Mass.; J. Fullerton, Mass.; A. G. Fullerton, Mass.; Charles H. Guild, Mass.; Ella B. Green, Mass.; Rev. Joshua S. Gay, Mass.; Dea. Augustus Gaylord, N. Y.; Esther G. Gifford, Mass.; Rev. D. W. Goodale, Mass.; Rev. H. M. Grant, Mass.; Mrs. Henry Hooker, Mass.; Rev. R. M. Harlow, Mass.; William Hyde, Mass.; Rev. Charles T. Hawes, Me.; Rev. Winfield S. Hawkes, Mass.; M. H. Hitchcock, Mass.; Henry Hyde, Mass.; W. L. Jones, Mass.; Mr. George Kellogg, Ct.; Mrs. George Kellogg, Ct.; James Kendall, Ct.; Dea. G. E. Kinney, Mass.; Addison Kingsbury, Ct.; Rev. John N. Lowell, Mass.; George Lewis, Me.; Dea. Chas. Lincoln, Mass.; Sarah W. Lawrence, Mass.; J. H. Marsh, Mass.; Rev. R. K. Marlow, Mass.; Rev. J. Merrill, N. H.; Herbert E. Miller, Mass.; Rev. T. Mason, D. D., Me.; Mrs. Chas. S. Murkland, Mass.; Rev. Albert F. Norcross, Mass.; Rev. G. A. Mass.; Rev. Geo. A. Perkins, Mass.; H. M. Penniman, N. H.; Mrs. Samuel A. Oviat, Pratt, Mass.; William A. Phelps, Ct.; Mrs. G. A. Pelton, Mass.; Rev. E. B. Palmer, Mass.; Rev. L. M. Pierce, Mass.; Mrs. Horace Pettee, N. H.; H. M. Page, Mass.; Rev. D. M. Richardson, N. H.; Joshua Roberts, Mass.; J. T. Richardson, Mass.; Samuel C. Rockwood, Mass.; Rev. L. D. Sargeant, N. H.; T. J. Stearns, Mass.; Rev. A. C. Swain, Mass.; Henry D. Smith, Ct.; Isaac W. Skinner, Mass.; Mary L. Sawyer; Prof. John Phelps Taylor, Mass.; Rev. P. B. Thayer, Me.; G. H. Tilton, Mass.; Rev. A. S. Twombly, Mass.; Rev. H. E. Valentine, Mass.; Dea. David B. Winter, Mass.

The Treasurer, H. W. Hubbard, Esq., presented his report, which was adopted. (See page 17.)

The Assembly united in singing—

"Praise God from whom all blessings flow."

Rev. Dr. Strieby, on behalf of the Executive Committee, presented the General Survey of the work of the past year. The report was adopted and referred to the several committees to be appointed on the different departments of the work. (See page 37.)

The closing half-hour was devoted to the concert of prayer with workers in the field, Rev. Dr. Strieby leading with reading Scriptures and with remarks explaining the nature of this service and the interest centering in it among all the churches and schools of the Association. Rev. J. E. Roy, D. D. followed with words of testimony, and others, in prayers and in songs of praise.

At 5 o'clock adjourned till 7½ in the evening.

EVENING SESSION.

At 7½ o'clock the meeting was called to order by the President.

The Committee on Nominations reported the various committees on the departments of work as follows, and their report was adopted.

Committee on Chinese Missions.—Rev. Alfred A. Hall, Rev. D. W. Waldron, Rev. Marcus Hines, Rev. Charles Whittier, A. M. Rice, Esq., Rev. R. K. Harlow, Rev. J. E. Fullerton.

Committee on Indian Missions.—Rev. Charles M. Southgate, Rev. J F. Lovering, Rev. George F. Stanton, Rev. T. L. Riggs, Rev. F. A. Allen, Dr. Webster Belden, Rev. E. P. Blodgett.

Committee on Mountain White Work.—Rev. George W. Phillips, Rev. James Powell, D. D., Rev. J. E. Roy, D. D., Rev. Charles R. Seymour, Andrew Smith, Esq., Deacon Samuel Skinner, Rev. Herbert W. Stebbins.

Committee on Educational Work.—Rev. John R. Thurston, Rev. F. D. Ayer, Rev. Edward D. Selden, J. T. Richmond, Esq., Rev. Henry J. Patrick, Rev. Henry M. Grant, Hon. David W. Camp.

Committee on Church Work.—Rev. Henry C. Westwood, D. D., Rev. George R. Leavitt, Rev. O. H. White, D. D., Eleazer Porter, Esq., Phineas Merrill, Esq., W. P. Hubbard, Esq., Rev. R. B. Howard.

Committee on Finance.—Hon. J. J. H. Gregory, Rev. Charles F. Thwing, Rev. Edward N. Packard, Deacon Augustus Gaylord, Hon. William Hyde, Peter E. Vose, Esq., Rev. George Tewksbury, Colonel Franklin Fairbanks.

Rev. Jeremiah Taylor, D. D., read Scriptures and offered prayer.

Rev. Geo. Leon Walker, D. D., preached from the text, Eph. 2:14: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

The congregation united in singing, "All hail the power of Jesus' name."

At the close of this service the sacrament of the Lord's Supper was celebrated, Revs. G. A. Oviatt and F. D. Ayer administering.

At 9:30 P. M. adjourned.

WEDNESDAY, OCTOBER 22—MORNING.

At 8:30 a prayer-meeting was held in the Crombie street church, led by Rev. G. R. Leavitt.

At 9 o'clock the Association met at the Tabernacle church and was called to order by the President. Dr. Lyman Whiting led in prayer.

After a brief service of praise, Rev. Dr. Strieby reported on behalf of the Committee on the Relations of this Association to the American Home Missionary Society. (See page 33.)

Voted that this report be referred to a special committee of five to be nominated at once by the Committee on Nominations. The following were nominated and appointed: Rev. S. L. Blake, D. D., Rev. Chas. B. Rice, Col. Franklin Fairbanks, Hon. William Hyde, Rev. J. W. Wellman, D. D.

Rev. Dr. Powell presented a paper on the subject, "Missionary Zeal."

Voted to refer this paper to a special committee. The following were appointed: Rev. J. L. Withrow, D. D., Rev. S. R. Dennen, D. D., Rev. H. E. Barnes.

Rev. Wolcott Calkins, D. D., addressed the meeting on the subject of "Christian Stewardship."

Rev. E. K. Alden, D. D., Secretary of the A. B. C. F. M., offered prayer.

Rev. W. E. Merriman, D. D., addressed the meeting on the subject of "Missionary Motives."

Rev. William I. Sinclair, graduate of Howard University and pastor of a Congregational church in Nashville, Tenn., addressed the meeting, giving an account of his personal experience and education, as a representative of the colored people, and valuable facts showing the progress made among them under the labors of this Association and kindred agencies.

Rev. S. L. B. Speare addressed the meeting on "The Danger Centre of Perils to Our Country."

The morning session closed at 12:30, with benediction by Rev. Dr. Mears.

AFTERNOON SESSION.

At 2 o'clock P. M., the Association re-assembled and was opened by devotional services led by Rev. L. M. Angier.

The Committee on Nominations reported a list of officers to be voted for at a future session. The report was accepted.

Rev. Alfred A. Hall reported on behalf of the Committee on Chinese Missions, and supplemented the report with an address on the subject. He was followed by Rev. D. W. Waldron, who gave account of a Chinese Sunday-school in Boston. The report of the Committee was accepted and referred to the Executive Committee with authority to print. (Page 24.)

Rev. Charles M. Southgate, on behalf of the Committee on Indian Missions, reported and addressed the assembly. He was followed by Rev. Geo. W. Stanton in discussion of this subject. The report was accepted and referred to the Executive Committee with authority to print. (See page 25.)

Rev. Geo. W. Phillips, on behalf of the Committee on Mountain White Work, presented a report, which, after discussion by Mr. Phillips, Rev. Dr. Roy, Field Superintendent, and Rev. Dr. Powell, was accepted and referred to the Executive Committee with authority to print. (Page 26.)

At 5 o'clock adjourned with benediction by Rev. Geo. M. Boynton.

EVENING SESSION.

The evening session opened at 7:30 o'clock at the South church. In the absence of the President, Rev J. E. Twitchell, D. D., presided. After an anthem by the choir, prayer was offered by Rev. Cyrus Wallace, D. D., and the congregation united in singing "My faith looks up to thee."

Field reports and addresses were given as follows:

Rev. Horace Bumstead, D. D., Professor in Atlanta University, Ga., read a paper on "The Mutual Helpfulness of the Races as an Element of Missionary Work."

Butler R. Wilson, Esq., graduate of Atlanta University, Ga., gave an address on the "Development and Progress of the Colored People since 1865."

Rev. W. S. Alexander, D. D., for nine years President of Straight University, New Orleans, La., gave an address on the topic "Has the Congregational Church a Mission in the South?"

Rev. T. L. Riggs, Missionary at Oahe, Dakota, gave an address on "The Work among the Indians."

Miss Sparrow, of Boston, sang, by request, "Watchman, tell us of the night."

At 3:30 o'clock the Convention adjourned with benediction by Rev. Geo. R. Leavitt.

THURSDAY, OCTOBER 23.—MORNING.

At 8 A. M. prayer meetings were held, in the Crombie street church,

led by Rev. Wm. A. Sinclair, and for ladies only in the Tabernacle chapel, led by Miss Emerson, Secretary of the Woman's Bureau.

At 9 o'clock the meeting was called to order at the Tabernacle church by the President, and united in singing "Joy to the world, the Lord has come."

Rev. Chas. Williams led in prayer.

The minutes were read and approved.

On motion of Rev. G. W. Phillips, the Committee on Nominations were instructed to present the name of one to be elected as an Assistant Corresponding Secretary.

Rev. J. L. Withrow, D. D., on behalf of the Special Committee on Dr. Powell's paper reported. The report was accepted. (See page 35.)

Rev. S. L. Blake, D. D., on behalf of the Special Committee on Dr. Strieby's paper, reported, recommending its adoption.

On the motion for adoption, Prof. Bumstead, of Georgia, addressed the meeting; also Rev. Drs. Blake, Strieby, Roy and others. The report was adopted. (See page 34.)

Voted that Revs. Henry A. Hazen, Henry C. Fay and F. P. Chapin be a committee to receive and count the ballots for officers and announce the result.

Rev. John R. Thurston, on behalf of the Committee on Educational Work, reported, supplementing the report with an address.

The congregation united in singing "The nations round the earth rejoice."

Rev. F. D. Ayer addressed the meeting, and was followed by Rev. E. G. Selden.

The report was adopted and referred as usual. (See page 27.)

Rev. Henry C. Westwood, D. D., on behalf of the Committee on Church Work, reported, supplementing the report with an address.

Rev. W. H. Leavell offered prayer.

Rev. Geo. R. Leavitt gave an address on the subject of the report, and was followed by Rev. O. H. White, D. D.

The report was accepted and referred as usual. (See page 29.)

The Committee to receive and count the ballots reported the election of the following officers:

PRESIDENT.

HON. WM. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D. D., Mo. — Rev. F. A. NOBLE, D. D., Ill.
Rev A. J. F. BEHRENDS, D. D., N. Y. — Rev. ALEX. MCKENZIE, D. D., Mass.
Rev. D. O. MEARS, D. D., Mass.

CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, D. D.

ASSISTANT CORRESPONDING SECRETARY.

REV. JAS. POWELL, D. D.

RECORDING SECRETARY.

REV. M. E. STRIEBY, D. D.

TREASURER.

H. W. HUBBARD.

AUDITORS.

W. H. ROGERS. — PETER MCCARTEE.

EXECUTIVE COMMITTEE.

For Three Years.

Rev. LYMAN ABBOTT, D. D. — A. S. BARNES, ESQ. — Rev. J. R. DANFORTH.
Gen. CLINTON B. FISK. — Rev. A. P. FOSTER.

For Two Years.

S. B. HALLIDAY. — SAMUEL HOLMES, ESQ. — SAMUEL S. MARPLES, ESQ.
CHAS. L. MEAD, ESQ. — ELBERT B. MONROE, ESQ.

For One Year.

Rev. J. E. RANKIN, D. D. — Rev. S. H. VIRGIN. — Rev. WM. H. WARD, D. D.
Rev. J. L. WITHROW, D. D. — JOHN H. WASHBURN, ESQ.

Rev. Dr. Powell, in behalf of the churches of Madison, Wis., invited the Association to hold its next annual meeting in that city. Voted to accept the invitation.

At 12:30 o'clock adjourned until 2 P. M.

AFTERNOON SESSION.

The afternoon session opened at 2 o'clock with singing, "He lives! the great Redeemer lives," and prayer by Rev. Henry C. Fay.

Rev. J. E. Roy, D. D., read a paper on the First Woman's Missionary Bureau.

Miss D. E. Emerson, the Secretary of the Woman's Bureau, presented a report on the work.

Miss Frances Yeomans, missionary at Talladega, Ala., read a paper on the work for women in the South.

Miss Susan Webb, a missionary at Santee Agency, read a paper on the work for women among the Indians.

Miss M. L. Irvine chanted the 23d Psalm in the Dakota language.

Mrs. A. A. Myers, missionary in Kentucky, read a paper on the work for women among the mountain whites.

The congregation united in singing "The morning light is breaking."

Col. Franklin Fairbanks, on behalf of the Committee on Finance, reported, supplementing the report with an address. He was followed by Hon. J. J. H. Gregory, and he was followed by Rev. E. N. Packard. The report was accepted and referred in the usual way. (See page 32.)

At 5 o'clock adjourned until evening, with benediction by Rev. Dr. Strieby.

EVENING SESSION.

At 7:30 o'clock assembled at the South church. After an anthem by the choir, Rev. Asa Bullard, D. D., led in prayer.

John H. Washburn, Esq., gave an address on the subject of the Report of the Committee on Finance. Rev. C. F. Thwing followed on the same subject.

Rev. Reuen Thomas, D. D., gave an address on "The Supreme Questions of Statesmanship Involved in the Work of the A. M. A."

The congregation united with the choir in singing "On the mountain tops appearing."

Rev. Edward D. Eaton addressed the meeting on the future of the negro woman of America.

Rev. A. H. Plumb, D. D., gave an address on "The Problem of Missions to Christianize Christendom, in order that the Pagan Nations, as such, may be Converted to Christ before they are Converted to Infidelity."

Rev. Dr. Powell presented the following minute, which, by a unanimous vote, was adopted.

We desire to express, and to have placed on record, our heartfelt thanks to the good people of Salem and vicinity, who have so kindly given the generous hospitality of their homes to us who have been in attendance at this, the thirty-eighth Annual Meeting of the American Missionary Association. We have come from the North and the South, the East and the West, sat down at their tables, and been made to feel that we were heartily welcome; also to the Congregational churches of Salem for the use of their houses of worship. To the Rev. Dr. Atwood and Rev. De Witt S. Clark, and the able Committee of gentlemen associated with them, we are under special obligations for their gifts of time, money and personal service that entered into their preparation for our coming and their providing for us while here. Nor would we forget the boys, whose willing feet and hands have been subject to our call.

We make grateful mention of the kindness of Mr. S. F. Smith, Supt. of the Salem District of the N. E. Telephone Company, for putting a telephone in the Tabernacle for our special use; to Mr. J. F. Dalton, the Postmaster, for furnishing us with special mail facilities; and to the County Commissioners for the privileges of public buildings.

We also desire to express our indebtedness to Mr. Theodore Emerson, who has led us in song at our business sessions, and to the choirs whose voices have lifted us in praise in the services at eventime; and last, though not least, to the press for furnishing the public with a daily report of our proceedings.

Rev. Dr. Atwood, on behalf of the people of Salem, responded to the vote of thanks.

Voted to refer the minutes of this meeting to the Executive Committee for publication.

Adjourned at 9:45 P. M.

Attest: JAMES P. LANE, Secretary.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1884.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries, Theological Department	$2,850.00	
" Paid by Income Fund	1,274.46	
		4,124.46
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary	1,403 75	
General Expenses of Mission	411.97	
		1,815.72
Baltimore, Md.:		
Salary of Pastor		187.50
Hampton, Va.:		
Salary of Pastor, in part	500.00	
Specials	209.00	
		709.00
Wilmington, N. C. Normal School:		
Salary of Pastor, eight Teachers and Missionary	3,216.85	
Repairs	434.87	
Land	143.58	
General Expenses (of which Students paid as Tuition $1,847.65)	2,807.16	
		6,602.46
Raleigh, N. C.:		
Salary of Pastor and one Teacher		977.26
Dudley, N. C.:		
Salary of Pastor	644.40	
Repairs	91.00	
		735.40
McLeansville, N. C.:		
Salary of Pastor		751.73
Hillsborough, N. C.:		
Salary of Pastor and one Teacher (of which Students paid as Tuition $19.13)		616,42
Woodbridge, N. C.:		
Salary of Pastor and one Teacher		806.63
Beaufort, N. C.:		
Salary of Pastor and one Teacher		206.00
Lassiter's Mills, N. C.:		
Salary of Pastor and one Teacher		377.50
Pekin, N. C.:		
Salary of Pastor	225.00	
General Expenses	105.56	
		330.56
Oaks, N. C.:		
Salary of Pastor and Missionary	269.85	
General Expenses	105.50	
		375.35
Troy, N. C.:		
Salary of Pastor		342.00
Kittrell, N. C.:		
Salary of Teacher	219.53	
General Expenses (of which Students paid as Tuition on Salary and Expenses $65)	22.25	
		241.78
Charleston, S. C. Avery Institute:		
Salary of Pastor and twelve Teachers	4,993.56	
General Expenses (of which Students paid as Tuition $2,744)	3,128.06	
		8,121.62
Greenwood, S. C. Brewer Normal School:		
Salary of Pastor and two Teachers	850.45	
General Expenses	76.26	
		926.71
Orangeburg and Lady's Island, S. C.:		
Salary of Pastor and Lady Missionary		167.00
Atlanta, Ga. Atlanta University:		
Appropriation	4,000 00	
Specials	4,904.70	
		8,904.70
Atlanta, Ga. Storrs School:		
Salary of Pastor, seven Teachers and Missionary	3,366.92	
Repairs	251.47	
General Expenses (Students paid as Tuition on Salary and Expenses $2,146.37)	2,022.63	
		5,641.02

Macon, Ga. Lewis High School:		
Salary of Pastor and seven Teachers	3,367.90	
Furniture and Repairs	295.15	
General Expenses (of which Students paid as Tuition $1,330.71)	2,004.49	
Slater Fund, Industrial Department	200.00	
		5,867.54
Savannah, Ga. Beach Institute:		
Salary of Pastor and seven Teachers and Missionary	2,489.74	
Furniture and Repairs	177.55	
General Expenses (of which Students paid as Tuition $1,226.65)	2,443.01	
		5,110.30
Marietta, Ga.:		
Salary of Pastor		540.00
Athens, Ga.:		
Salary of Pastor and two Teachers		756.00
Byron, Ga.:		
Salary of Pastor	420.00	
Parsonage	150.00	
		570.00
Cypress Slash, Ga.:		
Salary of Pastor		430.00
Woodville, Ga.:		
Salary of Pastor		330.00
Miller's Station, Ga.:		
Salary of Pastor		455.00
McIntosh, Ga. Dorchester Academy:		
Salary of Pastor, two Teachers and Missionary	1,132.85	
General Expenses (of which Students paid as Tuition $202.25)	419.04	
		1,551.89
Thomasville, Augusta, Albany, Cuthbert and Stone Mountain, Ga.:		
Salary of Teachers		400.00
St. Augustine, Fla.:		
Salary of two Teachers		374.53
Orange Park, Fla.:		
Salary of Pastor		250.00
Talladega, Ala. Talladega College:		
Salary of President, Pastor and sixteen Teachers	9,071.69	
Insurance	101.00	
Furniture and Repairs	703.75	
General Expenses (Students paid as Tuition $1,418.92), Boarding and School Department	4,101.52	
Agricultural Department	2,510.37	
Slater Fund, Industrial Department	2,000.00	
		18,488.33
Kymulga, Ala.:		
Salary of Pastor		130.00
Childersburg, Ala.:		
Salary of Pastor		663.50
Anniston, Ala.:		
Salary of Pastor	300.00	
Insurance	7.40	
		307.40
Alabama Furnace, Ala.:		
Salary of Pastor		300.00
Tecumseh, Ala.:		
Salary of Pastor		240.00
Montgomery, Ala.:		
Salary of Pastor	1,091.59	
Repairs	149.33	
		1,240.92
Mobile, Ala. Emerson Institute:		
Salary of Pastor and nine Teachers	3,911.72	
General Expenses (of which Students paid as Tuition $1,663.25)	2,061.86	
		5,973.58
Athens, Ala. Trinity School:		
Salary of Pastor and four Teachers	1,389.38	
Furniture and Repairs	741.75	
General Expenses (of which Students paid as Tuition $451.35)	974.64	
		3,105.77
Marion, Ala.:		
Salary of Pastor and one Teacher	1,062.43	
Repairs	150.57	
		1,213.00
Selma, Ala.:		
Salary of Pastor and Lady Missionary	1,588.85	
Specials	82.42	
		1,671.27
Florence, Ala.:		
Salary of Pastor and one Teacher	843.30	
Repairs	16.30	
		859.60
Birmingham, Ala.:		
Salary of Pastor	480.00	
Land and Building	952.77	
		1,432.77

Jonesboro, Tenn. Warner Institute:		
Salary of Teacher	532.00	
Insurance	63.12	
Land	550.00	
Furniture and Repairs	503.01	
General Expenses (of which Students paid as Tuition $259.40)	259.86	
		1,907.99
Knoxville, Tenn.:		
Salary of Pastor		600.00
Nashville, Tenn. Fisk University:		
Salary of President, Pastor and eighteen Teachers	11,478.13	
Furniture and Repairs	4,309.92	
General Expenses of Boarding and School Departments (of which Students paid as Tuition $3,153.88)	7,015.80	
Slater Fund, Industrial Department	1,525.00	
		24,328.85
Nashville, Tenn. Third Congregational Church:		
Salary of Pastor	325.00	
Church Lot	616.52	
		941.52
Nashville, Tenn. Howard Chapel:		
Salary of Pastor		590.00
Chattanooga, Tenn.:		
Salary of Pastor and Lady Missionary	1,127.68	
Specials	946.00	
		2,073.68
Memphis, Tenn. Le Moyne School:		
Salary of Pastor and eleven Teachers	3,542.37	
Insurance	37.91	
Furniture and Repairs	1,928.42	
Loan on Church Building	400.00	
General Expenses (of which Students paid as Tuition $1,883.20)	2,432.69	
Building (Addition)	2,000.00	
Slater Fund, Industrial Department	500.00	
		10,840.79
Grand View, Tenn.:		
Building School		500.00
Jellico, Tenn.:		
Salary of Teacher	225.00	
Lot	25.00	
		250.00
Whiteside, Tenn.:		
Salary of Teacher		80.00
Pleasant Hill, Tenn.:		
Salary of Teacher	144.85	
General Expenses	4.90	
		186.75
Lexington, Ky. Normal Institute:		
Salary of four Teachers	1,344.00	
General Expenses (of which Students paid as Tuition $639.35)	1,555.72	
		2,899.72
Louisville, Ky.:		
Salary of Pastor		475.00
Woodbine, Ky.:		
Lot		50.00
Williamsburg, Ky. Academy:		
Salary of Pastor and two Teachers and Missionary	2,407.87	
School Building and Furniture	2,478.43	
General Expenses (Students paid as Tuition on Salary and Expenses $195.50)	213.61	
		5,099.91
Clover Bottom, Ky.:		
Salary of Teacher		210.00
Berea, Ky.:		
Incomes		260.54
Kentucky Mountain Work:		
Traveling Expenses		300.00
Tougaloo, Miss. Tougaloo University:		
Salary of President, Pastor and fifteen Teachers	6,607.59	
Furniture	1,699.02	
General Expenses (of which Students paid as Tuition $1,079.95, and State Appropriation $3,000)	5,661.88	
Slater Fund, Industrial Department	1,500.00	
		15,468.49
Hazlehurst and Caledonia, Miss.:		
Salary of Pastor and Teachers		130.00
Jackson, Miss.:		
Salary of Pastor	600.00	
Furniture	100.00	
Lot	525.00	
		1,225.00

Meridian, Miss.:		
Salary of Teacher	380.00	
Lot	507.10	
		887.10
New Orleans, La. Straight University:		
Salary of President, Pastor and twelve Teachers, and Lady Missionary	6,005.07	
Furniture and Repairs	1,751.58	
Insurance	139.07	
General Expenses, Boarding and School Department (of which Students paid as Tuition $2,024.50)	4,059.39	
		11,955.11
New Orleans, La. Morris Brown Church:		
Salary of Pastor		120.00
New Iberia and Belle Place, La.:		
Salary of Pastor		212.00
Grand Bayou, La.:		
Church Building		100.00
Austin, Tex. Tuiotson Collegiate and Normal Institute:		
Salary of President, six Teachers and Missionary	3,860.49	
Specials (Set aside for New Building)	1,156.45	
Furniture and Repairs	866.98	
General Expenses, Boarding and School Department (of which Students paid as Tuition $2,318.88)	4,544.40	
Slater Fund, Industrial Department	600.00	
		11,028.32
Corpus Christi, Tex.:		
Salary of Pastor		400.00
Flatonia, Tex.:		
Salary of Pastor and Teacher	511.12	
General Expenses	33.62	
		544.74
Paris, Tex.:		
Salary of Pastor		544.60
Goliad, Tex.:		
Salary of Pastor and Teacher		461.95
Helena and Luling, Tex.:		
Salary of Pastor and Teacher		333.52
Dodds, Tex.:		
Salary of Pastor	$130.00	
House and Lot	300.00	
		430.00
Little Rock, Ark.:		
Salary of Pastor, Teacher and Missionary	728.30	
Furniture	215.25	
General Expenses (of which Students paid as Tuition $110.50)	660.10	
Specials for Smith College Building	300.00	
		1,903.65
Fayetteville, Ark.:		
Salary of Pastor and one Teacher	596.60	
Furniture and Repairs	133.20	
		729.80
Topeka, Kan.:		
Salary of Pastor and one Teacher	1,410.51	
Furniture and Repairs	225.00	
General Expenses (of which Students paid as Tuition $104.16)	304.27	
		1,939.78
Eureka, Kan.:		
Salary of Pastor		180.00
Lawrence, Kan.:		
Salary of Pastor		365.00
Insurance Fund		4,500.00
Salary of Field Superintendent	2,500.00	
Traveling Expenses, Stationery, etc	1,123.94	
		3,623.94
Expenses of Institutes		100.00
Expenses of Educational Exposition		125.00
Traveling Expenses, Expressage, Telegrams, etc		461.43
Salary of Supt. of Education	2,500.00	
Traveling Expenses, Stationery, etc	1,125.40	
		3,625.40
		$208,211.80

The Chinese.

Salary of Superintendent and Teachers	6,936.25	
Rent of Mission Building	2,062.00	
General Expenses	661.25	
Payment on Account Property	4,841.95	
		14,501.45

The Indians.

Santee Agency:			
Salary of Supt. and Missionaries and Native Helpers	6,884.76		
New Dining Hall	8,887.51		
General Expenses, Boarding and Industrial Departments	8,631.37		
		24,403.64	
Fort Sully, Standing Rock and Cheyenne Agencies:			
Salary of Supt., Missionaries and Native Helpers	3,105.80		
Publication Expense	200.00		
General Expenses	1,132.52		
		4,438.32	
Fort Berthold Agency:			
Salary of Missionaries	1,269.66		
General Expenses	800.57		
		2,070.23	
Total for Dakota Missions		$30,917.53	
Skokomish Mission:			
Salary of Pastor		400.00	
		1,270.00	
Teacher and Student Aid, Hampton N. & A. Inst.		622.76	
Sundry Expenses			33,204.95

Foreign Missions.

Superintendent, Missionaries, etc., for Mendi, Income paid to "United Brethren"		$5,149.69	
Support of Aged Missionary, Jamaica, W. I.		88.54	
			5,238.63

Publications.

American Missionary, 22,000 monthly	$7,293.16		
Less amounts received from subscribers, $729 50 } Less amounts received from advertising, 1,437.83 }	2,167.33		
		5,125.83	
		332.00	
Annual reports, 1,440 copies		317.13	
Pamphlets, Circulars, etc		228.42	
Electro Plates		106.90	
Life Certificates		93.53	
Traveling Expenses, etc		201.24	
Postage		893.13	
Clerk hire		53.54	
Incidental Expenses			7,351.72

Agencies.

New York Office:			
Rev. Jas. Powell, D.D., Asst. Sec'y (part of year)		2,045.00	
Traveling Expenses		275.64	
Moving and Office Furniture		550.00	
Circulars, etc		84.32	
			2,954.96
Eastern District—Boston Office:		2,500.00	
Rev. C. L. Woodworth, D. D., Dist. Sec'y		174.23	
Traveling Expenses, Dist. Sec'y		525.00	
Rev. Lewis Grout, Agent 7 mos. to Apr. 30		160.24	
Traveling expenses of Agent		540.00	
Clerk for Dist. Sec'y		150.98	
Pamphlets		341.12	
Stationery, Postage, etc		627.31	
Rent and Heating of Rooms		206.39	
Trav. Exp. of Missionaries while Collecting			5,224.27
Middle District—Hartford Office:		2,500.00	
Rev. G. D. Pike, D.D., Dist. Sec'y		369 67	
Traveling Expenses, self and others		207.00	
Moving and Office Furniture		88.48	
Circulars, etc			3,165.15
Western District—Chicago Office:		1,038.32	
Rev. Jas. Powell, D.D., Dist. Sec'y (part of year)		310.49	
Traveling Expenses		1,141.65	
Rev. C. W. Shelton, Dist. Sec'y (part of year)		136.71	
Traveling Expenses		308.96	
Clerk		282.06	
Printing, Postage, Stationery, etc			3,218.19

Administration.

Rev. M. E. Strieby, D.D., Cor. Sec'y	3,500.00	
Clerk for Cor. Sec'y	720.00	
H. W. Hubbard, Treasurer	2,500.00	
Clerk for Treasurer	1,033.00	
Secretary for Woman's Bureau and Clerk for Southern Field Dep., Miss D. E. Emerson	1,000.00	
Clerk for Secretary Woman's Bureau	720.00	
		9,473.00

Miscellaneous.

Rent	1,500.00	
Care of Rooms	376.00	
Books and Stationery	353.27	
Pamphlets	220.42	
Clerk hire	124.99	
Furniture	86.50	
Fuel	59.23	
Rent of Safe Deposit Box	40.00	
Postage	704.47	
Traveling Expenses	464.71	
Expressage, Telegrams, etc	485.60	
		4,415.39
Wills and Estates		1,561.95
Annual Meeting		2,076.21
Annuity Account		053.17
Amounts refunded, sent to Treasurer by mistake		277.53
		$301,928.37

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and Individuals	$164,056.77	
" Estates and Legacies	64,559.42	
" Income, Sundry Funds	9,705 01	
" Tuition and Public Funds	28,200.25	
" Rents	798.50	
" United States Government for Education of Indians	11,495.19	
" Slater Fund, paid to Institutions	6,325 00	
" Sale of Property	2,454.05	
		$287,594.19
Balance on hand September 30, 1883		548.72
		$288,142.91
Debt September 30, 1884		13,785.46
		$301,928.37

Endowment Funds Received 1883-1884.

Theological Department, Howard University	$13,900.00	
Hastings Scholarship for Atlanta University	1,000.00	
		$14,900.00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending Sept. 30, 1884, with the vouchers, and find the same correct, as stated in above account.

W. A. NASH, W. H. ROGERS, } Auditors.

NEW YORK, Oct. 16, 1884.

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University are added below as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund	$287,594.19	
" " " Endowment Fund	14,900.00	
		$302,494.19
Berea College		15,503.92
Hampton N. and A. Institute		79,218.59
Atlanta University		10,615.00
		$407,831.70

Summary of Receipts During the Year 1883-1884.

OCT. 1, 1883, TO SEPT. 30, 1884.

Maine.		
Donations	$5,199.31	
Legacies	35.00	
		$5,234.31
New Hampshire.		
Donations	4,311.37	
Legacies	1,954.24	
		6,265.61
Vermont.		
Donations	6,067.82	
Legacies	679.03	
		6,746.82
Massachusetts.		
Donations	54,714.20	
Legacies	14,290.65	
		69,004.85
Rhode Island.		
Donations	3,877.23	
Legacies	314.89	
		4,192.12
Connecticut.		
Donations	25,412.00	
Legacies	17,154.74	
		42,566.74
New York.		
Donations	14,223.88	
Legacies	4,074.10	
		18,297.98
New Jersey.		
Donations	2,252.57	
Legacies	400.00	
		2,652.57
Pennsylvania.		
Donations	976.44	
Legacies	16,357.77	
		17,334.21
Maryland.		
Donations		339.22
District of Columbia.		
Donations		376.43
Ohio.		
Donations	8,426.97	
Legacies	2,150.00	
		10,576.97
Indiana.		
Donations		137.60
Illinois.		
Donations	11,010.52	
Legacies	801.09	
		11,811.61
Michigan.		
Donations		5,222.13
Wisconsin.		
Donations	3,285.24	
Legacies	227.26	
		3,512.50
Iowa.		
Donations	3,563 14	
Legacies	1,120.68	
		4,683.62
Minnesota.		
Donations		1,961.42
Kansas.		
Donations	471.17	
Tuition	104.16	
		575.33
California.		
Donations		6,086.95
Nebraska.		
Donations		633.45
Oregon.		
Donations		113.06
Territories		407.76
Virginia.		
Donations		37.00
North Carolina.		
Tuition	1,931 78	
Donations	124.48	
		2,056.26
South Carolina.		
Tuition	2,744.00	
Donations	200.34	
		2,944.34
Georgia.		
Tuition	4,885.98	
Rent	104.00	
Donations	1,049 01	
		6,038.99
Alabama.		
Tuition	3,533 52	
Rent	110.00	
Donations	682.07	
		4,325.59
Tennessee.		
Tuition	5,339.33	
Rent	408.70	
Donations	1,698.23	
		7,439.26
Mississippi.		
Tuition	4,079.75	
Rent	89.25	
Donations	37.68	
		4,206.68
Louisiana.		
Tuition	2,024.50	
Donations	25.00	
		2,049.50
Missouri.		
Legacies	5,000.00	
Donations	436.10	
		5,436.10
Kentucky.		
Tuition	1,134.85	
Rent	16.00	
Donations	30.00	
		1,180.85
Arkansas.		
Tuition	110.50	
Donation	15.00	
		125.50
Florida.		
Rent	34.55	
Donations	242.00	
		276.55
Texas.		
Tuition	2,318.88	
Rent	36.00	
Donations	14.45	
		2,369.33
Slater fund		6,325.00
Foreign Countries.		
Donations		395.53
From sale of land		2,454.05
United States Government for support of Indians		11,495.19
Incomes.		
Howard U.	1,274.46	
Atlanta U	582.08	
Talladega College	1,140.00	
Fisk U	232.44	
Le Moyne School, Memphis, Tenn	528.25	
Berea College	260.54	
Straight U	561.30	
General Fund	200.00	
Avery Fund	4,925.94	
		9,705.01
		$287,594.19

REPORTS OF COMMITTEES.

REPORT ON CHINESE MISSIONS.

BY REV. A. H. HALL, CHAIRMAN.

Your Committee to whom was referred that part of the statement of the Executive Committee on Chinese Missions would report as follows :

We are furnished this year with a review of the Chinese Missions on the Pacific Coast from the beginning in 1870. The fourteen years' work is put before us rather than the special work of the last twelve months. We are, therefore, the better able to judge of actual results. The genuine growth is to be measured by long intervals.

The comparison between 1884 and 1883 might not show any very considerable gain. But the contrast between the beginning and the end of a decade testifies to the unmistakable "work which God hath wrought."

The year 1870 opens with 4 teachers and 329 scholars. This year closes with 27 teachers and 1,864 scholars, a gain of nearly seven-fold. In 1876 there were 36 Chinese members in the Bethany Church, San Francisco. In 1884 the number had advanced to 91.

To the three Chinamen received in 1870 into the first church at Oakland—these being the first admitted to membership in any English-speaking church—thirty-three have been added from the mission-school of this church. A like number from this same school has been distributed among the membership of the other churches. For the year just passed, 191 are enrolled as having forsaken idol worship, and 113 as giving evidence of conversion. But more significant than the quantity of these Chinese converts, is the quality of their Christian life. Ten years of testing, in the midst of peculiar temptations, have shown as much steadfastness as could be found among the same number taken from any church membership.

No statement is made as to the amount of money contributed this year by the Chinese for the support of the Mission. But if the last year may serve as a guide, in which they are credited with $5,000 out of the $12,000 expended, we are sure they have not been found wanting in generous offerings.

The success of these years is the more remarkable, because it has been realized in the face of a strong prejudice. The effect of the Exclusion Act has been seen not only in the lukewarm support of the work by those in sympathy with the bill, but also in the ill-will awakened in the Chinamen who suffered by it.

In the face of this two-fold prejudice, the results are unexpectedly hopeful.

But when we remember that the statement before us is simply the story of one organization—when to the results of the work of this Association we add the like achievements of other societies, when as far back as 1870, we could count 300 Chinese members of Protestant churches, 700 members of Y. M. C. Associations, 750 connected with mission schools, 1,000 taught in the Sunday-schools of the land; when of the 4,000 in New York and Brooklyn alone, 1,000 are to-day under Christian training—surely this aggregate result of Chinese missions does more than stir our hopes. It awakens profoundest gratitude and admiration.

Your Committee desires to voice the sentiment of that Christian principle on which our nation was founded, that the doors shall not be closed to *any particular race.*

Special mention should be made in this report of the accession this year of 14 Christian Chinamen to the missions of the American Board in South China. The problem of the conversion of China will be simplified, if not settled, when the emigrant who left his native land a heathen goes back to that land a Christian, trained for service.

One part of the field of Chinese Missions has not yet been occupied by this Association. Your Committee would commend this section of the work as promising largest results, even though to many the field seems very unpromising. Little or nothing is being done for the salvation of Chinese women. Two denominations, the Methodist and Presbyterian, have accomplished something in this direction. The difficulties are very great. The character of the majority of these women renders them well-nigh inaccessible. Their presence to the number of hundreds in San Francisco alone is debasing beyond expression. The mission for the men has to contend with this as the most serious obstacle to its work. Two things are needed. First, means to carry on the work. The resources of this Association must be largely increased, if it is to enter this field at all. These resources should be forthcoming, that the field may be entered at once; and the second thing needed is a force of Christian women who will reach out after these fallen ones. The barriers which their debased moral sense has put about their desolate lives will fall before a consecrated womanhood. The salvation of woman is the salvation of China. The obstacles, 'tis true, are very great, but in spite of the "many adversaries, a great and an effectual door is opened."

REPORT OF THE COMMITTEE ON THE INDIAN WORK.

BY REV. C. M. SOUTHGATE, CHAIRMAN.

The distinctive points in the report on the Indian work are these :

The occupation and development of the fields recently received from the American Board.

The enlargement of accommodations, especially for industrial work.

Co-operation with the United States Government by supplying or nominating teachers where the Government has erected buildings.

Development of Christian manhood among the Indians, as appears in their appeals for more schools, their generosity in supporting their own churches, and especially the aggressive work of the Dakota Indian Home Missionary Society.

Growth in numbers and spiritual power among the churches.

The detailed account of the Indian work goes much beyond the report in showing discouragement and hindrance nowhere, everywhere human skill and divine blessing.

The Committee cordially re-affirm the fitness of the exchange which concentrated the work of the Association in this country, and the vigorous grasp with which the new responsibilities have been taken in hand in the directions recommended by the Special Committee one year ago.

They indorse emphatically the prominence given to *industrial education*, a characteristic which distinguishes this Association from our other missionary societies, without which it could not do its peculiar work. Thrifty labor is part of the Biblical conception of manhood. Its indorsement comes from the ivory palace in Jerusalem, the tent-loft at Corinth, and the carpenter shop in Nazareth. To quote one most qualified to speak : "In all men education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass ; but it should never be forgotten that it is only upon *a foundation of regular activities* that there can be any fine and permanent upbuilding. Morality, though founded in spiritual life, depends very much on outward social conditions; and if man is to

work out his own salvation, he must learn to work. Granted that character in its highest sense is the objective point, then mission work should be organized with reference to supplying conditions under which morality and the creation of character are feasible." (Gen. S. C. Armstrong, in *Journal of Christian Philosophy*, Jan., 1884, pp. 213, 214.)

Parallel with this work is the purpose to elevate the conditions of social and home life, as appearing in the new dining-hall with its adjuncts. Not a few New England boarding-schools, not a few New England colleges would be adorned by such careful instruction in "Good morals and gentle manners," as is given in the schools of the American Missionary Association.

We greatly rejoice that the National Government continues to turn to this and other Christian and peace-loving organizations for men to teach in its school houses, believing such mutual helpfulness wise for both parties and most profitable for the Indian.

Above all, we praise God that his Holy Spirit has dwelt and labored with the earnest missionaries, as with John Eliot and David Brainerd before them, and that sure signs of his presence appear in the quickened zeal and self-sacrifice of the Indian Christians. When these heartily undertake the evangelization of their own race, the glorious end is not distant.

In brief, the Committee recommend persistence and wise enlargement in the varied and balanced efforts of the Association to prove this suffering people honorable to our nation and precious to God.

REPORT ON MOUNTAIN WORK.

BY REV. GEO. W. PHILLIPS, CHAIRMAN.

It needs but slight examination of the statistics of illiteracy in Kentucky and Tennessee, as presented by the late census, to justify the conviction upon which the Association acted in attempting its so-called "mountain work." *Necessity* was laid upon us. Our advance explorers of this region from the school at Berea, Ky., had long been aware of the need, but not until the last year has an effort upon any extensive plan been made to pierce and scatter the dense ignorance or stir with a breezy gospel the moral stagnation of large areas of these States. The work had been delayed quite too long. The inspection of the field by the Executive Committee last spring but intensifies the conviction felt at Brooklyn one year ago that the time has come when these remote dwellers in the mountain valleys of the Cumberland must be reached; that after more than a generation of stagnation they should be made to feel a genuine sensation such as the school and the church always carry with them.

It has been found that not a few of the white population in those parts are as destitute of the elements of education as are their colored neighbors, while they lack the desire for improvement which their lately acquired freedom has kindled in those once enslaved. The first task confronting our teachers has been in many cases to create the desire for the instruction which they have to offer. What is the appeal which the census makes to us for pushing our work in this field? Kentucky, with its 483,000 white children of school age, leaves 245,000 of them out of school—more than one-half the entire number. The Commissioner of Education for 1883 informs us that the white attendance upon the public schools of Kentucky has diminished in the last three years by almost seven thousand (6,918). What is this falling off in the attendance upon the schools but an index of an alarming drift toward barbarism? In the same State there are more than 70,000 colored children of school age, of whom 50,000 are out of school. Coming swiftly to the grave duties of citizenship without any public provision for the most elementary

instruction, what kind of material is this of which to build a free, self-governing commonwealth, with almost 30 per cent. of the entire population of Kentucky unable to read? Not one in three of the colored population has attained that accomplishment.

The facts just noted exist in Tennessee, with some increase of illiteracy demanding our best endeavors to hedge in. The Academy at Williamsburg, with its 159 students, is doing, for Whitley County and the outlying region of Southeastern Kentucky, what Berea did at the beginning in the interior. May the baptism of persecution that befell the olden school be matched by the baptism of the Holy Spirit upon the younger sister institution.

The trend of educational effort under your direction in the Central South has crossed Kentucky and penetrated Tennessee. At Grand View is a projected Academy, where the lively interest of the people seems to merit the assumption of the fostering care of the school by this Association, since they have invited our control by turning over their charter and property to us. These training schools for teachers on the ground are in the line of all missionary success at the present time. They are as needful in Tennessee as in Turkey. Wherever our teachers from such schools have gone to the remoter neighborhoods lodged among the mountains, there is sure to be a *movement*—which is much; a movement upward and forward, still better. The school is the pledge and prophecy of the church. Our Apostolic Missionary, the Rev. A. A. Myers, follows the path of the teacher and is finding everywhere at school centres promising materials for churches. We ought to have ten such workers in place of one, in the broad field he until recently has been trying to cover alone. We are glad to know that he has been reinforced by three. Have not ignorance and prejudice entrenched themselves in these mountain regions long enough? All the signs indicate that the time is ripe for the incoming of the school and the church which have kindled and kept luminous a Christian civilization in rugged New England and are capable of doing the same in the needful South.

Before such forces the crust of indifference, prejudice-conservatism, will gradually yield. Where pious feeling and formalism are almost the only surviving signs of religion, we are summoned to go with the gospel of morality and intelligence and thrift. Thus far the work has been one of exploration and experiment; but that stage has been passed. Permanent schools and churches must be, as they are already being developed throughout the great interior South, if it is to be saved from chronic stagnation, and set forward upon a healthy, Christian career. Immigration is soon to flow thither. Whoever is quick to see his opportunity and prompt to occupy this ground, will contribute most to shape the new and better life of the future to which the present must ere long give way. Work already begun should be followed up and enlarged. The cry of the wronged and crippled races, for whom we hold ourselves specially bound to provide the light of knowledge and the means of grace, pierces our hearts and makes us impatient of any diversion from the task we have attempted. But, as these brethren of our own race and language make their pathetic appeal, we think the Master is saying to us, "These things ought ye to do and not to leave the other undone."

REPORT ON EDUCATIONAL WORK.

BY REV. JOHN A. THURSTON, CHAIRMAN.

The Committee to whom was assigned that part of the Report of the Executive Committee on Educational Work in the South, would respectfully report as follows:

In the report rendered we see abundant evidence of the blessing of the Master

upon the earnest and faithful labors of our teachers and the wise supervision of our officers, for which we would render Him devout thanks.

It is manifest that the enlarged accommodations of the new buildings recently erected by the munificence of Mrs. Stone and others were all needed, as the increase of students the past year has used all of them, and the cry is still for more room for those eager to learn. Is it not evident that the future growth of our work should be in the wise development and enlargement of our present institutions, rather than in the increase of their number? We should not forget that we labor not alone in this field. Our Methodist and Baptist brethren have each nearly as many of these institutions as we. The Presbyterians have four, and our Episcopalian and Quaker friends are doing something These may be most of them younger and less advanced than ours, but they occupy the ground, and have promise of a growth to meet the want. In all these are more than twenty chartered institutions, and more than forty normal and high schools. Every State, save Arkansas, will be well supplied if the present institutions are properly developed. In Arkansas, our Methodist brethren have one school, and we have the land for a college, already purchased, and the beginning of a building fund. Besides this the States are being provoked to undertake the work of educating teachers. Mississippi has a normal school for colored teachers, though none for white. Virginia has appropriated $100,000 for the buildings of a normal and collegiate institution. And she began the normal work last October.

Now does not all this make it clear that our energies should especially be directed to the development of the schools and colleges we now have, that we may make them as efficient as possible? For this development the great need is new buildings and additional endowments, for it should be remembered that we can teach double the number of students, certainly in all the higher departments, with only a small increase of the teaching force and of the expense. Here lies the path of true economy, which is always the path of highest duty.

What safer and more productive investment can our men of wealth find, than in joining the company of Stone, Gregory, Straight, Cassidy, Smith and Whitin, and erecting the needed buildings? How can they better leave a name to be gratefully remembered? And if any would honor those who have wrought well in the service, how can they do it better than by giving other names to buildings to be erected, besides that of Strieby? Should there not be a monument to our late Secretary, Rev. George Whipple, either in a building or an endowment bearing his name?

If there can be this provision for enlargement, we may confidently expect that the churches will gladly meet the increased expense of the greater work.

We would commend the increased attention given to the normal work, as manifest in the appointment of Prof. Salisbury, who will devote himself to it. The great need of the colored people is competent teachers of their own race. The 15,000 they now have are not sufficient for their schools. The best trained of these have come from the normal schools and other institutions of our various societies. But the greater part of them are poorly prepared for their work for these especially; and for all who are now teaching, the Teachers' Institutes are of great value, and it is hoped that still more will be done in this direction in the future.

We would also commend the wider use of industrial training. Variety of industries is as essential to the welfare of the colored as of the white race. Doom them to a single pursuit, as agriculture, and we handicap them in the race, and we help to fix that stratification of labor which it is to be feared many of the white race wish to establish, and which will be a modified serfdom. This is now a great peril. Not only should every calling be open to them, but they should be trained for every calling.

From the first, agricultural training has formed an essential part of the course at Hampton, Talladega and Tougaloo. Now at all these, and at Nashville, Macon and Austin, mechanical training is given, and it is to be hoped that soon the means for this training will be provided for all our higher institutions. From the Slater Fund $10,000 has been received for the current expenses of industrial training, for which grateful acknowledgment is made. But the need of permanent means in buildings and tools is very great, and it is to be desired that the constituents of the society should soon supply it.

The recent exhibition of our school work at Madison, it is hoped, will do much to secure for the educational work of our Association an acknowledged place in the educational forces of our land, and it may be expected that the like exhibition to be made at New Orleans will be an efficient witness to the South of the capacity of the negro for a high and varied education.

The committee would express regret that the Rev. W. S. Alexander feels constrained to leave his work, so long and ably done as president of Straight University, and they hope that his large experience and practical wisdom may yet be used to further the work of the Association.

We would most gratefully acknowledge the presence of the Holy Spirit in his quickening and converting power in our institutions, so that a very large proportion of the pupils in the higher departments are hoping Christians. This is the witness of the approval of the Master, and gives us the highest courage for the future in our work of giving well educated preachers and teachers to our colored brethren.

REPORT OF THE COMMITTEE ON CHURCH WORK.

BY REV. H. C. WESTWOOD, D. D., CHAIRMAN.

The Committee on Church Work would respectfully report:

During the year past the Lord of Hosts has been with us, the God of Jacob has been our refuge. From the report of the Executive Committee we learn that the number of churches at the South is now 95, with a membership of 6,420. Since our last meeting 1,092 persons have been received, 914 of them on confession of their faith. The number of Sabbath-school scholars is 13,150. There have been raised for church purposes $10,660.58 and for benevolence $1,020.51. The number of missionaries in the field is 104. Gracious revivals of religion have crowned our work at various important points and a fair proportion of the converts have found their church home with us. During the year six new churches have been organized, viz.: Dodds, Tex.; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn. (our third in that city); Orange Park, Fla.; and Pomona, Tenn. Seven new places of worship have been secured and three parsonages have been built.

As compared with the report of last year, we notice an increase in the number of churches of 6, in membership of 446, in additions of 485, and in Sunday-school scholars of 3,744. This showing should excite profound gratitude in the heart of every lover of his race, and of every servant of Him who came to save us unto himself. And it should incite all the churches to a more enthusiastic support of the Association, which, under God, through its agents and its wisely ordered and faithfully executed plans, has accomplished such a work.

It has sometimes been said that the missionary operations of the Church cost too much in view of the small returns gathered, and that therefore men may be excused from contributing to their support. If there be any force in this remark, we may as well close all our churches. We have made a calculation which may be of interest to the Association, and to which we would invite the prayerful consideration

of all our people. Using as the basis of our calculation the membership of the Congregational Churches, as reported in the Year Book of 1883, and the membership of the churches under the care of this Association, as reported at our last anniversary, we find that as to additions, net increase of members, and the number in the Sunday-schools, the churches in the South are proportionately far in advance of the churches throughout our denomination. If these churches had done as well in proportion to their numbers as those in the South have done, instead of only 14,682 additions on profession of faith, there would have been 60,624 during the past year; instead of a net increase of only 8,627 there would be 29,515, and instead of a Sunday-school constituency of only 467,137, there would be an army of 872,218 scholars. Surely our work in the South has not been a failure.

To what end is all this effort made by the American Missionary Association? Now and then we hear it said that the negro has but small mental capacity, and that his moral character is not changed by conversion—that the solemn services of Sunday do not prevent him from lying and stealing on Monday. As a rule, this is unfair to the colored people. We should bear in mind that only yesterday they were forbidden to learn to read, and were thus deprived of the blessed privilege of studying the Divine code of morals; and we should remember that they were subjected to conditions of social and domestic life that were destructive of every moral sentiment. No teachers were allowed to instruct them, and even ministers were held in suspicion. Not a quarter of a century ago, a missionary of this Association, in North Carolina, was imprisoned for preaching the gospel of freedom. And yet, with all the disabilities surrounding them, not the least of which was the fact that they held no place whatever on the social scale when they were lifted to the plane of humanity, and were at last made citizens of a free Republic, their ambition was aroused and great possibilities rose before their clarified vision. Addressing themselves to the work set before them, they have made such progress in all the elements of Christian civilization, during the last twenty years, as no other race has ever made in the same length of time. Our Association has felt the necessity of winning this important constituent of American society, not to this or that party or sect, but to Christ; and that, not only because of its relation to our country, which is a consideration of vast and ever increasing importance, but because of its relation to the African race, and its larger relation to the humanity which has been bought with the precious blood of Christ. Hence the growing conviction in the minds and hearts of thoughtful men that we should push our work with reference to preparing at the earliest moment, and on the largest scale, the men who are to be the civilizers, educators and evangelizers of the race, which, through the abolition of slavery in America, and the explorations of Livingstone and Stanley in Africa, commands so large a share of the world's attention.

It is too late in the age to discuss the question of the colored man's mental, moral and political status. Not only has he made most wonderful progress in civilization, but the history of the past ten or fifteen years has shown his capability in the schools, the pulpits and the legislative halls of the nation. And this is but the prophecy and the promise of the future. From this race we are to draw the men who are to be the teachers in all secular and spiritual things of their brethren, and who are to redeem and evangelize the Dark Continent, whose destiny no political prophet has yet been able to forecast, but whose place among the nations Infinite Providence is now preparing. To educate and fit the teachers, the missionaries and the Christian statesmen of the coming Africa were indeed a glorious work. To do this, in the Spirit of Christ, is the privilege and duty of his Church. We must, however, begin at home; and with an energy born of our

consecration to the Master, and with a liberality commensurate with our sense of the obligation under which we rest for the pleasant places where our lines have been cast, and of the debt we owe to the race whom the white man enslaved, we should push forward the work of our Association.

Your Committee is fully satisfied that our duty is not only to educate these people, but to lead them to Christ. And they must be rooted and grounded in the faith of the Gospel. Hence the necessity of organizing the churches upon a sound spiritual and Scriptural basis. We cannot too strongly insist upon purity of life and distinctness of view in connection with the Christian profession. Such life much more readily comports with a clear conception of man's sin and his consequent need than with loose views of the person and work of Christ. It is with no little satisfaction that we read in the report of the Executive Committee, of the "rational methods and sound preaching" of an evangelist employed by the Association, by which he was able to do much "for confirming the churches and for leading souls into fellowship with Christ." Such instruction, accompanied by diligent inquiry into the personal experience of all candidates for admission, and strict requirement as to genuine Christian character, will go far toward making our churches in the South strong and vigorous centres of religious influence. The emotional nature and social habits of the colored people are at once the occasion of weakness and elements of power—of weakness in the hands of ignorance, but of power if this nature be stirred by intelligent union with Christ, and if these social qualities be massed in his glorious name.

From this we argue and urge the need of an intelligent ministry for the colored churches. The aim of the Association has been to furnish to the people of the South men who rightly divide the word of truth. As these people become better educated and more thoroughly qualified for higher social position, they will naturally demand boarder culture in the ministry. If we be wise we will anticipate that demand. He who supposes that because the colored people have been the slaves of ignorance they do not need intelligent preachers is greatly mistaken. For this very reason they need men of education to wisely instruct them in righteousness. Their ignorance has led many of them into superstition, and this fact has been the ground on which the Church of Rome has based its hope of capturing the race. To meet this condition, and to fairly represent our branch of the Church Catholic, but especially to secure the soul of our brother in black for Jesus, there must be intelligence in the pulpit, and this intelligence must be consecrated.

And so we need a Godly ministry. "The foremost demand on modern Christianity is that of a revival of the spirit of self-consecration." So says Bishop Huntington in an address to certain theological students of his own denomination. We would adopt his language, and would emphasize the thought that "this renewal of Apostolic life must be begun and led by a self-sacrificing clergy." Such was the spirit of our Pilgrim fathers; such the spirit of every true missionary; such the spirit of the Son of God. In our Southern work we need the same spirit. Many sacrifices will be demanded of our pastors, and possibly persecutions and trials may await them. The heroic age of the Church has not passed away. We need for the age the man who can say with Paul: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." We need also the man of diligence in pastoral work—a faithful shepherd of the flock, and a true Bishop of the Church. The influence of such a man will be a constant benediction upon the hearts and homes of his parish, for the colored people have great, warm hearts, and the old "quarters" of the former time have given way, thank God! to the homes of the

higher civilization. Give us an intelligent and a Godly ministry for our Southern work, and soon the wilderness will blossom as the rose—and then, ere long, Africa shall be taken for Christ.

What a glorious field opens before the churches of our own denomination! The Master of the Vineyard says to us: "Occupy till I come." What shall the answer be? The response of the American Missionary Association is most emphatic—"We will." Let the whole Church say with ringing voice, "Amen and Amen!"

REPORT OF THE COMMITTEE ON FINANCE.

BY COL. FRANKLIN FAIRBANKS, ACTING CHAIRMAN.

Your Committee on Finance beg leave to report that they have examined the books and accounts of the Treasurer, comparing the various annual statements with the books, and find the same to be correct in every particular, as vouched for by the Auditors. The books are kept after the most approved method and in a workman-like manner, showing exactness and at the same time a simplicity, easily understood by any one unaccustomed to book-keeping. Your Committee find that there is a Sub-Committee of the Executive Board on Finance that examines the accounts of the Treasurer each month before the regular meeting of the Executive Committee, taking the books of account kept by the Treasurer, comparing them with his statements of the month's receipts and disbursements with the vouchers, and certifying to the correctness of the same.

All moneys received are deposited in bank and *all* payments are made by checks. The checks are drawn by the Treasurer and must be countersigned by an officer of the Association.

It is gratifying to find the system so complete that every cent contributed to the Association can be traced until a voucher is given for its outgo.

Your committee find there has been an increase over last year in receipts from collections and donations of $36,834, and a *decrease* in legacies of $61,807, showing a total decrease of $24,973. We are gratified to note the careful economy in expenditures which have been reduced by $10,880 from those of last year. In spite of this reduction in expenditures, a debt has been incurred of over $13,000, which would not exist except for the heavy falling off in legacies. This shows that we must not wait for the gifts of the dead to make up for the deficiencies of the living.

Your committee are convinced that not less than a *thousand dollars* a day are imperatively demanded to perfect the admirably organized plans of the Association even for the present, to say nothing of the pressing needs of the early future.

Your committee find the cost of publishing the 22,000 copies of the "American Missionary" to be $7,293.16.

For this only $729.50 have been received from subscribers, and $1,437.93 from advertisements, leaving the net cost to the Association $5,125.83. This magazine is edited by Dr. Pike, one of the District Secretaries, without additional compensation. Thousands of copies are sent *free* to Life Members and to ministers. We would urge the recipients of the magazine to become paying subscribers (50c.), and we urge the Executive Committee to adopt some measures which will help to bring about this result, thereby making the magazine self supporting.

Respectfully submitted in behalf of Committee.

RELATIONS OF THE A. H. M. S. TO THE A. M. A.

PAPER PRESENTED BY SEC. STRIEBY.

The Executive Committees of the American Home Missionary Society and of the American Missionary Association, accepting the recommendation contained in the resolution adopted at the Annual Meeting of the former Society, held in Saratoga, in June, 1884, to meet for the purpose "of adjusting the mutual relations and work of the two societies, in harmony with the principles embodied in the report of the Conference Committee," are happy to find in the report adopted at Springfield, and amplified at Saratoga, as also in the prior action of the two Executive Committees, so full and satisfactory a solution of all pending questions as to leave only the simple task of formulating these several acts and reports into condensed and practical statements.

In behalf of our respective societies, we state and accept these regulations as follows:

1. Both societies are National in their scope, and therefore no geographical line can be drawn between them.

2. The principal work of the American Home Missionary Society is church planting in the new regions of the West and Southwest, and along the lines of immigration, where churches are so greatly needed, and educational facilities are substantially furnished by the State. It has also an important work in some of the Southern States. Its present small and exceptional school work has been thrown upon it by circumstances, and the Executive Committee do not propose to enlarge it, but whenever it can properly be done, will transfer such work to the American Missionary Association.

The principal work of the American Missionary Association is educational, in the Southern States, where emancipation has left so large an illiterate population unprovided with schools by the State. It is also doing an educational and evangelical work among the Indians of the West and the Chinese of the Pacific coast.

3. There may arise cases where both societies can work advantageously in the same local field. These cases must, however, be exceptional, and always require previous consultation and mutual agreement. Whatever new work may be called for in any locality should be under the charge of the Society already occupying the ground, unless it be by agreement between the two societies. Whenever a new church is needed in a place in which one Society has a church, the new work shall be left to the Society already there, unless, after full conference between the officers of the two societies and with the people proposing to unite in the new church, it shall seem best that the other Society shall form it; in which case it shall be cordially welcomed by the Society in the locality.

4. Whenever it shall appear that comity, economy or efficiency will be advanced by the transfer, in any locality, of the work of one Society to the other, or where it is practicable to use a common Superintendent, the two societies will endeavor to effect such arrangements.

5. Neither Society will establish in any locality a church that will not admit to membership colored persons suitably qualified, nor will it sustain any church that will not fellowship the neighboring Congregational churches or that will not unite with the local Congregational Conference or Association.

6. The appeals of the two societies to their common constituency shall be on this basis: That the contributions for the South should flow mainly through the channel of the American Missionary Association and that no large proportion of the funds of the American Home Missionary Society should be spent on the Southern

fields as there is pressing demand in the West and Southwest for all and more than can be raised among our churches.

Under these general principles and arrangements the harmonious working of the two societies can be easily effected:

1. The American Home Missionary Society will go forward in its great work of church planting in all parts of our common country, restricted only by the fraternal limitations above recited.

2. The American Missionary Association in like manner will pursue its educational and church work in the South among both races and also among the Indians and the Chinese on the Pacific coast under the same limitations.

The two Executive Committees uniting in this action take this opportunity to express, unitedly, their earnest desire to perpetuate the fraternal relations which have hitherto existed between them and between the societies which they represent; and they hope and expect that all who are in the employ of either Society, in the missionary field or elsewhere, will cordially co-operate with them in their efforts to secure this end.

REPORT OF COMMITTEE ON THE ABOVE PAPER.

BY REV. S. L. BLAKE, D. D., CHAIRMAN.

The committee to whom was referred the paper presented by Dr. Strieby on "The Relations of the A. H. M. S. and the A. M. A.," have attended to their duties and beg leave to report:

Your committee have carefully reviewed the paper, have put themselves in possession of such facts and other information as was within their reach, and unanimously recommend this body to adopt the report presented by Dr. Strieby. We may be allowed to state the following among the reasons why we have reached this result:

1. It is a final formulation of the careful deliberations of several committees composed of some of the ablest and wisest men of both bodies: men of whom we cannot believe that they would be influenced by any other desire than to reach conclusions most likely to advance the interests of the Redeemer's kingdom.

2. This report seems to us to look toward that final division of labor, both geographically and otherwise, which will harmonize the workings of the two societies with each other and promote that comity which is sure to be observed by two great bodies having the same constituency, and laboring for the same great end—the salvation of men. For though there are diversities of operations, it is the same spirit. Just here we desire to note the fact that the Home Missionary Society, in its meeting at Saratoga in 1883, pledged itself not to work in localities where churches of our order already exist, without consulting with them, and that at the same meeting it substantially put itself on record against the color line.

3. The outlook of this report therefore seems to your committee to be towards such an adjustment of the labors of the two societies as all desire, and as must be reached for their best efficiency; and such, let us hope, as may result in a more complete system of effort to take this continent and hold it for Christ.

4. This report is sent to us with the unanimous approval of the Executive Committees of both bodies. It is the result reached by them in this matter as referred to them finally by the A. H. M. Society. Our own Executive Committee concur in it. The judgment of our Secretary is that it looks in the right direction.

5. It is the first basis of agreement which the two societies have had to act upon. If it is carried out according to the clear intent of those who framed it, and whose duty it is to attend to the effective workings of the two societies, we cannot think that it will fail to accomplish the end designed—effect the solution

of a problem which at one time promised to present very grave difficulties. It is in this line, and if this report cannot at once rectify all existing evils, we believe that an honest and sincere working of the plan will surely result in correcting them all.

For these reasons, and because we expect the plan of the report to be carried out sincerely by both parties, we recommend its adoption, and beg leave to congratulate the Society on what may prove a happy solution of a grave problem. To borrow another's words, we "confidently expect that both societies will ratify this action, and thus insure cordial co-operation between them henceforth and forever. Amen."

REPORT ON SEC POWELL'S PAPER ON MISSIONARY ZEAL.

BY REV. J. E. WITHROW, D. D., CHAIRMAN.

The hearing and, much more, the careful reading of the paper of Secretary Powell, on Missionary Zeal, refreshes the courage of the friends of the A. M. A., because in it we find the glow of that godly consecration to the work of the Good Samaritan which is sure to warm all the world, one of these days.

It is worthy of a mention that those who have the work of this Association in hand, so have it also in heart that success is as sure as the promises of God are certain.

But a few weeks ago one aspect of our outlook was a little clouded by the possibility that this annual meeting might be made a wailing place, against the dead wall of a great debt. But the Lord of the harvest, whose sheaves we are gathering, has so gladdened the good souls down at 56 Reade street, New York, with a little freshet of funds which rose suddenly under a summer shower of His grace, that these secretaries are full of psalms and hymns and spiritual songs.

Never was the outlook of this Association so wide and clear and full of beckoning promise as at present. We think the officers must see it so; otherwise the Secretary would hesitate to show us the worst facts of the case. Were there not an assurance within him, born of the Spirit of Christ and the surroundings of this hour, that this Association is at the dawn of more magnificent endeavors and achievements than it has ever known, we do not think he would have laid any dark and condemning facts before us.

The fact would not have been stated, in stony figures, that twelve millions of dependent, ignorant and aspiring people, who have been abased and abused by our countrymen, are now turning their eyes of entreaty toward this Association for what there is none else to give them. The Association begins to feel a deepening assurance that the larger the labor that is laid to its hands the more readily will responses come for its undertakings from friends of the down-trodden Indian, Asiatic and African. We are told that the gifts of the members of the Congregational churches, the last four years, were only 42 cents per member in each year, while they were 62 cents per member in the semi-decade from 1865–70. In one view this condemns, but in another it encourages. From 1865–70 is a semi-decade. But 1880–84 lacks a year of being an equal length of time. And remembering the splendid success which has crowned the efforts of the Association in the last few months, who shall say that when this semi-decade shall have ended we shall not be back to the 62 cents per member? Who knows what this coming year will show? It is enough that in the years between 1875–80 the treasury touched its bottom figures—30 cents yearly per member. Less than this will not be given, as we believe, until Gabriel sounds his trumpet to tell us our work is ended.

Further, the future of the Association brightens as never before, because now

calling and election are sure. As never, those, who inquire, easily learn now what the work of this Association is. Gradually, from the former days and its first beginnings, its fields of effort have been getting their boundary lines. Until now all thought by any other missionary society that this Association is not needed, gives place to a large and warm welcome of its broad and beneficent labors

If there has been a possibility that sympathy with our excellent Home Missionary Society must withhold a cordial charity from the Association, such a period is now passed. As wide as the land and as deep as the attention of the dullest ear we now announce, that these two societies are one, and yet two: one in the noble aim of gospelizing the land; but two in the widely separate scenes of their special endeavors. The immense and toilsome work of constructing and setting machinery for serving the Lord's lowliest and least cared for in this land may be considered so far finished, that in future there will be no other changes than such as are analogous to the changes in a mill where a manufacturer improves his machinery and enlarges his plant.

And because this is our nearest and highest need to enlarge our plant, there is nothing, next to a deep conviction of the inestimable value of our work, which is so much needed as the excitement of a consuming zeal which may eat us up in its discharge. How shall work already begun for the black and yellow and red man be made fruitful—not only of annual harvests, but annually enlarging possibilities?

Must there not come on us all the spirit of earnest and intercessory prayer to God as the first thing to secure the great end? Not the passing petition, which may have a place in our general interests in missions, but a special spirit of prayer for this one cause. The report of Secretary Powell recommends prayer meetings to assemble for this specific purpose. And his hint we would harden into an earnest call. We do not forget that almost a quarter of a century has passed since slavery was ended by the stroke of a pen and the struggle of war, and that a score of years have rolled away since the black cloud of war was spanned with the bow of peace. Hence, the growing youth who are just emerging into manhood and womanhood and wealth will need to have most wise and diligent guidance, or they will lose sight of some of the most mighty reasons why the work of this Association should go on.

REPORT
OF THE
EXECUTIVE COMMITTEE.

GENERAL SURVEY.

This 38th anniversary of the American Missionary Association reminds us of the *history* it has been making in its early organic testimony for the slave and in its extended missionary operations. From a beginning in weakness and reproach God has brought it out into a large place of service and of favor. For this history and for the abiding blessing of God upon the toils and the sacrifices of the closing year, the Executive Committee would call upon all the friends of the Association to join them in devout thanksgivings.

An incitement of this gratitude to the God of missions we find in the very place where we are assembled. We gather inspiration from the fact that here our American Christianity, through the infant American Board, ordained its first foreign missionaries. Therefore will we offer in his Tabernacle sacrifices of joy. It is a sign of the volume and power of the missionary cause in our day, that, in the same body of Christians, with its own peculiar field, this, another organ of evangelism has been brought along to its present position; and that, as it comes to drink from this same original fountain, it is found to be but an ally of the institution which has girdled the earth with its missions. It is also in evidence of the mutual relation of these two organizations that the Rev. B. F. Ousley, a young man who had been carried through the classical course in our Fisk University, having been graduated from the Theological Department of Oberlin College, was recently ordained to go out, under the American Board, to Umzila's Kingdom in Africa, having lately been honored in this city by a public assembly.

FINANCES.

The last Annual Meeting voted to recommend an increase of fifty per cent. over the contributions of individuals and churches for the previous year. This would have made an addition of about $70,000, and would have given us at this time a total of $360,000, or near the one thousand dollars a day which the Executive Committee had ventured to call for.

The total of receipts has been $287,594.19. Of this sum $223,034.77 was from collections and donations, and $64,559.42 from legacies. There has been an increase of $36,834.21 from collections and donations and a decrease of $61,807.31 in legacies, making a total decrease this year in receipts of $24,973.10. The total expenditure for the year has been $301,928.37. Debt, Sept. 30, 1884 ($14,334.18 less balance on hand Sept. 30, 1883, $548.32), $13,785.86.

Our Society has suffered along with all the others from the stringency and the excitements of the times. We can enter no complaint against those servants of God who have passed on before that their returns have not come in as bountifully as they did the last year. The Association has also received for the Theological Endowment Fund of Howard University $13,900, and for Hastings' Scholarship Fund of Atlanta University $1,000.

The Executive Committee, conscious of the gravity of the situation feel con-

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The Executive Committee, conscious of the gravity of the situation feel con-

strained to ask their constituency if it is too much to renew the call of last year *for one thousand dollars a day?* A few of the churches and some individuals have each taken to themselves the satisfaction of thus running this institution for one day. If the friends could have spent that day within the establishment, inspecting the processes at the head office and following the noble band of workers through the schools and churches, among the millions of needy Indians, Chinamen and negroes, and taking account of the results, they would have felt well repaid for their investment. Is it not the Providence of God that says, "Strike for the thousand dollars a day"?

THE MENDI MISSION.

In our last Annual Report, it was stated that this Mission had been transferred for five years to the United Brethren in Christ, who have a mission adjoining ours on the coast of Africa, at Shengay, and whose secretary, Dr. Flickinger, was once our missionary in the Mendi country. It was also stated that the income of the Avery fund for Africa, amounting to $4,698, was to be furnished toward the expense of the mission, and that the steamer, *John Brown*, provided for by the Congregational Sunday-schools, was also to be used by them for the specified time. The steamer, built in England at an expense of $10,000, was run to Freetown in a little over twenty days; and, when it reached Shengay, it was greeted by a host of people with every demonstration of joy. Surely, John Brown's soul is marching on. One of the missionaries writes: "We cannot express our thanks to God and those dear youth of the Sabbath schools for this gift to the Mendi Mission, a blessing to the missionaries, who had been exposed to so many perils by travel in their small boats."

Of the Mission, Secretary Flickinger reports that the work has gone on quite successfully during the year. The schools have been larger than formerly. The religious interest has been well sustained. Fifty towns adjacent were visited by the missionaries. Of their ten American missionaries in Africa, six are at Mendi.

We make these statements to show our friends that though the immediate control has passed out of our hands, the work is still going on successfully, and our interest in it is not abated.

WORK AMONG THE CHINESE.

The honor of beginning school work for the Chinese in the English language on the Pacific coast belongs to Mrs. Elizabeth L. Lynde, now deceased, a member of the First Congregational Church of Oakland—that was in 1867. Then came Jee Gam, a servant in the family of Dr. Mooar, the pastor, to gain the English and to learn the mystery of godliness. In 1870, Dr. Mooar had the pleasure of receiving the first three Chinamen known as admitted to membership in an English-speaking church in this land. That school has been continued in the same church premises, both Sundays and week-days, until the present time. Thirty-seven others have since been received into the same church, and about the same number, converted in this school, have joined other churches. Dr. McLean, the pastor for the last fourteen years, says that of these forty, thirty-three yet remain, and that they are in all respects as intelligent in their Christian hope, as consistent in their walk, as faithful in their Christian life, as any other thirty-three who could be taken at random out of his 800 members. These eighty heathen souls, brought from Confucius to Christ by that church, are a precious harvest. Dr. Mooar says that the men and the women who have given their time and heart to this self-denying work have long been among his "Evidences of Christianity."

It was in 1870 that this Association took up its work among the Chinese of that coast, with Rev. John Kimball as Superintendent, and with four teachers and 329 pupils. In 1874 Rev. W. C. Pond, pastor of the Bethany Church in San Francisco, took on the extra work of this supervision. In 1875 "The California Chinese Mission" was organized in connection with the General Association of the State, as an auxiliary of the A. M. A., with Dr. McLean as President and Mr. Pond still as Secretary. The first annual report of that auxiliary announced 13 schools, 17 teachers, 1,536 pupils, with a cost of $6,504, of which $4,874 came from the treasury of this Association. At that time Mr. Pond's church had 26 Chinese members, and it now has 91, five of whom were received at his last communion. Thus it appears that our Congregational brethren in California have been at the front in devising means to give these from the land of Sinim the gospel of the Bible in the English, for which all praise is due. The number of teachers this year has been 27, the number of pupils 1,864, while 190 profess to have ceased from idol worship and 113 give evidence of conversion.

It is in place to mention here that Rev. Messrs. Hager and Jones, of the Mission of the American Board to South China, which was taken up at the suggestion of this Association, and toward which our Chinese brethren in California contributed $500, have been re-enforced during the year by *fourteen* of our Christian Chinamen, who have returned to their old homes, fully purposed to work for the Master, so long as they may remain in their native land. Of this number *five* had been helpers in our California Mission and had received sufficient training to make them efficient there, and also, we trust, in China. This is an omen of profound significance.

WORK AMONG THE INDIANS.

In our last Report, it was stated that, by a mutual arrangement, the American Board had transferred to this Association all its Indian work except that of the six churches of the Sisseton Agency, which, as being Presbyterian, went to the Presbyterian Board of Home Missions. This has greatly increased the work and the responsibility of this department. It was found that, in order to the still greater effectiveness of those missions, there should be an enlargement of the accommodations. And so, at the Santee Agency the accommodations for the industrial department have been increased by the building of a blacksmith shop with five forges, adding to the size of the carpenter shop and opening a brickyard. Last fall plans were perfected for a dining hall to seat 200 and to accommodate 40 or 50 pupils besides teachers. The building is up and inclosed, but is now at a standstill for want of funds. At the Ponca Reserve a school-house and teacher's home have been erected by Government, and the Association hopes soon to send a good teacher to this point. At Fort Sully, Cheyenne River Agency, five schools have been in operation besides the Grand River School under our care at Standing Rock, and good progress is reported in all the schools. Five new station buildings have been erected, and the building on Grand River has been completed, during the year. The Indians have aided materially in this work. The church growth has been steady and encouraging. The native Christians are giving of their substance to support their pastors and missionaries. There are urgent calls for more workers. Mr. Riggs states that he gets letters every week from Indians who have been to school and learned to write, asking for schools to be established at Rosebud, Red Cloud and Standing Rock agencies.

Mr. Hall, of the Fort Berthold Mission, reports that the Devil's Lake Indians, under native leaders, with only a few missionary visits, have established a church and school and built a chapel for themselves, and the present evangelist, supported by the Dakota Indian Home Missionary Society of native brethren, has a congregation of 49.

At Fort Stevenson, an old military post, 17 miles from Fort Berthold, a Govern-

ment boarding-school has been organized with 50 pupils in attendance. The principal and matron were nominated by this Association.

The religious work at the S'kokomish Agency was for a time hindered by a set of fanatics, but after their conquest the Christian work went on better than before. More prayer meetings were held and 23 united with the two churches. There has been less employment of Indian doctors than ever before.

Negotiations are in progress for the establishment of schools among the Pueblo and other Indians in New Mexico.

EDUCATIONAL WORK SOUTH.

The two years before this last were characterized by a great enlargement of our building accommodations, for which we were in suffering need. The magnificent gift of $150,000 from Mrs. Valeria G. Stone, supplemented by donations from other friends, and by appropriations from our treasury, made a sum of more than $200,000, which went into the permanent plant of buildings. This last year has been one of adjusting the work of these enlargements. The result has proven that this building process was not at all on too large a scale. The increased accommodations have all been utilized. No sooner has a new structure been opened than it has been occupied to the full. The Straight University, in addition to its main College building, having taken to itself the Stone Hall for girls and the Whitin Hall for boys, is already crying out: "The place is too *strait* for me," and calling imperiously for a primary school building. The Tougaloo University, beyond its new Strieby Hall, is making a loud call for more room. The new Cassedy school at Talladega is overflowing.

The total number of students this year is 9,758, as against that of 8,052 three years ago. The number of teachers this year has been 319; the chartered institutions, 8; the high and normal schools, 14; the common schools, 43.

In the line of professional education, the theological department of the Howard University, supported and directed mainly by this Association, reports 39 students; Talladega College reports 10 theological students; Fisk University, 10; Straight, 14, with 55 law students.

It is a prime purpose of all our institutions to raise up school teachers. To this end, in the normal schools and in the normal and classical courses of the colleges, provision is made for regular instruction and training in *didactics*, that is, school economy; in *practical teaching* under criticism; and in *pedagogics*, the science of teaching. To the end of such training, Prof. Salisbury, the Superintendent of Education, as an expert in normal processes, devotes the benefit of his experience, and also, as he is able to command the time, engages in conducting Teachers' Institutes. Such this year he has held at Atlanta, Tougaloo, New Orleans and Talladega.

A week is given to each one—the last day, to written examinations of all the students in each institution. These scholastic communities have come to find out that their institutes are not gotten up simply that they may have a good time, or to make a parade, but that by study and drill they may seek to excel in this profession. During the institute weeks at Atlanta and Talladega, lectures were delivered by Prof. B. G. Northrop, LL.D., of Connecticut, upon practical educational themes, much to the edification of the students and faculties of the respective institutions. During the year also, upon the plan of the Superintendent of Education, the Executive Committee has settled upon a nearly uniform course of study for all the departments of the same grade in the several schools. This, it is believed, will work to advantage in many ways. The Executive Committee has also this year reduced its "common law" to a Manual of instructions for all of the workers, a hand-book that promises an increase of efficiency, of harmonious movement and of economical administration.

At the National Educational Association, held in July last at Madison, Wisconsin, this Association was fully represented by our Superintendent of Education, by not a few of our teachers, and by an exhibit of our operations. This exhibit consisted (1) of examination papers of all grades from the kindergarten to the advanced college classes; (2) specimens of work in penmanship and in drawing; (3) work of industrial classes, needlework from the girls, and work in wood, leather and metals from the boys; (4) photographs of school buildings and of graduating classes from several of the institutions; (5) charts on cloth, giving graphically the statistics of the work of the Association; and (6) printed reports, catalogues and other publications. Sixteen of our Southern schools were thus represented. One of the sessions was that given to Indian education. Gen. Armstrong told his story of Indian training at Hampton. Rev. A. L. Riggs, Principal of our Santee Normal and Industrial School, had with him there fifteen of his Indian pupils and pupil teachers, who had their own exhibit of handiwork in wood, iron, leather and clay, and who sang hymns and read the Scriptures in their native language and in the English, and who, standing to present the exhibit of the Association, were themselves an object lesson, teaching what the Gospel education can do for all grades of humanity. Our alcove, we were gratified to learn, was thronged the most of the time by sympathetic visitors. On one evening given to education South, addresses were made by Rev. Dr. J. L. M. Curry, Dr. A. D. Mayo, of Boston, our Superintendent of Education, and two of our graduates. The gentlemen of the white race did honor to the occasion. The graduates were Prof. Crogman, from the Atlanta University, and Principal Washington, from the Hampton Institute. Grandly did they represent the Association in its principles and in its results. It was a proud hour, when these men from among the lowly poor of the negro race, showed themselves on the rostrum, the peers of their Caucasian brethren. The same material exhibit is to be brought forward at the World's Exposition in New Orleans through the winter. This will be a grand opportunity for impressing upon the people of the South and of the nation the capabilities of these new-made citizens of the Republic.

As the Annual Report last year contained a history of the individual churches of the Association at the South, this year it will present a succinct history of its several educational institutions. So soon is this work passing itself on into history; and great is the privilege of having a hand in to make the same.

CHURCH WORK SOUTH.

During the year six new churches have been organized. These are at Dodd's, in Texas; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn., the Jackson street church, our third in that city; Orange Park, Fla.; and Pomona, Tenn. The last two consist at present of only white members, but are open to all Christians.

Within the year seven new places of worship have been secured. At Dodd's in Texas, the Association aided in buying a lot and a plain house upon it to serve for school and church purposes. At Grand Bayou, La., the Association aided in building a plain church. In Alabama, at Tecumseh, the Tecumseh Iron Co. built a house for us to use for school and church purposes, and at Birmingham, the Association bought a lot and aided in building a church. At Meridian, Miss., the Association bought a lot and a plain house for a church. At Pomona, Tenn., where we have organized a church, the citizens by aid from friends North have built a tasteful sanctuary. And at Pleasant View, Ky., one of Rev. A. A. Myers' out-stations, he has led them in building another house of worship without foreign aid. At Dudley, N. C., the church and parsonage have been repaired and repainted. At Anniston, Ala., the church has been again enlarged and so has

the church at Topeka, Kansas. At Jackson, Miss., at Athens, Ga., and at Nashville, Tenn., lots have been purchased for needed church edifices. Parsonages have been built during the year at Byron, Ga., Topeka, Kan., and New Iberia, La.

The number of our churches at the South is now 95. Total membership 6,420, an average of 67. The total additions for the year are 1,092; on confession of faith, 914. Sabbath-school scholars, 13,150. Raised for church purposes, $10,660.58; for benevolence, $1,020.51.

Of the 76 pastors who have served these churches, 23 were from the North, including those who also serve as professors in the colleges; and 53 of them have been raised up at the South in our institutions, while as many more have been furnished to other denominations.

During the year an Evangelist, Rev. J. C. Fields, has been employed. By reason of his ready access to the people and of his rational methods and sound preaching, he has been able to do much for confirming the churches and for leading souls into fellowship with Christ. With his wife attending him to sing and play, he has labored at Mobile, Macon, Savannah, Midway, Cypress Slash, Athens, Charleston, Atlanta, Marietta, Chattanooga, and Knoxville. Several hundred persons were hopefully led to Christ, and a fair proportion of these have united with our churches. On one Sabbath 109 of these converts were received into the First Church of Atlanta. Mr. Fields has been engaged for another year. Interesting revivals have also been enjoyed at Raleigh and Dudley, in North Carolina; in the Atlanta and Fisk Universities; at Williamsburg, Ky.; at Montgomery, Ala.; at Talladega College; at Memphis; in the Central Church, at New Orleans; at New Iberia, La.; and at other places. We are coveting the best gifts in this line, and are looking to see yet greater things.

It is an interesting indication of the way our work is taking hold of the new life of the South, that we have a school and a church at each of five of the great iron furnace centres in Alabama, at Tecumseh, Anniston, Jenifer, Shelby Iron Works and Birmingham. In all of these the iron companies have shown an enlightened interest in this school and church process. Two of them build each a house and pay liberally for the teacher and preacher; one gives the lot and co-operates; one—that at the American Birmingham—remits several hundred dollars on the price of the lot; and another gives the lots, helps on the church, builds a parsonage and contributes toward the support of the mission.

The Outcome.

It is now more than a score of years since the Association began its operations among these ex-slaves, and it is a natural question that arises: What is the outcome of scholarship and character? Have they been able to go beyond the rudiments? These years have given cumulative testimony that they may and often do excel in the higher English studies, in the mathematics, the sciences, and the languages. Were it not, indeed, an impugning of the wisdom of the Creator, who hath made us all in His own image, and all of one blood, to question this capability? A testing of this kind has been had at the Atlanta University, where, by a law of the State of Georgia and by the appointment of the Governor, the same Board of Visitors, who every year attend upon the examinations and commencement of the State University, also wait upon the same exercises at Atlanta, making report of both institutions to the Governor. And for these dozen years those reports have borne unvarying testimony to the high quality of the scholarship and of the morale of the Atlanta students. The same testimony could be given as to the quality of the work done at the Fisk University and in other institutions of alike grade.

So by this school and church training we are gratified to be able to report a growing comfort as to the moral and spiritual outcome, in the resultant of Christian character.

When you come to the question of the influence of such cultivated, consecrated mind upon single communities and upon masses of the people, the answer is yet assuring. Allowance must be made for occasional lapses of character and for the depression effected by the superambient evil; but, upon the whole, it is a mighty uplift that this process is giving the people, and more and more—if it is sustained—will its power be manifest for good. To keep it up, necessity is laid upon us.

MOUNTAIN WORK.

At our last annual meeting, held in Brooklyn, this department received especial attention. Our report was followed by addresses of personal representatives from the field. And so much interest was elicited that this part of our work was prominently in mind, when a specific increase in contribution was recommended. In the early spring the Executive Committee took the occasion of the dedication of the new church and academy at Williamsburg, Ky., for making a special inspection of the field and the work. Rev. Dr. Wm. H. Ward and Assistant Secretary Powell were met on the ground by President E. H. Fairchild and Prof. L. V. Dodge, of Berea College, and Field Superintendent Roy. On the Lord's day, the tasteful and commodious sanctuary was dedicated, free from debt, in connection with sermons by Rev. Drs. Powell, Fairchild and Ward. On Monday the three-story academy was dedicated, addresses being made by the visiting brethren. And on Monday night a rousing mass meeting was held in behalf of education At all of the services of these two days, colored people were present. A conference of these visitors and the workers on the field was held with reference to the general work; and their resultant recommendations have since been indorsed by the Executive Committee. Prof. Dodge, only the fall previous, had made a tour on horseback over 26 of those mountain counties, lecturing upon education, attending teachers' institutes, and turning attention of the young people toward Berea. President Fairchild, from similar tours made during the last dozen years, was familiar with the people and their needs. These gentlemen thought that a first-class school ought to be established at the county seat of every one of those counties. They named such as were the very most destitute, and yet hopeful by reason of their Union-loving spirit—several of them having sent more volunteers into the Union army than were subject to military duty. It was the unanimous opinion of the conference that the work should be pushed with all vigor so far as the funds at command would warrant. The brethren from New York went out with the field workers to hold educational meetings at Woodbine, Barbourville, Pleasant View and Jellico, closing the series with a rousing service in our colored church at Knoxville.

During the year, the Williamsburg Academy, enrolling 169 students, has been gaining the confidence of the people of the region, and bringing in the public school teachers for further preparation. At Woodbine, a Sunday-school has been kept up by Mrs. Myers, and a lot has been purchased on which a building is to be erected this fall, to be used for school and church purposes. At Pleasant View a church has been erected and a Sunday-school sustained. At Rockhold another church edifice is under way. At Jellico a lot has been purchased, a temporary building erected, and in it a day-school and Sunday-school taught, while a permanent structure is now under process of erection. A day and Sunday-school have also been sustained at Dowliss, the seat of the great coal operations of the E. Tenn. Coal Co., whose enlightened officials, Welsh Congregationalists, pay one half of the expense. All of these points have been under the supervision of the Rev. A. A.

Myers, the pastor at Williamsburg, who has kept up for them occasional preaching service—the shanty sanctuary, at Jellico, having been consecrated by a precious revival. These points are also all strung along upon the new railway from Louisville to Knoxville over the mountains. At Clover Bottom, 18 miles out from Berea, the growing school has required an enlargement of the building. Prof. B. S. Hunting, of Berea College, has the pastoral care of this church, using some of the members as lay preachers. Both the school and the church are of mixed, anti-caste membership.

On the Cumberland plateau of Tennessee, at Pleasant Hill, Miss M. L. Santley, one of our veteran workers, has been teaching a school that has stirred up a whole county. At Pomona, six miles east, a church building and a church organization have been secured. The Rev. B. Dodge, of Maine, has just entered upon the pastoral care of this field, with a couple of out-stations. Day-schools and Sunday-schools are to be kept up at all these points. At Grand View, on the eastern precipitous verge of this plateau, an academy charter, secured by the citizens, has been turned over to the Association; a tasteful school-house has been built, the citizens meeting one-half the expense, and now a first-class school is to be opened. Some twenty five Northern families, attracted to this spot by its climatic advantage, fall in with the native population to push on this enterprise. A peculiar excellence of this location is that while it is 2,000 feet above the level of the sea, it is easily reached by a narrow-gauge railroad that climbs up the face of these Southern Palisades from the great Cincinnati Southern line at their base in the Valley of the Tennessee.

Upon this review, the Executive Committee would express its profound conviction of the importance and the hopefulness of this mountain work in our Central South.

BUREAU OF WOMAN'S WORK.

The Woman's Bureau of the American Missionary Association, though not yet two years old in its organic life, has still more than a score of years behind it as to its specific work. During this time, at the South, more than three thousand women have been engaged as missionary workers. Of the 319 teachers and special missionaries employed in that department the last year, 216 were women. Of our 27 missionary teachers the last year, among the Chinese 17 were women, while nearly all the others were converted Chinamen. And of the 39 missionary teachers among the Indians, nearly half were women, while 18 were native helpers. The influence of these godly women in building much of their own spirit and character into the women and youth of these depressed peoples can never be found out until the Great Day shall reveal the same. And the influence of the women who have stayed by the stuff at home, ministering of their service and substance for the support of those who are afield, will also have its full acknowledgement at that day, though it cannot be estimated and reported in the exhibits of our treasurer. Sufficient for all such is it that He, who is to audit the account, is ready to say, now and then, of every such devoted friend; "She hath done what she could."

NEEDS.

1—The one thousand dollars a day for the removal of the debt, and for pushing the work all along the line;

2—The Tillotson Institute at Austin, the capital of that empire, six times as large as New England, imperiously demands a Boys' Hall, to cost $25,000;

3—The great State of Arkansas grows impatient in waiting for the building upon its campus in Little Rock of the Edward Smith College;

4—The Tougaloo and the Straight Universities are each in great need of a primary school building;

5—New openings among the Indians are clamorous for occupancy by the school and church process;

6—Our opportunities among the Chinese are kept from a much grander development only by our lack of funds;

7—Endowments for our older institutions have become a distressing necessity. Some more of our children are coming of age. It is getting to be time that they should set up for themselves, as have Hampton and Berea. In the providence of God they were born, and have been developed thus far. And now they have come to the cross of their success. Their wondrous growth brings the burden of support. They are grand sources of light, fountains of blessing. They are not for the red or the yellow or the black races alone. As Dartmouth was founded for the Indians, and has for scores of years had its doors open for Caucasian and Negro students, so these, our Puritan State colleges and normal schools at the South and in the West, are, we trust, ere long to be used by the white young men and women of that region, who are struggling up into their destiny. Who are the men and women to rise up, and, by the laying down of substance, to make perpetual these seats of Christian learning? May God call them and endue them with his Spirit for such a time as this. And upon them his dear Son will pronounce his benediction: "Inasmuch as ye have done it unto the least of these, *my brethren*, ye have done it unto *me*."

We are glad to acknowledge our indebtedness to the American Bible Society for a grant of Bibles and Testaments to the amount of $307.50; and to the Congregational Sunday-school and Publishing Society for supplies of Sunday-school literature at a cost of $631.91, furnished to 136 schools, as against a cost of $321.27, furnished the year before to 59 schools. To a people hungry for the Word of God and for the Sunday-school helps leading to it, such contributions are indeed as the bread of life; and no appliances for making them effective can surpass, we think, those afforded by our corps of Christian teachers and preachers.

STATISTICS—GENERAL SUMMARY.

Workers.

Superintendents, 3.

Missionaries and Teachers—At the South, 423; among the Indians, 45; among the Chinese, 27; total, 495.

Churches.

Churches at the South, 95; among the Indians, 4; total, 99. Church members at the South, 6,420; among the Indians, 274; total, 6,694. Total number Sunday-school scholars, 15,555.

Schools.

Schools at the South, 65; among the Indians, 9; among the Chinese, 15; total, 89.

Pupils at the South, 9,758; among the Indians, 458; among the Chinese, 1,864; total, 12,080.

DETAILED REPORT.

SOUTHERN FIELD.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT, ATLANTA, GA.
PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION, NEW YORK, N. Y

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Hampton Normal and Agricultural Institute, Hampton, Va

Board of Trustees.—Elbert B. Monroe, Southport, Conn.; M. E. Strieby, New York City; R. W. Hughes, Norfolk, Va.; S. C. Armstrong, Hampton, Va.; J. F. B. Marshall, Hampton, Va.; Robert C. Ogden, Philadelphia, Pa.; Samuel Holmes, Montclair, N. J.; Anthony M. Kimber, Philadelphia, Pa.; Z. S. Ely, New York City; Lewis H. Steiner, Frederick, Md.; F. N. Watkins, Farmville, Va.; Henry W. Foote, Boston, Mass.; James M. Brown, New York City; Chas. L. Mead, New York City; Moses Pierce, Norwich, Conn.; Alexander McKenzie, Cambridge, Mass.

INSTRUCTORS.—*Academic and Normal Department.*—S. C. Armstrong, Principal, Outline of Man and Agricultural Topics; J. F. B. Marshall, Treasurer, Acting Assistant Principal, Bock-keeping; Rev. H. B. Frissell, Pastor, Civil Government, Bible Lessons; First Lieut. G. Le Roy Brown, U. S. A., Instructor in Tactics; Francis C. Briggs, Business Agent; M. M. Waldron, M. D., Resident Physician, Physiology; Mary F. Mackie, Lady Principal, Mathematics; Jane E. Davis, Mathematics and Natural Philosophy; Helen W. Ludlow, English Literature and Language Lessons; Myrtilla J. Sherman, Grammar and Composition; Anna M. Hobbs, Mathematics; Margaret A. Kenwill, Elocution and Reading; Mary F. Dibble, History; Anne E. Kemble, Arithmetic and Spelling; Belle F. Small, Writing and Spelling; Mary E. Clock, Geography; Emma F. Marsh, Natural History; Jacobina Koch, Physical Geography and Natural History; Emma H. Lothrop, Mathematics; Mary E. Coates, Geography and Reading; Elizabeth Hyde, Practice Teaching; Alice M. Bacon, Political Economy and Moral Science. *Night School for Work Students—Preparatory Studies.*—Anna G. Baldwin, Caroline Alfred, Harriet B. Waterman, Henrietta S. Lathrop, Dora Read Goodale, Mary Arquit, Mary Boner, Orpheus McAdoo, Benjamin F. Jones, Mrs. Chas. Vanison. *Indian Department.*—Isabel B. Eustis, Josephine E. Richards, in charge; Mrs. Lucy A. Seymour, Cora M. Folsom, Lovey A. Mayo, Laura E. Tileston, Mrs. Irene H. Stansbury, Elaine Goodale, Ada Porter, Georgiana Washington. *Librarian.*—Alice M. Bacon. *Women's Industrial Department.*—Mary T. Galpin, in charge; Mrs. E. F. Coolidge, Assistant; Robert H. Hamilton, Tailor. Cooking Class—Louise Dewey, Teacher. Household Work.—Mary F. Mackie, in charge; Charlotte L. Mackie, Matron; Phebe C. Davenport, Housekeeper; Mary A. Wheeler, Laundry. *Men's Industrial Department.*—Huntington Industrial Works, Saw-Mill and Wood-Working Establishment.—Albert Howe, Superintendent. Agriculture—Wheelwrighting and Blacksmithing Shops.—Albert Howe, General Manager; George J. Davis, Assistant Farmer; Chas. H. Vanison, in charge of Hemenway Farm. Engineering, Machine Shop and Gas Works.—John B. H. Goff, in charge. Printing Office.—Chas. W. Betts, in charge. Shoe Factory.—Edward F. Coolidge, in charge. Indian Workshop.—Carpentering, Painting, Tinning, Harness-Making and General Repairs.—Joseph H. McDowell, in charge. Greenhouse.—John O. Folsom, in charge.

Students.—Senior Class, 45; Middle, 103; Junior, 187; Night School, 210; Indian, 93; Pastor's Class, 16. Total, 654.

Berea College, Berea, Ky.

Board of Trustees.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; John G. Hanson, Secretary; Rev. J. A. R. Rogers, Morgan Burdett, Elisha Harrison, Arthur J. Hanson, William Hart, J. Speed Smith, Charles Lester, Jordan C. Jackson.

Faculty and Instructors.—Rev. E. H. Fairchild, D. D., President, Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Evidences of Christianity and Biblical Literature; L. V. Dodge, A. M., Professor of Greek and Mathematics; Rev. Walter E. C. Wright, A. M., Professor of Natural Sciences; Rev. B. S. Hunting, A. M., Principal of the Preparatory Department, and Acting Professor of Latin; P. D. Dodge, A. B., Instructor in Mathematics; J. F. Browne, Special Tutor; Miss Lucia A. Darling, Principal of the Ladies' Department; Miss Maria A. Muzzy, Assistant Principal; Miss Kate Gilbert, Instructor in Latin and French; Miss Emma F. More, Teacher of Grammar School; Miss Grace E. Beebe, Teacher of Secondary School; Miss Etta T. Bushnell, Teacher of Primary School; Miss C. W. Haynes, Teacher of Vocal and Instrumental Music; Miss Ella R. Pike, Teacher of Overflow School.

Students.—Classical Course, 4; Scientific Course, 33; Preparatory Department, 311; Instrumental Music, 41; (Counted twice, 39). Total 350.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn.; Rev. G. D. Pike, D. D., Hartford, Conn.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Science; Herbert H. Wright, M. A., Professor of Mathematics and Vocal Music; Miss Harriet Cushman, M. A., Principal of the Young Ladies' Department; Mrs. Liva A. Shaw, Instructor in Normal Department; Miss Henrietta Matson, Principal of Common English Department; Mrs. Abbie A. Sprague, Instructor in English Grammar and Composition; Miss Mary E. Edwards, Instructor in Arithmetic, Penmanship and Drawing; Miss Hattie M. Curtis, Instructor in Geography and United States History; Miss M. A. Perry, in charge of Intermediate School; Miss Mary A. Dwight, in charge of the Model School and Practice Teaching; Rev. C. W. Hawley, M. A., Treasurer; Miss Anna Whelan, Instructor in Instrumental and Vocal Music; Miss Juliet B. Smith, Instructor in Nursing, and in charge of Health Department; Miss Melissa Ritter, Instructor in Cooking and Sewing; Miss L. A. Parmelee, Matron of Livingstone Hall; Miss Fanny Gleason, Matron of Jubilee Hall.

Students.—College Course, 33; College Preparatory, 48; Theological Course, 10; Normal Course, 29; Common English Department, 206; Intermediate, 61; Model School, 65; Instrumental Music, 57; (Counted twice, 67). Total, 442.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Edmund A. Ware, A.M., Atlanta; Rev. M. E. Strieby, D.D., New York City; Rev. Cyrus W. Francis, A.M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Hon. A. E. Buck, A.M., Atlanta; Rev. W. H. Willcox, D.D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Macon; Gen. J. R. Lewis, Atlanta; Hon. H. K. McCay, Atlanta; Wm. C. Morrill, Atlanta; Rev. E. J. Penney, Marietta; Samuel L. Inman, Atlanta.

Officers and Instructors.—Edmund A. Ware, A.M., President; Thomas N. Chase, A.M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, D.D., Professor of Latin; Chas. P. Sinnott, Principal of Normal Department; H. M. Sessions, Farm Manager; C. C. Tucker, Teacher of Carpentry; Emma C. Ware, Teacher of Latin and English; Mary E. Sands, Teacher of English Branches; Ella W. Moore, Teacher of Drawing; Margaret Neel, Teacher of English Branches; Sarah E. Marsh, Teacher of English Branches; Rebecca Massey, Teacher of Music; Fannie M. Andrews, Teacher of English Branches; Mrs. Hattie W. Chase, Teacher of English Branches; Mrs. Lucy R. Green, Teacher of English Baanches; Mrs. Lucy E. Case, Matron in South Hall; Mrs. Margaret N. Chapman, Matron in North Hall; Emma C. Witbeck, Matron in Housekseping Cottage; Mary C. Roberts, Preceptress; Rev. C. W. Francis, Librarian.

Students.—College Course, 20; Preparatory, 15; Normal Course, 74; Grammar School, 201. Total, 310.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. W. H. Ward, D.D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. De Forest, D. D., Talladega; Rev. G. D. Pike, D. D., Hartford, Conn.: Hon. G. T. McAfee, Talladega; Rev. J. E. Roy, D. D., Atlanta, Ga.; Rev. M. E. Strieby, D. D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. De Forest, D. D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, A. M., Instructor in Theology; Rev. Osmer W. Fay, A. B., College Pastor; George H. Howe, Principal, Instructor in Mathematics and Didactics; Chas. B. Rice, Treasurer and Superintendent of Agricultural Dept.; John Orr, Supt. in Mechanics; Miss Lucy F. Partridge, English Literature and Language; Miss Mary N. Sawyer, Latin and Botany; Miss Bessie B. Noyes, Greek and Assistant in Grammar Grades; Miss May L. Phillips, Arithmetic, Geography, Reading, and Elementary Science in Grammar Grades; Mrs. Clara O. Rindge, Intermediate Grades in Cassedy School; Miss Mary L. Barnes, Primary Grades in Cassedy School; Miss Sara W. Hillyer, Assistant in Intermediate and Primary Grades in Cassedy School; Miss Rebecca G. Jillson, Vocal and Instrumental Music; Miss Emma M. Wright, Assistant Treasurer and Teacher of Book-keeping; Miss Charlotte A. Virgin, Teacher of Girls' Industrial Classes; Miss Julia C. Andrews, Preceptress and Matron of Foster Hall; Miss Frances L. Yeomans, Librarian and Matron of Stone Hall.

Students.—Theological, 10; College Preparatory Department, 12; Normal Department, 57; Grammar Department, 68; Intermediate, 100; Primary Department, 122; Industrial Department, 6; (Counted twice, 19). Total, 356.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. G. D. Pike, D.D., Hartford, Conn.; Rev. William H. Willcox, D.D., Malden, Mass.; Rev. M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., New Orleans; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; Hon. William B. Washburn, LL.D., Greenfield, Mass.; S. C. Russell, M.D., New Orleans: Hon. Edward Heath, New Orleans; Rev. J. W. Flinn, New Orleans; Pearl White, New Orleans.

Instructors.—Rev. W. S. Alexander, D.D., President and Professor of Mental and Moral Science; R. C. Hitchcock, Dean of Faculty and Professor of Mathematics and Natural Science: W. J. McMurtry, A.M., Professor of Latin and Greek; Miss Florence A. Sperry, B. S., Teacher in the Normal Department; Charles B. Perry, Teacher in Grammar Department; Miss Frances D. McNair, Teacher in Grammar Department; Miss Catherine T. Plant, Teacher in Intermediate Department No. 2; Mrs. R. C. Hitchcock, Teacher in Intermediate Department No. 1; Miss Anna M. Nicholas, Teacher in Primary Department; Fred. S. Hitchcock, Teacher in Overflow Room; Miss E. Lizzie Wilcox, Teacher of Music; Miss Mary F. Felt, Matron at Stone Hall; Mrs. Celestia Grant, Matron at Whitin Hall; Miss A. D. Gerrish, Missionary.

Students.—Law Department, 55; Theological Department, 14; Classical and Normal Department, 39; Grammar Department, 113; Intermediate Department, 182; Overflow Room, 71; Primary Department, 100; (Counted twice, 6). Total, 568.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Gen, C. H. Howard, Rev. E. Tucker, H. S. Beals, Rev. L. J. Scurlock, Rev. E. M. Cravath, Wm. S. Lemly, D. I. Miner, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, Chas. L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. G. D. Pike, D.D., Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, President, Teacher of Bible and Moral Philosophy; Rev. E. C. Stickel, Treasurer and Instructor in Book-keeping; Rev. Azel Hatch, Principal of Normal Department and Teacher of Higher Mathematics and History; Miss Sarah L. Emerson, Lady Principal and Matron; Mrs. F. E. Green, Matron of Strieby Hall; Addie B. Hawes, Instructor in Latin and Natural Science; Josephine Kellogg, Instructor in Grammar Grades and in Art of Teaching; Mary H. Scott, Instructor in Intermediate Grades; H. M. Hegeman, Instructor in Intermediate Grades; Jessie M. Leonard, Instructor in Primary School and in Vocal Music; Mrs. E. C. Stickel, Instructor in Instrumental Music and Industrial Drawing; Anna Coffin, in charge of Girls' Industries; W. H. Bishop, Farm Superintendent; H. P. Kennedy, Foreman of Carpenter's Shop; W. D. Hitchcock, Foreman of Tinner's Shop; H. Collier, Foreman of Blacksmith's Shop.

Students.—Classical Preparatory, 4; Normal, 34; Grammar, 53; Intermediate, 91; Primary, 58; (Counted twice, 4). Total, 236.

Tillotson Collegiate and Normal School, Austin, Tex.

Trustees.—A. S. Barnes, Esq., New York; Gen. Clinton B. Fisk, New York; Chas. L. Mead, Esq., New York; Rev. Gustavus D. Pike, D.D., Hartford, Conn.; Rev. M. E. Strieby, D.D., New York; Rev. George J. Tillotson, Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, Gen. E. S. Greeley.

Instructors.—Rev. W. E. Brooks, A.M., President; W. L. Gordon, Treasurer and Principal of Normal Department; S. H. Dean, Teacher of Natural History; Miss Adelia Hunt, Teacher of Geography and Botany; Miss R. A. Smith, Teacher of English Branches; Miss Anna D. Newman, Teacher in Grammar Department, Mrs. W. E. Brooks, Teacher of Instrumental Music; Miss M. E. Carey, Matron; S. H. Dean, Librarian.

Students.—College Preparatory, 7; Normal, 8; Grammar Department, 92; Intermediate, 69; Instrumental Music, 39; (Counted twice, 38). Total, 177.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D.D., Washington, D. C.; Rev. J. G. Craighead, D.D., Washington, D. C.; Rev. Alexander Pitzer, D.D., Washington, D. C.; Rev. John G. Butler, D.D., Washington, D. C.

Number of Students—39.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Rev. W. H. Thrall, Derby, Ct.

Assistants.—Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss H. M. Woodward, Albion, N. Y.; Miss M. E. Wolverton, Easton, Pa.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss Lizzie S. Hayward, Red Bank, N. J.; Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of pupils, 312; number in Sunday-school, 341.

Avery Institute, Charleston, S. C.

Principal.—Prof. J. A. Nichols, Merrimac, Mass. *Assistants.*—Rev. E. T. Hooker, Castleton, Vt.; Miss Hattie E. Dowd, Oswego, N. Y.; Miss E. A. Huntoon, Wallingford, Vt.; Miss Addie M. Phelps, Moravia, N. Y.; Miss Carrie H. Loomis, Hartford, Conn.; Mr. E. A. Lawrence, Charleston, S. C.; Miss Marianna Lockwood, Denville, N. J.; Miss M. H. McKinley, Charleston, S. C.; Miss Agnes Duncan, Weston, Mass.; Mrs. Gertrude A. Harding, Rhinebeck, N. Y.; Miss Nellie E. Blood, Pepperell, Mass.

Number of pupils, 365 (Normal, 68); number in Sunday-school, 80.

Brewer Normal School, Greenwood, S. C.

Teachers.—Mr. J. D. Backenstose, Geneva, N. Y.; Mr. William Clark, Greenwood, S. C.

Number of pupils, 110; number in Sunday-school, 43.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Station, N. Y. *Assistants.*—Miss Julia Goodwin, Mason, N. H.; Miss Amelia Ferris, Oneida, Ill.; Mrs. C. G. Ball, Palermo, N. Y.; Miss Alice M. Field, Bachellorville, N. Y.; Miss A. H. Levering, Philadelphia, Pa.; Miss Carrie J. Parrey, Chicago, Ill. *Special Missionary.*—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 486; number in Sunday-school, 257.

Lewis High School, Macon, Ga.

Principal.—Mr. W. A. Hodge, W. Rosendale, Wis.

Assistants.—Mrs. W. A. Hodge, W. Rosendale, Wis.; Miss Susie A. Jeffris, Janesville, Wis.; Miss Gertrude F. Yard, Dakota City, Ia.; Miss Flora L. Austin, Nashua, N. H.; Miss Christabel Lee, Oberlin, O.; Mr. A. J. Burger, New London, Wis.

Number of pupils, 278 (Normal, 7); number in Sunday-school, 240.

Beach Institute, Savannah, Ga.

Principal.—Miss Ida M. Beach, Vernon, Conn.

Assistants.—Miss Lizzy Hardy, Shelburne, Mass.; Miss M. M. Foote, Norwich, N. Y.; Miss H. E. Wells, Middletown, N. Y.; Miss Georgiana Hunter, Brooklyn, N. Y.; Miss Mary F. Lord, Fredonia, N. Y.; Mrs. Dana Sherrill, Forrest, Ill.

Special Missionary.—Miss J. S. Hardy, Shelburne, Mass.

Number of pupils, 312; number in Sunday-school, 172.

Dorchester Academy, McIntosh, Ga.

Principal.—Miss Elizabeth Plimpton, Walpole, Mass.

Assistants.—Miss Jennie McCahon, Canonsburgh, Pa.; Miss C. I. Gibson, Boston, Mass.

Number of pupils, 87; number in Sunday-school, 400.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich. *Assistants*—Miss Mary E Cull, Salem, Wis.; Miss Louise Denton, Hempstead, L. I.; Miss Belle J. Ferris, Sound Beach, Ct.

Number of pupils, 169 (Normal, 6); number in Sunday-school, 40.

Emerson Institute, Mobile, Ala.

Principal.—Rev. M. E. Churchill, Galesburg, Ill. *Assistants.*—Miss Millie Bryant, Baxter Spa, Kan.; Miss Isadore M. Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss Nellie S. Donnell, Bath, Me.; Miss Lillian Peers, Ann Arbor, Mich.; Miss Mary Williams, Minneapolis, Minn.; Mrs. M. E. Churchill Galesburg, Ill. *Special Missionary.*—Miss Lizzie A. Pingree, Denmark, Me.

Number of pupils, 329 (Normal, 22); number in Sunday-school, 99.

Burrell School, Selma, Ala.

Principal.—Mr. Edwin C. Silsby, Selma, Ala. *Assistants.*—Miss A. A. Holmes, Lee, Mass.; Miss M. E. Wilcox, Marysville, O.; Miss E. C. Boyd, Selma, Ala.; Mrs. V. A. Hatcher, Selma, Ala.; Mrs. M. A. Dillard, Selma, Ala.; Miss F. H. Henshaw, Selma, Ala. *Special Missionary.*—Miss M. K. Lunt, New Gloucester, Me.

Number of pupils, 346 (Normal, 4).

Le Moyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.

Assistants.—Rev. B. A. Imes, Oberlin, O.; Miss Helen M. Andrews; Miss Julia M. Corey, Hamlet, N. Y.; Miss Ruth E. Stinson, Woolwich, Me.; Miss M. A. C. Stewart, Wilmot, N. S.; Miss Hattie Corell, Hamlet, N. Y.; Miss Rebecca M. Green, Hamlet, N. Y.; Miss M. A. Kinney, Whitewater, Wis.; Miss Mary A. Cornes, Medina, N. Y.; Miss Mary E. Felton, Miss Fannie A. McCullough, Memphis, Tenn.; Mrs. B. A. Imes, Oberlin, O.

Number of pupils, 250 (Normal, 87); number in Sunday-school, 120.

Warner Institute, Jonesboro, Tenn.

Principal.—Mrs. Julia B. Nelson, Red Wing, Minn.

Assistant.—Miss Orra Angell, Greenville, R. I.

Number of pupils, 109; number in Sunday-school, 127.

Normal School, Lexington, Ky.

Principal.—Prof. Geo. F. Jewett, Pepperell, Mass.

Assistants.—Miss Cora J. Seward, Guilford, Conn.; Miss Hattie N. Fay, Bowling Green, O.; Miss Hettie C. Minton, Bowling Green, O.; Mrs. G. F. Jewett, Pepperell, Mass.

Number of pupils, 143; number in Sunday-school, 145.

Academy, Williamsburgh, Ky.

Principal.—Mr. W. E. Wheeler, Marshfield, Wis.

Assistants.—Miss Mary Glassburn, Ohio; Mrs. K. L. Wheeler, Marshfield, Wis.

Number of pupils, 159.

III. COMMON SCHOOLS.

NORTH CAROLINA.

Dudley—Mrs. J. E. B. Jewett, Pepperell, Mass.
McLeansville—Rev. Alfred Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
" Miss Lydia Hatch, Beaufort, N. C.
Woodbridge—Mrs. G. A. Rumbley, Philadelphia, Pa.
Strieby—Rev. Islay Walden, Strieby, N. C.
Pekin—Rev. J. E. Smith, Pekin, N. C.
Troy—Rev. W. H. Ellis, Southfield, Mass.
Kittrell's—Miss P. M. Lee, Oxford, Mass.
Oaks—Miss E. W. Douglass, Decorah, Iowa.
Hillsboro—Miss M. B. Curtis, Atlanta, Ga.

SOUTH CAROLINA.

Ladies' Island—Miss M. H. Clary, Conway, Mass.

GEORGIA.

Byron—Rev. N. B. James, Byron, Ga.
Marietta—Rev. E. J. Penney, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. O. A. Combs, Athens, Ga.
" Miss Lizzie McComb, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Thomasville—Mr. W. H. Harris, Savannah, Ga.
Albany—Mr. Wm. C. Greene, Albany, Ga.
Stone Mountain—Mr. Eugene M. Martin, Atlanta, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" Miss E. A. Thompson, Savannah, Ga.
Miller's Station—Rev. Wilson Callen, Savannah, Ga.
Cypress Slash—Rev. Geo. C. Rowe, Cypress Slash, Ga.

FLORIDA.

St. Augustine—Miss E. R. Caughey, N. Kingsville, O.
" Miss H. D. Barton, Terre Haute, Ind.

ALABAMA.

Florence—Rev. S. G. Norcross, N. Conway, N. H.
" Mrs. S. G. Norcross, N. Conway, N. H.
Anniston—Rev. H. W. Conley, Anniston, Ala.
Marion—Miss Lucy Gantt, Talladega, Ala.
Tecumseh—Rev. Milus Harris, Talladega, Ala.

MISSISSIPPI.

Meridian—Miss M. E. Green, Flatonia, Tex.
Jackson—Mrs. C. L. Harris, Jackson, Miss.
Hazelhurst—Mr. E. E. Sims, Tougaloo, Miss.

LOUISIANA.

Belle Place—Rev. Wm. Butler, New Iberia, La.

TEXAS.

Paris—Mr. Byron Gunner, Talladega, Ala.
Goliad—Mr. J. R. S. Hallowell, Goliad, Tex.
Luling—Miss Hettie Cunningham, Tougaloo, Miss.

TENNESSEE.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.
Jellico—Mr. G. W. Lawrence, Williamsburg, Ky.
Pleasant Hill—Miss M. L. Santley, Wellington, Ohio.

KENTUCKY.

Camp Nelson—Miss Juan Kumler, Oberlin, Ohio.
Clover Bottom—Miss Mary R. Barton, Ohio.
Dowlais—Mrs. G. W. Lawrence, Williamsburg, Ky.

ARKANSAS.

Fayetteville—Rev. B. F. Foster, Fayetteville, Ark.
Little Rock—Miss Rose Kinney, Oberlin, Ohio.
" Miss Eliz. M. Keyes, Unionville, Ct.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Hampton N. and A. Institute, Hampton, Va.—Pupils, 582; Boarding accommodations for 180.			
Berea College, Berea, Ky.—Pupils, 402; Boarding accommodations for		180	
Fisk University, Nashville, Tenn.—Pupils, 424;	" "	250	
Atlanta University, Atlanta, Ga.—Pupils, 340;	" "	250	
Talladega College, Talladega, Ala.—Pupils, 290;	" "	150	
Tougaloo University, Tougaloo, Miss.—Pupils, 233;	" "	150	
Straight University, New Orleans, La.—Pupils, 380;	" "	75	
Normal Institute, Austin, Tex.—Pupils, 191;	" "	50—	8

Normal and Graded:

Normal School, Wilmington, N. C., Pupils		290	
Avery Institute, Charleston, S. C., "		401	
Brewer Normal School, Greenwood, S. C., Pupils		156	
Beach Institute, Savannah, Ga., "		253	
Dorchester Academy, McIntosh, Ga., "		87	
Storrs School, Atlanta, Ga., "		583	
Lewis Normal Institute, Macon, Ga., "		289	
Trinity School, Athens, Ala., "		150	
Emerson Institute, Mobile, Ala., "		306	
Burrell School, Selma, Ala., "		407	
Le Moyne School, Memphis, Tenn., "		260	
Warner Institute, Jonesboro, Tenn., "		109	
Lexington, Ky., "		177	
Williamsburg, Ky., "		108—	14
Common Schools			43
	Total No. Schools		65
	" " Instructors		319
	" " Pupils		9,758

Theological	73
Law	55
Collegiate	90
Preparatory	159
Normal	893
Grammar	2,181
Intermediate	2,382
Primary	3,971
	9,804
Studying in two grades	46—9,758

HISTORY OF THE EDUCATIONAL INSTITUTIONS OF THE AMERICAN MISSIONARY ASSOCIATION IN THE SOUTH.

CHARTERED INSTITUTIONS.

BEREA COLLEGE, BEREA, KY.

Berea College, the oldest educational institution founded under the auspices of the Association in the South, was begun in 1857, by Rev. John G. Fee, the intrepid missionary, assisted by Rev. J. A. R. Rogers, a man of kindred spirit. They found a little clearing in the underbrush of Madison County, and opened a school (on anti-slavery principles) in a very humble log-cabin.

In 1859, a constitution was adopted and a Board of Trustees appointed. The question of the admission of colored children was now brought forward. Mr. Rogers would not enter the school unless it was open to all. Two sets of candidates for trustees were in nomination, one for a caste school, the other against it. The anti-caste trustees were elected by a majority of three to one, and the great victory was attained. But the next year came the wave of violence that followed the execution of John Brown. The teachers were driven from the State, and the school was broken up—but only for a time. Jan. 1st, 1866, Mr. Rogers was again on the ground, and the school was reopened. Colored students now applied for admission and were received. When they entered, half the whites walked out, and the school was suddenly reduced to thirteen. But in less than two years after, 200 pupils were reported, about half the number colored and half white. An appropriation of $7,000 was received from the Freedmen's Bureau, and temporary buildings were erected in 1868. In 1869, the first college class in the institutions sustained by the Association was organized in Berea, consisting of five students, all from Kentucky. In this year, also, Howard Hall, a dormitory for boys, was erected at an expense of $17,000. This is a commodious building, with rooms for 82 young men. In 1873, the number of pupils was 247, from 12 different States. In the four higher departments, the number of white and colored students was nearly equal; of the whole number nearly two-thirds were colored. In this year Ladies' Hall, a brick building three stories high, containing rooms for 96 young women, besides parlors, assembly-rooms, library, reading-room, dining-room, kitchen, laundry, etc., was built. This building cost over $50,000, and its early completion was largely due to the liberality of R. R. Graves, Esq., of Morristown, N. J.

Besides these buildings, three commodious schoolhouses have been erected for the grammar, secondary and primary schools, and also a Recitation Hall, which contains six recitation rooms. The College Chapel is a beautiful Gothic structure, capable of seating 500 persons, the cost of which was about $9,000. There is also a Tabernacle, a plain substantial building, conveniently arranged for the large gatherings at commencement time. This will seat about 2,000 persons and cost $1,400.

Commencement Day at Berea exhibits, in the centre of a Southern state, the complete solution of the vexed negro question. In the large tabernacle is an audience of 2,000 people, rich and poor, white and colored, ex-masters and ex-slaves, sitting where they can find seats, without distinction and with the kindest feelings. On a platform are the more advanced students, half white and half colored. The choir is selected with no thought of complexion, and the brass band consists of performers of various shades. In front are professional men with their wives, among whom are several colored preachers, and outside is a mixed crowd of 500 or more. Until this year (1883) the larger part of the crowd has come on horseback, in true Kentucky style, frequently two and in some cases three persons riding on the same animal. Fine buggies and carriages have come filled with people, as also vehicles of almost every variety of construction and in almost every stage of decay; while some persons have walked even so far as 20 miles to be present. But this year three iron horses brought a thousand visitors, and stood all day without hitching. Of the speakers this year, six were ladies, ten gentlemen; six were white, ten colored; twelve from Kentucky, one from Tennessee, one from Arkansas, one from Ohio and one from Illinois. One graduated, three were Juniors, seven Sophomores and five Freshmen.

HAMPTON N. AND A. INSTITUTE, HAMPTON, VA.

Hampton is classic ground. Its famous Roads were the passage-way through which the first white settlers and the first company of slaves entered the United States, and on its shores was opened the first Freedmen's school. In 1867, the Association purchased 125 acres, near the mouth of Hampton Creek, with the buildings. It subsequently secured the hospital barracks, and these buildings, both temporary and substantial, were fitted up for school and farm purposes. In 1868, a Normal School was opened, with Gen. S. C. Armstrong as its principal. In June, 1870, the school was incorporated under a Board of Trustees as the Hampton Normal and Agricultural Institute, and the property, which had this year been increased by the erection of a fine school building, was given into the hands of these trustees.

In 1872, the Virginia Agricultural College Land Scrip to the amount of $95,000 was assigned to it, and Dr. Ruffner, Superintendent of Public Instruction of the State, says: "I can testify that no act of the Virginia Legislature is more universally approved than that which gave this school a third of the Agricultural College Fund." In 1873 the buildings were so crowded that some of the boys occupied recitation-rooms, and 24 were encamped in tents during the winter. A new building was a necessity, and the corner-stone of Virginia Hall was laid. A handsome brick building, accommodating 120 girls, and containing chapel and dining rooms, the whole costing $75,000, was undertaken. At the time the corner-stone was laid, but $9,000 had been subscribed. The following Commencement, this Hall was dedicated, though it was still incomplete, $30,000 being needed to finish it. The Trustees decided not to go on with the work until the amount was forthcoming. The Hampton singers contributed $10,000, the net proceeds of their concerts, and with this and other funds collected the building was finished, free from debt, the next year. It is 190 ft. in

front by 40 in width, with a wing 100 ft. in the rear. The chapel seats 400 people, and the dining-room accommodates 275. In 1878 there were 332 pupils, 202 young men and 130 young women, while the graduating class numbered 57. It was in this year that Gen. Armstrong introduced a class of 15 Indians to his school. New buildings again became a necessity. Whitin Hall was erected in 1879, and in 1881 two more buildings, one for Indian and the other for negro girls, were constructed, besides the new Academic Hall in place of the one burned the year before. The hall for colored girls was the generous donation of Mrs. Stone for an industrial hall, and is named the Stone Memorial Building.

The industrial department has always been a special feature of the Hampton School. At the outset farm work was taught the boys; and the girls learned sewing and various branches of household industry. In 1872, a printing press was added to the equipment of the school; and the *Southern Workman* was published, which has continued with an increased circulation to the present time. Other industries have been introduced, till now, on visiting the school at anniversary, one sees handsome wood work, turned mouldings, flooring, doors, sashes, etc., from the "Huntington Industrial Works;" shoes ready for filling the contract for agency supplies; shining tinware from the "Indian Training Shop," sets of harness from the same; desks, settees, tables and cupboards made for the school, and a neatly painted sign—all the work of Indian and colored apprentices, whose names, with the period of their training, from five months to three years, are indicated on cards affixed to their respective productions. The wheelwright and blacksmith shops show, similarly, axe-helves, wheels and iron work, and outside the door gayly painted farm carts proclaim the skill of Indian and negro mechanics. The tailoring department shows suits of clothes made by colored and Indian hands. The girls of both races are represented by very neat sewing and inviting-looking cake. The farm products have a table to themselves—early vegetables, grains and grasses. An interesting exhibit is that of the little carpenters from the Butler School, a couple of miniature frame houses, clapboarded and painted, with sets of tables, desks and chairs for furnishing. The Normal School Press office has its own exhibit of printing and bookbinding. The press is running, the student compositors, boys and girls, at their cases, and the veteran United States soldier at his bookbinder's table.

The experiment of educating the negroes and Indians together, which was initiated at Hampton in 1878, is a confirmed success. The number of Indian students this last year reached 93.

ATLANTA UNIVERSITY, ATLANTA, GA.

In October, 1867, a charter was secured for the University at Atlanta, Ga. A site known as Diamond Hill, containing 60 acres of land, was soon after purchased for $15,000. During the summer of 1869, a plain four-storied brick building was erected, containing sleeping-rooms for about 40 pupils, and also a parlor, dining-room, kitchen, etc. It was designed for a girls' dormitory, but during the first year furnished all accommodations, both school and boarding, for boys and girls. The academic and normal departments were opened in October following, and before the close of the second term every room in the building was occupied. In August of 1870 another building of the same style, but larger, containing sleeping-rooms for about 60 boys, besides temporary school-rooms, was completed. In the summer of 1871 this building was enlarged by a wing, providing rooms for about 40 additional pupils, and other schoolrooms. In 1871, the University received a grant of $8,000 from the State, and the Governor, as required by law, appointed a committee of examiners to visit the school at the annual examination. These men were mostly Democrats—one the Governor of Georgia during the rebellion. One acknowledged that he was shocked when he received the appointment, but consented to come for two hours. But he remained through the three days, much interested. The report was a warm commendation of the school, with a hearty indorsement of the capabilities of the African race. In 1872, the first college class was formed. So great was the demand for teachers from this school, that at the close of the year 1873 nearly a hundred of the students were already engaged as teachers. In 1874, the Legislature of the State, without solicitation, voted an annual grant of $8,000 to the University, a most emphatic indorsement of its usefulness. In 1876 the first college class of six was graduated; four completed the normal course and three the Biblical. All of these graduates were Christians; and nearly all went to new fields of labor without pausing for rest or returning to their homes. A large portion of the other pupils did the same, passing, within a week from their studies to the charge of schools of their own in a hundred different places in nearly every part of the State, teaching in school-house, church, log cabin, brush arbor, barn, wherever children could be gathered and a partial shelter from driving rain or burning sun be secured. In 1878, we have this record: 37 alumni have gone forth from the University, 30 of whom are engaged in teaching; four are ministers or pastors of churches; two are mothers of young families and one has deceased. It is a noteworthy fact, also, that every graduate is a professor of religion. In 1880 a portion of the gift of Mrs. Stone, of Malden, Mass., was used in erecting a wing to the girls' dormitory, thus providing a large study hall and rooms for 50 additional pupils. In 1882, Stone Hall, as the Central building of the group, was erected at an expense of $40,000, the gift of Mrs. Stone. It contains chapel and library, the assembly, recitation, and lecture-rooms for the more advanced students, philosophical and chemical laboratory, offices, etc. An industrial department for boys has been organized, which provides for training in carpentry and other mechanical work. For this a new building is now in process of construction, to be known as Knowles Industrial School, $6,000 being contributed for this purpose by Mrs. Helen C. Knowles, of Worcester, Mass. Special training is also given to the girls in nursing the sick, sewing, cutting and making garments, care of household affairs, management of mission work, etc. By the generosity of Prof. Chase, the school has had the use of a cottage, in which, under the charge of a matron, the girls of the graduating class have lived and learned housekeeping by practice under a competent house-mother. A barn, 40 × 60 feet, with cellar of the same size, furnishes facilities for the development of the farm work of the institution.

FISK UNIVERSITY, NASHVILLE, TENN.

The Fisk School was opened Jan. 9, 1866, and named in honor of Gen. Clinton B. Fisk, then an officer of the Freedmen's Bureau at Nashville. The land on which the Government Hospital stood was purchased, and the buildings were used as school-rooms. Nearly a thousand pupils were in attendance the first year. Fisk University was incorporated under the laws of Tennessee, August 22, 1867, with a board of nine trustees, and opened for advanced pupils, the city of Nashville having started primary schools for colored children. The attendance during the first term was 319. The first normal class of twelve was organized in November of the same year. Early in the year 1868, $7,000 were received from Government, and repairs were made in the buildings, so as to accommodate boarding students. In 1869 the Government buildings then in use for the school were transferred to the Associa-

tion, and permanent foundations placed under them. A dormitory building was also erected and a Gothic chapel.

The year 1872 is marked by the beginning of the enterprise of the Jubilee Singers, under the lead of Prof. George L. White. This little company started forth Oct. 6, 1871, with provisions to last a few days and money to take them across the Ohio River. The University still occupied the Hospital buildings, which were fast going to decay, and the leader of this little band had conceived the idea of raising money for the erection of the new building so pressingly needed. Their struggles we have not space to relate, interesting and remarkable as the story is. But they won success at last, though often at the outset the last shilling of their earnings was spent for provisions. For seven years they sang in this country and in Europe, and mainly from the proceeds of their earnings the present site of the University was purchased and Jubilee Hall erected. January 1, 1876, the University was transferred to this building. It is situated on the former site of Fort Gillam, one of the most commanding and beautiful locations about Nashville. It has an east front of 145 feet and a south front of 128 feet, is five stories in height, including basement, and is supplied with all the conveniences of steam, gas, water, etc. The grounds of the University comprise 25 acres of land, which are laid out with walks and carriage ways, and ornamented with trees and shrubs.

Livingstone Missionary Hall is the other large building connected with Fisk University. The plan for the erection of this Hall took shape in 1876 with the Jubilee Singers, who were then in England, and the first contribution to the fund, outside of the Jubilee Company, was given by Mrs. Agnes Livingstone Bruce, of Edinburgh, daughter of the great African explorer. The honor of completing the work and securing the erection of the building is due to Mrs. Stone, of Malden, Mass., who gave $60,000 through her agent, Rev. W. H. Willcox, D. D. This beautiful building was dedicated Oct. 30, 1882. The large chapel was filled to overflowing with a representative audience, and speeches were delivered by eminent philanthropists and educators. The building is 203 feet in length and 52 feet in width. The central part is ten feet wider, and the whole building is four stories with a basement. It contains a chapel, a library room, museum, scientific lecture room 40 × 30, Treasurer's office, President's room, thirteen class and lecture rooms, and sixty-six dormitory and living rooms. It is heated by steam. The first college class of four entered Fisk University in 1872 and graduated in 1875. The graduates now number 32. Of these, one is President of Alcorn University, Miss.; one is Principal of the Prairie View Normal School, Texas; one is a member of the Tennessee Legislature; seven are principals of colored schools; one is a lawyer in Nashville; one, a minister in Washington, D. C.; one, Professor in Alcorn University, Miss.; one, a minister in Columbia, S. C.; one, a missionary on his way to Umzila's kingdom, Africa; one, a law student at Yale College; two are theological students at the North; while 14 others are teachers, many of them in prominent positions. The school this year numbers 442 students.

TALLADEGA COLLEGE, TALLADEGA, ALA.

Talladega College was founded in 1867. A college building that had been built before the war by the whites, but mainly by slave labor, was purchased and named Swayne Hall, in honor of Gen. Wager Swayne of the Freedmen's Bureau. This building, which has since been repaired at a cost of $5,000, is large, well built and stately. During the war it was used as a prison for Federal troops, and a broken window pane in which was cut "prisoners of war" is preserved as a memorial. The hall stands in the centre of a fine campus, and contains a chapel (in which the Church holds its meetings), school and recitation rooms, library and

museum. In August, 1869, the corner-stone of a girl's hall was laid, and the building, which was finished in 1870 at a cost of $22,000, was named after Rev. L. Foster of Blue Island, Ill., a principal donor. In 1873, the Theological Department of the college was organized. By the gift of Mr. R. R. Graves, of Morristown, N. J., for whom the building was named, a two-story wooden house and six acres of valuable land were secured. Through the munificence of Mrs. Stone, a third hall was erected in 1881, giving a reading room and dormitories for 80 young men. The same year a new house was built for the President, and the following year two other houses—one the gift of Mr. Seth Wadhams, of Chicago—were secured and are now occupied by a professor and the pastor. In 1883, by the contribution of Mr. J. H. Cassedy, of New York, a two-story school house was erected for primary and intermediate pupils. This year, through aid from the John F. Slater Fund, a shop has been built. These buildings are grouped together on a portion of a tract of about 40 acres of land, and are shaded with elm, maple, water oak and other trees, and are half a mile from Talladega. In 1877 Winsted Farm of 160 acres, less than a mile from the college, was bought, mainly by Connecticut donors.

The Institution is thus furnished with lands and buildings for its varied religious, educational and industrial work.

About half the people of Alabama are colored. With a constituency of more than 600,000 to draw from, this is the only school of high grade, and is the first boarding school, for the freedmen of the State. The College was chartered in 1869. Two years later, the Normal Department was organized, and from the beginning much has been done in training teachers. Its students and graduates have gone far, everywhere carrying the spelling book and the Bible, organizing Sunday-schools and temperance societies while teaching their day-schools. In 1873 the Preparatory and Theological Departments were added. In 1883, the President writes: "Of the 43 who have entered the theological department, 15 have graduated and are pastors of A. M. A. churches; 15 who have not graduated are preaching, and the remainder are now in the seminary. Eight other churches have grown out of the church in the college, and the amount of missionary work performed by the students is not easily computed."

In four years the number of students has risen from 191 to 356. A recent count gave 318 teachers then in the field who had received their education at Talladega. One hundred and sixteen undergraduates were teaching during the summer vacation of 1882. Manual labor has had place here from the beginning, and with the growth of the college new facilities for industrial training have been added. Besides the Winsted Farm, a part of the 40 acres adjacent to the buildings is used for gardening purposes. The shop gives opportunity for instruction in carpentry, painting and glazing, tinning and blacksmithing. A shoe shop is provided in the basement of Stone Hall, where repairing is done. In the same building is a printing press, which has done work for the college and given to some of the pupils a useful trade. A superintendent has been secured who devotes his entire time to the mechanical department. In the girls' industrial school, instruction is given in housekeeping, kitchen, dining-room and laundry work, and also in plain sewing and other needlework.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.

Straight University is located in New Orleans, La., and is named after its generous patron, Hon. Seymour Straight, of Hudson, Ohio. It was incorporated June 25, 1869. The original site on Esplanade street was purchased by the American Missionary Association in the autumn of 1869, and a fine building was erected

with aid from the Freedmen's Bureau and dedicated in 1870. This building was destroyed by fire, Feb. 16, 1877. The school lost but one day and then went on with the work, holding its sessions in Central Church. Many of the students are of Roman Catholic parents.

The new site on Canal street was purchased in the summer of 1877, and the main University building was ready for occupation Oct. 1, 1878. This building consists of two stories and basement. Its dimensions are 72×52, and it cost $8,300. The price received for the lot on Esplanade street and the insurance money on the old building nearly or quite covered the cost of the new lot and building.

The girls' dormitory, Stone Hall, was built in 1881. Mrs. Valeria G. Stone, of Malden, Mass., gave the University $25,000. With this money an additional half square of ground was purchased and the building erected. This building seemed but to create a necessity for a boys' hall, and in the summer of 1883 Whitin Hall was built. To meet the cost of construction and furnishing, the estate of Dea. John C. Whitin, of Whitinsville, Mass., contributed $10,000; and Hon. Seymour Straight, $5,000. The dimensions of this building are 92×48.

The number of students in attendance this year in all departments is 568. Since 1876, 25 have graduated from the Classical Department, 4 from the Higher English Department, and one from the Theological Department. In the Law Department, there have been 61 graduates. Although we have not graduated students from the Theological Department, because of their lack of a previous college training, we have fitted many for the ministry who are now settled over large churches—Methodist, Baptist and Congregational—in Louisiana, Mississippi and Texas. The estimated number of students since 1869 who have taught school is 500.

The Law Department was early organized and placed in the hands of leading members of the city bar. It presented such excellent advantages that many young men, white as well as colored, availed themselves of the opportunity of attending its lectures. Side by side the two races have been gathered in the lecture rooms of the professors, and have met in the crucial test of the final examination. In 1882, of the 50 graduates from this department, 35 were white and 15 colored. This department is entirely self-supporting—the professors accepting the fees of the students as their compensation.

TOUGALOO UNIVERSITY, TOUGALOO, MISS.

In 1869 "The American Missionary Association" purchased five hundred acres of land with a fine mansion upon it and opened a school. Soon after a one-and-a-half story building, 32x70, called Washington Hall, was put up to the left of the mansion for school purposes. The upper part was used for dormitories for boys.

A two story building, 34x70, was erected to the right of the mansion, for boarding hall and dormitories for girls; so that in 1871, when the school was chartered by the State as "Tougaloo University," there were comfortable accommodations for about sixty boarding students.

In 1879 a Board of Visitors was appointed on the part of the State to visit the school annually and report directly to the Legislature the work being done by the Institution. From that time the State has appropriated from $2,000 to $3,000 annually toward the support of the school. Soon after the "Boarding Hall" was built it was enlarged by extending it 42 feet in the rear. In 1878 it was again enlarged to make more room for the laundry.

Sunday night, January 23, 1881, Washington Hall took fire during religious services, and was wholly destroyed. The school was continued during the remainder of that school year in a barn ("Ayrshire Hall") that had just been built

A cottage for the President had been put up during the fall. During this same year the "Boarding Hall" was again enlarged by raising it one story and putting an addition 35×50, three stories high on south side, making accommodations for the lady teachers and about 75 girls. As soon as spring opened a brickyard was started and the first brick in the foundation of the new Hall, a fine brick building 41×112, three stories high and a fine basement, was laid May 31, 1881. The work on this building was done almost entirely by men from A. M. A. schools and churches elsewhere and our own students. It was ready for school use October 1.

The large tract of land on which this institution is located and the character of its surrounding population have marked it out from the first as an industrial school. Its industries now embrace general farming and stock raising, fruit growing, carpentering, blacksmithing and wheel-wrighting, tinning, sewing and other branches of domestic economy. Under the system now inaugurated, each male student receives a year's training in wood-working and another in metal-working in addition to practical and theoretical training in agriculture. After this a limited number are received as regular apprentices in the several trades with a view to fitting them for master workmen.

The industrial work for the girls, though less closely systematized, gives wise and efficient training in sewing, cooking, and general housework, including the laundry.

TILLOTSON COLLEGIATE AND NORMAL INSTITUTE, AUSTIN, TEXAS.

In 1875, the Rev. Geo. J. Tillotson, wishing to benefit the colored people and to become his own executor, visited various points in the South with a view to the establishment of a school. After a careful survey, he selected Austin, Texas, as the most promising point. Grounds just east of the city were purchased at a cost of $5,000. In 1876, a charter was obtained and the work of raising money for the building was commenced. But despite all efforts, it was not till the 17th of January, 1881, that the school opened. Even then the building named Allen Hall was only partially completed. Two of the five floors were open spaces. Only eleven pupils were enrolled at the beginning, but the term closed in June with 107. During this year the building was completed, and at the opening of the fall term its accommodations were taxed to the utmost. Since the close of the second year, many desiring to enter have been refused each year, for lack of accommodations. The pupils come from nearly every prominent point in Texas, and some from Mexico. A second building is now greatly needed and funds are being collected for the purpose. The present number of students is 191.

EDWARD SMITH COLLEGE, LITTLE ROCK, ARK.

In 1882, a tract of 14 acres was bought in Little Rock, Ark., as a site for the Edward Smith College, which had been chartered by the State and named from a gentleman in Massachusetts. This institution is greatly needed in that grandly opening State, where there is as yet little provision for the higher education of the colored people. But for lack of funds, the building has been delayed.

NORMAL INSTITUTES.

AVERY INSTITUTE, CHARLESTON, S. C.

Avery Institute was opened the 1st of October, 1865, in the State Normal School building, in Charleston, which was kindly offered for the purpose by Gen. Rufus Saxton, Assistant Commissioner of the Freedmen's Bureau. The school commenced with 20 teachers and 1,000 pupils. Every available space in the building was occupied, one hundred scholars being crowded into its beautiful ornamented

dome. The enemies of the school would not, however, allow the children to prosecute their studies unmolested. The building was taken from them the 1st of September, 1866, and the children turned out of doors. The Military Hall in Wentworth street, which was erected for the purpose of a Confederate military training school, was appropriated for the purposes of the school, and "John Brown" was echoed through the large and spacious hall that had only heard the tactics of the military, whose arms were to enslave forever the dusky singers.

The school continued in the Military Hall until the 1st of May, 1868, when it was transferred to the new large building on Bull street, and its name changed from the "Saxton School" to the Avery Institute, in honor of the generous philanthropist who had given so large a part of his fortune for the benefit of the colored race. This school has remained under the care of the American Missionary Association and is now a flourishing normal school of high grade, having 401 pupils and 12 teachers.

LE MOYNE NORMAL INSTITUTE, MEMPHIS, TENN.

Schools were opened in Memphis in 1866. The Phœnix and Lincoln school buildings were erected after the riots, furnishing good school facilities, and 1,826 children were enrolled during the year 1867. In 1868, these schools were adopted by the city authorities, and the whole corps of teachers accepted and a portion of the State funds voted to their support. The average monthly enrollment at this time was 1,100; the whole number who commenced the alphabet, 455; the number who advanced from alphabet to reading in easy lessons, 378; the largest number in one month who could read the testament was 851. In 1869, the number of pupils was 2,275 in four schools, Lincoln, Phœnix, Collins Chapel, and Orphan Asylum, supported by the public funds. In 1870, $20,000 was contributed by Dr. F. Julius Le Moyne, of Washington, Pa., for founding an English school for colored youth at Memphis. From this amount the necessary buildings were erected and $11,000 remained as an endowment fund. The school has been held continuously since, except for a period in 1873 when during the scourge of yellow fever three teachers gave their lives at the post of duty. In 1875, over 100 of the pupils were hopefully converted.

The school consists of Normal, Grammar, Intermediate and Primary Departments. The Training Department consists of Intermediate and Primary grades. The Primary is a Model School where the students of the Normal Department may witness really model work with younger and less advanced pupils.

A sewing-room and an experimental kitchen have been fitted up in the building, and classes of girls have received instruction in different kinds of needlework and in cutting garments, in the choice and proper cooking of food and in general housekeeping and household economy. The more advanced pupils also receive regular instruction in the care of the sick, sick cooking, etc. We hope to add a shop for giving to the young men of the school regular instruction in wood-working and the use of wood-working tools.

GREGORY INSTITUTE, WILMINGTON, N. C.

The American Missionary Association began its work among the freedmen in Wilmington, April 9, 1865. A corps of eight teachers opened four day schools in as many different churches. In a short time the number of teachers reached fourteen, and other schools were opened—two in private houses. In one church there were 300 scholars ranging from five to twenty years of age, who did not know a letter of the alphabet. Afternoon schools were opened for women, and night schools for both sexes. Many army officers and soldiers entered heartily

into the night-school work. In 1868 the schools were removed to a new building, erected by the liberality of Mr. Williston, of Northampton, Mass. This building was afterward sold to the city, and the school was continued in the house occupied as a teachers' home. Here were accommodated 80 pupils, and later 120. In 1881 Mr. J. J. H. Gregory became interested in this field, and built a handsome brick church. He and his wife went to the dedication, and became so much interested in the school work and saw so clearly the disadvantages under which the teachers labored that, after their return home, the proposal came to build a new Teachers' Home and to enlarge the school building. This was done, Mr. Gregory contributing largely to put the buildings in the present state of completeness. Including the cost of the church, between nineteen and twenty thousand dollars have been spent at this place since 1874 on buildings and improvements. Additions were made to the old building, putting it in altogether new form. The "Home" is of brick, three stories high, with room for pastor's family and the teachers, with servants, under the same roof—light, cheerful and well adapted to its use.

The number of different scholars last year was 312. It is supposed that about 100 have become teachers since 1874. Six of the teachers in the city schools last year were former pupils of this institution. Last year there were in school a father and son—the former a minister of a church in the city.

LEWIS NORMAL INSTITUTE, MACON, GA.

Schools were opened in Macon in 1866. We clip the following from the Macon *Daily Telegraph* of that year. "More than four thousand colored people of both sexes and all ages are enjoying the privilege of instruction in the schools in this city established since the advent of peace by the charitable people of the North. * * * There are four morning schools, one in each of the four African churches, there is one afternoon school, embracing the more advanced pupils of the morning schools; and there is one night school where freedmen of every color, size, age, of both sexes, meet to learn. In the morning schools about 600 attend, and as many as 350 sometimes attend the night school, which indeed may be denominated a *mixed* school, for from old men of seventy down to the mere child, and from the old married dame to the sprightly yellow lass, all sizes and ages may be seen here."

In 1868, the Lewis School House was erected, dedicated and named in honor of Gen. Lewis, who, as bureau officer, rendered active service in promoting the interests of the school. On the 25th of March the builders struck their last stroke; on the following day the building was dedicated. In 1873 and 1874, the Lewis High School became the high school of the city. Half of the teachers were from the North and half from the South, they were paid from the public funds. In 1875, the city established separate free schools. This drew away some of the pupils, so that the teaching force was reduced to two or three, and the work of the school was mostly in the upper grades. In the winter of 1876, the school building was burned, together with the church and parsonage upon the same lot. The fire was undoubtedly the work of an incendiary. With the insurance of $5,000, a handsome brick building was erected under the supervision of Prof. T. N. Chase, of Atlanta University, the school meanwhile being kept in the basement of the Teachers' Home. The new building was dedicated in March, 1878. The church room is in the upper story, and two school rooms in the lower. Here the school was accommodated for six years, until constant growth made some enlargement necessary. In 1882, a wooden building was put up at a cost of $1,000. This has two rooms, each 28 × 31 ft., for use of the primary and intermediate departments. In 1883, another small wooden building was erected to accommodate the rapidly

growing library, which was founded by Rev. S. E. Lathrop in 1880. This building cost $500, and was paid for by voluntary donations from individuals North and South, one half the amount being subscribed in Macon. The library was dedicated and opened for use May 31, 1883. It is 24 × 26 ft., well lighted, cozy and pleasant. The library now contains 4,600 volumes given by friends in twenty-six different States of the Union. Among them are many valuable books. A good beginning is made toward a cabinet of minerals, fossils and curiosities. In the spring of 1884, a sum of money having been collected by the workers for establishing an industrial department, the basement under the library building was fitted up and a wood-working shop was arranged. Tools and money were donated by different individuals and Sunday-schools.

About 150 pupils have finished the course of study prescribed in the school. One half of these have gone to higher institutions for further study. A careful estimate would place the number of those who have taught school, while connected with the institution or after leaving it, at 200, who have had in their care an aggregate of not less than ten thousand pupils.

The last year the school enrolled 278 pupils, and at least 100 were turned away for lack of room. There are five regular teachers, besides the teacher of sewing and the teacher of carpentry. Revivals in the school have been of frequent occurrence and hundreds have been converted while studying, a large number becoming preachers, teachers, or other useful laborers. More than six thousand different pupils have been in the institution since its opening.

EMERSON INSTITUTE, MOBILE, ALA.

Work was commenced by the Association in Mobile in 1867. The property on Government street known as "Blue College" was purchased, and the privileges of a common school were afforded to many hundreds in their first eagerness for knowledge. It was named in honor of Mr. Ralph Emerson, of Rockford, Ill. In 1870 and 1871 the building was rented to the city, which supported the school. In 1872 the school again came under the charge of the Association, and in 1873 it was converted into a Normal and Academic School with boarding accommodations. In April, 1876, this building was destroyed by fire, but the exercises were resumed after only one day's intermission in the church building. In the Fall of 1877 a purchase was made of 3½ acres of Holley's Garden, and a brick building, facing on Scott Street, was erected at a cost of about $8,000. The school was transferred to this building in the Spring of 1878. In January, 1882, the flames again laid Emerson Institute in ruins. The school was reopened in the neighboring Baptist and Methodist churches. During the Summer of 1882 the present admirable brick building was completed, which was dedicated Oct. 2d. This building cost about $8,550, and is more commodious and convenient than either of the previous ones. The school this year numbered 306 pupils.

BEACH INSTITUTE, SAVANNAH, GA.

Rev. J. W. Alvord, who accompanied the army of Gen. Sherman, when it entered Savannah, immediately opened schools for the colored people of that city. Not long after this, the American Missionary Association sent from the North a corps of competent teachers and opened a school in the Methodist Church on South Broad street. At the close of the first week 300 children and 118 women were enrolled. The school soon outgrew its quarters and was removed to the Massie School on Gordon street, which building was assigned to this service by Gen. Grover, commander of the district. After this, and prior to 1867, the work of the Association was sheltered in the Colored Methodist Church, New street,

Lamar Hall, Liberty street, the lecture rooms of First and Bryan Baptist churches, and Sturtevant Hall, an old wooden structure on the site of the present buildings at the corner of Price and Harris streets. In 1867, commodious buildings were erected by the Association and dedicated as Beach Institute, in honor of Alfred E. Beach, Esq., editor of the *Scientific American*, who donated the funds to purchase the site. There were 600 scholars with ten teachers at this time. The Teachers' Home was first occupied on Thanksgiving Day, 1867. From 1875 to 1879 the building was rented to the city for the use of public schools. In the latter year the Association again assumed charge in order to secure a higher grade of instruction than the Board of Education thought wise to furnish. In February, 1878, the Beach Institute was burned. It was rebuilt during the summer, so that the school was opened on time October 1st. The new building is 60 by 80, two stories high and adjoins the Home, which was saved.

LEXINGTON NORMAL INSTITUTE, KENTUCKY.

The Association started a school here in 1866, and the enrolment of pupils the first year was 700. It was called the Howard School. In 1869 the enrolment was 993, and $540 were received from the Public School Fund toward the support of teachers. In 1870, a fine school building was erected by the help of the Freedmen's Bureau, the value of which was $8,000. In 1874, the teachers in the Normal School for a part of the year were supported by public funds. In 1875, work was suspended by the A. M. A., and the building was used by the city for public school purposes. In June, 1882, the Association decided to reopen the school, and the building was repaired. The school reopened in the following autumn, and is now in successful operation.

WILLIAMSBURG ACADEMY, KENTUCKY.

Berea College and its circle of churches had become the symbol of anti-caste Christian fellowship. At the annual meeting of 1882, it was reported that the Ex. Com. had decided to test the scheme still further, by offering those mountain people the aid of a school if they would allow the few colored people to share its privileges. They decided to concentrate the movement upon an academy at Williamsburg, for the education of the teachers of the common schools of that region. The color question was tested, and after discussions a paper was signed by more than thirty of the leading citizens favoring the open door and open hand for the colored people of the mountains. A fine site of two acres was bought at Williamsburg and a two-story frame building erected at a cost of over $3,000. The first year the school numbered 108. Accommodations for rooms and club boarding are provided for a limited number in the third story of the academy and in an adjoining building.

STORRS SCHOOL, ATLANTA, GA.

Schools for the freedmen were established in Atlanta in December, 1865. They were held in various dilapidated buildings in that well-nigh ruined city until the story of the great need of school accommodations reached the ears of Rev. H. M. Storrs' church, of Cincinnati, who gave $1,000 toward the erection of a building, and in 1867 the Storrs school-house was completed and dedicated. The enrolment for the year was 1,900 day scholars and 225 night scholars. In September, 1872, the public schools of Atlanta were organized for the whites, and in January following the school board of Atlanta proposed to the A. M. A. that the use of the Storrs building be given to the city for a public school for the colored people, the A. M. A. nominating the teachers. This plan was acceded to, and remained in

operation for five years, when the school fell again under the care of the Association. The seating capacity of the building is 380, and it is crowded to overflowing.

In September, 1883, the Kindergarten Department was organized. An effort is now being made with prospects of success to provide for it a separate building.

The great success of the Storrs school has been largely due to its continuance for seventeen years under the control of one efficient principal.

TRINITY SCHOOL, ATHENS, ALA.

Trinity School was opened under the auspices of the Western Freedmen's Aid Commission, in May, 1865. The first corps of teachers consisted of the wife of the chaplain of the regiment stationed there, a soldier from the same regiment, and the present principal, who has had charge of the school from the first. The number of pupils in the first term was 300, none of them knowing their A B C. In September, the army was withdrawn, and the town passed from military to civil rule. The number of pupils during the first three terms was 500, the teachers often being on service from eight in the morning till six or seven in the evening, and then, taking a hasty lunch, teaching another set of pupils at night. In 1869, the Association bought a building with ample grounds adjacent, thus insuring permanency. The value of the property was then $2,000, and the number of pupils enrolled 225. In 1871, the Home was repaired to the amount of $500. In 1872 a Model School was organized.

In 1879 it became necessary to give up the school or to rebuild it at an expense of not less than $5,000, which latter it was deemed impossible to do. Word to that effect was sent to Athens. The grief of the people was intense. They offered to erect the needful building themselves, pledged over $2,000 at once and proposed to make brick sufficient for its completion. A blind man who could do nothing else offered to turn the crank to draw the water. That summer they burned a kiln of 120,000 brick, and the next summer they burned another. In 1881 the building was finished.

WARNER INSTITUTE, JONESBORO, TENN.

The building at Jonesboro was occupied before the war as a school for white young ladies. It was bought afterwards by the Quakers and turned into a colored school, under the management of Mr. Yardley Warner, of England. Two years ago, it was bought by this Association. It is a two-story brick building with two small frame buildings adjoining. The pupils this year number 109.

BREWER NORMAL SCHOOL, GREENWOOD, S. C.

Early in the year 1872, the Association became the possessor in fee simple of a fine property of eight acres of land and a brick school building in Greenwood, S. C. By an arrangement with Mrs. Perry, of Boston, who founded the Brewer Orphan Asylum near Wilmington, N. C., the asylum was closed and the property was sold, and the name Brewer and the interest of Mrs. Perry were transferred to this institution in western South Carolina. This school has never been large, but both teachers and students have been diligent. In 1878, 26 of the students were engaged in teaching. As the news of this school went abroad into the counties roundabout, many young men were desirous of sharing the advantages given to the Greenwood people, and they took up their "carriages" and started for the seat of learning, but there was no place for them to lodge. At first there were 16 of them in one room, doing their own cooking. In 1879 a very plain double house, built "depot fashion," at a cost, including furniture, of only about $200, was put up, thus furnishing accommodations for self-boarding. This year the school has numbered 156.

DORCHESTER ACADEMY, M'INTOSH, GA.

A primary school was opened at Golding's Grove (as McIntosh was then called in 1871, and was continued until 1879. In that year a new building was built with means furnished by the A. M. A. and the people in McIntosh, at a cost of $1,100, and named Dorchester Academy. This name is historic, having been handed down from the colony that founded the old Midway Church in 1752, which emigrated with their pastor from Dorchester, Eng., to Dorchester, Mass., thence to Dorchester, S. C., and finally to McIntosh, Ga.

In 1883, 28 students had been licensed and sent out to work from this school, and seven schools had made application for teachers, but could not be supplied. This school was graded in 1884.

BURRELL SCHOOL, SELMA, ALA.

The first school for colored children in Selma was opened in the month of November, 1866, by Rev. J. Silsby. It was first opened in a building used as a carpenter shop. It was, however, provided with windows, a corner partitioned off for a recitation-room and otherwise repaired. One of the colored churches was also used. This had benches without backs, and the spaces between the floor boards so large that in the winter the teachers were compelled to stand upon the benches to protect their feet from the cold. Before the summer following, two rooms in the second story of a building, the first story of which was used as a dwelling, were fitted up. The next year the school was opened in an unfinished hotel building, and three teachers occupied a large room on the first floor, having their own departments about them in portions of the room as far as possible from each other. In the fall of 1868 a new two-story school building was dedicated. This building was erected at an expense of between $7,000 and $8,000. The land was purchased by the American Missionary Association. The Freedmen's Bureau donated some of the funds, and Mr. Jabez Burrell, of Oberlin, Ohio, gave to the Association $10,000 for completing the work, and the school was named for him. Since 1869 the city has paid the salaries of the teachers, the Association granting the use of the building.

NORMAL SCHOOLS DISCONTINUED OR TRANSFERRED.

In addition to the institutions above named, which are still in active operation, we give below brief sketches of some of the schools of higher grade, which, for various reasons, have been discontinued or transferred. A survey of the work of the Association would be incomplete without the mention of these schools.

WASHINGTON SCHOOL, RALEIGH, N. C.

In the autumn of 1865, Mr. O. R. Burchard went to Raleigh, under the auspices of the American Union Commission, and opened a school for white children named the Washington School. The Commission discontinued its work the next year, and the A. M. A. consented to open a school in the same building under the same name. The old scholars were invited back, but it was expressly stated that colored children would be equally welcome. For a few days the races attended together, sitting in separate rooms for study, but reciting on the same

benches. The number of colored children increased, and the white children were laughed away (one eager girl keeping on alone for some weeks, but finally yielding to the pressure). The school became known as a colored school, and the Freedmen's Bureau erected for it the large building, which was first occupied in January, 1868. In 1869 this house was rented to the State of North Carolina for the use of her colored deaf and dumb and blind children. On an adjacent lot, the gift of Prof. Fisk P. Brewer, the Bureau erected the smaller building, which was occupied by the Washington School until the autumn of 1874, when the school returned to the larger building, and the First Congregational Church of Raleigh took possession of the smaller edifice. The school was continued successfully through the year 1880. In August of that year the property was sold to the City Board of Education.

NORMAL SCHOOL, ANDERSONVILLE, GA.

This school began in 1866 with 27 pupils, only four of whom could read even the simplest words. At the end of six weeks, 85 names were enrolled, with but 15 unable to read. The night school numbered 40, one member of whom walked six miles to attend, returning after the close of school. These schools were held in the building owned by the United States, but built by the Confederate government and used in connection with the prison for Federal soldiers, and they were opened in spite of threatenings from the whites and consequent fears of the blacks. The day school became a normal school in 1873, having then 117 pupils. In 1875, from lack of funds, we were compelled to discontinue the work at this station.

FLORIDA NORMAL INSTITUTE, JACKSONVILLE.

The building was dedicated April 10, 1869. It stood on an eminence in the rear of the city, commanding a fine view of the St. Johns River and the surrounding country. It was two stories high, containing six large school-rooms, a library and apparatus-room, and a large assembly-room capable of seating 300 persons. The entire cost was nearly $16,000, and it was the first Normal school building ever erected in the State. The schools were brought together and graded. Six teachers were associated with the principal in her work, four of these receiving their appointment and support from the County Board of Education. In 1872, the Association withdrew from this work.

LINCOLN SCHOOL, MARION, ALA.

This school was established in 1868. In 1869, the school building was completed. It was owned by a local board of trustees and leased to the Association for ten years free of rent. It was dedicated April 11th, a frame building about 50 feet square, two stories high, with four good-sized school-rooms, besides recitation room for the normal class. There was ample-room for 250 pupils. The cost of the building was about $4,200, $2,800 of which was appropriated by the Bureau, and the remainder contributed by the colored people and the American Missionary Association. In 1871, the number of the pupils was 370. In 1873, owing to the lack of public funds to help in the support of teachers a smaller force was sent than had formerly been employed. In 1874, a State Normal School and University was established by the School Board of Alabama at Marion. Our teachers were elected to positions in this school, which was under State patronage, and the Lincoln School was virtually merged in it.

SWAYNE SCHOOL, MONTGOMERY, ALA.

The first colored schools in Montgomery were organized July 31st, 1865, by Rev. John Silsby under commission of the Northwestern Freedmen's Aid Commission.

In April, 1866, the A. M. A. arranged with the Cleveland Aid Commission to carry on missionary work at this place. In 1867, the A. M. A. recommenced work, and opened its first schools in Montgomery for colored children in one of the colored churches in the city. Subsequently the school was held in a large building once used as a slave market, and bearing the sign, partially obscured by whitewash, "Fritz & Frazer, negro brokers." In the spring of 1868, the school was transferred from the old slave market to a substantial brick building, named "Swayne School," in honor of Gen. Swayne, who secured from the Freedmen's Bureau about $15,000 for its erection. Swayne School was turned over by the Bureau to a Board of Trust who leased the property to the A. M. A. In 1870, the A. M. A. granted to the Montgomery Board of Education the use of Swayne School for a free public school, the A. M. A selecting and recommending the teachers, and the City Board examining and electing them. In this way a large and successful school has been continued ever since, in 1872 the number of pupils reaching 612. In 1882, the A. M. A. resigned its lease to the city, and has since had no control over the school.

UNION ACADEMY, COLUMBUS, MISS.

Columbus Union Academy was organized in 1868, under the supervision of J. N. Bishop, Esq., who was afterwards City Superintendent. Previous to this, a school had been sustained under the auspices of the Society of Friends. In 1874, the number of pupils was 545, with 8 teachers. In 1876, we have the report that the average annual attendance for the nine years had never been less than 300, that 30 teachers had received their education at the Academy and had since taught successfully; and about 600 different pupils had received instruction there, which, with 800 different pupils taught by the teachers educated there, would make a total of 1,400 who had been directly and indirectly benefited by it. From 1877 to 1879, the property, though held by the Association, was in use for the accommodation of public schools; and, in 1880, the building was sold to the city of Columbus for a colored school. The building was of wood and constructed from an old army hospital.

BARNES INSTITUTE, GALVESTON, TEXAS.

Work was commenced in Galveston in 1866 in school-rooms of the scantiest measure and poorest quality. After three years one of the teachers secured $350 while North on vacation, toward procuring a site for a new building. The freedmen themselves added $100, and the Association doubled the sum and procured the site, but deeded it to a local Board of Trustees, mostly colored. In 1870, the Bureau completed a house at a cost of about $4,000, and a successful graded school was in operation. In 1872, the State School Superintendent of Texas proposed to rent the building and pay the salaries of our teachers. The contract was entered into for the building, but the missionary teachers were rejected; unsatisfactory colored teachers were put in charge, the pupils withdrew, and but a remnant of the school remained. The house was finally recovered and the school immediately filled up, when the Association again assumed charge. The A. M. A. finally withdrew from this work in 1875. The school at Austin, Texas, had been commenced, which was to take the place of the Barnes Institute in educational work for the State.

NORMAL SCHOOL, PINE BLUFF, ARK.

Teachers were sent to Pine Bluff in 1867. In 1868, two eligible lots were purchased upon which Government erected a school-house worth $3,000. There were that year 100 pupils in regular attendance. In 1869, it was made a normal school. But in this year the free school system was established, and in the following year

the teachers commissioned by the Association were supported by public funds. There was talk of transferring the Normal School to Little Rock, and the Association sold its property at Pine Bluff to the local school board. But aid was not obtained from the Bureau for this school at Little Rock, and the Association continued to send teachers to Pine Bluff until 1876.

ELY NORMAL SCHOOL, LOUISVILLE, KY.

School opened in 1866. The school building was put up in 1868 at a cost of $20,000, of which sum the government appropriated $12,300. The lot had a front of 100 ft. on Broadway and 220 ft. on Fourteenth street. The building was 50 by 70, two stories high, of brick, with seven rooms and accommodations for 500 pupils. The house was formally dedicated on the 6th of April, and named in honor of Brevet Major-General John Ely, who first organized the Bureau in this State. That year there were 399 pupils, and a normal department was organized with 20 pupils. In 1870, number of pupils 485. In 1872 the Ely building was leased to the Board of Education, constituted of a number of colored citizens, and it was used as the high school for colored children, and so continued till 1876 when the building was unoccupied. In 1880, the building was sold and a part of the proceeds donated to the Colored Orphans' Association, of Louisville.

HOWARD SCHOOL, CHATTANOOGA, TENN.

The first colored school here was opened in 1864 among the colored soldiers by the W. F. A. C. and the A. M. A. Early in 1865, a private school was opened for the citizens by the same parties. It was taught in a house prepared at the North, sent to Chattanooga, and erected for the use of the Christian Commission. Most of those who attended at first were grown persons, few of whom could either read or write. Gradually the children found their way into the school and it was necessary to secure more room. An old government building was obtained, and in this and such other places as could be found the schools were continued till 1869, when they were suspended for one year and a building was erected costing about $8,000, named after Gen. Howard, and seating about 240, though more were always present. At the close of the war, the W. F. A. C. surrendered its part of the work to the A. M. A. In 1869 the pupils numbered 855 in all departments. In 1872 the city assumed the financial responsibility of the school, the Association granting the rent of the building free and appointing the teachers. In 1877, and since, the building has been rented to the City Board of Education for the use of public schools; but has recently been sold to the city.

PRIMARY SCHOOLS DISCONTINUED.

During the war, and for a time afterwards, the school work of the Association was necessarily primary and transitional. Besides the 43 primary schools still existing, we find of these abandoned schools a record of at least 423, distributed as follows: Maryland 9, Virginia 56, West Virginia 3, District of Columbia 8, Delaware 7, North Carolina 17, South Carolina 17, Georgia 46, Alabama 15, Florida 7, Mississippi 45, Missouri 25, Louisiana 27, Texas 30, Arkansas 14, Tennessee 16, Kentucky 63, Kansas 6, Illinois 14, Indiana 2, Michigan 1, Indian Territory, 1.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION.

SUMMARY OF CHURCH WORK IN THE SOUTH.

Number of Churches	95
" of Missionaries (male and female)	104
" of Church Members	6,420
Added during the year	1,092
Scholars in Church and Mission Sunday-schools	13,150

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 30th, 1884				Additions, 1883-84.			Removals, 1883-84.				B'ptis'd 1883-84.		Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
					Males.	Females.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.			
Washington, D. C.	1881	Geo. W. Moore	'77	'83	18	26	44	7	0	2	2	1	0	0	1	0	2	450	48.00	126.00
Hampton, Va*	1869	H. B. Frissell	'80	'80	150	95	245	120	45	4	49	0	7	0	7	32	0	525	.....	574.45
Beaufort, N. C.	1870	Michael Jerkins	'79	'79	11	24	35	1	3	2	5	0	0	2	2	2	2	120	.....	40.00
Dudley, N. C.	1870	J. E. B. Jewett	50	'82	38	40	78	4	17	0	17	2	0	1	3	8	4	80	6.00	40.00
Oaks, N. C.	1882	J. N. Ray	78	'82	21	23	44	0	6	13	19	0	2	0	2	9	0	68	13.57	90.65
Lassiter's Mills, N. C.	1879	Z. Simmons	...	'84	12	27	39	0	2	6	8	1	0	0	1	0	0	80	2.50	41.57
McLeansville, N. C.	1871	Alfred Connet	61	'78	79	94	173	18	9	0	9	0	1	0	1	8	0	110	5.04	45.51
" " 2d.	1883	Alfred Connet	61	'78	14	18	32	0	3	10	13	0	0	0	0	3	0	50	2.30	18.77
Pekin, N. C.	1881	J. E. Smith	...	'83	27	35	62	0	18	12	30	1	0	0	1	2	19	18	190	1.50	58.14
Troy, N. C.	1881	William H. Ellis	82	'82	4	14	18	0	0	1	1	0	0	0	0	0	0	60	1.00	21.30
Raleigh, N. C.	1874	Geo. S. Smith	76	'76	31	70	101	3	37	0	37	0	0	1	1	33	6	125	48.45	167.06
Wilmington, N. C.	1870	D. D. Dodge	76	'73	15	24	39	1	4	3	7	2	2	1	5	3	4	341	8 00	141.94
Charleston, S. C.	1867	Elw. T. Hooker	68	81	53	137	190	2	18	1	19	8	0	1	9	1	7	80	14 50	353.00
Orangeburg, S. C*	1875	R. C. Campbell	...	'83	9	9	18	4	2	0	2	0	2	0	2	0	8	35	6.00	7.26
Atlanta, Ga., Univ.	1874	C. W. Francis	67	74	51	60	111	35	12	0	12	0	2	0	2	12	0	230	.....	.....
" " 1st Cg.	1867	Evarts Kent	71	81	140	189	329	30	137	2	139	4	8	1	13	115	5	257	108.00	736.00
Athens, Ga.	1882	Geo. V. Clark	82	81	17	21	38	2	13	3	16	3	1	0	4	13	2	75	10.00	50.00
Byron, Ga.	1883	N. B. James	7	82	13	20	33	0	5	0	5	0	0	1	1	3	2	85	3.40	60.40
Macon, Ga.	1883	Stanley E. Lathrop	70	78	46	71	117	12	29	1	30	2	0	0	2	21	1	340	86.45	418.30
Marietta, Ga	1877	Edgar T. Penney	80	80	19	24	43	0	19	0	19	2	0	1	3	14	1	120	17.67	124.31
McIntosh, Ga., Midway	1874	Floyd Snelson	71	74	173	184	357	16	84	0	84	7	1	7	15	64	13	300	48.71	111.22
McIntosh, "Cypress Slash"	1879	Geo. C. Rowe	84	83	48	36	84	7	19	1	20	2	3	6	11	14	10	77	9.00	62.44
Savannah, Ga.	1869	Dana Sherrill	73	81	37	70	107	19	40	4	44	1	0	0	1	36	3	172	104.06	305 08
Belmont, Ga.	1874	Wilson Callen	81	77	4	6	10	2	0	0	0	1	0	0	1	0	0	21	5.00	8.52
Louisville, Ga*	1874	Wilson Callen	81	87	4	13	17	0	0	0	0	0	0	0	0	0	0	18	.....	.....
East Savannah, Ga*	...	...	...	...	5	4	9	0	4	1	5	1	3	7	11	0	0	.....	.....	.....
Woodville, Ga.	1871	J. H. H. Sengstacke	76	75	46	48	24	0	47	0	47	7	0	9	16	27	4	200	10.00	176.81

Miller's Station, Ga.	1872	Wilson Callen	'81	'83	10	9	19	4	2	0	2	1	0	0	1	1	2	21	.....	7.20
Louisville, Ky.	1831	John D. Smith	'79	'81	8	47	55	6	2	0	2	1	0	0	1	0	0	40	20.00	188.50
Berea, Ky*	1853	.....	...	...	89	90	179	45	13	3	16	1	10	0	11	12	0	245	7.40	151.74
Clover Bottom, Ky.	1871	B. S. Hunting	'75	'81	29	45	74	14	1	0	1	1	0	2	3	1	0	60	.....	.....
Cabin Creek, Ky*	1847	.....	...	...	2	5	7	0	0	0	0	1	0	2	3	0	0	50	.....	25.00
Hillsdale, Ky. (Bethesda)*	1849	.....	...	...	6	8	14	0	0	0	0	0	0	0	0	0	0	16	.....	90.00
Camp Nelson, Ky*	1864	W. S. Overstreet	...	...	45	66	111	10	6	0	6	1	1	5	7	6	0	76	.....	.....
Williamsburg, Ky.	1878	A. A. Meyers	64	81	10	23	33	0	8	11	19	0	0	0	0	7	0	105	.....	300.00
Knoxville, Tenn.	1883	S. P. Smith	81	83	12	27	39	0	16	0	16	1	0	0	1	9	3	75	.....	230.00
Chattanooga, Tenn.	1867	Jos. E. Smith	76	78	70	52	122	15	18	2	21	0	1	0	1	11	6	101	8.00	280.00
Nashville, Tenn., Univ.	1867	H. S. Bennett	63	68	107	64	171	96	7	7	14	3	31	2	36	4	1	229	.....	87.08
Nashville, Tenn., Howard	1876	W. A. Sinclair	81	81	21	33	54	0	0	0	0	2	0	0	2	2	0	95	51.00	50.21
Nashville, Tenn., 3d Cong.	1884	A. J. De Hart	77	84	8	10	18	0	0	3	3	0	0	0	0	0	0	65	2 50	62.00
Memphis, Tenn., 2d Cong.	1868	B. A. Imes	80	80	38	81	119	12	0	0	0	3	0	0	4	0	1	120	17.20	500.00
Pomona, Tenn.	1884	Benj. Dodge	...	84	7	8	15	0	0	0	0	0	0	0	0	0	0	35	.....	.....
Birmingham, Ala.	1883	A. J. Headen	79	83	11	9	20	1	0	2	2	0	0	0	2	2	0	0	25	.....	50.00
Florence, Ala.	1876	S. G. Norcross	59	82	8	25	33	1	14	4	18	0	0	2	3	5	10	0	54	.....	.....
Athens, Ala.	1871	H. S. Williams	79	81	17	38	55	12	8	0	8	0	0	0	0	5	4	40	5.00	76.49
Talladega, Ala.	1868	O. W. Fay	67	82	74	62	136	30	9	6	15	2	18	8	28	6	13	200	100.66	376 00
" The Cove	1873	L. D. Cunningham	79	84	14	22	36	3	16	2	18	0	0	0	0	11	2	78	1.00	29.00
Lawsonville, Ala.	1876	L. D. Cunningham	79	84	7	12	19	4	4	1	5	0	2	2	4	3	0	46	.....	.....
Jenifer, Ala.	1874	J. B. Grant	81	81	23	25	48	1	5	5	10	1	0	1	2	5	0	60	12.00	57.00
Acniston, Ala.	1875	Henry W. Conley	80	80	41	43	84	10	16	0	16	1	1	4	6	10	0	113	8.00	251.45
Coldersburg, Ala.	1874	J. R. Sims	83	83	21	34	55	14	3	0	3	1	2	1	4	3	2	50	2.00	25.35
Shelby Iron Works, Ala.	1878	J. R. Sims	83	81	37	45	82	9	12	8	20	4	5	0	9	11	2	90	10.40	137.00
Kymulga, Ala.	1878	Spencer Snell	84	81	19	19	38	0	1	0	1	0	0	1	1	0	0	153	.....	8 00
Marion, Ala.	1870	A. W. Curtis	68	81	44	54	98	10	3	0	3	2	2	1	5	1	0	72	34.43	197 42
Montgomery, Ala.	1872	R. C. Bedford	75	82	33	43	76	6	10	0	10	0	4	0	4	8	6	192	30.00	720 00
Selma, Ala.	1872	C. B. Curtis	73	78	38	57	95	26	0	1	1	1	2	3	6	0	0	160	12.15	309.20
Tecumseh, Ala.	1884	Milus Harris	84	83	6	4	10	0	1	6	7	0	0	0	0	1	0	39	1.50	11.00
Mobile, Ala.	1876	F. G. Ragland	84	84	23	40	63	9	22	0	22	1	0	0	1	22	1	99	18.70	119.63
Orange Park, Fla.	1883	W. A. Benedict	49	83	10	12	22	0	0	15	15	0	0	0	0	0	0	45	.....	.....
Topeka, Kan.	1882	R. F. Markham	46	80	8	13	21	0	2	3	5	0	2	0	2	1	0	200	8.00	85.00
Lawrence, Kan.	1882	W. Wright	80	83	11	10	21	0	1	1	2	1	1	0	2	2	0	76	10.00	240.00
Eureka, Kan.	1881	W. W. Weir	81	81	2	5	7	0	2	0	2	0	0	1	1	0	0	35	5.00	357.76
Little Rock, Ark.	1881	Y. B. Sims	83	82	30	54	84	6	1	4	5	0	0	1	1	1	6	40	15.75	275.31
Fayetteville, Ark.	1882	J. M. Shippen	...	83	5	3	8	1	1	0	1	0	0	0	0	0	0	25	2.00	14.00
Jackson, Miss.	1883	C. L. Harris	74	83	8	7	15	0	0	2	2	0	0	1	2	3	0	7	55	2.00	169.00

Continued on next page.

TABULAR STATEMENT.—*Continued.*

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	ORDAINED.	COMMENCED.	CHURCH MEMBERS, AUG. 30TH, 1884.			ADDITIONS, 1883–84.			REMOVALS, 1883–84.				B'PTIZ'D 1883–84.		SABBATH SCHOOL.	BENEVOLENT CONTRIBUTIONS.	RAISED FOR CHURCH PURPOSES.
					Males.	Females.	Total.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Excom.	Total.	Adults.	Infants.	Scholars.		
Meridian, Miss	1882	J. L. Grice	82	82	6	9	15	2	0	1	0	0	0	0	0	0	35	.....	40 72
Tougaloo, Miss	1871	G. S. Pope	.....	72	69	48	117	87	6	10	2	3	0	5	6	0	200	26 00	27 80
Caledonia, Miss	1880	M. J. Witherspoon	...	79	11	15	26	0	5	5	2	0	0	2	0	0	69	.....	385 00
" New Ruhamah	1870	M. J. Witherspoon	...	78	2	8	10	3	0	3	0	0	0	0	0	0	.....	.....	1 40
" Pleasant Ridge*	1875	Eli Tapley	....	79	3	3	6	0	0	0	0	0	0	0	0	0	31	.....	1 00
N. Orleans, La., Ch'l	1872	W. S. Alexander	..	61	78	195	273	26	0	26	2	9	2	13	10	3	275	.....	.....
" Spain St.	1871	H. A. Ruffin	.....	77	18	63	81	1	1	2	3	4	0	7	0	13	75	.....	.....
" M. Brown	1869	Isaac H. Hall	.....	75	32	90	122	3	1	4	5	1	0	7	0	20	65	.....	.....
Algiers, La	1872	James Craig	.....	72	20	45	65	2	1	3	0	1	0	1	0	15	30	.....	.....
New Iberia, La	1866	Byron Gunner	.....	84	59	92	151	0	0	0	3	0	0	3	0	10	170	.....	.....
Lake Peigneur, La	1874	Homer Jones	.....	82	15	24	39	0	0	0	1	1	0	2	0	2	40	.....	.....
Terrebonne, Li	1870	Daniel Clay	.....	70	67	120	187	0	0	0	1	0	0	1	0	18	48	.....	.....
Terrebonne Sta., La	1878	Benjamin Fields	....	...	18	26	44	0	0	0	1	0	0	1	43	5	49	.....	.....
Petsanes, La	...	...	...	...	4	6	10	0	0	0	0	0	0	0	0	1	.....	.....	.....
Little Pecan, La	...	William Frazer	...	84	9	14	23	0	0	0	0	0	0	0	0	0	17	.....	.....
Napoleonville, La	1873	John K. Jones	...	75	14	20	34	2	0	2	0	1	0	1	0	0	.....	.....	.....
Grand Bayou, La	1880	Squire Williams	...	81	12	20	32	0	0	0	2	0	0	2	6	14	25	.....	.....
Gretna, La	1869	W. P. Ward	.....	65	40	75	115	0	1	1	1	0	0	1	0	15	70	.....	.....
Harangville, La	...	W. P. Ward	.....	79	17	23	40	0	13	13	1	0	0	1	13	5	.....	.....	.....
Bayou Du Large, La	1 80	H. Williams	.....	81	11	23	34	0	7	7	1	0	0	1	0	0	.....	.....	.....
Lockport, La	1869	W. P. Ward	.....	81	26	40	66	0	7	7	1	5	0	6	2	14	.....	.....	.....
Belle Place, La	1883	William Butler	.....	79	9	17	26	0	3	3	5	3	0	8	3	4	120	.....	.....
Chacahoula, La	1888	Isaac H. Hall	.....	83	12	10	22	0	4	4	8	1	0	9	4	4	34	.....	.....
Helena, Tex*	1874	Mitchell Thompson	..	74	12	37	49	0	5	5	1	2	0	3	6	4	40	8 65	191 05
Luling, Tex	1882	T. E. Hillson	.....	81	7	8	15	0	6	6	0	0	0	0	0	0	75	9 00	14 00
Flatonia, Tex	1880	T. E. Hillson	.....	80	9	18	27	0	0	0	0	0	0	0	0	0	105	4 00	5 00
Corpus Christi, Tex	1866	J. W. Strong	.....	80	14	14	28	6	1	7	1	0	1	2	0	2	65	5 00	90 00
Goliad, Tex	1872	T. T. Benson	.....	83	16	24	40	12	0	12	0	1	0	1	1	0	65	3 00	140 75
Paris, Tex	1868	J. W. Roberts	.....	80	25	67	92	1	0	1	1	0	0	1	4	0	122	11 02	454 84
Dodd, Tex	1884	J. Carter	.....	84	3	5	8	0	1	1	0	0	0	0	0	0	30	.....	.....
					2,675	3,745	6,420	696	914	1,692	103	146	128	377	689	318	9,944	1,020 51	10,660 58

Mission Sabbath-school scholars, 3,903.

* Report of last year.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The American Missionary Association, having in charge missions for the Indians and Chinese, yet finds its principal work in the South. Always the friend of the slave, it stood ready at the door of emancipation to enter upon its work for those who had suffered from the evils of centuries of bondage, and in this work it met at the outset the wreck of womanhood.

Since the character and condition of the woman governs the advancement of any people, does not the hope of the South, and possibly of our whole land, lie in the elevation of the women who yet suffer from this heritage of degradation and vice? So thought the American Missionary Association twenty years ago, when, with its Bureau of Woman's Work practically organized, though as a *silent partner*, it sent out its five hundred lady missionaries in one year on their errand of mercy to those in darkness. The experience of those twenty years has not only deepened the conviction of the need and shed light upon methods of work, but it has also developed the necessity for the co-operation of the women at home, in helping to sustain missions already established and to plan for rapid extension to other fields. Hence, the Bureau of Woman's Work is no longer a *silent* partner, but a recognized agency, seeking your aid in meeting the great responsibility before it.

It is the purpose of the Bureau to assume such portions of the work at any mission station as may have direct influence in the training of girls—as, *e. g.*, the support of teachers, and of special missionaries in connection with the churches.

As in the foreign field, so in this peculiar work, it is found that the most permanent results are secured by gathering the young into Christian schools. The work of the teacher is not supplementary to careful parental training, as in schools to which your own cherished girls have been committed; her responsibility takes wider scope, as she gathers within her influence these worse than homeless ones, and seeks to train them to paths of virtue and intelligent usefulness. All who are brought into these schools do not make brilliant scholars. A few excel: many reach fair attainment, and in their turn go out into the country about to share with others the help they have received; many more establish homes, and in their own pure married lives find the domestic happiness of which their parents were deprived. One such, in writing to her teacher, who had taken work in another field, says: "I am sorry to say that the most of the girls that have grown up since you went away have *gone wrong*, but those that you had under your care, the most of them, grew up to be nice women, and have married very well. I often hear people say, if you had staid here all the girls would not have done so bad." The teacher in sending us this letter says of her: "She was not in school long enough to become a good scholar, but attended long enough to obtain ideas of morality which make her a good wife and mother, and give her a great influence for good in the community. Alas for the many colored girls whose home influences are anything but pure, whose temptations are far greater than those of any other class, who are not hedged about and protected by the position of father or brothers, who are regarded as lawful prey by the vicious of two races, and who 'go wrong!' The most important part of our American Missionary Association work is but half

realized by many." No, dear friends, the importance of this work is *not* realized. The old slavery and anti-slavery struggles, with the terrible war which ended the strife, have passed into history. Our young people who now are filling the ranks in church life and missionary effort do not carry with them the painful memories that bring ever to our remembrance the pitiable condition of the thousands upon thousands of freedmen who by emancipation were thrust helplessly into life and left as foundlings at our doors. Even with many who do remember, there lingers an impression that the response in feeding and clothing, and teaching the alphabet, long ago met the demand. But what are the facts to-day? Will the *young* people note them carefully. The 4,000,000 of freedmen multiplied to 7,000,000 of free people; the mothers born and reared in bondage, with no personal experience of the sanctity of the home—with no home to sanctify; and multitudes with no latent self-respect that would tend to create a home; the children growing up in the midst of ignorance and vice, with generations of superstition and its evils as their heritage. Such is the condition of this people.

All that has been done, or that can be done, by public schools and private instruction, to relieve the illiteracy merely, falls far short of the need; for careful training in morals and Christian life, as indicated by the incident I have given, is the great purifying influence that is to save this people.

And this is missionary work, and must be done largely by women, moved by Christian sympathy and love—who are willing for Christ's sake and our country's sake to apply their best talent in this service, in either going or sending until the work is accomplished. It is a slow work with even the most advanced of those who come to us, yet every Christian youth sent out from our training schools becomes a working power, and so the forces multiply.

You can readily infer the demand upon the missionaries in prayerful, painstaking effort that finds in Christian principle the power of continuance in well-doing.

The year just closed of the Bureau of Woman's Work records some advancement in interest and contributions. The States of Iowa and Wisconsin have by the ladies sustained each one missionary; Illinois, Ohio and Maine, each two missionaries, and the ladies of Vermont assumed the support of a school with two teachers, and a part of the year three. Encouraged by their success and the interest awakened, they have undertaken for the next year the entire cost of the school at McIntosh, Ga., including an addition to the school building. Likewise the Maine ladies, finding it good to be zealously affected in a good cause, have this year assumed the support of their third missionary.

In accordance with a circular which we have recently issued, entitled "A Plan with its Reasons," a system of shares of $20 each is adopted, and societies contributing this amount receive a monthly letter from the field. Already sufficient shares have been taken to sustain a teacher, and so we report, as contributed directly to this department, the support of 12 missionary teachers at a total cost of $4,568.

A liberal response has also been made to our appeal for supplies as furnishing for dormitories, basted work for sewing-rooms, etc.

We acknowledge these facts with gratitude and encouragement. But this is peculiarly a mission for women, and there is a constantly increasing demand for more helpers and new fields. Yet how can we enlarge or even sustain the work already undertaken, except as those who abide at home shall distribute to us the nesessary means?

THE INDIANS.

Fort Berthold, Dakota.

Missionary.—Rev. Chas. L. Hall. *Teacher.*—Mr. W. W. Wheeler. *Assistant Missionary.*—Mrs. W. W. Wheeler.

Fort Stevenson, Dakota.

[Supported by Government.]

Teacher.—Prof. F. B. Wells. *Matron.*—Mrs. F. B. Wells.

Oahe, Cheyenne River and Grand River, Dakota.

Missionary.—Rev. Thomas L. Riggs. *Teacher.*—Miss Mary C. Collins. *Native Helpers.*—Stephen Yellow Hawk, David Lee, Isaac Renville, Clarence Ward, Mrs. Elizabeth Winyan, Titus Jugg, William Lee, Edwin Phelps.

Santee Agency, Nebraska.

Missionaries and Teachers.—Rev. Alfred L. Riggs, Mrs. Mary B. Riggs, Lee S. Pratt, Mrs. Lee S. Pratt, Joseph H. Steer, Mrs. J. H. Steer, Miss H. B. Ilsley, Mrs. Mary E. Wood, Miss S. Lizzie Voorhees, Miss Nettie B. Calhoun, Miss Harriet A. Brown, Miss Susan Webb, Miss Jean Kennedy, Miss Sarah A. Paddock, Solomon S. Wands, Iver P. Wold, Reuben Cash, Joseph Williams. *Native Pastor and Teachers.*—Rev. Artemas Ehnamani, Eli Abraham, James Garvie, James Lynd, Miss Anna Redwing, Miss Ellen Kitto, Miss Fanny Ellis. *Catechists.*—John Cetanmani, Dennis Mazaadidi, James Redwing, James Brown.

Spokomish Agency, W. T.

Missionary.—Rev. Myron Eells.

FORT BERTHOLD AGENCY.

Rev. C. L. Hall writes: We have had an encouraging year, and are beginning to see some results of our eight years' labor and waiting. There has been more willingness on the part of the Indians to hear the Gospel, to adopt civilized ways, to work and to submit to the education of their children. The day school has been kept up through the year with a total average for the year of 32 pupils and of 54 for the latter six months. About 100 different boys and girls have been under instruction during the year. Of the 17 scholars sent away to Hampton and Santee, 9 have returned this Summer, bringing back good influences to their homes. Six other pupils were taken down from Devil's Lake to Santee last fall.

The advance made by the Indians here is seen in their increased industry in agricultural pursuits, in the breaking down of superstition so that scientific medical treatment is increasingly called for, and the indication of the beginning of a break-up of the old filthy camp life. The first decent dwelling outside the old village is now being put up by a regular attendant of our meetings whose children have just returned from our Santee school. The Christian influences are thus seen to be here, as elsewhere, the civilizing power, but legislation giving a secure title to individual land, property, and a recognition of the Indian before the common law of the land, are imperative needs.

We rejoice in having been able to help in the organization of a government boarding school at Fort Stevenson, an abandoned military post 17 miles from this agency, where there are now 50 scholars, with Prof. F. B. Wells, the nominee of

our Association, in charge, and Mrs. Wells as matron. It is hoped that there will be a large increase of pupils another year.

The church and Sunday-school attendance averaged 53 for the year at Fort Berthold, while for the latter part of the year 43 more attended Sabbath exercises at Fort Stevenson, making 97 as a total average for the latter six months on the Sabbath. Two week-day meetings were kept up at Berthold and one at Stevenson. There were 11 white church members at the agency and four Indian members connected with the mission, but as only one or two were permanently here no church organization was effected. Visitation and pastoral work were kept up. During the year evangelistic trips were made to the Crow Agency and Poplar River, in Montana, and to Fort Buford and Devil's Lake in North Dakota. The Devil's Lake Indians, under native elders, with only a few missionary visits, have established a church and school and built a chapel for themselves, and the present evangelist, supported by the Dakota Indian Home Missionary Society of native brethren, has a congregation of 49. This result is all the more remarkable as it has been attained at an agency under Roman Catholic management. At the Crow Agency there is a large field of work among a tribe nearly related to the Gros Ventres of Berthold, and we have been desirous of placing workers there this summer. The field is open.

SANTEE AGENCY, NEBRASKA.

There has been an increase in the attendance of pupils in the school, and also continued gain in the average attendance, the last month showing the largest average attendance of boarding scholars for the whole year. The growing interest in the Indian community at large in education and in our schoool as *their* school for higher training is marked. We do not have to solicit scholars, and for the coming year the prospect is that we shall be crowded far beyond our measure of room or endurance. The pupils come from nine different tribes.

The industrial department has had considerable development the past year. The accommodations have been increased by the building of a blacksmith's shop with five forges, and the doubling of the size of the carpenter shop, the three shops, carpenter, shoe shop and blacksmith, giving instruction to 30 pupils each day. In the brick-yard since spring the boys have made 130,000 brick. All the boys have had something of farm work besides the shop instruction.

Last fall plans were perfected for a dining hall capable of seating 200 pupils. The building is now enclosed, but without more means for building it cannot be occupied this winter. On the lower floor are the dining-room, bakery, kitchen, store-room, ironing and laundry rooms, besides vestibules and closets. On the second floor are parlors and sitting-room for guests and pupils, a printing office, and business office, a store-room and eleven sleeping rooms. On the 3d floor are 18 sleeping rooms. Besides those who have the charge of the house and teachers who will room there, forty and perhaps fifty pupils can be accommodated. It is of wood, with granite foundation.

An outlying district of the mission field here is at the Ponca Reserve. Here a school-house has been built by the government, a very neat building that can seat 50 persons. By its side is a teacher's house, with three large rooms, closets and cellar. Mr. Riggs went up with Major Lightner and dedicated the school-house, and as the foundation stones of all the lessons that were to be given them they placed two Bibles on the desk, Major Lightner giving a copy of the English Bible and Mr. Riggs a copy of the Dakota Bible. Mr. Riggs preached, Major Lightner made an address, and Standing Bear responded feelingly and very appropriately. The Association is looking for the teacher to put into this field.

This is but one point. All over the Indian country are places open, the people ready, the opportunity slipping by us. Mr. Riggs writes: "What can you do to make the churches awake? We look around upon this people and sentimentally bemoan their wants, but the Lord says, as He did to his disciples of old, 'Give *ye* them to eat.'"

OAHE, DAKOTA.

Rev. T. L. Riggs writes: The Dakota Mission schools are, in connection with the Cheyenne River Agency, as follows:

1st. Industrial Day School, at Oahe, on Peoria Bottom, and taught by Miss Collins, of the mission.

2nd. Chantier Bottom Day School, taught by Wm. Lee, a Teton Sioux, educated in our schools. This school had been in session but a few months of the year, and will probably be discontinued.

3rd. Cheyenne River Day School No. 1, taught by Rev. Isaac Renville, a Sisseton Sioux and Missionary of the Native Missionary Society.

4th. Cheyenne River Day School No. 2, taught by Elizabeth Winyan, a Sisseton Sioux. This school has been in session but a few months the past year. We have recently built a neat school-house at this point.

5th. Cheyenne River Day School No. 4, on the Cheyenne River, over 60 miles from the agency, and taught by Clarence Ward, a Teton Sioux, educated in our schools.

There has also been occasional instruction given at the village near the site of old Fort Pierre, by David Lee, a Teton Sioux, educated at our schools. We have provided at this village a substantial school-house, paid for in part by the Indians themselves, and a permanent school will be established.

There is also a movement at another and smaller village toward securing a school. I shall soon have a building erected for them and a school will follow. Moreover, I have also arranged for additional schools on the Cheyenne River, Nos. 2½ and 3, for one of which the school-house is now ready. One of these additional schools will be taught by a native already secured and the other is to be in charge of a white missionary. One other school, that at Grand River, among Indians of the Standing Rock Agency, taught by Edwin Phelps, a Sisseton Sioux, has been under my care.

Progress in all our schools has been good, the teachers faithful and the average attendance much better than for the past years. Instruction given by the native teachers is chiefly in the vernacular, though at three schools English also has been taught. It is a marked fact that where a child can read in his own language he is usually far better able to master the difficulties of English speech.

As a mission station this station is weak, and sadly in need of additional mission force. During the year past Miss Collins has been my only distinctively missionary white helper. The natives have done well and will grow in ability, doubtless. Still we need more help. The new stations on the Cheyenne River should have some one to look after their needs closely all the time. There should be a white missionary—a missionary family—located in their midst.

Our church growth has been steady and encouraging. Eight have been admitted to membership. Five adults and four infants have been baptized. The native Christians, too, are growing in giving: they have given $120 to support their pastors, $9.84 for missionary purposes, and $32.87 during the past year for other work. During the year a considerable portion of the membership being on the west side of the Missouri, a branch division was provided for, meetings being held in two places, and two native preachers being elected. To provide for a second place of worship a donation of $25 was made from the church treasury. Penny

collections are taken up each Sabbath at both places of preaching. From the central church at Oahe different ones have gone at times of their own motion, and again have been sent to villages where no Sabbath services are held.

During the year, seven of our Peoria Bottom homestead-takers have made final proof, and now hold title to 160 acres of land, and are enjoying the privileges of fully developed citizenship.

I have to report the erection of five new station buildings in connection with the Cheyenne River Agency Indians and the completion of the station building on Grand River during the year. One of these, No. 4, Cheyenne River, is built from funds provided by the 'Society for the Propagation of the Gospel among the Indians and others of North America," of Boston. From this Society I have received $1,200, out of which this station building has been erected and an active, native missionary supported among Indians formerly of Sitting Bull's following.

Two of the station buildings put up deserve special mention. One, that opposite Fort Sully, has been the subject of special pleas made by the Indians of that village for over two years. I hesitated about attempting anything—the village was so small and the prospects for the future were anything but promising. The Indians persisted, however, first enlisting the interest of Chaplain Crocker, of Fort Sully, and then getting of their own motion considerable material ready for the house. They showed themselves so thoroughly in earnest that it seemed best not to suffer them to become discouraged for want of assistance.

The second station building I would specially mention is the one erected near the sight of old Fort Pierre. This is a considerable village. Many of our Christian Indians live here. They have had no school nor any school building. For two years they have held Sabbath services off and on, as the saying goes. Within the year regular services have been kept up. A native preacher, one of themselves, elected by the vote of the church has had charge. Last winter they cut and hauled logs for a house that would serve as place for worship and for a school. The Christian element gained strength. Our church voted $25 toward the building, and the result is a very neat station building costing $175. I was a little fearful lest at the office it might appear that I had exceeded bounds in making expenditure thus. Still I believe I am ready to stand all such risk under like demand. I'll confess, however, that I was relieved somewhat when, the next Saturday, after the last bill was paid on the house I received a wholly unexpected check for $40 to use as I should "see fit." This came from the Sunday-school at Glencoe, Ill. On the next day, Sabbath, I took my boat and rowed down stream against a wind ten miles, and walked three or four more to preach to them and tell the news. The house was full, every part of it. They were nearly as well pleased as I. However, when it came to turning back on my steps and pulling up stream, home, I felt that I had with my preaching done a large Sabbath-day's work.

The work, as it stands to-day is full of promise and encouragement. I get letters every week from Indians who have been to school and learned to write, who are at Rosebud, Red Cloud and Standing Rock Agencies, asking that schools be established with them. One whose letter I received to-day asks for some one who shall bring the "good news." And from villages on the Upper Cheyenne and on Bad River, the request often comes for some one to teach them. My own time has been fully taken up. Aside from the care of the work in this near neighborhood (within 75 miles) I have traveled in visiting the Grand River Station about 800 miles since last November—this for one station and all overland work. The work presses and we strain to keep it along, but much that might be done has to *wait*.

S'KOKOMISH AGENCY.

Rev. Myron Eells writes: At the date of my last annual report religious affairs here were in rather a curious position. A sect which have gone by the name of "Shakers," arose about that time. It was composed of some Indians off of the reservation and some on it, while others on it were strongly opposed to the sect. They believed in the cardinal principles of the gospel. They gave up gambling, betting, horse-racing, whiskey, incantations and medicine men. But they rejected the Bible, professing now to have direct revelations from heaven in dreams and visions; they prophesied, especially setting the time for the end of the world; they were opposed to schools, some of them worshiped their ancestors; they said that some of their women were turned into angels, and that they raised the dead to life; they brushed off each other's sins, which were so many that they came to the surface of the skin; and they were taken with a kind of very rapid shaking of the hands, arms and head, which sometimes continued for hours, and which seemed to be based on somewhat the same principle as were those of the "jerks" which prevailed among the somewhat uneducated whites in the Southern and Western States fifty years ago. It was a combination of Catholicism, Protestantism, old Indian practices, dreams and visions. It was only after two severe contests, in the last of which the agent took part, that this sect was conquered last October.

Since that time church attendance and Christian work have gone on better than for years. More prayer meetings have been held than ever before during the same length of time. I find that I have held sixty-two, and during the winter the Indians kept up two or three without my aid. Twenty-three have united with the two churches, twenty of whom were Indians, on profession of faith—far more than during any previous year.

There has been much less employment of the Indian doctors than ever before, a number of families refusing to have them, even when they saw certain death staring their children in the face. In October a woman offered me her household gods—her rattles made of deer hoofs, for incantation purposes—because she had become a Christian and had no more use for them. Ten years ago it was difficult for me to get a sight at them. In the winter a man gave me, for nothing, his gambling disks, which I could not have obtained ten years ago for less than eight or ten dollars, and there has hardly been any gambling on the reservation for more than a year. Last Fourth of July passed without a cent being bet either at gambling or horse-racing, the first time since they have observed the day. A number have stopped the use of tobacco. On Christmas the Indians took more part than ever before, five of them making speeches and six of the girls playing each a piece on the organ. I have sold to the Indians about two hundred and fifty large Bible pictures, 28 by 35 inches, during the year, making, with some previously sold, about four hundred and fifty in twenty-one months. Nearly all the families on the reservation have more or less prayer at their homes, though probably not all are Christians. Even the medicine men pray, being somewhat like the Samaritans of old, who at the same time worshiped the God of Heaven and the gods of the land.

The school has, under the Agent, increased to about fifty scholars, nearly double what it was a few years since, diminished ten days ago by eleven, who left us to go to the Indian Industrial Training School at Forest Grove, Oregon; but others will come in to take their places.

I have spent considerable time with the scholars, keeping a singing school in the winter, giving the scholars short lectures on scientific subjects, illustrating them with specimens from my cabinet, thus opening a new source of knowledge to them; and this summer spending a half hour nearly every week in teaching

them new songs from the Gospel Hymns and Sacred Songs, and also giving some of them lessons on the cabinet organ.

At Jamestown, near Dungeness, the work has gone on steadily. In November, three of the Christian Indians spent a week in accompanying me on a missionary tour to others of the same tribe at Clallam Bay, fifty miles farther down the Straits of Fuca. It was the first work of the kind they had done, and they did it well. In November, a number of them brought their children to be baptized—the first instance of the kind among those Indians.

WHAT BECOMES OF THE CIVILIZED INDIAN?

The question is no longer, can the Indian be civilized, but, what becomes of the civilized Indian? The best answer we can give is that, of over seventy Indians, chiefly Sioux, who, since 1881, have returned from Hampton to their homes, not over seven have relapsed to Indian ways; not one has become a bad character: even the few who have "gone back to the blanket" having not misbehaved. Most of them are doing well, and some of them very well. They were, at last reports, employed as follows:

BOYS.—Teaching in Government schools, 4; assisting in Government schools, 1; clerks at Agency, 2; interpreter at Agency, 1; working at trades at Agency, 9; employés at Agency, 4; attending school at Agency, 3; working on their own or parents' farms, 9; cutting cord-wood, 2; young boys at home, behaving well, 4; unemployed and adrift, 5; returned to Hampton for more education, 5.

GIRLS.—Assisting in girls' school, 1; attending girls' school, 3; at home, doing well, 4; married well, 2; unemployed and adrift, 2; returned to Hampton for more education, 2; died since return—both sexes, 8.

Total, boys and girls, 71.

These do not include the seventeen who, in 1878, came, under Capt. Pratt's care, from St. Augustine, Florida, most of whom have turned out well; nor about a dozen who were sent back early for poor health or bad conduct, who improved very little at this school; nor thirty-two who, June 1, 1884, after a three years' course, were taken back to their homes, of whom nearly all have already found situations; but not enough time has elapsed to justify any claims for their success.

STATISTICS

OF WORK AMONG THE INDIANS.

Number of	Missionaries	5
"	Teachers	21
"	Native Pastors	1
"	Native Helpers	18
"	Churches	4
"	Church Members	274
"	Schools	9
"	Pupils	458
"	S. S. Scholars	541

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Robert B. Forman, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Jacob S. Taber, Esq.

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SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

STATISTICS FOR THE YEAR ENDING AUG. 31, 1884.

NAMES OF SCHOOLS.	NAMES OF TEACHERS.	sustained during how many months of the fiscal year.	Total number of pupils enrolled during the year.	Average membership month by month.	Average attendance for the months during which the school was sustained.	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Profess to have ceased from idol worship.	Give evidence of conversion.
Alameda	Mrs. George Morris, Pon Fang	12	80	20	12	32	16	15	7
Marysville	Miss Mattie A. Flint, Joe Jet	12	60	20	13	36	18	12	10
Oakland	Miss Ge trude H. Carlton	12	143	52	22	63	28	54	26
Oroville	Miss Maggie A. Deuel	11	49	18	11	22	14	12	5
Petaluma	Mrs. Mary H. Colby	12	57	28	15	31	18	3	3
Placerville	Miss Theuda A. Rood	10	41	16	8	26	9	....	....
Sacramento	Miss Maria Carrington, Chin Toy	12	90	57	22	88	26	18	17
San Francisco:									
" " Central	Miss Jessie S. Worley, Miss Anna L. Snook, Jee Gam, Lue D. Lune	12	715	99	60	130	76	25	16
" " Barnes	Mrs. H. W. Lamont, Chung Moi	11	189	30	12	51	20	3	1
" " Bethany	Mrs. J. C. Snook, Gin Foo King	12	43	17	10	20	11	8	2
" " West	Miss Florence N. Worley, Miss Effie D. Worley	12	125	46	28	51	34	20	11
" " North	Miss M. C. Waterbury, Jong Sin Sang	12	87	16	9	21	12	1	1
Santa Barbara	Mrs. B. B. Williams	12	55	33	12	32	15	6	6
Santa Cruz	Mrs. A. L. Willett, Wong Ock	12	53	29	12	31	15	9	7
Stockton	Mrs. Mary A. Langdon	7	77	63	15	69	16	4	1
	Totals	171	1,864	534	261	693	328	190	113

NOTES ON THE STATISTICS.

1. These numbers are not dry. They stand for months of earnest Christian work, or for souls that were very dark—most of them very dark still—but brought

where the light of the world has dawned on some of them and may lighten, cheer and save them all. I venture to suggest that the figures be studied. Let it be observed that the largest numbers (that is, those in the second column) do not represent our schools as you would find them on a casual visit (look for that in the fourth column); but they stand for all who for a longer or a shorter time, during the past year, have been connected with the schools. On the other hand, the numbers of greatest interest—those in the last two columns—do not represent all among the 1,864 pupils who profess to have ceased from idol-worship, or who give evidence of conversion, but only those in actual attendance on the schools in the last month of their session for this year. The number of whom we may hope that they have been converted during the past year is, I trust, not less than 40. I have not, at this writing, the data necessary in order to speak accurately. The total number for whom we have cherished this hope during the existence of the mission is nearly 500. About 160 have been baptized.

2. The numbers in almost all the columns are considerably less than they were last year. This was anticipated; and, in view of it, the current expenses have been greatly curtailed, and the opportunity seized for an earnest effort to reduce the debt resting on mission-house properties in San Francisco. But at the beginning of the year the teachers and helpers were invited to join the Superintendent in special and united prayer for more of the converting power of God: they were urged to avail themselves of the better opportunity, which a reduced attendance would afford, for close personal effort with each pupil, in order to his salvation; and God has so answered our prayer that perhaps the harvest of this year may prove to be greater than that of any preceding one.

3. The Restriction law, which for the time being has greatly reduced the immigration of the Chinese, and is thus the main cause of our diminished numbers, seems to have had the effect to make those who are here less migratory. At any rate, the attendance on all our schools has been more steady than in any preceding year. This is helpful.

4. The question may be raised whether the operation of this law will not, by and by, so reduce the attendance on our schools as to involve the suspension of the Mission. I reply that the danger of this is certainly *not* imminent. I think that we have touched bottom, and that the new year will witness an increase all along the line. At any rate there are, and are sure to be for generations, not less than 70,000 Chinese in California. All the Missions combined do not reach 4,000 of them. There are supposed to be 20,000 Chinese in San Francisco, but the average attendance on all the Mission Schools here does not, at this date, reach 300. It is in this case "the ninety and nine," and *more*, that are lost in the wilderness, while, in comparison, only the "one" is safe in the fold. Somehow we must go after these lost ones till we find them. And this is the problem which we have set before us for the year to come—how to break through that Chinese wall of prejudice, superstition and conceit, and reach and win and save the throng that are darkened and enthralled within it. Only faith in a Saviour all-sufficient, in the Comforter sent forth to reprove the world of sin, gives us any courage for the undertaking.

THE FINANCES.

I have already alluded to that which has been the special effort of the year, so far as our finances are concerned: the reduction of our debt. At the close of the last year, this debt amounted to $4,050. The properties encumbered by it were estimated to be worth $8,500.

The resources have been as follows:

Appropriation from Parent Society	$9,000.00
Contributions made directly to the Treasury of the Mission	3,794.55
Rents from Mission house property	438.00
Sale of Furniture	4.00
Balance to Permanent Property Account as per report for last year	130.10
Total	$13,366.65

The disbursements have been these:

1. General Fund: Salaries of Superintendent, Teachers and Chinese Helpers		$6,936.25
Rents of Mission Houses		2,062.00
Incidentals, including fuel and lights, $328.40; water, $87.95; printing annual reports, circulars etc., $58.10; furniture, $70.85; traveling expenses of Superintendent and helpers, $57.50; minor repairs, $19.65; postage, $11.00; preaching, $20.00; sundries, $7.80		661.25
		$9,659.50
2. Permanent Property Account: Interest	$250.50	
Taxes	22.00	
Insurance	32.25	
Repairs	107.50	
Payments on debt	3,300.00	
		3,712.25
Total disbursements		$13,371.75

There remain to be paid on the debt, $750. Some subscriptions are still unpaid. When the account of the year's work is fully made up, we trust that the balance against us will be less than $700.

STATISTICS

OF WORK AMONG THE CHINESE.

Number of Schools	15
" Teachers	27
" Pupils	1,864
Ceased from Idolatry	190
Give evidence of Conversion	113

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Charles P., Boston, Mass.
Adams, Mrs. Margaret B., Boston, Mass.
Adams, Rev. Frank S., Reading, Mass.
Adams, Rev. Frederic H., New Hartford, Conn.
Adams, Rev. Geo. H., St. Louis, Mo.
Adgate, Dea. L. W., M. D., East Hardwick, Vt.
Allen, Chas. H., Jr., Ware, Mass.
Allen, Dr. D. P., Cleveland, Ohio.
Archibald, Rev. Wm. E., Livingston, Montana.
Atkinson, Mrs. E. L., Geneseo, Ill.
Ayer, Edwin, Cumberland Mills, Me.
Ayres, Mrs. Louise S., New York, N. Y.
Ayrault, Mrs. Allen, Fairport, N. Y.

Bacon, Dea. Charles, Wakeman, Ohio.
Bacon, Rev. Edward E., Saccarappa, Me.
Baker, Mrs. Amelia, Buffalo, N. Y.
Baker, Miss Catharine, Fairport, N. Y.
Baker, Mrs. Julia M., Worcester, Mass.
Bailey, Mrs. Mary E., ——, Ill.
Ball, Joseph E., Buffalo, N. Y.
Banta, James G., Rockville, Conn.
Barney, Alfred, Lowell, Mass.
Bassinger, S. H., M. D., New Providence, N. J.
Bates, Mrs. Ada W., Terryville, Conn.
Bates, Mrs. Mary B., South Weymouth, Mass.
Beal, George, Newton Highlands, Mass.
Beardsley, Mrs. Smith, Milford, Conn.
Beckley, Dea. Levi W., East Canaan, Conn.
Beckwith, Mrs. J. B., Medina, Ohio.
Beebee, Rev. A. G., Middlefield, Mass.
Bemis, Mrs. Harriet, Winchendon, Mass.
Berger, Mrs. Phebe, Jersey, Ohio.
Beers, Philo M., Bridgeport, Conn.
Blades, Rev. John T., Campello, Mass.
Blades, Mrs John T., Campello, Mass.
Blanchard, Capt. Reuben, Cumberland, Me.
Bliss, Mrs. Geo. W., North Brookfield, Mass.
Bidwell, Charles W., Watertown, Conn
Bidwell, Mrs. F. A., York, Neb.
Billings, Dr. Albert S., Omaha, Neb.
Bird, George N., East Douglas, Mass.
Borland, Mrs. Christiana, Saint Johnsbury, Vt
Bowen, Wm. H., Madison, Wis.
Boutelle, Mrs. Joanna, Woodstock, Conn.
Bradstreet, Elijah, Danvers, Mass.
Bradshaw, Miss Carrie F., Cambridgeport, Mass.
Brewer, Miss Adele, Stockbridge, Mass.
Briggs, Miss Elizabeth H., Taunton, Mass.
Brooks, Mrs. George, West Haven, Conn.
Brown, James Reed, Brimfield, Mass.
Brown, Dea. Joseph, Seekonk, Mass.
Brown, J. H., Milford, Conn
Brooks, Oliver, Denmark, Iowa.
Bryden, Dea. Andrew, New Haven, Conn.
Bullard, Nellie, Ware, Mass.
Bulkley, Mrs. H. T., Southport, Conn.
Bull, Mrs. Lucy C., Galesburg, Ill.
Burnham, E. S., Westminster, Mass.
Burwell, A. S., Mercer, Penn.
Butler, Mrs. Aaron C., Philadelphia, Pa.
Butler, Henry C., West Hartford, Conn.
Buttrick, Miss Mattie M., Lowell, Mass.

Cables, Cornelius H., Thomaston, Conn.
Carlton, Rev. Edward, Burton, Ohio.
Case, Dea. Lyman, G., Cambridgeport, Mass.
Champlin, Edmund L., New York, N. Y.
Chandler, Miss Bertha A., Monson, Mass.
Chandler, Hon. Willard H., Madison, Wis.
Chase, Henry, Worcester, Mass.
Chapin, Samuel A., San Francisco, Cal.
Chapin, Mrs. Maria K., San Francisco, Cal.
Clark, Harvey B., Milford, Conn.
Clark, Frank J., Glen Ullin, Dak.
Clark, L. D., Huntsburg, Ohio.
Clapp, James B., Stoughton, Mass.
Clapp, Dea. Samuel, Stoughton, Mass.
Cleveland, Mrs Mary E., Ware, Mass.
Cloudman, Frank H., Cumberland Mills, Me
Cobb, A. V., Attleboro, Mass.
Collins, Levi, Smyrna, N. Y.
Collins, Sallie E., Meriden, Conn.
Colton, Miss Lulu, Buffalo, N. Y.
Copeland, Miss Sarah F., Taunton, Mass.
Cottle, Miss Maria, Lowell, Mass.
Cowles, E. B., Meriden, Conn.
Craighead, Rev. J. G., D. D., Washington, D. C.
Crane, Rev. Edward C., Mendon, Ill.
Crawford, Clark, Milford, Mich.
Crosby, Miss Adaline A., Milford, N. H.
Cross, Joseph O., Griswold, Conn.
Cushing, Charles E., Medford, Mass.
Cushman, Miss Harriet E., Nashville, Tenn
Cunningham, Mrs. Lydia C., Copenhagen, N. Y.
Currier, Mrs. A. N., Worcester, Mass.
Curtis, Dea. John E., Marlborough, Mass.
Curtis, Samuel G., Worcester, Mass.

Daiglish, Mrs. John H., Taunton, Mass.
Davies, Rev. R. R., Fairport, N. Y.
Davis, Wm. W., Acton, Mass
Day, Charles P., Lebanon, N. Y.
Dean, Mrs. Geo. A., Attleborough, Mass.
Dean, George W., Taunton, Mass.
Derby, Aaron W., Westminster, Mass.
Derby, Emmons, South Weymouth, Mass.
Deyoe, M. K., Madison, Wis.
Dickerman, Eli G., Whitneyville, Mass.
Dickerman, Mrs. E. I., Mendon, Ill.
Dickerman, Henry H., Springfield, Ill.
Dizer, S. C., Brookline, Mass.
Dodge, Harriet L. R., Brooklyn, N. Y.
Doten, Lewis D., Campello, Mass
Doty, Milo, Kewanee, Ill.
Dougans, Matthew, Worcester, Mass.
Dunning, Sophia, Madison, Wis.
Dutton, Mary H., Lebanon, Conn.
Dwight, Mrs. Hattie, Binghamton, N. Y.
Dyer, Rev. Edgar O., Braintree, Mass.
Dyer, J. Newton, South Weymouth, Mass.

Edson, Annie M., Bridgewater, Mass.
Eaton, Rev. Edward D., Oak Park, Ill.
Elliott, Miss Louella, Payson, Ill.
Ellis, John O., Fitchburg, Mass.
Ellsworth, Mrs. N. H., McGregor, Iowa.

Elwell, Joseph S., Philadelphia, Pa.
Ely, Edwin N., Olivet, Mich.
Ely, Samuel W., Morrison, Ill.
Ewell, Rev. John L., Millbury, Mass.

Fairbanks, Ellen H., Saint Johnsbury, Vt.
Fairbanks, Mrs. Frances A., Saint Johnsbury, Vt.
Fairbanks, Mary F., Saint Johnsbury, Vt.
Farrar, William K., Bradford, Mass.
Fay, William B., North Brookfield, Mass.
Field, Miss Mary H., Amity, Mo.
Fifield, Mrs. Alonzo, Bethel, Maine.
Fitch, Miss Nellie S., Milford, N. H.
Fitts, Edward Payson, Reading, Mass.
Fisher, Rev. William P., Brunswick, Me.
Flagg, Edward A., West Hartford, Conn.
Flagg, George E., West Hartford, Conn.
Forehop, Mrs. John, Salem, Ohio.
Foster, Mrs. H. Lizzie, Milford, N. H.
Fowler, Marshall A., Meriden, Conn.
Fox, Mrs. F. B., Cleveland, Ohio.
Francis, Miss Mercie E., Taunton, Mass.
Fraser, Miss Maggie, Buffalo, N. Y.
Freeman, John H., Higganum, Conn.
French, Mrs. Mary D., Manchester, N. H.
Frisbie, S. E., Milford, Conn.
Fullerton, Nahum, South Abington, Mass.

Gammell, Mrs. Emma L., Wellington, Ohio.
Gardner, Mrs. Alice H., South Weymouth, Mass.
Garrett, H. C., Mendon, Ill.
Garvens, Edwin A., Elm Grove, Wis.
Geer, Elihu, Hadlyme, Conn.
Gleason, Miss Fanny, Nashville, Tenn.
Goodell, Austin W., Philadelphia, Penn.
Goodrich, Susan Louisa, Newton Center, Mass
Goodrich, Rebecca H., Shingle Creek, Minn.
Gorham, John A., Southport, Conn.
Gould, Melvin W., Topsfield, Mass.
Grant, Miss Sarah L., Chattanooga, Tenn.
Greeley, Rev. Frank N., New Haven, N. Y.
Greeley, Mrs. Anna C., New Haven, N. Y.
Greener, Richard T., Washington, D. C.
Greenwood, Samuel G., Watertown, Mass.
Grein, William H., Buffalo, N. Y.
Griswold, Lucy B., Meriden, Conn.
Grover, Joseph, Atkinson, N. H.
Gurney, Mrs. Alpheus, Brockton, Mass.

Hale, Edward, Newbury, Vt.
Hall, Arthur H., Bradford, Mass.
Hall, George S., Ware, Mass.
Hambleton, Dr. R. S., Buffalo, N. Y.
Hanscomb, Daniel, Cambridgeport, Mass.
Harlow, Miss Catharine E., Medford, Mass.
Harlow, Mrs. Polly M., Brockton, Mass.
Harr, Chas. E., New Britain, Conn.
Hart, Herbert, Farmington, Conn.
Harwood, Ephraim A., Worcester, Mass.
Hayes, Alfred H., New Haven, Conn.
Hazen, Parley F., Saint Johnsbury, Vt.
Heritage, Albert N., Philadelphia, Penn.
Hidden, Mrs. Mary E., Chester, N. H.
Hinsdale, Catharine C., Meriden, Conn.
Hird, Rev. John W., North Brookfield, Mass.
Hoag, Frank N., Buffalo, N. Y.
Holden, George B., Reading, Mass.
Holland, Mrs. Marietta M., Brockton, Mass.
Holmes, Alfred E., Southbridge, Mass.
Holmes, Rev. Theodore J., Newton Center, Mass.
Holt, Mrs. William H., North Brookfield, Mass.
Homan, Mrs. William, Meriden, Conn.
Horton, Mrs. Dexter W., Taunton, Mass.
Horton, Mrs. E. S., Attleborough, Mass.
Horn, Henry A., Medina, Ohio.
Horne, Mrs. Henry, McGregor, Iowa.
Hosmer, Rev. Samuel D., Auburn, Mass.
Hotchkiss, Miss Estella E., Torrington, Conn.
Houston, John, Denmark, Iowa.
Hubbard, Miss Bethia L., Chamberlain, Dak.
Hudelson, Miss Luella, Bevier, Mo.
Hunt, Charles H., Smyrna, N. Y.
Hunter, Miss Mary M., Terryville, Conn.
Husted, Mrs. James, Round Hill, Conn.
Hyde, Alvan, Ware, Mass.
Hyde, Sarah G., Ware, Mass.

Jerome, Dea. Edward, Worcester, Mass.
Jewell, Mrs. Ann H., Cambridgeport, Mass.
Johnson, Miss Emma A., Saybrook, Ohio.
Johnson, Randall, Portland, Maine.
Johnson, Rufus, New Haven, Conn.
Jones, Dr. E. U., Taunton, Mass.
Jones, Rev. H. W., Saint Johnsbury, Vt.

Kay, Miss Grace, Payson, Ill.
Keeler, Edward, Ridgefield, Conn.
Kelsey, Horatio, Clinton, Conn.
Kemp, Dea. Thomas, Wellfleet, Mass.
Kendall, Mrs. Geo. H., Worcester, Mass.
Kendall, Rev. Robert R., Boxford, Mass.
Kidder, Frederick H., Medford, Mass.
Kimball, D. P., Newbury, Vt.
King, Miss M. Julia, Sag Harbor, N. Y.
Kinney, Ariel, Lowell, Mass.
Kinney, Eugene H., Binghamton, N. Y.
Kinnicut, Mrs. Josiah, Taunton, Mass.

Land, Dr. Joseph F., New York, N. Y.
Lawrence, H. J., North Brookfield, Mass.
Leach, Aaron A., West Winfield, N. Y.
Leavell, Rev. Wm. H., Allston, Mass.
Leavitt, Mrs. B. F., Chicago, Ill.
Leavitt, Rev. Geo. R., Cambridgeport, Mass.
Leete, Rev. Wm. W., Ridgefield, Conn.
Leeper, Rev. Edward A., Red Oak, Iowa.
Leeper, Mrs. Ella M., Red Oak, Iowa.
Leland, Phineas W., Wauwatosa, Wis.
Lent, Dea. Marcus, Springfield, Ohio.
Lewis, Dea. Willard, Walpole, Mass.
Lindsay, Charles R., Philadelphia, Penn.
Little, Andrew, Danbury, Conn.
Locke, Dayton, Madison, Wis.
Logan, Margaret, Meriden, Conn.
Loring, Prentiss, Portland, Me.
Loud, Augustine, South Weymouth, Mass.
Lyman, E. W., Oak Park, Ill.

Maloney, Edwin B., Bloomfield, Conn.
Mann, Hervey W., West Eaton, N. Y.
Marvin, Mrs Oliver S., Lebanon, N. H.
Matthews, Mrs. Elizabeth C., Lyons, Mich.
Maxwell, F. T., Rockville, Conn.
McCall, Miss Mary, Northfield, Conn.
McKee, Robert, Farmington, Conn.
McLean, David, Danbury, Conn.
McPherson, John, Cambridgeport, Mass.
Merriam, H. H., Worcester, Mass.
Merrill, Rev. B. B., Brewer, Me.
Merrill, Edward H., Portland, Me.
Merwin, Rev. S. J. M., New Haven, Conn.
Mills, Rev. B. Fay, Champlain, N. Y.
Moen, Mrs. Maria G., Worcester, Mass.
Monroe, Elbert B., Southport, Conn.
Morse, Mrs. A. F., Wellsville, Mo.
Moulton, Herbert, Rehoboth, Mass.
Munger, John W., Portland, Me.
Murdock, J. Grafton, Woburn, Mass.

Needham, O. H., ——, Ill.
Nettleton, Mrs. F. E., Scranton, Pa.
Nettleton, M. E., Medina, Ohio.
Newton, Rev. A. F., Marlborough, Mass.
Noble, S. T., Rockville, Conn.
Northrop, Mrs. Clarinda G., Iola, Kan.
Noyes, A. Barber, Saint Johnsbury, Vt.

Osborne, Lester T., Alford, Mass.
Osborne, Mrs. Minda, Ashtabula, Ohio.

Packard, Austin, C., Campello, Mass.
Packard, S. W., Oak Park, Ill.
Parker, Walter, Dallas, Texas.
Patterson, Alexander, Farmington, Conn.
Paull, Miss Caroline L., Taunton, Mass.
Peabody, George A., Danvers, Mass.
Peabody, Mrs. Sarah A. E., Stratham, N. H.
Pease, Mrs. L. C., Painesville, Ohio.
Peirce, Miss Annie C., Clinton, Mass.
Pennell, Mrs. Rebecca, South Norwalk, Conn.
Penniman, Luther T., Windsor, Vt.
Perkins, Miss Lucy Alice, Taunton, Mass.
Perry, George, Danvers, Mass.

Perry, J. B., Southport, Conn.
Perry, Joshua, Quincy, Ill.
Peterson, Miss Emily B., South Abington, Mass.
Pickering, James W. C., Manchester, N. H.
Pickup, William, Terryville, Conn.
Pike, Baxter Payson, Topsfield, Mass.
Pizer, Miss Nellie G., Taunton, Mass.
Plimpton, Alice K., Bloomfield, Conn.
Pohl, Rev. Frederick J., Reynolds Bridge, Conn.
Pond, William S., Philadelphia, Penn.
Poor, Charles H., Bradford, Mass.
Porter, J. C., Stowe, Vt.
Pratt, Joseph U., Meriden, Conn.
Prince, John R., Portland, Maine.

Quinton, Mrs. Sarah B., Denmark, Iowa.

Randall, Everett C., Brockton, Mass.
Reed, Fitz L., Olivet, Mich.
Reed, Miss May, Lockport, N. Y.
Reed, Mrs. Mehitable, South Abington, Mass.
Rice, Rev. W. C., Zumbroto, Minn.
Richards, Elijah E., Taunton, Mass.
Rider, Wm. H., Danbury, Conn.
Roberts, Mrs. Fanny, North Amherst, Mass.
Roberts, J. B., North Amherst, Mass.
Roberts, Rev. W. G., Bellevue, Ohio.
Robertson, Thomas D., Rockford, Ill.
Rogers, Mrs. D. O., New Britain, Conn.
Rogers, Noah C., New Britain, Conn.
Root, Rev. E. P., East Hampton, Conn.
Rowell, William T., Manchester, N. H.
Rowley, Mrs. Isabell R., Hudson, Mich.
Russell, Mrs. John, Bethel, Me.

Sanford, Rev. E. B., Westbrook, Conn.
Sargent, Rev. C. S., New Haven, Vt.
Sawyer, Samuel, Danvers, Mass.
Scott, George A., Terryville, Conn.
Seabury, Edwin K., Walpole, N. H.
Sewall, Jotham, Castine, Maine.
Seymour, Rev. B. N., Huntington, Conn.
Shapleigh, Dea. Samuel, West Lebanon, Me.
Sherwood, William, Athol, Mass.
Shirley, Mrs. Mary M., Brooklyn, N. Y.
Sinclair, Miss Annie, Worcester, Mass.
Skeele, Rev. Arthur F., Augusta, Me.
Slater, Mrs. John, Attleborough, Mass.
Smith, Miss Annie, Payson, Ill.
Smith, Mrs. A. L., Worcester, Mass.
Smith, Edwin G., Chester, Conn.
Smith, Mrs. Emma J., South Weymouth, Mass.
Smith, Howard N., East Hampton, Conn.
Smith, Mrs. Jane E., Amherst, Mass.
Smith, Mrs. John H., Philadelphia, Pa.
Smith, Lilian B., Meriden, Conn.
Snow, George K., Watertown, Mass.
Simmons, Miss Lillie, Lockport, N. Y.
Siner, Wm., Jr., Danvers, Mass.
Singleton, W. H., Chattanooga, Tenn.
Soule, Howard E., Portland, Me.
Soule, Mrs. Sally, South Abington, Mass.
Sparrow, Warren, Portland, Me.
Spear, Rev. C. V., Pittsfield, Mass.
Spear, Mrs. Ellen M., Pittsfield, Mass.
Spear, George N., Pittsfield, Mass.
Staley, Miss Mary C., Collins, Iowa.
Stanley, Edward N., New Britain, Conn.
Starr, George E., New London, Conn.
Stetson, E. P., Walpole, Mass.
Stevens, F. J., South Framingham, Mass.
Stickney, Mrs. Georgia F., Milford, N. H.
Stone, Dr. James F., Philadelphia, Pa.
Stowe, Mrs Susan M., Hartford, Conn.
Straw, Mrs. Sarah J., Danvers, Mass.
Sturdy, Mrs. A. W., Attleboro, Mass.
Swan, Francis K., Portland, Me.
Sweetser, Henry W., Millbury, Mass.
Sykes, Joseph, Mercer, Penn.

Tallcott, Allie, Mendon, Ill.
Tenney, Mrs. H. N., ——, Ill.
Tibbalis, Charles M., Milford, Conn.
Tichenor, Vernon, Waukesha, Wis.
Ticknor, Mrs. Emily M., Alford, Mass
Titus, Bennet E., Danvers, Mass.
Tompkins, C. B., Southport, Conn.
Topliff, Miss Rose J., South Coventry, Conn.
Tuttle, Miss Eva C., Meriden, Conn.

Underhill, R. K., Billerica, Mass.

Viets, Albert A., Bloomfield, Conn.
Vorce, Mrs. Catherine A., Farmington, Conn.

Waite, A. W., Manchester, N. H.
Walker, Mrs Emily P., North Brookfield, Mass.
Warne, Charles Cutter, Atlantic, Iowa.
Warner, Mrs. M. L., Painesville, Ohio.
Warren, John, Meriden, Conn.
Warriner, Henry, West Brattleboro', Vt.
Washburn, Miss Fannie E., Medford, Mass.
Webster, Cyrus, Berlin, Conn.
Wells, Rev. George L., Williamstown, Vt.
West, Chauncey B., East Hampton, Conn.
White, Charles F., St. Louis, Mo.
White, G. Frank, Worcester, Mass.
White, Henry A., Danvers, Mass.
Whitman, Mrs. B. F., Cleveland, Ohio.
Wilcox, Henry B., Middlefield, Conn.
Wilcox, Jesse H., New London, Conn.
Wilcox, William O., Centreville, Mich.
Wilkins, Mrs. Charlotte A., Boston, Mass.
Williams, Mrs. Edward, Lowell, Mass.
Williamson, Milo B., Cornwall, Vt.
Willis, Miss Clara, Worcester, Mass.
Wilmot, Eugene L., Claridon, Ohio.
Wilson, Joseph, Philadelphia, Penn.
Winship, Howard, Buffalo, N. Y.
Wood, Shepard H., Millsburg, Dak.
Woodbury, M. Daniel, Charlton, Mass.
Woodman, Charles C., Worcester, Mass.
Woodworth, Prof. Charles L., Jr., Baltimore, Md.
Wootten, Robert, Madison, Wis.
Wright, Mrs. A. M., Earlville, Ill.
Wright, Watson H., Easthampton, Mass.
Zeigel, Miss Amelia, Buffalo, N. Y.

SERMON.

BY REV. GEO. LEON WALKER, D. D.

Ephesians, ii., 14.—For he is our peace who hath made both one, and hath broken down the middle wall of partition between us.

Middle walls of partition among men are what the whole world seems to have taken great pleasure in building. Some of these walls have indeed been overthrown. But some of them are still formidably strong.

In lands of hereditary feudalism or caste, birth constitutes such a dividing wall. It puts a barrier between individuals and between classes, and separates, generation after generation, the dwellers on the self-same acres into distinct and sometimes antagonistic companies. The fact has long been recognized that the caste system of India is the first factor in significance—the chief, most perplexing and difficult to encounter, in dealing with that vast and ancient empire whether in the way of civil or religious welfare.

The analogous principle of feudalism confronted Christianity and civilization with like obstacles on European soil. And to some extent it does still. For, even where the old separation principle is so much weakened of its ancient vigor as it now is in Great Britain, still even there the accident of birth remains the first fact, the ground principle of all social relations. Of what class he was born determines for the average Englishman almost all the horoscope of life for him. The general style of his pursuits, the quality estimated on the social scale of his companionships are for the most part predetermined matters. Splendid examples there are all along, and constantly increasing too, both of noble and plebeian type, of the breaking through of these conventional barriers.

The late gifted prime minister of great Britain, though of plebeian and Hebrew birth, was a conspicuous illustration of the power of a really shining genius to overleap the barriers of established class distinctions and to force itself across the lines of ancient demarcation in that historic land. And on the opposite side the late Prince Consort and the present dukes of Sutherland and Argyll are examples almost equally marked of a passage over conventional boundaries (in what some of their associates probably regard as a foolishly opposite direction) in the interest of philanthropy, scientific study or social welfare.

But for the most part these birth-barriers are regarded as inevitable; the one class hardly needing to labor for their defense, the other hardly dreaming of pulling them down.

Closer at hand is another example of a dividing wall between men with which we in this country have sorrowful occasion to be familiar. This is color. True it is only skin deep, but nevertheless how it availed for decade after decade in our history to divide thousands and even millions of our fellow inhabitants in this land from the fraternal recognitions and even the common compassions of their fellows. They dwelt among us, but they were not of us. A wall more impassable than the breadth of oceans sundered them from those who breathed with them the same air, looked with them over the same landscape, walked with them the same streets. A tinge of the complexion was accounted the sufficient warrant for wresting away liberties, for dismembering families, for trampling on lives. A

shade of the cheek was held to justify legislation at which the Inquisition might have blushed. A discoloration of the cuticle was a separating wall behind which all manner of cruelties and oppressions were held free to ravage and devour.

Churches which could send their charities to New Zealand could not look over this dividing wall. Pitiful women, who could hear a baby cry all the way from the Ganges, could not hear a mother wail from her auction-block, just across this wall. It is not yet twenty years since a rival government on this continent threatened even our national existence, and flourished its clamorous appeal for recognition in the eyes of all the kingdoms of the earth, whose fundamental state principle, according to the definition of its only two years since deceased Vice-President, was the perpetual walling out of a race from the claim of human equality, for no better reason than the bronze of a complexion and the crisp of a hair.

Now perhaps just as formidable as either of these barriers was that which once separated Gentile and Jew. No English Somerset ever looked more contemptuously down from the height of his aristocratic birth upon the common herd of his fellow countrymen than the Jew did upon the posterity of all men but Abraham. No Southern Stephens or Toombs ever recoiled with more indignation from all acknowledgment that the black man was his brother than the great body of the disciples of Moses shrank from any admission of equality between themselves and the nations around them. A wall which they had been educated to regard as impassable separated them from all other men: on this side of the wall God smiled; on the other side of it he frowned. Every one on this side of it was in the way of at least probable salvation; every one on that other side was little short of already lost. God loved the posterity of Jacob; other men were but the fuel of his wrath. Convictions like these were almost universal. They had grown with the nation's growth. Their civil and ecclesiastical institutions alike had in many respects tended to foster them, till it was almost a part of a Jew's very conscience and constitution that all men but himself were an accursed race, fit only to be despised in this world and without hope for the next.

True, God had spoken many things in their hearing which might have taught them otherwise. True, the very promise made to Abraham, which was the charter of their national pretensions, spoke of all families of the earth as to be blessed in him. True, more than one of their great prophets had distinctly predicted a time when all mankind were equally to be enfolded in Divine favor and temporal felicity. But so much easier is it to separate men than to unite them, to build up barriers than to take them away, that these hints of God's care for the stranger, and his purposes of mercy for other than the children of Abraham, passed almost unnoticed.

And at the time of the advent of Christianity and in the early efforts of the Apostles to propagate it, about the hardest lessons for the Apostles themselves to learn, about the hardest truth for them to gain a hearing for, was that in the Gospel's eye Gentile and Jew were one. No barrier separated them; no different terms of salvation were appointed them. Christ's work in behalf of both had brought life and hope equally near to each.

The Apostle Peter was for three years the companion of the Lord Jesus, and yet it required nothing short of a thrice repeated miracle and the added sign of speech in supernatural tongues by a little company of admittedly devout and benevolent Romans, to convince him that God could "grant unto the Gentiles repentance unto life."

But of this truth the Apostle Paul became pre-eminently the representative. If there is one principle of Christianity more than another of which in the Apostolic college he stood the exponent, it was just that which finds utterance in his words: "For He is our peace who hath made both one, and hath broken down the middle wall of partition between us."

When Paul wrote those words, the doctrine was a novel one. That Christ who died under Pilate was the true link and bond of men to one another, and that the very aim of the Gospel is to bind all men together in Him, was a strange and marvelous proclamation.

The truth does not wear to us precisely the same aspect. As a matter of statement we have grown familiar with it. Some of its practical applications in casting down dividing walls we have ourselves seen. Its spirit, we hope and believe, is becoming more and more incorporated into the life of the Church and recognized in the world.

But there are some incidental aspects of this truth—Christ the uniting bond of men—which seem to me, on this occasion, especially worthy of remembrance, and (taken in this connection) not without their fresh and practical instructions.

We are met here this evening at the anniversary of a society which has for its object the conveyance of the characteristic blessings of the Gospel—the Christian church and the Christian family—to all men, but primarily and representatively to a class of men who have, by one reason or another, been largely denied the benefits and instructions of both. And we enter upon the exercises of these sessions, having this object, by the celebration of the most distinctive rite of Christianity—the sitting together at Christ's table and the eating and drinking together in his name.

In view of this fact I wish to present two phases of the great truth which underlies this whole enterprise and occasion—Christ the uniting bond—which shall, if possible, receive and impart some special illumination and enforcement by this sacrament of fellowship visible here to-night.

I. Notice, then, as one aspect in which it seems eminently proper on this occasion to consider Christ's character as the great uniter of men that he unites those between whom there is almost no other apparent bond of union than a relationship to himself and to his work.

It is a question still debated in the schools of science whether the various races of men inhabiting our earth have any common origin or are the offspring of different and independent stocks. Able investigators give different answers to this question. Some think that the Bible account in Genesis only covers the story of a particular branch of the human family. Others think that there is no sufficient evidence to show that all mankind, however various, may not have descended from a single pair. Some affirm that the old and common interpretation of Paul's words, "God hath made of one blood all families of men," shuts us up to the belief in a single stock. Some, and not less reverent in the treatment of revelation, in view of the perplexities of the single stock hypothesis are inclined to think that the "one blood" of Paul's declaration must be taken in a wider sense than that customarily put upon it.

But however the question may ultimately be decided as a question of science, it certainly is not wonderful that the idea of a plurality of origins should suggest itself. For the differences are indeed amazing which sunder men. Color separates them. Type and cast of countenance, persistent, unchanged from the monumental periods of earliest historic times to this day, discriminates them. Bony configuration of skull and limb marks them into sundered companies. Adaptation to unlike climates and occupations severs them from one another.

But this is not all. Enter within the fleshly walls. Interrogate the spiritual inhabitant of this breathing dwelling place. Here the unlikeness seems if possible even more marked between the members of earth's various families.

They speak languages unintelligible to one another. They have ideas and religions hardly translatable into one another's thoughts. Here is an individual of one race who delights in the abstractions of the pure mathematics. Here is an average specimen of another race who cannot count the fingers on his hands. This one adores an invisible divinity of boundless moral perfections; the other grovels before a block hewed out of a log of ebony. One writes national histories or chants the songs of love and chivalry; the other champs unwashed roots like swine and wins the partner of his hut by smiting her to the earth with a club, as he would a sheep he carries to his lair.

It is not strange that Ethnology sometimes hesitates to call these men brothers. What bond of kindred is there between the educated New Englander and the native Australian burrowing like a badger in his hole? Is there anything which reveals a root of brotherhood between separations like these?

Yes, there is one touchstone of fellowship, which if there were no other (which I do not imply) there is one which has never failed to reveal a common nature in some of every race to whom it is fairly applied. A living Christ unites them. And notice that this is a fact which no ultimate conclusion upon the scientific question of the single or plural origin of the race will have power to affect. However men came to be, whether from one or from several stocks, a like moral nature makes them one. Responsive to the same spiritual truths, susceptible of the same inward experiences, they are inwardly kindred, however historically diverse.

For once succeed in setting before them the person and story of Jesus, and it matters not how sundered in all else some souls respond to that. Christ lifted before the gaze, and whether the eyes which look upon him peer out of a tawny or an ashen face each sees in him his Lord and head. Each feels a need of him. Each recognizes his only hope and deliverer. Sundered in whatever else, they stand united in moral experience.

This has been tried in cases fully as unpromising as any in which it remains to be tested. Polynesian Islanders, American Indians, polar Esquimaux, torrid Africans have all recognized in the Babe of Bethlehem and the Sufferer of Calvary, a Saviour, brother to them all.

If there were no other evidence of the spiritual unity of our humanity than this, this would be enough to prove us truly one. One Christ awakens in us a moral identity. Jesus the Redeemer is a touchstone which shows us all akin. Vainly shall a half-instructed science seek to put us apart, so long as this truth stands out from every opportunity to test it, a manifested Christ reveals a spiritual brotherhood in man.

II. But I wish to speak of another point in which the office of Christ in uniting men may be contemplated. And this may be said to be at the very opposite pole from that already considered. In that has been suggested how Christ joins men who are apparently joined in almost no other way. This shall show us how Christ is, in truth, the only bond which can permanently join us in relationships which we are apt to consider as so intimate in themselves as not to need any other tie.

Here then is that most intimate of all earthly circles of fellowship, a Family. Here is a Father, a Mother, a little group of Children—it matters not whether of Caucasian or Mongolian birth—constituting a tiny commonwealth, and bound together by that prime ordinance of God, the institution of Marriage and the relation of parenthood.

Bone of one another's bone, flesh of one another's flesh, alike in spirit, taste, adaptation of soul, what relationship can itself be more close, what can hold in it a promise of perpetuity more abiding? Have we not here a specimen of fellowship

which needs nothing else to secure and perfect it? May not African and Saxon, Indian and Malay, entered each into more or less satisfactory experience of the household bond, conclude A Family once, a Family forever.

Stay a moment! Put Christ and the immortality Christ has revealed out of remembrance, and what becomes of the ties of kindred which seemed so strong?

What is there left of the Divine ordinances of the family, save the more or less definite attraction of impulse and restriction of expediency? Blot out of recollection what the life of Christ signifies and proves, and what message worth much uttering is there for any one to speak concerning the constitution and the ordering of the household?

Death comes into the circle. It removes from the little confederacy of the family perhaps the strong, paternal head, perhaps the latest born. Anyway, the circle is broken. And apart from Christ what assurance that it ever can be mended? What evidence is there to rest on that the vanished one will ever anywhere again be met in all the durations of time, or that to those who linger behind he who seemed so necessary and so inseparable is anything more than a perishing memory?

Laying aside the revelation of Christ, there is no evidence. Hopes there may be, as hopes there have always been, in this matter. No one can go into the philosophy of probabilities on this theme more than has been done ten thousand times by those who had no hope.

Only the revelation of Christ sheds any real proof on the perpetuity of these links of kindred and fellowship. That only affords, to the defender of the sanctities of the family at home or to the missionary promulgator of the Christian law of the family in heathen lands, any sure standing place for his argument, any adequate justification of his appeal. Forget Him and what through Him is revealed as the destiny of man, and the family is at the utmost the transient institution of an earthly economy, whose ordering may be a question of expediency indeed, but which involves nothing rising to the height of a question of morality or more enduring than the ephemeral present, to which only it belongs.

It is the revelation of Christ which sets the institution of the family on the plane of morals and endues it with the values of the eternal life. For in that revelation lies the assurance of the resumption again, beyond the separation time of mortality, of the fellowships which had in the family their earthly beginnings.

Not indeed that we at all forget that the Master said that in that life "they neither marry nor are given in marriage." No provision is made there for the extension of the race. The race is complete.

But the results of earth's past relationships are not vacated of their meaning. Nay they are then only seen in their true significance when it is discerned how this saint in glory is the husband, the wife, the child, according to the flesh and the spirit of that. When the career awhile suspended is resumed; resumed not partially; not as disembodied ghost; but resumed as Christ resumed his existence after death, and as he went out of sight to heaven, bodily, recognizably, adapted to the companionships and employments of a perfected human society.

Yes, the bond of household wholeness is in Christ. To him only is the assurance due that of the companion of our life or of the children born of these two lives' creative energy, there will remain to us (surviving them awhile) anything but a memory, itself fading and soon ready to die.

Now I said these two phases, in which the office of Christ as the uniter of men has been all imperfectly set forth, would at once shed light on and be illuminated by this rite of Christian fellowship in which—in singular harmony with the aims of this American missionary enterprise—we here participate to-night.

What then is this sacrament viewed in the light of the double truth contemplated by us this evening? Under some other lights it is the celebration of personal redemption, or the sacrament of individual fellowship with Christ. But in the aspect of the considerations now before us, what is it?

It is in one of the two phases the subject suggests: The sacrament of human brotherhood.

It reminds us of the unity of all mankind. It brings to our eyes a visible remembrancer that there is one being and one work wherein all the scattered multitudes of our race have a common share. It suggests to us that there is not anywhere in all this world any child of the human family, however separated from us by space or differenced from us by appearance, who is not, in the deepest wants and hopes of the soul, our equal and our brother. There are as it were hands reaching out through these communion symbols, drawing us to our fellows of every complexion and clime. There are voices reminding us of mutual duties and sacred responsibilities. We are summoned to take to our sympathies and to our fellowship all, of whatever lineage or hue. We cannot exclude from our affections unless we can exclude from participation in this Redeemer. If the red man of our Western prairies has any portion in the work of Christ, then he must have a portion in our labor and care. If the colored man, ignorant by long oppression, and wearing still the mental and spiritual fetters of inherited wrong, was reckoned in the price paid on Calvary, then every communion scene is a reminder summoning us to his help.

If the slant-eyed Mongolian, crowding hither from his Asiatic hive, has any portion in the redeeming work—any susceptibility to renewing grace (as in hundreds of cases has been already proved) then he is our spiritual brother, and Christ will say to us of him, "Inasmuch as ye did or did it not, unto these my brethren, ye did or did it not, unto me." No poor political cry, "We are ruined by Chinese cheap labor!" will stand much hearing in that day when the Master shall inquire "What have ye done for my brethren?"

Yes, this is the sacrament of human brotherhood. Let no man dare participate in it who is not willing to admit a brother's equal claim in every eye that meets his own. Looks it out of a white face or a black, from under a brow yellow or copper-hued, let him recognize that claim or renounce his own right here.

Fitting is it that this sacrament of human equality be celebrated at every opening session of a Christian society, whose signal honor and privilege it has been to stand a witness for this truth of the brotherhood of this land's lowliest and most despised children, with the highest and the best, in the provisions of salvation and the equal benefits of the Church of God!

Finally, the other aspect in which this communion occasion presents itself, in the light of the subject before us, is as the sacrament of family hope and unity.

He who is set forth in this rite is the bond of household welfare and perpetuity. In him alone is the truth made manifest that the temporal relations of the earthly home may be made the preparatory school of eternal associations and unparting companionships.

If anywhere on earth the family bond may well be emphasized and the household be united in any act of common joy, it should be at that table of the Lord, who bringing life and immortality to light, laid so the foundation for a hope of perpetuity of the household blessedness.

Blot Christ out of remembrance and that hope perishes. Death breaks a companionship there is no assurance of reuniting. A family is but a transient association. Kindred becomes but a question of animal life only and, incapable of moral significance or of religious sanction, perishes, dishonored, at the grave.

But in Christ the links of our broken households are joined again. In the Christian family are born not sons and daughters only, but sons and daughters of immortality. Marriage becomes a sacrament, with sanctions of the highest authority of morality and religion. It couples itself with the glories and societies of the heavenly home and the everlasting life.

Fitting, again, is it that this sacrament of household unity be celebrated on every anniversary of a society, no small part of whose special call it has been to witness to the law and the responsibilities of the family.

Laboring largely in a field where the family had been so wofully dishonored; where might associated with lust on the one side had so trampled upon it, and on the other side degradation and ignorance had so helplessly imbruted it, it has been one of the signal privileges and one of the first of duties of this American Missionary Association to inculcate the Christian law of the family, and emphasize the meaning of the household life.

No work more vital for the uplifting of the benighted and for the reclaiming of the lost than this! For the security of society, for the Christian ordering of life, for the right preparation for immortality, few things which can be done are more essential than the establishment, in the minds and manners of men, of the Christian idea of the family, with its moral sanctions, its transcendent privileges and its immortal hopes.

In the presence of these sacred emblems, brethren of this Missionary Association, let us dedicate ourselves anew to the objects which are here symbolized. The equal brotherhood of all men in Christ, the sacredness and glory of the household built up on him as its law and its hope, to them, as an inseparable part of the trust laid upon us, let us witness, and for them let us labor.

Encouraged by the providence which has led us in our history thus far, and looking out on a field waiting for the hand of Christian toil, let us take our willing part in whatever struggle or sacrifice may be demanded of us. The night is far spent, the day is at hand. Glorious are the results which have been already wrought. Greater achievements are before us still. Let us go forward in the name of Him who "is our peace, who hath made both one, who hath broken down the middle wall of partition between us," and who condescends to use our poor instrumentality in bringing on his kingdom of everlasting righteousness and joy.

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS FOR 1884.

CHURCHES.—*In the South:* In District of Columbia, 1; Virginia, 1; North Carolina, 10; South Carolina, 2; Georgia, 14; Kentucky, 7; Tennessee, 7; Alabama, 17; Kansas, 3; Arkansas, 2; Louisiana, 18; Mississippi, 6; Texas, 7. *Among the Indians:* 4. Total, 99.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La., and Austin, Tex.—8. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, McIntosh, Ga.; Mobile, Athens, Selma, Ala.; Memphis, Jonesboro, Tenn.; Williamsburg, Lexington, Ky.—14. *Other Schools:* 43. Total, 65.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 423; among the Chinese, 27; among the Indians, 45. Total, 495. STUDENTS.—In theology, 73; law, 55; in college course, 90; in other studies, 9,540; among the Chinese, 1,864; among the Indians, 458. Total, 12,080. Scholars taught by former pupils of our schools, estimated at 200,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting material.

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This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars. Subscription price, 50 cents.

American Missionary Association.

No. 56 READE STREET, NEW YORK.

LETTERS AND OTHER COMMUNICATIONS

relating to the work of the Association and to the AMERICAN MISSIONARY should be addressed to the Secretaries, 56 Reade Street, New York City; letters for the Bureau of Woman's Work to Miss D. E. Emerson, at the New York Office.

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may be sent to H. W. Hubbard, Esq., Treasurer, 56 Reade Street, New York; Rev. C. L. Woodworth, D. D., 21 Cong'l House, Boston, Mass.; Rev. Chas. W. Shelton, 112 West Washington Street, Chicago, Ill.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves, and in its work it recognizes no distinctions of race or color. Since Emancipation, it has devoted its main efforts to the South, endeavoring to prepare the FREEDMEN for their duties as citizens and Christians in America and as Missionaries in Africa. It also establishes missions and schools on the anti-caste basis among the WHITES in the Mountain districts. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the Indians.

In view of the necessity of elevating the WOMEN of these races, the Association has organized a BUREAU OF WOMAN'S WORK, to which it especially invites the co-operation of the Christian women of the churches.

MEMBERSHIP.

A payment of THIRTY DOLLARS will constitute a person a Life Member. (See Article III. of Constitution.)

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust to pay the same in —— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.), as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

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1885

THE

THIRTY-NINTH ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

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OCTOBER 27TH-29TH, 1885,

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

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relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the "American Missionary" to the Editor, at the New York Office.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November; at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions, until the next Annual Meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised, or bequeathed to it for the purpose stated in Section first; but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of the Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attends its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully and to presen

to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures, viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and traveling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ARTICLE IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

THIRTY-NINTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Thirty-ninth Annual Meeting of the American Missionary Association convened in the Congregational Church, at Madison, Wisconsin, October 27th, 1885, at 3 o'clock P. M.

Hon. W. B. Washburn, of Mass., President of the Association, called to order, and Rev. B. F. Leavitt, of Ill., led in devotional services, reading the 10th chapter of Luke and offering prayer.

Rev. W. A. Waterman, of Iowa, was elected Secretary.

The following Committee on Nominations was appointed: Rev. Edward D. Eaton, of Ill.; Prof. G. Huntington, Minn.; Rev. C. Cutler, Mass.

The Assistant Secretary, Rev. Dr. Powell, read the articles of the Constitution pertaining to membership and representation of churches, and the roll was prepared as follows:

ROLL.

Life Members.

Rev. E. E. P. Abbott, Ia.; Miss Martha J. Adams, Tex.; Rev. Flavel Bascom, Ill.; Pres. John Bascom, Wis.; Rev. Josiah Beardsley, Wis.; Mrs. C. F. Bell, Ia.; Rev. T. M. Boss, Wis.; Rev. S. Leroy Blake, Mass.; E. W. Blatchford, Ill.; Rev. Wm. L. Bray, Wis.; Ira M. Buell, Wis.; Mrs. K. A. Burnell, Ill.; Rev. C. W. Camp, Wis.; Rev. H. W. Carter, Wis.; Miss Jennie Carrier, Wis.; Mrs. A. N. Carpenter, Minn.; Pres. A. L. Chapin, Wis.; Rev. V. F. Clark, Ill.; Rev. M. W. Clark, Ill.; Rev. H. W. Cobb, Ill.; Rev. Theodore Clifton, Ill.; Mrs. Theodore Clifton, Ill.; Rev. W. W. Curtis, Wis.; Rev. Calvin Cutler, Mass.; Rev. M. McG. Dana, Minn.; Mrs. C. E. Daniels, Ia.; Rev. Wm. H. Davis, Mich.; Rev. Warren F. Day, Ill.; Miss Hannah E. Delatour, Ill.; Rev. J. F. Dudley, Wis.; Rev. Edward D. Eaton, Ill.; Rev. Moritz E. Eversz, Wis.; Rev. George M. Franklin, Wis.; Rev. A. L. Frisbie, Ia.; Mrs. S. D. Gates, Wis.; Rev. Simeon Gilbert, Ill.; Mrs. E. O. Gilmore, Ill.; Mrs. M. F. Hanchett, Wis.; Rev. James K. Harrison, Ill.; Rev. Chas. L. Harris, Miss.; Samuel D. Hastings, Wis.; Rev. Joseph Herbert, Ill.; Rev. D. D. Hill, Ill.; Rev. H. P. Higley, Wis; Rev. Henry Hopkins, Mo.; H. W. Hubbard, N. Y.; Wm. Hubbard, Ill.; Rev. S. J. Humphrey, Ill.; Rev. George F. Hunter, Wis.; Rev. George H Ide, Wis.; Mrs. O. L. Irwin, Wis.; Mrs. Alex. Kerr, Wis.; Prof. Alex. Kerr, Wis.; Rev. Samuel T. Kidder, Wis.; F. J. Lamb, Wis.; Rev. Burke F. Leavitt, Ill.; Mrs. Sarah C. Little, Wis.; Rev. Arthur Little, Ill.; Dayton Locke, Wis.; Rev. A. L. P. Loomis, Wis.; Rev. W. A. Lloyd, Ill.; Rev. F. T. Lee, Wis.; Chas. L. Mead, N. Y.; Rev. Edward H. Merrell, Wis.; Rev. George R. Merrill, Ohio; Rev. H. A. Miner, Wis.; Mrs. F. H. Montague, Wis.; Rev. Chas. H. Morse, Ill.; Mrs. Mary C. (Gates) Oakley, Wis.; Rev. C. C. Painter, Mass.; Mrs. S. J. Peterson, Iowa; Rev. G. Stanley Pope, Miss.; S. W. Powell, N. Y.; Rev. James Powell, N. Y.; Rev. Charles H. Richards, Wis.; Rev. A. L. Riggs, Neb.; Thomas D. Robertson, Ill.; Rev. H. Hastings Ross, Mich.; Rev. Joseph E. Roy, Ill.; Rev. C. J. Ryder, Ohio; Pres. Albert Salisbury, Wis.; Miss L. Seymour, Wis.; Rev. E. G. Smith, Ill.; Rev. M. E. Strieby, N. Y.; Edwin Sumner, Wis.; Rev. L. Taylor, Ill.; Rev. Reuen Thomas, Mass.; Vernon Tichenor, Wis.; Rev. Judson Titsworth, Wis.; Rev. James

Tompkins, Ill.; Charles A. Towle, Iowa; Rev. J. W. Turner, Iowa; Miss Clarissa L. Ware, Wis.; Rev. H. G. Warren, Mich.; Hon. W. B. Washburn, Mass.; Rev. W. A. Waterman, Iowa; Rev. R. M. Webster, Wis.; Prof. H. M. Whitney, Wis.; Rev. Wolcott B. Williams, Mich.; Rev. E. F. Williams, Ill.; Rev. M. L. Williston, Iowa; Rev. Edward M. Williams, Minn.; Rev. C. L. Woodworth, Mass.; Rev. Frank P. Woodbury, Ill.; Rev. A. O. Wright, Wis.; A. C. Wright, Ill.; Rev. E. F. Wright, Ill.; Rev. Albert A. Young, Wis.

Delegates.

Dea. J. Q. Adams, Wis.; C. H. Adams, Ill.; Rev. P. R. Anderson, Wis.; Rev. Andrew W. Archibald, Iowa; Rev. W. H. Beaman, Wis.; Mrs. Maria C. Brown, Iowa; K. A. Burnell, Ill.; Rev. Albert Bushnell, Ill.; Mrs. C. W. Cabeen, Wis.; Rev. James M. Campbell. Wis.; Mrs. H. W. Carter, Wis.; Mrs. D. C. Clark, Wis.; Rev. F. W. Cole, Wis.; Rev. Erastus Colton, Ill.; Mrs. C. C. Cragin, Ill.; O. Davidson, Ill.; William Dickinson, Ill.; Mrs. William Dickinson, Ill.; J. B. Dow, Wis.; Mrs. S. W. Eaton, Wis.; Rev. S. W. Eaton, Wis.; Miss Gilchrist, Iowa; Prof. George Huntington, Minn.; Rev. George B. Hubbard, Ill.; S. E. Hurlbut, Ill.; W. C. Hamilton, Wis.; Mrs. W. C. Hamilton, Wis.; C. E. Howe, Wis.; Mrs. W. M. Jenkins, Minn.; Rev. Alfred P. Johnson, Wis.; Mrs. E. C. Kendall, Wis.; Dea. E. W. Lyman, Ill.; H. J. Lyman, Wis.; Rev. J. G. Merrill, Mo.; Rev. J. Wood Miller, Wis.; Mrs. S. W. Millard, Minn.; Rev. S. F. Millikan, Iowa; Mrs. C. M. Morehouse, Wis.; Mrs. H. F. C. Nichols, Wis.; Mrs. E. Nutting, Wis.; B. B. Olds, Wis.; Dea. E. H. Pitkin, Ill.; Dea. J. C. Plumb, Wis.; Mrs. J. O. Prouty, Wis.; Mrs. W. S. Roberts, Iowa; Mrs. F. W. Roberts, Iowa; Mrs. Hall Roberts, Iowa; Mrs. A. H. Ross, Mich.; Dea. David F. Sayre, Wis.; Wm. N. Shepard, Wis.; M. W. Skinner, Minn.; Mrs. M. W. Skinner, Minn.; Rev. E. H. Smith, Ind.; Mrs. J. H. Sniverly, Wis.; Rev. James E. Snowden, Iowa Rev. F. W. Walcott, Minn.; G. W. Warner, Ill.; Mrs. R. M. Webster, Wis.; Rev. G. J Webster, Wis.; Rev. L. J. White, Wis.; Rev. Seth M. Wilcox, Ill.; Rev. John Willan, Wis.; Mrs. E. A. Winston, Wis.; J. B. Wright, Wis.; Mrs. E. F. Wright, Ill.

Visitors.

Mrs. E. E. P. Abbott, Iowa; Mrs. L. S. Adams, Wis.; Miss Emma C. Bascom, Wis.; Mrs. D. B. Bennett, Wis.; Mrs. Mary P. Blount, Ill.; Mrs. E. Boynton, Wis.; Mrs. T. H. Brand, Wis.; Prof. J. D. Butler, Wis.; Mrs. Edward Canfield, Wis.; Mrs. A. L. Chapin, Wis.; Mrs. Ellen Coit, Wis.; Mrs. Frances M. Cragin, Ill.; Rev. Wm. Crawford, Wis.; Mrs. Calvin Cutler, Mass.; Rev. Q. L. Dowd, Ill.; M. R. Doyan, Wis.; Mrs. E. D. Eaton, Ill.; Harriet P. Fisk, Wis.; Mrs. S. D. Gates, Wis.; Rev. H. W. Gleason, Minn.; E. P. Hall, Wis.; Rev. Cyrus Hamlin, Wis.; Mrs. Cyrus Hamlin, Wis.; A. T. Hemingway, Ill.; Mrs. A. T. Hemingway, Ill.; Mrs. C. H. Howard, Ill.; Mrs. M. F. Howell, Wis.; Mrs. L. W. Hoyt, Wis.; L. W. Hoyt, Wis.; Mrs. C. A. Huntington, Minn.; Miss M. Jarvis, Wis.; Miss Susie A. Jeffris, Wis.; Hiram Johnson, Wis.; Rev. T. S. Johnson, Wis.; Mrs. C. S. Jones, Wis.; W. H. Jones, Wis.; Mrs. Ellen Larrabee, Wis.; Mrs. Frank Larrabee, Iowa; Mrs. F. T. Lee, Wis.; Leonard Lee, Wis.; Mrs. Leonard Lee, Wis.; Mrs. Electa P. Lewis, Wis.; Mrs. E. W. Lyman, Ill.; Rev. Wm. Mellen, Ohio; W. R. Morris, Tenn.; Mrs. A. Morse, Wis; H. F. C. Nicholas, Wis.; Henry Nunns, Wis.; John M. Olin, Wis.; Rev. Pearse Pinch, Wis.; Mrs. E. H. Pitkin, Ill.; Mrs. E. E. Pratt, Wis.; Chas. H. Rich, Wis.; Mrs. Hall Roberts, Iowa; Mrs. Joseph E. Roy, Ill.; Miss H. Sewell, Wis.; Mrs. H. C. Strong, Wis.; Miss Susan M. Sturges, Ohio; Mrs. Ella A. Tompkins, Ill.; W. A. Tracy, Wis.; Mrs. Emma Ware, Dak.; Mrs. G. W. Warner, Ill.; Mrs. J. A. Warner, Wis.; Mrs. H. M. Whitney, Wis.; Mrs. Hannah L. Williams, Iowa; W. Winston, Wis.; Rev. J. A. Wood, Wis.; Mrs. A. O. Wright, Wis.; Miss Ellen Young, Wis.

The Treasurer, H. W. Hubbard, Esq., presented his report, which was referred to a committee to be appointed.

Rev. Dr. Powell, on behalf of the Executive Committee, presented a general survey of the work for the past year, and it was referred to the various committees to be appointed for its consideration.

Rev. Dr. Strieby conducted an hour of special prayer service, mentioning the fact that at this very hour there is a concert of prayer in behalf of the Association in all its schools and missions.

At 5 o'clock adjourned till 7 P. M.

EVENING SESSION.

President Washburn called the meeting to order at 7.

The Committtee on Nominations announced the following-named persons to serve at the communion table after the sermon:

Ministers.—Rev. S. W. Eaton, of Wisconsin; Rev. C. A. Towle, of Iowa.
Deacons.—F. J. Lamb, Samuel D. Hastings, J. Q. Adams, E. H. Pitkin.

On motion of Dr. Powell, it was voted to follow the printed programme for the morning service.

The devotional services were conducted by Rev. A. L. Chapin, D. D.

On account of the illness of the pastor, Rev. C. H. Richards, D. D., Mr. F. J. Lamb greeted the Association with a warm address of welcome in behalf of the churches and citizens of Madison.

Rev. Renen Thomas, Ph. D., of Brookline, Mass., preached the annual sermon, after which the Communion of the Lord's Supper was administered.

Rev. W. A. Lloyd, of Illinois, offered a closing prayer.

WEDNESDAY MORNING—8.30 A. M.

Rev. James Tompkins, of Illinois, conducted devotional worship.

The President called the meeting to order at 9 o'clock, and the committee on nominations made the following report of standing committees, which was adopted:

Business Committee—Rev. C. H. Richards, Chairman: Hon. S. D. Hastings, Wis.; C. L. Mead, Esq., N. Y.; Rev. Cyrus Hamlin, Wis.; Rev. Burke F. Leavitt, Ill.; Rev. M. L. Williston, Iowa.

Committee of Arrangements—F. J. Lamb, Esq., Chairman; Dr. C. S. Sheldon, E. C. Mason, Esq., Rev. H. A. Miner.

Assistant Scribe—Rev. E. H. Smith, Ind.

Railroad Committee—Rev. J. E. Roy, E. H. Pitkin, Esq.

Committee on Finance.—E. W. Blatchford, Esq., Ill., Chairman; Thos. D. Robertson, Esq., Ill.; Pres. A. L. Chapin, Wis.; Gen. Clinton B. Fisk, N. Y.; Prof. Geo. Huntington, Minn.; Rev. W. L. Bray, Wis.

Committee on Industrial Training.—Rev. A. L. Frisbie, Chairman, Iowa; Rev. J. F. Dudley, Wis.; Rev. Albert Bushnell, Ill.; Rev. W. B. Williams, Mich.; S. G. Hulburt, Esq., Ill.; Rev. A. A. Young, Wis.

Committee on Mountain White Work.—Rev. Warren F. Day, Chairman, Ill.; Rev. George R. Merrill, Ohio; Rev. Judson Titsworth, Wis.; Rev. D. D. Hill, Ill.; Rev. T. M. Boss, Wis.; Rev. Chas. L. Harris, Miss.

Committee on Indian Missions.—Rev. C. C. Painter, Chairman, Mass.; Rev. A. L. Riggs, Neb.; Rev. C. W. Shelton, Conn.; Rev. E. M. Williams, Minn.; Rev. Theodore Clifton, Ill.; Rev. Wm. Crawford, Wis.

Secretary Strieby presented a paper, entitled "The Look Forward."

Rev. A. H. Ross, D. D., of Michigan, presented a paper, entitled "Caste in the Light of Christianity."

Following these papers, Rev. T. G. Grassie, of Wisconsin, led in prayer.

Secretary Strieby read an interesting and valuable letter from Capt. C. W. Lovelace, of Marion, Ala., formerly of the Confederate army.

It was unanimously voted to make Mr. Lovelace a Life Member of the A. M. A.

Rev. A. L. Frisbie, D.D., of Iowa, presented the report on behalf of the Committee on Industrial training, and supplemented the report with an address on the subject.

He was followed by Rev. J. F. Dudley, Rev. Albert Bushnell, and Rev. G. Stanley Pope, President of Tougaloo University, who made mention that to-day the first State Fair of the colored people is in session, and a good display is on exhibit from the industrial departments of the University.

Rev. C. L. Harris, of Jackson, Miss., pastor of a colored church, spoke concerning the work of the University.

The report of the committee was unanimously adopted.

On recommendation of the Business Committee, the printed order for the afternoon session was adopted.

Adjourned at 12 o'clock.

WEDNESDAY AFTERNOON.

At 2 o'clock the President called the meeting to order.

The Committee on Nominations reported:

Committee on the Chinese Mission.—Rev. J. G. Merrill, Mo.; Rev. S. Gilbert, Ill.; Rev. Frank P. Woodbury, Ill.; Rev. T. G. Grassie, Wis.; Rev. S. F. Milliken Iowa; Rev. F. T. Lee, Wis.

Committee on Church Work in the South.—Rev. W. H. Davis, Mich.; Rev. A. W. Archibald, Iowa; Rev. C. J. Ryder, Ohio; Rev. James Tompkins, Ill.; Rev. S. T. Kidder, Wis.

Committee on Educational Work in the South.—Rev. Henry Hopkins, Mo.; Rev. G. H. Ide, Wis.; Rev. E. F. Williams, Ill.; Rev. E. H. Merrill, Wis.; Rev. J. E. Snowden, Iowa; Rev. E. E. P. Abbott, Iowa.

The Woman's Work for the A. M. A. was reported by Miss D. E. Emerson, Secretary of the Woman's Bureau.

Mrs. R. C. Hitchcock, of Straight University, New Orleans, spoke concerning the work among the colored people in that city and vicinity.

Miss M. C. Collins, of Dakota, spoke of the work among the Indians.

Secretary Powell, with touching allusion to the Indian song, introduced five Indian pupils from the Santee Normal Training School, who sweetly sang "Follow Me."

Mrs. N. J. St. Clair, of Robbins, Tenn., gave an address on the work among the whites in the mountain districts.

Voted to send the greetings of the Association to Mr. R. M. Hunt, of Tenn., for his useful efforts in behalf of the American Missionary Association.

After singing, Mrs. St. Clair offered prayer, by request of the Association.

The report of the Committee on the Mountain Work among the whites was presented by Rev. W. F. Day, of Ill., who followed the report with an address.

Further addresses were given on this branch of the work by Rev. George R. Merrill, of Ohio; Rev. James Powell, and Rev. Judson Titsworth, of Wis.

Voted to accept this report.

The report of the Committee on Work among the Indians was given by Rev. C. C. Painter, of Mass., who followed it with an address.

Further discussion of the Indian question was postponed till Thursday morning.

The Indian students from the Santee Agency gave a hymn in the sweet native language of the Dakotas.

The Business Committee reported the printed programme for the morning session, which was adopted.

Adjourned till 7 P. M.

EVENING SESSION.

President Washburn called the meeting to order.

After a solo by Mrs. S. L. Tyler, Rev. W. W. Curtis, Missionary to Japan, offered prayer.

The congregation joined in singing a hymn.

Rev. S. L. Blake, D.D., of Mass., delivered an address on "Missions the Central Thought of Christianity."

Rev. M. McG. Dana, D.D., of Minn., gave an address on the subject, "Obligations of the Churches to the A. M. A."

The congregation joined in a hymn.

Prof. W. R. Morris, of Tenn., gave an address on the subject of "The Negro at Present."

After singing the hymn, "My Country, 'tis of Thee," the meeting adjourned till 8:30 in the morning. Benediction was pronounced by Rev. C. W. Camp, of Wis.

THURSDAY MORNING.

Rev. K. A. Burnell conducted devotional worship.

President Washburn called the Association to order, and the session was opened with a hymn in the Dakota dialect, by the Indian students from the Mission.

The subject of Indian Missions was resumed by Rev. A. L. Riggs, of the Santee Agency. He was followed by Mr. James Garvie, a native teacher at Santee Normal School, and by Rev. C. W. Shelton.

Mr. E. W. Blatchford, of Illinois, by invitation, made some remarks relating to industrial work among the Indians, and presented to the Association the first gavel made by Indian students at Santee, for the use of its President through the coming years.

President Washburn felicitously responded.

The Committee on Nominations reported the following committee on Secretary Strieby's paper:

Rev. F. Bascom, Ill.; Rev. S. J. Humphrey, Ill; Rev. A. P. Johnson, Wis.; Rev. L. Taylor, Ill.; Rev. M. E. Eversz, Wis.; Rev. D. R. Anderson, Wis.

Rev. J. G. Merrill, of Mo., presented the report of the Committee on Chinese Missions, and followed it with an address. Rev. Frank P. Woodbury spoke on the same report.

Rev. A. L. Chapin, temporarily in the chair, called upon the Indian singers, who responded in good English.

Prof. Huntington presented the following resolution on behalf of Father Wiley, an old friend of the Association, who, by reason of the infirmities of age, could not be present:

Resolved, That we repeat our earnest testimony against the anti-Chinese law of the United States as a flagrant violation of the God-given rights of man, which our nation is sworn to protect; an example of tyranny to other governments, and worthless and shameful to our own, inhuman to the people of that overstocked

country, and a severe obstacle to its Christianization; reviving again an execrable caste prejudice in our own country which is culminating in massacre and blood in defiance of law, and assuring us coming judgments of God. We demand a statesmanship and a government which shall "do to others as we would others should do to us."

Secretary Strieby read the following telegram from the Central North Conference of Ohio, in session at North Fairfield. "We send greetings. May increasing blessing and strength attend your work. W. F. McMillen, Moderator."

This fraternal greeting was referred to Rev. C. J. Ryder, of Ohio, who reported the following response, which was adopted: "The A. M. A. returns greetings and gratefully acknowledges your cordial expression of interest as another proof of the continued loyalty of the churches of Ohio to the great work among God's poor being done by the A. M. A."

The report on Indian Missions was adopted.

The report on Chinese Missions was adopted.

Singing, "Stand Up for Jesus."

Rev. Henry Hopkins, of Missouri, gave the report on behalf of the Committee on Educational Work in the South, and followed it with an address.

Rev. G. H. Ide, of Wisconsin, delivered an address on the subject of the eport.

President Albert Salisbury, of Wisconsin, read a paper, entitled "Some Conclusions Respecting Negro Education."

The report on Educational Work was adopted.

The Business Committee reported the programme for the afternoon and evening which was adopted. After singing and benediction adjourned till 2 P. M.

THURSDAY AFTERNOON.

At 2 P. M. President Washburn called the meeting to order.

After singing, prayer was offered by Rev. Edward D. Eaton, of Ill.

The minutes were read by the Secretary and approved.

The Committee on Nominations reported the following list of officers for the ensuing year, and the report was adopted:

PRESIDENT.

HON. WM. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D.D. Mo. — Rev. F. A. NOBLE, D.D., Ill.
Rev. A. J. F. BEHRENDS, D.D., N. Y. — Rev. ALEX McKENIZE, D.D., Mass.
Rev. D. O. MEARS, D.D., Mass.

CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, D.D., 56 Reade street, N. Y.

ASSOCIATE CORRESPONDING SECRETARIES.

REV. JAMES POWELL, D.D., N. Y. — REV. A. F. BEARD, D.D., N. Y.

TREASURER.

H. W. HUBBARD, Esq., N. Y.

AUDITORS.

W. H. ROGERS. — PETER McCARTEE.

EXECUTIVE COMMITTEE.

To Serve for Three Years.

Rev. J. E. RANKIN, D.D., Rev. W. H. WARD, D.D., Rev. J. L. WITHROW, D.D., JOHN H. WASHBURN, Esq., EDMUND L. CHAMPLIN, Esq.

Secretary Powell presented the invitation extended by the pastor of the First Church, New Haven, and in behalf of the other churches, to hold the next Annual Meeting of the Association in that city, which was accepted.

Rev. W. H. Davis, of Michigan, presented the report of the Committee on Church Work in the South, and followed it with an address. Rev. A. W. Archibald, of Iowa, gave an address on the report. He was followed by Rev. C. Harris, of Jackson, Miss.

On invitation of the President, the Indian students from Dakota sang, in the Dakota language, "The Morning Light is Breaking."

On behalf of the Committee on the Treasurer's Report, Mr. E. W. Blatchford, of Ill., made an interesting address on the financial management and needs of the Association, and presented an offering of 20 pieces of Austrian money, called *kreutzers*, from a little girl in Prague, Austria, for the salvation of the blacks in America.

Secretary Powell offered to exchange these pieces for American money. Responses followed quickly, and $340 were realized from them; on motion of Rev. H. W. Cobb, Illinois, the little donor of the kreutzers was made a Life Member of the Association, and on motion of Rev. E. D. Eaton, Secretary Powell was instructed to return the thanks of the Association to the little self-sacrificing donor.

Mr. L. D. Robertson, of Illinois, spoke on the financial report.

Rev. Dr. Little spoke on the matter of a contribution from every church in the denomination as a privilage and necessity for the existence of the Church and Society. President Chapin and Rev. W. L. Bray followed with additional addresses. Voted to adopt the report of the Committee on Church Work and the report of the Committee on Treasurer's Statement.

The report on Dr. Strieby's paper was made by Rev. S. J. Humphrey, D.D., on behalf of the committee, recommending the printing of the paper and its distribution in a widespread manner among the churches.

The report was adopted.

Moved and voted, That the Association instruct its Secretary, Rev. W. A. Waterman, to cast the ballot for the list of officers recommended by the Nominating Committee.

The President appointed Hon. S. D. Hastings for teller.

The Secretary cast the ballot as directed, and it was counted, and the result declared the officers so nominated duly elected.

Rev. J. Blanchard, D.D., of Ills., pronounced the benediction, and the Association took recess till 7 o'clock.

THURSDAY EVENING.

At 7 P. M. President Washburn called to order.

After singing "All Hail the Power of Jesus' name" by the congregation, Rev. Calvin Cutler, of Mass., offered prayer.

The President introduced Mr. Geo. W. Cable, who delivered an address, entitled "A Disinterested Report."

A vote of thanks was extended to Mr. Cable, and his address asked for publication.

A hymn was sung by the Indian visitors in their native dialect.

Closing words were spoken by the President. Rev. Arthur Little, D.D., of Illinois, was invited to offer the thanks of the Association, which he did in the following resolutions, with appropriate remarks.

Report was adopted:

RESOLUTIONS.

Resolved, That the thanks of this Association be tendered to Rev. Reuen

Thomas, Ph.D., for his sermon, and that a copy thereof be requested for publication.

Resolved, That the grateful acknowledgments of this Association be given to the Committee of Arrangements and the Business Committee for the ample provisions made for this meeting; to the Congregational church for the use of its house of worship, and to its pastor for his labors of love in behalf of this gathering; to Prof. Tyler, the organist, for his kindness in leading the service of song; to all railroads that have made reductions in fare; to the press of the city for the full and accurate reports of the meeting—especially to the editors of the *Wisconsin State Journal*, who have increased our obligation to them by the offer of an extra edition, containing satisfactory reports of all the proceedings; and, above all, to the people of this congregation, and indeed to the people of Madison generally, without distinction of sect, including the Roman Catholics, for the abundant and graceful hospitality so cordially extended to us in their homes.

The memory of these Christian courtesies and fellowships will long abide with those who have been their guests.

May the blessing of Almighty God forever abide with those who have been our generous hosts.

Rev. C. H. Richards, D.D., pastor of the church, spoke pleasant words of farewell in closing the sessions of the Association.

Voted to adopt the minutes.

The audience sang the Doxology.

Voted to adjourn *sine die*, after the benediction by Rev. C. J. Ryder, of Ohio.

W. W. WATERMAN, Sec'y.
E. H. SMITH, Ass't Sec'y.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1885.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department	$1,424.17	
" paid by Income	1,975.83	
		$3,400.00
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary	1,000.00	
General Expenses of Mission	75.05	
		1,075.05
Baltimore, Md:		
Salary of Pastor		187.50
Hampton, Va.:		
Salary of Pastor, in part	500.00	
Specials	1,211.25	
		1,711.25
Wilmington, N. C. Normal School:		
Salary of Pastor, 9 Teachers and Special Missionary	3,311.52	
Repairs	193.72	
General Expenses (Students paid as Tuition $1,625.01)	2,229.23	
		5,734.47
Raleigh, N. C.:		
Salary of Pastor		540.00
Dudley, N. C.:		
Salary of Pastor and Teacher	663.35	
Repairs	3.05	
		666.40
McLeansville, N. C.:		
Salary of Pastor		863.46
Beaufort, N. C.:		
Salary of Pastor and Teacher		218.50
Strieby, N. C.:		
Salary of Pastor and Teacher		765.00
Troy, N. C.:		
Salary of Pastor		412.00
Cedar Cliff, N. C.:		
Salary of Pastor		60.00
Oakes, N. C.:		
Salary of Pastor and Teacher	357.38	
General Expenses	25.37	
		382.75
Pekin, N. C.:		
Salary of Pastor		325.00
Hillsborough, N. C.:		
Salary of Pastor and Teacher	672.00	
Painting and General Expenses	57.80	
		729.80
Kittrell, N. C.:		
Salary of Teacher	271.79	
General Expenses (Students paid as Tuition $88.18)	18.50	
		290.29
Charleston, S. C. Avery Institute:		
Salary of Pastor and eleven Teachers	5,559.52	
Furniture and Repairs	1,134.34	
General Expenses (Students paid as Tuition $2,813.40)	1,899.76	
		8,593.62
Orangeburg and Ladies' Island, S. C.:		
Salary of Pastor and Special Missionary		486.75
Greenwood, S. C. Brewer Normal School:		
Salary of 2 Teachers	620.00	
Repairs	28.40	
		648.40

Atlanta, Ga. Atlanta University:		
Appropriation	$4,000.00	
Specials	3,712.59	
		$7,712.59
Atlanta, Ga. Storrs School:		
Salary of Pastor, 9 Teachers and Special Missionary	3,725.29	
Insurance	17.26	
Furniture and Repairs	477.28	
General Expenses (Students paid as Tuition $2,438.84)	2,265.66	
		6,485.49
Macon, Ga. Lewis High School:		
Salary of Pastor, 9 Teachers and Special Missionary	4,197.63	
Furniture and Repairs	179.85	
General Expenses (Students paid as Tuition $1,384.31)	1,174.94	
Slater Fund, Industrial Department	500.00	
		6,052.42
Savannah, Ga. Beach Institute:		
Salary of Pastor, 7 Teachers and Special Missionary	2,857.25	
Furniture and Repairs	161.90	
General Expenses (Students paid as Tuition $1,473.81)	2,181.08	
		5,200.23
Marietta, Ga.:		
Salary of Pastor		542.00
Athens, Ga.:		
Salary of Pastor and 2 Teachers		780.00
Byron, Ga.:		
Salary of Pastor		425.85
Woodville, Ga.:		
Salary of Pastor		390.00
Cypress Slash, Ga.:		
Salary of Pastor	444.00	
Repairs	15.00	
		459.00
Miller's Station, Ga.:		
Salary of Pastor		420.00
McIntosh, Ga. Dorchester Academy:		
Salary of Pastor and three Teachers	1,200.60	
Building	880.75	
Furniture and Repairs	41.30	
General Expenses (of which Students paid as Tuition $223.91)	276.15	
		2,398.80
Quitman, Ga. Connecticut Industrial School:		
Insurance, Furniture, Repairs and General Expenses		1,049.25
Augusta, Albany, Cuthbert and Thomasville, Ga.:		
Salary of Teachers		270.00
St. Augustine, Fla.:		
Salary of two Teachers		245.00
Orange Park, Fla.:		
Salary of Pastor	500.00	
Building	270.00	
		770.00
Talladega, Ala. Talladega College:		
Salary of President, Pastor and twenty-two Teachers	10,520.49	
Furniture and Repairs	397.50	
General Expenses (Students paid as Tuition $965.14), Boarding, Industrial and Theological Departments	5,055.97	
Agricultural Department	1,304.20	
Slater Fund, Industrial Department	2,000.00	
		19,278.16
Kymulga and Childersburg, Ala.:		
Salary of Pastors		444.00
Anniston, Ala.:		
Salary of Pastor		355.00
The Cove, Ala.:		
Salary of Pastor		130.00
Alabama Furnace, Ala.:		
Salary of Pastor		382.34
Tecumseh, Ala.:		
Salary of Pastor		240.00
Birmingham, Ala.:		
Salary of Pastor	550.00	
Land	423.75	
		973.75

Mobile, Ala. Emerson Institute:		
Salary of Pastor and eight Teachers	$3,117.57	
Repairs	89.25	
General Expenses (of which Students paid as Tuition $1,508.80)	1,612.48	
		$4,819.30
Montgomery, Alabama. Swayne School:		
Salary of Pastor	1,090.00	
Repairs	4.00	
		1,094.00
Selma, Ala.:		
Salary of Pastor and Special Missionary	1,625.30	
General Expenses	134.40	
		1,759.70
Marion, Ala.:		
Salary of Pastor	1,010.33	
Repairs	8.50	
		1,018.83
Athens, Ala. Trinity School:		
Salary of Pastor and four Teachers	1,419.01	
Insurance	49.15	
Furniture and Repairs	138.12	
General Expenses (of which Students paid as Tuition $495.50)	785.43	
		2,391.71
Florence, Ala.:		
Salary of Pastor and Teacher	668.30	
Insurance	11.00	
General Expenses	41.85	
		721.15
Robbins, Tenn.:		
Salary of Pastor and Special Missionary	918.28	
General Expenses	10.00	
		928.28
Nashville, Tenn. Fisk University:		
Salary of President, Pastor and twenty-four Teachers	13,057.07	
General Expenses, Boarding and School Departments (of which Students paid as Tuition $3,713.38)	7,866.49	
Slater Fund, Industrial Department	2,800.00	
		23,723.56
Nashville, Tenn. Howard Chapel:		
Salary of Pastor		418.70
Nashville, Tenn. Third Congregational Church:		
Salary of Pastor	595.00	
Building	900.00	
Insurance	7.88	
		1,502.88
Jonesboro, Tenn. Warner Institute:		
Salary of Pastor and two Teachers	761.99	
Furniture and Repairs	89.66	
General Expenses (Students paid as Tuition $105.80)	260.58	
		1,112.23
Knoxville, Tenn.:		
Salary of Pastor	600.00	
Insurance	5.00	
		605.00
Memphis, Tenn. Le Moyne School:		
Salary of Pastor and eleven Teachers	3,785.94	
Furniture and Repairs	1,029.84	
General Expenses (Students paid as Tuition $2,117.85)	1,517.83	
Slater Fund, Industrial Department	1,200.00	
		7,533.61
Chattanooga, Tenn.:		
Salary of Pastor and Special Missionary	917.00	
Specials	181.12	
		1,098.12
Whiteside, Tenn.:		
Salary of Teacher		120.00
Grand View, Tenn.:		
Salary of Teacher	225.00	
Furniture and Repairs	263.40	
Insurance	10.76	
		499.16

Jellico, Tenn.:		
Salary of Pastor and two teachers	$882.45	
Building	700.00	
Insurance (Students paid as Tuition $162)	9.69	
		$1,592.14
Pleasant Hill, Tenn.:		
Salary of Pastor and one Teacher	1,380.91	
Building	141.25	
General Expenses (of which Students paid as Tuition $25.01)	76.42	
		1,598.58
Pomona, Tenn.:		
Salary of Teacher		302.56
Lexington, Ky. Normal Institute:		
Salary of Pastor and three Teachers	1,534.05	
Furniture and Repairs	44.05	
General Expenses (Students paid as Tuition $602.43)	1,308.47	
		2,886.57
Williamsburg, Ky. Academy:		
Salary of Pastor, four Teachers and Special Missionary	3,742.42	
Insurance	3.30	
Furniture and Repairs	227.61	
Building	612.88	
General Expenses (Students paid as Tuition $546.75)	136.50	
		4,722.71
Clover Bottom, Ky.		
Salary of Teacher		300.00
Louisville, Ky.:		
Salary of Pastor and one Teacher		926.30
Berea, Ky.:		
Incomes and Specials		1,245.00
Woodbine, Ky.:		
Salary of Teachers	122.00	
Building	700.00	
General Expenses (Students paid as Tuition, $105.25)	75.50	
		897.50
Topeka, Kan.:		
Salary of Pastor and Special Missionary	1,538.96	
General Expenses (Students paid as Tuition $117.23)	16.77	
		1,555.73
Eureka, Kan.:		
Salary of Pastor		180.00
Lawrence, Kan.:		
Salary of Pastor		360.00
Little Rock, Ark.:		
Salary of Pastor and Special Missionary	582.33	
Specials	600.00	
General Expenses	524.45	
		1,706.78
Fayetteville, Ark.:		
Salary of Pastor		330.00
Greenville, Miss.:		
Salary of Pastor		170.00
Tougaloo, Miss. Tougaloo University:		
Salary of President, Pastor and sixteen Teachers	8,028.70	
Furniture and Repairs	1,735.43	
General Expenses, Boarding and Industrial Departments (Students paid as Tuition $2,989.50), and State Appropriation, $3,000)	4,182.51	
Slater Fund, Industrial Department	1,500.00	
		15,446.64
Caledonia, Miss.:		
Salary of Pastor		24.99
Meridian, Miss.:		
Salary of Teacher		280.40
Jackson, Miss.:		
Salary of Pastor	571.05	
Specials	5.00	
		576.00

Little Pecan, La.:		
Repairs		$40.00
Abbeville, La.:		
Lot		37.50
New Iberia, La.:		
Salary of Pastor		297.50
New Orleans, La. Straight University:		
Salary of President, Pastor, twelve Teachers and Special Missionary	$6,877.00	
Furniture and Repairs	1,513.21	
General Expenses, Boarding and School Department (Students paid as Tuition $2,267)	3,353.49	
		11,743.70
New Orleans, La. Morris Brown Church:		
Salary of Pastor		120.00
Belle Place, La.:		
Salary of Pastor		163.25
Chacahoula, La.:		
Salary of Pastor		60.00
Dallas, Texas:		
Salary of Pastor	825.00	
Lot	601.25	
Building	180.00	
Insurance	2.25	
		1,608.50
Austin, Tex. Tillotson Collegiate and Normal Institute:		
Salary of President, Pastor, nine Teachers and Special Missionary	5,213.53	
Specials (set aside for new building)	1,215.00	
Furniture and Repairs	1,171.29	
Building, Porter Mission	664.93	
Insurance	4.93	
General Expenses (Students paid as Tuition $1,553.15)	3,040.04	
Slater Fund, Industrial Department	600.00	
		11,909.72
Goliad, Texas:		
Salary of Pastor and Teacher		185.00
Helena, Texas:		
Salary of Pastor		300.00
Corpus Christi, Texas:		
Salary of Pastor		475.00
Flatonia, Texas:		
Salary of Pastor		342.10
Paris, Texas:		
Salary of Pastor	420.00	
General Expenses	4.50	
		424.50
Dodd, Texas:		
Salary of Pastor		344.50
Insurance Fund		4,500.00
Evangelist, Salary and Traveling Expenses		982.80
Salary of Field Superintendent (part of year)	1,874.97	
Traveling Expenses, Stationery, etc., etc	743.51	
		2,618.48
Expenses of Educational Exposition		104.30
Traveling Expenses, Expressage, Telegrams, Printing, etc., etc		1,941.24
Salary of Superintendent of Education (part of year)	2,083.33	
Traveling Expenses, Stationery, etc. etc	652.65	
		2,735.98
		$207,476.37

The Chinese.

Salary of Superintendent and Teachers	$7,484.60	
Rent of Mission Buildings	1,966.50	
General Expenses	1,084.15	
Payment on account Property	141.45	
		$10,676.70

The Indians.

Santee Agency :			
Salary of Superintendent and Missionaries and Native Helpers	$7,884.12		
General Expenses, Boarding and Industrial Departments, including Ponca Agency and Swift Bear Station	7,485.02		
New Dining Hall and Dormitory	6,505.70		
		$21,874.84	
Fort Sully, Standing Rock and Cheyenne Agencies :			
Salary of Superintendent and Missionaries and Native Helpers	2,869.63		
General Expenses	1,603.61		
Expenses of Campaigns in New England	783.73		
Publication	500.00		
Industrial Building	2,500.00		
		8,256.97	
Fort Berthold :			
Salary of Superintendent and Missionaries	1,363.25		
General Expenses	1,303.54		
		2,666.79	
Rosebud Agency :			
General Expenses		165.00	
Grand River Agency :			
For New Work		4,000.00	
Salary of Financial Secretary, five months	1,041.69		
Traveling Expenses, Printing, Postage, etc	1,055.84		
		2,097.53	
Incidental Expenses		96.50	
Total for Dakota Mission		39,157.63	
Skokomish Mission :			
Salary of Pastor		425.00	
Student Aid Hampton N. and A. Institute		270.00	
Santa Fé, N. M. Industrial Sch. at University of New Mexico :			
Salary of Superintendent and Missionaries		1,431.12	
			41,283.75

Foreign Missions.

Superintendent, Missionaries, etc., for Mendi,			
Income paid to "United Brethren"	4,896.07		
Contingent Fund for Mendi Mission	1,500.00		
		6,396.07	
Support of aged Missionary, Jamaica, W. I.		250.00	
			6,646.07

Publications.

AMERICAN MISSIONARY, 22,300 monthly	7,139.27		
Less amount received from Subscribers	1,257.68		
Less amount received from Advertising	1,267.98		
	2,525.66		
		4,613.61	
Annual Reports, 1,025 copies		225.00	
Electro-plates		4.58	
Life Certificates		78.00	
Postage		200.11	
Clerk hire		823.80	
Traveling Expenses		11.46	
Report of Annual Meeting, 3,000 Copies "Boston Traveler"		150.00	
Concert Exercises		148.35	
Pamphlets, Circulars, etc		605.95	
Incidentals		79.75	
			6,940.61

Agencies.

NEW YORK OFFICE :			
Rev. James Powell, D.D., Asst. Sec		3,000.00	
Traveling Expenses		334.13	
Clerk Hire, Circulars, etc		102.75	
			3,436.38

EASTERN DISTRICT, Boston Office :			
Rev. C. L. Woodworth, D.D., Dist. Sec	$2,500.00		
Traveling Expenses, Dist. Sec	176.15		
Rev. O. H. White, D.D., Agent Jan. 1 to Sept. 30, 9 mos.	694.56		
Traveling Expenses of Agent	175.57		
Clerk for Dist. Sec	540.00		
Rent and Heating of Rooms	634.24		
Stationery, Postage, Expressage, etc	328.61		
Pamphlets	160.06		
Traveling Expenses of Missionaries while collecting	281.59		
		$5,490.78	
MIDDLE DISTRICT, Hartford Office :			
Rev. G. D. Pike, D.D., Dist. Sec. (part of year)	1,249.93		
Traveling Expenses	3.40		
Rent, Clerk Hire, Postage and Stationery	79.86		
Special Allowance to Dr. Pike	129.85		
		1,463.09	
WESTERN DISTRICT, Chicago Office :			
Rev. C. W. Shelton, Dist. Sec. (part of year)	1,458.32		
Traveling Expenses	245.65		
Rev. Jos. E. Roy, D.D., Dist. Sec. (part of year)	1,041.69		
Traveling Expenses	254.98		
Clerk	385.00		
Rent, Printing, Postage, Stationery, etc	338.55		
Moving and Office Furniture	307.56		
Trav. Expenses of Missionaries while Collecting	91.31		
		4,123.06	

Administration.

Rev. M. E. Strieby, D.D., Cor. Sec'y	3,500.00		
Clerk for Corresponding Sec	720.00		
H. W. Hubbard, Treasurer	2,500.00		
Clerk for Treasurer	1,200.00		
Secretary of Woman's Bureau and Clerk for Southern Field Department, Miss D. E. Emerson	1,000.00		
		8,920.00	

Miscellaneous.

Rent	1,500.00		
Care of Rooms	424.00		
Books and Stationery	262.60		
Fuel and Light	63.59		
Clerk hire	984.63		
Rent of Safe Deposit Box	40.00		
Expressage, Telegrams, etc., etc	478.19		
Postage	823.30		
Traveling Expenses	175.78		
		4,751.99	
Wills and Estates		525.50	
Annual Meeting		372.86	
Annuity Account, Int		4,031.15	
Amounts refunded, sent to Treasurer by mistake		207.12	
		$306,345.93	
Bal. for which the Assoc. was in debt, Sept. 30, 1884		13,785.86	
		$320,131.79	

" Government for Education of Indians	28,092 16	
" Slater Fund paid to Institutions	335 64	
	9,458 13	
1883–84, $13,785.86	8,600 00	
1884–85, $15,451.87 } Debt, September 30, 1885		290,894 06
		29,237 73
		$320,131 79

Received 1884–85.

Hampton N. and A. Institute, Watertown, Conn., Estate of Dr. John De Forest, by Erastus L. De Forest, Executor	$5,000 00	
Paid to Hampton N. and A. Institute	5,000 00	
Endowment Funds Received 1884–85.		
Watertown, Conn. Estate of Dr. John De Forest, by Erastus L. De Forest, Executor, for President's Chair, Talladega College.	5,000 00	
Mass. " A Friend," for Scholarship, Straight University	1,000 00	
		$6,000 00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1885, with the vouchers, and find the same correct, as stated in above accounts.

W. H. ROGERS, PETER MCCARTEE, } Auditors.

NEW YORK, Oct. 20, 1885.

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University are added below, as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund	$290,894 06	
" " " Endowment fund	6,000 00	
Received for Hampton N. and A. Institute	5,000 00	
		$301,894 06
Berea College		19,378 30
Hampton N. and A. Institute		79,080 37
Atlanta University		19 460 44
		$419,813 17

H. W. HUBBARD, Treasurer,
56 Reade Street, New York.

Summary of Receipts During the Year 1884-1885.

Maine.		
Donations	$5,751.10	
Legacies	1,015.00	
		$6,766.10
New Hampshire.		
Donations	4,862.64	
Legacies	4,333.29	
		9,195.93
Vermont.		
Donations	6,692.65	
Legacies	369 91	
		7,062.56
Massachusetts.		
Donations	54,708.06	
Legacies	10,222.33	
		64,930.42
Rhode Island.		
Donations	6,157.91	
Legacies	1,820.00	
		7,977.91
Connecticut.		
Donations	36,010.36	
Legacies	10,084.61	
		46,094.97
New York.		
Donations	20,732.95	
Legacies	3,140.12	
		23,873.07
New Jersey.		
Donations		11,928.34
Pennsylvania.		
Donations	1,271.90	
Legacies	2,342.43	
		3,614.33
Maryland.		
Donations		355.70
District of Columbia.		
Donations		477.65
Ohio.		
Donations	7,443.24	
Legacies	5,970.50	
		13,413.74
Indiana.		
Donations	139.50	
Legacies	100.00	
		239.50
Illinois.		
Donations	11,738.79	
Legacies	950.00	
		12,688.79
Michigan.		
Donations		6,942.39
Wisconsin		
Donations	2,861.69	
Legacies	628.47	
		3,490.16
Iowa.		
Donations	3,843.51	
Legacies	500.00	
		4,343.51
Minnesota.		
Donations		2,625.68
Kansas.		
Donations		422.17
California		
Donations		1,958.50
Nebraska.		
Donations		514.80
Oregon.		
Donations		77.25
Territories.		
Donations		
Legacies	$378.77	
	25.00	
		$403.77
Virginia.		
Donations		39.55
North Carolina.		
Tuition	1,719.94	
Donations	313.39	
		2,033.33
South Carolina.		
Tuition	2,813.40	
Donations	230.00	
		3,043.40
Georgia.		
Tuition	5,520.87	
Rent	64.55	
Donations	632.42	
		6,217.84
Alabama.		
Tuition	2,908.94	
Rent	100.00	
Donations	776.92	
		3,845.18
Tennessee.		
Tuition	6,894.40	
Donations	369.25	
		7,263.65
Mississippi.		
Tuition	4,005.73	
Rent	61.00	
Donations	109.77	
		4,176.50
Louisiana.		
Tuition	2,267.00	
Donations	51.20	
		2,318.20
Missouri.		
Donations		817.27
Kentucky.		
Tuition	1,248.43	
Rent	24 00	
Donations	11.20	
		1,283.72
Arkansas.		
Donations		10.00
Florida.		
Rent	86.00	
Donations	26.25	
		112.25
Texas.		
Tuition	1,536.92	
Donations	157.83	
		1,694.75
Slater Fund		8,600.00
Foreign Countries.		
Donations		377.65
United States Government for support of Indians		9,458.13
Incomes.		
Howard Univ	1,975.83	
Atlanta Univ	720.00	
Talladega College	1,015.00	
Fisk Univ	280.00	
Le Moyne Sch., Memphis, Tenn	280.00	
Berea College	280.00	
Straight Univ	556.12	
General Fund	200.00	
Avery Fund	4,891.17	
		10,208.12
		$290,894.06

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK SOUTH.

BY REV. HENRY HOPKINS, CHAIRMAN.

The Committee on the Report of the Executive Committee on Educational Work in the South respectfully submit the following:

We note in the report of the Executive Committee the loss from our list of chartered institutions of two cherished names, Berea and Hampton. They both belong, in their origin, to the heroic age of our missionary history, and reflect lustre from their entire record upon our Association. To have brought up such children is high honor to the young matron of twenty-five who entertains us to-day. These institutions represent, in the work already accomplished, not only our organized effort, but also the personal achievement of leaders with rare ability and fidelity, of lofty faith and courage. They stand now equipped and strong, ready for lasting usefulness.

The Committee join in the expression of regret in the Report at the resignation of Professor Salisbury, as Superintendent of school work. The changing phases of the educational problem, as involved in the work of the Association at the South, demand the constant and watchful supervision of a broad-minded, experienced and progressive man. It is, moreover, due on general principles to the constituency of the Association that frequent and impartial reports from the schools should be made by some one not of the schools, through whose information the general policy of the society in its educational work may be largely determined.

The withdrawal of Superintendent Roy's ubiquitous and inspiring presence from the field of operations will be severely felt in the department of education. His counsel to the workers, and his reports through published letters to the churches, have been an essential force in making the history of the past. The Executive Committee are asking great things of our brother, Rev. C. J. Ryder, newly appointed to fill the place of both these men.

In the sudden death of President Ware, Atlanta University has suffered a severe blow. His pre-eminent ability, his exalted Christian character, unswerving devotion, and long service make his loss an affliction in common to all who love the cause to which he gave his life. He is buried in the graveyard at Atlanta, on the "color line." Such lives bridge the gulf between the races, and more than all machinery of organization bring about the mutual recognition of Christian brotherhood and common citizenship.

The idea at the basis of the chartered institutions and normal schools, namely, the training of leaders and teachers, is being abundantly justified. The colored race on this continent still wait for large and strong leadership from those raised up among themselves, but already influential educated Christian men are appearing who are to mold the future of their people. We cannot yet, like Robert College, yonder on the Bosphorus, point to those who have helped form free constitutions for new States, but our graduates are sure to take more and more the places of trust and influence.

The greatest need of the colored people continues to be good teachers. These are the arbiters of the future. There is reported—and it is a fact of immense significance—a marked tendency among the colored people in country districts, where land is cheap, to buy lots and congregate in small villages near the large estates

where labor is in demand. This supplies the opportunity for a school, and already Christian teachers are proving themselves to be a molding and saving power in such places. No other influence is available. This may be. The colored teacher who can and will accept the hard conditions of life necessary, has, not only by the day school, but through the Sunday-school and through temperance and humane work already in many cases, changed the character of the whole hamlet.

The reports from Superintendents of public instruction indorsing the character and work of our graduates are very significant and cheering. The testimony to the work done in Tillotson Institute, Texas, the latest of our chartered schools, is especially gratifying. What the future policy should be as to providing Christian schools preparatory to the higher institutions, is a serious question. The great railroad enterprises of the land develop inevitably into systems of roads, with feeders to the main lines. The feeders sometimes become "suckers," and have to be rudely cut off, but the branches are, after all, the life of the trunk. In our own higher institutions a similar policy may become necessary. But it is certainly now true that as the demand for elementary education is met from any source, the demand for higher education increases. Too much emphasis cannot be put upon this fact, as expressed in the report that "as the cause and means of popular education is extended in the South, the necessity for the work of the Association becomes stronger and stronger."

A review of the year shows unmistakably that the eagerness for education still continues. The schools are crowded. It shows also that there are still found a sufficient number of our choicest and best men and women ready to devote themselves in the spirit of Christ and of the loftiest patriotism to the work of teaching the Negro; and again, that the work done is increasingly conciliating the respect of the Southern whites, for the Association on the one hand, and for the capabilities of the black man on the other. The testimonies from leading men are very striking and the change of public sentiment is marked and most encouraging.

We do not think it is possible to exaggerate the importance of perpetuating and strengthening these institutions. We earnestly recommend them to the thoughtful sympathy and to the liberal benefactions of our constituency, and we especially commend the efforts being made to permanently endow them. They occupy excellent strategic points, and are fitted to become for all time sources of light and life to the nation. Used at first by the colored race they will, doubtless, after a time, like Dartmouth, founded for the Indians, be the common resort for the aspiring youth of the whole people. It is an interesting question in connection with the movement for endowment, whether without endangering their broad undenominational Christian basis, there might not be in the organic law of all these chartered institutions a provision which would secure their perpetual control by our churches. Your committee are decidedly of the opinion that wherever this is possible it should be done.

We suggest that in the public presentation of the educational work of the Association it would be a wise and Christian thing to show the institutions of various grades sustained by other denominations, and to make some exhibit of the total work from all sources. This would be honorable to the work of our own Board, honorable toward that of others, and honest to the givers of money, who have a right to the entire statement. Upon our missionary map of the Southern States let us put in all the stars, whether they shine by our own command or not.

The committee learn with great pleasure of the increasingly practical character of the training given in the schools. They heartily and emphatically recommend that the whole practical side of training be made more and more prominent, and especially that *self-help* and *self-support* to the last point possible be everywhere and by all means insisted upon. Recognizing the difficulties developed by the

experiments of the past, we yet believe that the industrial departments should be everywhere carefully fostered, and take great pleasure in indorsing the report of the special committee on this topic.

Great wisdom has been shown in this movement in our schools thus far. Since the industrial exhibit in this city in 1884, substantial progress has been made. We urge that in the selection of teachers, in the procuring of funds, in the organization of instruction, and in all ways possible, development along this line should be encouraged. The negro needs this kind of training for the saving moral force that is in it for himself and his descendants. He needs it also for the opportunity in life it opens to him, while the South requires it for the sake of the physical development that comes through diversified industries.

We desire also to express our belief that systematic scientific instruction on the nature and effects of alcohol, already extensively adopted, should be given in all our schools of every grade, and that it should be the policy of the Society to see that this is accomplished. In conclusion, we record our conviction that the educational work of the American Missionary Association was never more urgently needed than now ; that it is carried on under wise and able leaders, with progressive methods, true allegiance to the everlasting Gospel, and that it is attended by the evident tokens of the Divine approval.

REPORT ON CHURCH WORK SOUTH.

BY REV. W. H. DAVIS, D.D., CHAIRMAN.

The figures and facts of the Executive Committee touching Church Work in the South during the past twelve months are full of joy and hope. The 95 churches of last year have increased to 112, and the total annual addition to membership has been 1,127, of whom 883 have been received upon confession of faith. This gain of 17 churches is three times the average yearly growth, and they are distributed as follows: Two in Kentucky, three in North Carolina, six in Tennessee, one in Georgia, one in Alabama, one in Mississippi, one in Louisiana and two in Texas. Eight of these new churches already have houses of worship, and the average membership of all the churches is over sixty-one, a fact which is significant when we remember that the average membership of all our Congregational churches is 100, and that in many of our Western States the average church membership grades between thirty and fifty; and this high average in the South is not gained by overcrowding the church rolls with doubtful and unworthy men and women—the nominal dead-head who swells the numerical list but cripples the numerical strength of our churches—but this membership of our Southern churches is the result of careful spiritual selection and earnest piety.

We note a corresponding gain in the pastorate. Instead of the seventy-six pastors in service last year, we now have eighty-nine, of whom thirty are from the North and fifty-nine from the South—direct product of our own schools and seminaries. There has also been an increase in church expenditures and Christian benevolences. During the past year these churches have raised for their own expenses $12,394.78, an advance over the preceding year of more than 12 per cent., and have increased their benevolent contributions one-third.

The evangelistic work of last year is still continued, and with the same gratifying spiritual results, only with this difference, that the largest success has been reached among the schools and churches which have been longest under the training and care of the Association. This revival of religion has been wide-spread and of deep spiritual power, numbering hundreds among its converts.

As in the upper room at Pentecost, "there appeared unto them tongues, parting asunder, like as of fire, and it sat upon each one of them, and they were all filled with the Holy Ghost," so came the spirit upon the entire college at Talladega, "including every inmate of the ladies' hall, and, with a single exception, every boy in Stone Hall," until the meetings, for lack of material, lost their inquiring character, and became gatherings for thanksgiving and praise. The same large spiritual quickening touched Straight University, Tougaloo, Selma, Marion, and many other centres of educational and church life, making the year a marked one in its spiritual growth and church extension.

This remarkable record of advances deepens our gratitude and quickens our courage, and should enlarge the praying, the giving and the enthusiasm of the churches for the A. M. A., which, under the Divine Spirit, has wrought so blessedly during the past year in this great work of spiritual regeneration in the South.

In submitting this report, the Committee wish to emphasize the significant fact that the largest spiritual successes of the year have been among those longest under the influence of the Christian school and a teaching church—a fact freighted not only with hope for the future, but also with evidence of the reforming power of Christian education, whereby a religious nature, that marked characteristic of the colored race and common to all men in greater or less degree, may become a religious character, which is the product of intelligent Christian principle married to a renewed and obedient heart.

Here we read the secret of spiritual growth and permanent social reform in the South, that our only real gain in education and religion will come from plodding, faithful teaching, and patient, continued tillage in the vineyard of our God, a secret which will open itself in ever-increasing revelations as the years pass on, revealing the toil, the self-giving and the seed-sowing of yesterday and to-day in the enlarging harvests of to-morrow, with their returns of regenerated life and purified society. Thus the twenty millions of money, the uncounted lives of sacrifice and labor, the unwritten prayers and hopes and faiths of a generation which, since the war, have been poured into this great holy cause of civic and spiritual reconstruction, are not lost, but like the seed of the house of David, they shall blossom years hence for the saving of a race and the life of a nation.

Again, in the face of this year's advance and with the intense appeals which the dangerous ignorance and poverty and immoral life of a rapidly multiplying people are sounding in our ears, your Committee desire to put on record their deepening conviction that the work of this Association and all kindred societies which yoke the spelling-book with the word of God, and a Christian teacher to both, is the power which under God is solving, aye, the only power which can solve, the great complex problem of the South, a problem complicated by race antagonisms, whose harmony along any of the great historic lines of amalgamation is well nigh an impossibility ; by bitter prejudice, engendered by centuries of servitude and caste; by the deep, swollen sense of injustice, which in black and white is kept alive by the memories of the past; and by the dense ignorance of a race of whom it is said 80 per cent. can neither read nor write ; a problem which takes to itself political significance as well as moral when we remember that three-fourths of a majority in the electoral college, the House of Representatives and the Senate of the United States is determined by these voters of the South, who not only cannot read their ballots, but whose moral sense is so dulled as to fail in discrimination between right and wrong, while in the rear of this procession there follow the logical factors of poverty and vice.

Here are the ingredients of the problem, before whose solution the government which liberated the slave and then gave him the ballot is powerless, for "you can-

not legislate righteousness," nor compel morality by statute enactment. And righteousness and morality are to-day the great needs of the South, as well as the sole solvents of this great problem: and these needs are satisfied and this solution is gained not by grants of public money for secular education; not by political platforms, nor civil service administrations, but by the Christian school in alliance with the Christian church, whereby the gospel with its revelations of brotherhood and justice, of sin and redemption, of present responsibility and future judgment, may be wrought into the thought and life of these alien peoples. And back of these schools and churches must stand "God's people," with the willing gifts and labors, their prayers of faith and their love for Christ. For it is as true to-day as when John Eliot wrote it in his first Indian grammar, 200 years ago, that "Prayers and pains through faith in Jesus Christ will do anything." And never has this prophecy received such signal fulfillment as in the work of this Association, and never has the finger of Providence pointed so clearly to its continuance as at this hour; for the work of the A. M. A. will not be done for a generation. As we value, then, our liberty and our Lord's blessing, aye, as we would meet God's purposes and our own privilege, the Church of Christ cannot take down its steadying hands or prayers or contributions from this great cause and problem of moral regeneration in the South, whose issue, as in the battle of Rephidim, will be for the Philistines or for Israel, according as is our faith and service and gift.

REPORT ON INDUSTRIAL TRAINING.

BY REV. A. L. FRISBIE, D.D., CHAIRMAN.

The Committee to which was submitted the report on the Industrial Work of the A. M. A. beg leave to report.

We have carefully considered the literature of the subject which has come into our hands; we have also, as opportunity offered, consulted those who administer the industrial agencies now in use; we have not neglected those who, while traveling in the South and the West, have been able to see these agencies in operation and to form opinions from observation.

Your Committee is impressed with the fact that among our practical men there is a growing demand for something more practical as the outcome of our expensive systems of education. As a result of this, schools of technology and for manual training are coming forward as new factors in the educational force. There is an experimental character about industrial training, so far as at present developed, which in the opinion of the Committee, should lead the Association to proceed with great care in its selection of men and methods for this departure, but we do not therefore say it should proceed either reluctantly or slowly.

We agree to report to this body our settled conviction that this line of education is demanded by the negro and Indian of to-day. We know of no way in which they can take their proper places as citizens, unless they are prepared to *make* their way.

National legislation has been favorable to the negro, but local legislation, especially that which is codified in unwritten laws, is unfavorable to him. It will be so for a long time. Caste prejudice is a devil not easily cast out. The transmitted notion that *labor* is for one class and that *rights* are for another, is a notion that dies hard. By this, the negro particularly is put at an unspeakable disadvantage. He can never overcome it until he is qualified to do the work of the intelligent laborer. Rights cannot always be withheld when educated hands reach out to take them. So if the negro is prepared to do work of all kinds, the day will come

when he shall have work of all kinds to do. Therefore, the Committee recommend that industrial education be enlarged under the charge of the American Missionary Association as rapidly as the funds for the same may be provided. We believe that it is a part of the higher education of the lowly; home-making, nursing, sewing, darning, house-building, blacksmithing, furniture and tool-making, the knowledge of practical farming, and many other branches should be classed as the fine arts for the colored people of both races.

Of the Indian work in this line we have such information as leads us to indorse, most heartily, the beginnings of industrial training at Santee and Oahe. The savage has no industries. The rehabilitation of the red race will begin in a Christian purpose, an educated head and the spirit of industry. It is, of course, too soon as yet to say what this kind of education may accomplish. It is also too soon to attempt to say what it may not accomplish; but it is not too soon to be well assured that work in this line must be of helpful tendency.

With the suggestion that future reports be enriched, as far as possible, with the concrete statements of what the schools have done in this line and of what the graduates are doing, we close this report with our unanimous indorsement of the work of the A. M. A. in this direction.

REPORT ON MOUNTAIN WORK.

BY REV. WARREN F. DAY, CHAIRMAN.

Your committee, to whom was referred that part of the general report which relates to the Mountain Work, find that what so recently was, at best, little more than a conviction has, with vigorous strides, passed on to the stage of construction; the idea has become a reality with a record. In this "mountain work" among the Southern Saxon Highlanders this Association is in the beginning of an undertaking whose importance is second to none of those enterprises by which it has hitherto established its right to be, or demonstrated its power to do.

With no diminution of zeal in its work among the "despised races," the additional task now assumed by this body is no less than the Christian conquest of two millions of whites in an upland and mountain empire extending over a territory of more than 100,000 square miles—a region thus far neglected by capitalist and educator. The reports at hand show that while in this department the work of the past year has been chiefly one of exploration and organization, it has also been a year of decided success, as measured by present results, and full of foregleams of future triumphs.

The color question is evidently being settled at the outset, and in both the school and church; though sometimes at a temporary loss of pupils, as at Williamsburg where the announced decision to admit all applicants irrespective of color led to the withdrawal of eighty white children, but who soon afterwards returned. While this is particularly a work for the mountain whites, and in a region where they outnumber the blacks seven to one, the principle is fixed that the service rendered to the seven is not to be at the detriment of the one.

"Imbued with the missionary spirit," as the teachers have shown themselves to be, we are prepared to learn that they "have been a power in the church and in the community, as well as in the school." And it seems withal that evil spirits are inclined to be subject unto them; as in Scott County, Tenn. Three years ago there were in this section 27 saloons and only two Sunday-schools; one of them being held in a tent, while the other was getting such comfort as it could out of the accommodations found in a blacksmith's shop. To-day there are 25 Sunday-schools, and only three saloons; and one of these is controlled by a man who has

become so interested in this new work that he has subscribed $50 toward a building for the church in his community, and in a speech at a public meeting has thoroughly identified himself with its success.

The wisdom and executive energy with which the work is being pushed is indicated by the recent organization of nine churches, three of them reporting congregations of from 250 to 300; the erection of two houses of worship, with four more under way. Of a much larger number of Sunday-schools we find definite reports from nearly forty, many of them with an enrollment of from one to two hundred, not to speak of a goodly list of day schools, including Williamsburg Academy, with its 203 pupils.

With such a system of sound learning as is being introduced through this increasing number of schools and academies, with the sentiment persistently enforced, as it is, that Christianity means righteousness of character; with such men and women as are now upon the ground, reinforced by such laborers as the Master has in waiting for the work as soon as the means are furnished by the churches represented here; with the marshaling of such a force, what magnificent results may soon, with all the inevitable discouragements and delays, gladden both the toiler on the Southern field and the contributor in his Northern home.

REPORT ON CHINESE WORK.

BY REV. J. G. MERRILL, CHAIRMAN.

Your committee to whom is referred the Report of the Executive Committee upon the Chinese Work, cannot escape the conviction that in the minds of the management of the A. M. A. the work among the Mongolian brethren is, in respect to both magnitude and promise, the least of the undertakings committed to their care.

But we are none the less aware that this comparative smallness and hopelessness of the work should not, and does not, prevent the earnest and faithful prosecution of it. For have we not all learned that to the eye of our Master the least is not unfrequently the greatest, and our faith receives highest honor when we attempt the apparently impossible?

Is there a more important question before the churches of America than the right adjustment of American Christianity to the Mongolian people within our bounds?

Christian America has an opportunity to disclose its independence, as it champions a race which both of our political parties grind beneath the heel. Christian America has an opportunity to magnify its patriotism and statesmanship, as it declares the absurd inconsistency of a government, which at the demand of aliens excluded a race more industrious, peaceable and thrifty than are the thousands upon thousands from the lowest life of Europe, who can not only claim our hospitality, but at once demand control of our politics.

Christian America has an opportunity to declare itself possessed of a political economy that will rise above the brutal demands of men who would compel capital to pay prices that it cannot afford to give, or fill the world with the hellish glare of a Rock Springs massacre.

Christian America has an opportunity to make manifest its faith in the principles of that kingdom whose deepest utterance is to be heard upon the day when the universe shall listen to the Judge of all as he shall say: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

The number of Mongolians in America is small, and will be less and less; but, as often before in the history of the world, the character of the majority is brought to a test by its attitude toward the smallest minority.

The Jews around Mt. Calvary sent to infamy not the man who hung between two thieves, but the people who cried "Crucify Him! Crucify Him!"

But at that hour there were few who dared face a nation—John and the three Marys. And so there can without exception, always and everywhere be found those who will champion the few in the face of the multitude.

This is the mission of the A. M. A. and of the organizations which have been founded to befriend the friendless and defend the weak.

And during the year that has just closed, God has blessed the score of schools and the two score missionaries, as more than five score have professed to have found Christ, and nine score have abandoned idol worship.

For the work which the Society has felt at liberty to undertake, its equipment has been good and was never better than to-day. But never before did these to whom the execution of the work is committed feel more profoundly their need of Divine help to overcome the ever-increasing obstacles they must face.

It certainly is little that they ask of us, and that little should be granted, when, with earnestness begotten of despair, they say to one and all, "Brethren, pray for us."

REPORT ON INDIAN WORK.

BY REV. C. C. PAINTER, CHAIRMAN.

In a survey of the whole field, your Committee on Indians thankfully note the fact that there has been a marked increase of interest on the part of the people both East and West, and a consequent improvement in national legislation and executive administration as regards the welfare of Indians.

Never before, within our recollection, has Congress been so sensitive to the criticisms of the public press touching its treatment of these people, and never before have the criticisms of the press been so justly, so intelligently, and so freely made. We believe that at last the people have called a halt to our reckless march over the rights and interests of these our unfortunate wards, and that henceforth there must be an intelligent adjustment of our claims to their welfare; and that soon a solution must be found for a problem which hitherto we have simply postponed.

This question can never be settled except on principles of justice and equal rights for a basis, and through the instrumentality of a Christian education which shall intelligently comprehend and provide for the training, not of an Indian, but of a man.

We believe the system by and through which we have hitherto dealt with the Indian is an almost insurmountable obstacle to the accomplishment of the end we seek—intelligent Christian citizenship. The system which shuts out from him, by a high and strong wall, all the influences of modern civilized society, is not and cannot be helpful in our effort to civilize him; a system which makes him the abject and helpless victim of an absolute despotism, cannot help him along the road to free citizenship; a system which deprives him of the means and facilities and opportunities of self-support, and throws to him, unearned by his own effort, a sufficiency of food and blanket to sustain life at its very lowest condition, cannot be made helpful to the effort we would have him make in the direction of self-support

Your Committee believe the time has come when the temporizing make-shifts by which we have created and perpetuated the Indian problem, should be displaced by efforts which have some relation to the end we seek; efforts in which there shall be a recognition of the manhood of those with whom we deal, and which shall allow scope for the motives by which moral and intelligent creatures

are moved along the path of progress. Immediate steps, we believe, should be taken to do away with the tribal relations for which we are responsible, to abolish the segregating and isolating regulations, metes and boundaries by which we have shut out from him the appliances and agencies of civilized life, and to put him into such conditions as are essential to a Christian social organization.

We rejoice to note that religious and philanthropic efforts in behalf of the Indian are multiplying and broadening, which are educating the people to a juster sense of their duties, and directing our labors more intelligently to the end of elevating and saving him.

The increase in the appropriations of the national government for educational purposes from about $600,000 to $1,100,000, for the current year, indicates that our legislators have become convinced both of the desirability and possibility of educating the Indian, and at last realize that a solution of the problem lies in this direction.

It appears from the report of the Executive Committee that this Society has incurred a debt for this year's work about equal to the increase of the expenditures of this year over that of last, for Indian education. This increase was more than 67 per cent. Your Committee are unanimous in the opinion that this increased expenditure should have been made, and that a failure to give the money must not be interpreted to be a condemnation of the increased activity in this direction.

We believe the time has come when the Church of Christ should make its efforts to give these people the gospel of our Lord Jesus Christ correspondent with its duty. We, therefore, heartily approve and commend the action of the Executive Committee in the appointment of a Special Secretary to bring this work to the attention of our churches, and respectfully suggest whether the duplication of this agency would not meet with a corresponding response. We believe that nothing adequate can be done—whatever may be done in giving citizenship, land in severalty, the ballot, industrial and mental training—until the gospel of our Lord Jesus Christ has been given to all these people; that nothing less than this can satisfy the demand of our Divine Master; and your Committee believe that we utter the voice of the awakened conscience of our Congregational churches when we urge this Society to go forward with enlarged plans for Indian mission work.

REPORT ON FINANCE.

BY E. W. BLATCHFORD, ESQ., CHAIRMAN.

The Committee to whom was referred the Treasurer's annual statement beg leave to report. The documents placed in their hands by the Treasurer embrace:

1. A carefully prepared and lucid summary of the receipts and expenditures for the fiscal year ending Sept. 30, 1885:

2. A detailed statement of the items embraced in the summary, arranged under their appropriate heads, with figures referring to the pages in the ledger.

3. A statement of the trust funds held by the Association, showing the name and object of the respective trusts, with the securities, rate of interest and amount of same. We would state that uninvested moneys arising from these trust funds on interest or paid principal, are specially deposited with the United States Trust Company, while the securities themselves are kept in the safe deposit vaults of the Park National Bank. The investments are all made under the direction of the Executive and Finance Committees.

4. A general statement, with full exhibit attached, of the resources and liabilities of the Association at the close of the fiscal year, including the statement of the debt, $29,237.73.

All the preceding documents are duly certified to by the auditors, Messrs. Wm. H. Rogers, who occupies the responsible position of cashier of the Nashua Bank, one of the highest standing New York banks, and Peter McCartee, the secretary of a large manufacturing company. Both these officers are outside the Executive Board, and are annually elected by the Association. These gentlemen certify to a personal examination of the Treasurer's accounts, with the vouchers; of the trust funds, with the investment securities; and a comparison of the statement of the resources and liabilities with the ledger balances, and to their correctness.

5. The Treasurer's ledger for the year, showing detailed items of all accounts with teachers and workers, and embracing all receipts and expenditures.

6. A memoranda account-book, which contains the statements rendered monthly and laid before the Executive Committee at their meeting on the second Monday of each month, these monthly statements having been previously examined by a member of the Committee and their correctness duly certified to.

7. A tabular statement of the comparative receipts and expenditures for the past two years.

8. A bank check and receipt given in the regular course of business, which shows the mode of making payments and receipting therefor, all payments being made by checks payable to order to which the by-laws must attach two names to render the same valid, that of the Treasurer with that of the Chairman of the Executive Committee or the Corresponding Secretary. The receipt specifies the class of expenditure under which it comes, with the items of same, and bears the signature of the party to whom the amount is payable, and also the approval of the person in charge of the special department.

Your committee, after a careful examination of the Treasurer's books and accounts and statements, as above named, would express their satisfaction with the thorough, business-like manner in which the accounts of the Association are kept; with the clear manner in which the statements are presented, enabling any one to understand the transactions in detail, and the guards which are thrown around the disbursement of moneys and the investment of funds.

Your committee feel that there is ground for encouragement in the increase of donations from the churches, the Sunday-schools, individuals and missionary societies, the amount of contributions for 1883-4 being $164,056.77, while for 1884-5 they amounted to $191,698.35, showing an increase from these sources of $27,641.58. This fact is the more impressive when we consider, 1st, the depressed condition of business interests throughout our country; and, 2d, the deplorable and indefensible apathy in this grand work of 2,415 non-contributing churches of a total of 4,092.

Your committee would call attention to the fact that, notwithstanding the pressure for the enlargement of work already in progress, and of additional work to which God's providence points, the expenditures for the past year in all the several departments of the Association—the South, the Chinese and the Indian, including the foreign mission and the publication, with the cost of administration—have been only $4,417.56 in excess of the amount expended in 1883-4; which is really less than 1½ per cent. upon the total expenditures of $306,345.93.

For the better understanding of this excess, it should be said that, while, as has already been reported, the expenditures in the Indian field have been $8,078.80, the decrease in the expenditures of Southern and Chinese work has been $4,560.18, leaving the actual excess only $3,518.62.

This subject is so clearly stated in the annual report of the Executive Committee, that we beg leave to quote the following paragraph: "As compared with the receipts of last year, these figures show $191,698.35 collections and donations this year, as against $164,056.77 last; legacies, 41,501.66 this year, as against $64,559.42

last; a gain in contributions from the living of $27,641.58, a loss from legacies of $23,057.76. The receipts from all sources for the past year, notwithstanding the heavy loss in legacies, are in excess over the receipts of the preceding year $3,299 87. The expenditures for the year have been $306,345.93, leaving a debt on the year just closed of $15,451.87. This, added to the deficit of the previous year, leaves us with a total indebtedness of $29,237.73. But over against this and in close connection with it should be stated the fact that in both years the indebtedness has been owing to an increase of appropriations to meet the absolutely necessary demands of the new Indian missions transferred to us by the American Board. In 1883–84, we expended on these missions, including $11,495.19 received from the United States Government, $33,204.95. In 1884–85, including $9,458.13 from the Government, we spent $41,283.75. The churches had laid this work upon us, and we could not avoid these expenditures."

We urge the officers of the Society to use strenuous efforts to make the magazine as excellent as possible in quality, and to take measures still further to enlarge its circulation, supplementing it with such leaflet and pamphlet publications as they may deem serviceable for the same purpose; and we urge pastors and other friends of the Association to co-operate in securing for these various publications the widest circulation and perusal.

The committee are gratified to find that the Association is making so effective use of periodical and occasional publications as a means of diffusing information concerning its work. We believe that the interest of our church members in that work will, other things being equal, be in proportion to their knowledge of the Association, its aims, its plans, its fields, its methods, its activities and its successes. We are glad to learn, therefore, that there has been an increase during the year in the circulation of THE AMERICAN MISSIONARY, and a very large increase in the number of paying subscribers.

By this examination of the finances, in connection with the reports of the several departments of the work, the committee are convinced that, for the coming year, a considerable increase of the income of the Association is imperatively needed. *First*—The work which has come upon its hands must be sustained on a scale of expenditure no less than that of the last year. We see no place where any curtailment can safely be made. The call is rather for enlargement on every hand; simply to hold our own, will require the round sum of $300,000. *Second*—The debt which has accumulated during the last two years must be wiped out at once. It has been incurred through unavoidable necessity. So long as it remains, it hangs as a drag upon all the operations of the society, an occasion of depression and discouragement to all concerned. To clear it off, $30,000 must be raised over and above what is needed for our steady work. *Third*—Special outlays are urgently called for in these directions: 1. The providence of God has opened a wider sphere of labor for the illiterate population in the mountain region of the South, which it is the duty of this Association to occupy; a comparatively small expenditure here promises rich returns. 2. It is quite evident that to realize the best results of our efforts to uplift the freedman, some increased appropriations must be made to provide for industrial education in connection with the schools under our charge. 3. At the same time, the blessings of God on our work among the Indians gives scope and demand for enlargement of our operations in that quarter, full of hope and promise. A moderate estimate must set down at least $45,000 for these additional outlays during the coming year. The sum total, then, for which the Association may properly make its appeal to its constituents and the churches is $375,000—something more than $1,000 a day. It does not seem to the committee unreasonable to expect that with a proper presentation of the claims of the Association to its friends, this amount can be realized.

REPORT
OF THE
EXECUTIVE COMMITTEE.

The thirty-ninth volume of the American Missionary Association's history is finished. The record is on high; also on earth. It is but a small portion of this history we can trace. We cannot follow the prayers, counsels and sacrifices of our missionaries as they have gone forth to benefit and bless. That would call for an inspired pen.

But it is a pleasing thought that God has kept faithful record of it all. Nothing has been lost. No doubt it would be an interesting and thrilling story, could we tell it; still it is of more value for us to know that good has been done, than it is for us to be able to trace in all its details what and how far-extending the good may be.

Since the beginning of this Association's history, four of its annual reports make no mention of any death as having occurred either among officers or missionaries. We are not permitted this year to add to these exceptional reports; for since the last annual meeting several times the death messenger has come and taken from the ranks of our workers.

IN MEMORIAM.

Jan. 14.—Mrs. L. B. Lane died in St. Charles, Ill., at the age of sixty-two. Mrs. Lane went with her husband to Siam in 1848, as a missionary of the American Missionary Association. She returned in 1855. Both at home and abroad she was a good and true servant of Christ. Death came suddenly, but found her prepared.

Jan. 29.—Rev. G. D. Pike, D. D., fifteen years a District Secretary of this Association, was called home. He died in Hartford, Conn., at the age of fifty-four. Secretary Strieby, District Secretary Woodworth, Treasurer Hubbard, and C. L. Mead, of our Executive Committee, attended the funeral as representatives of the Society, and the Congregational clergymen of Hartford served as pall-bearers. Mr. Pike was a man of vigorous intellect, of strong faith and of undivided devotion to his work. It was a touching fact that even in the delirium of his last sickness his mind dwelt on the wants of the Association, and kept on planning to the end as to how the wants might be supplied. He made for himself and Fisk University a wide reputation as manager of the Jubilee Singers in three of their famous campaigns. It was singularly appropriate that a company of the Hampton Singers, who happened to be in Hartford at the time of the funeral, should gather as they did around his coffin and sing the slave song that was often on his lips when alive

> "Swing low, sweet chariot;
> Coming for to carry me home."

April 24.—At Middletown, N. Y., Miss H. E. Wells, who from 1878 to 1883 was our missionary at Charleston, S. C., and in the succeeding year at Savannah, Ga., entered into her rest. The power of her consecrated life will long be felt by those with whom she was associated.

May 7.—Mrs. H. M. Stevens, after a severe and painful sickness of several months, died at St. Albans, Vt. Mrs. Stevens entered the service of this Association as Miss E. M. Barnes in 1865 and left it in 1882. She gave seventeen of the best years of her life to earnest labor as a teacher of colored youth in the South. The last six years of her missionary service were spent in Fisk University, an institution that became greatly endeared to her. She established a permanent scholarship at Fisk, so that her influence will continue to live for all time in the school.

May 25.—The death summons came to Miss O. E. Goodridge at Talladega, Ala. Her illness was but of a few days' duration, nor was it considered fatal until within a few hours of the end. But she was ready. Growing up in a Christian home she had been early trained to the Master's service, and so her work at Talladega College for Christ's needy ones was a great joy. Her refinement of manner and gentleness of spirit won the affection of her associates, although she had only taken up the work the year before. She was a devoted and successful teacher.

Aug. 28.—Prof. W. L. Gordon departed this life at Columbus, Mich., aged thirty-four. Mr. Gordon entered our work in 1880 as Principal of the Avery Institute, Charleston, S. C. In 1882 he was appointed Principal and Treasurer of Tillotson Institute, Texas, which position he held till the time of his death. He was a very successful teacher. His ideal of scholarship was high. So also was his ideal of character. He was himself a good example in both these respects. He ruled in love yet in firmness. He was greatly beloved by his associate teachers and by the scholars. His sickness was trying and at times painful, but he never complained. His faith in Christ as his Saviour never waned. Only a few minutes before he died he whispered, "Bless the Lord, O my soul, for all His kindness and goodness to me."

Sept. 25.—Rev. E. A. Ware, President of Atlanta University, died suddenly of heart disease at Atlanta, Ga., in his forty-eighth year. He was graduated from Yale College in 1863, and began work in Atlanta in 1866, having charge of the schools of the A. M. A., which had been opened in that city the previous year. From that time to the day of his death, a full period of nineteen years, with the exception of a single year of rest enforced by physical needs which he spent traveling in Europe and Palestine, he toiled with a singular devotion in this, his chosen field, and saw most gratifying and astonishing results. He was active in securing the foundation of Atlanta University, and as its President he labored and sacrificed for its welfare, and witnessed its steady growth and prosperity from the beginning. The annual grant of $8,000, which the University has received for many years from the State, he was active in securing. His relations to the officers of the State were pleasant and in some cases cordial. In consecrating his mind with all its culture, and his heart with all its affectional strength, to the work of the elevation of the colored people, Mr. Ware set a noble example of sacrifice for the cause of Christ. His was a nature possessing powers that made him a man to be sought for in many directions, but he preferred in Christ's name to work for the lowly and the despised. We mourn not for him, but for his family and for the work from which he has been taken.

And so He giveth His beloved sleep. The workers fall—the work goes on. With thanksgiving in our hearts, and praise upon our lips, for these precious lives that the Heavenly Father has gathered home, we turn from the thought of death to that of life; from a contemplation of the rest that remaineth to the stirring activities of the great field in which we labor.

GENERAL SURVEY.

This Association by its chartered rights is authorized to go anywhere that it finds people destitute of Gospel privileges. Limitation of means and coöperation with other societies may compel it to a narrower sphere than the demands call for; but this is the principle that underlies the Association's organization, and that has characterized all its historic development. The work is at present confined to this country. We have missions in sixteen States and three Territories. The combined population of these States and Territories is 17,459,610, and at least one-third of that number are the legitimate objects of this Association's care. By reason of the necessities of the people, our work is both evangelistic and educational, the church and the school in their united aim securing the salvation of body, mind and soul; reaching home life, social life and business life; laying the only foundation on which can rest a progressive and enduring civilization. These mighty forces of Christianity—mother and daughter—in mutual helpfulness and in close proximity, are the agencies through which, with God's blessing, we hope to reach and save the people.

CHURCH WORK SOUTH.

STATISTICS.

Churches	112
Missionaries, of which 89 are pastors	119
Members	6,881
Added during the year	1,127
Sunday School scholars	10,569

In this department of our work we are permitted to report very decided growth Heretofore, the average number of churches organized each year has been six. This year the number runs up to seventeen. This increase comes from the maturing of enterprises that have been nursed for a longer or shorter time, and also the fruiting of our school process and the enlarging of our mountain work. These new churches are at Pleasant View and Rockhold, Ky.; at Cedar Cliff, Melville and Johnson's, N. C.; at Jellico, Pleasant Hill, Robbins, Jonesboro, Grand View and Helenwood, Tenn.; at Rutland, Ga; Ironton, Ala.; Greenville, Miss.; Abbeville, La.; and at Dallas and Austin, Tex. They have all been supplied with he ministry of the word, though several have been yoked two and two under one pastor. Eight of them have houses of worship, the others use school-houses or chapels of school buildings.

Of the 89 pastors who have ministered to our 112 churches, 30 were from the North, and 59 were raised up in our own institutions at the South. The average membership of these churches is 61. Total additions for the year, 1,127, of which, on confession of faith, 883. Raised for church purposes, $12,394.78; for benevolence, $1,625.86.

The evangelist, Rev. J. C. Fields, accompanied by his wife, who aids him in song, has continued his service through the year. He has labored at Louisville; in our three churches at Nashville, at Meridian, Jackson and Greenville, Miss.; and at Athens, Tecumseh, Montgomery, Marion, Selma, Talladega, Birmingham, Ironaton and Shelby Iron Works, Ala. As a result, between seven and eight hundred souls were hopefully led to Christ, and many of them gathered into our churches; while other denominations shared in the precious harvest. At several of the places visited, the religious interest assumed marvelous power.

At Marion there were 55 who professed Christ, the work spreading from our church into the State Normal school located there. Two-thirds of the converts were young men, ranging from fifteen to twenty years of age, who gave themselves earnestly to prayer and labor for the conversion of their comrades.

At Talladega College there were 116 conversions, including every inmate of the ladies' hall, and, with a single exception, every boy in the Stone Hall. The meetings, as distinctively revival, had to come to a close for lack of material upon which to work, and take the form of praise and thanksgiving unto God for the marvelous display of His grace. It was a literal fulfillment of the Divine promise to "pour out a blessing that there should not be room enough to receive it."

At Selma there were 300 who confessed their Saviour. Gray-haired men, grandmothers, men and women in the prime of life, youth and children, were among the converts. "The most glorious work of grace," writes Pastor Curtis, "it has ever been my privilege to see."

Revivals have also been enjoyed in the Central Church and Straight University, New Orleans; in the Tougaloo University, where nearly all the students were led to Christ; at New Iberia, La., where, under the labors of the pastor, fifty-nine were brought into church fellowship; in the First and University churches, Atlanta, and at several other places. It has been a year of marked religious interest and progress nearly all over the field.

Only one parsonage has been built, that at Strieby, N. C. Six new places of worship have been secured, those at Dallas, Tex.; Abbeville, La.; Ironaton, Ala.; Melville, N. C.; Jellico, Tenn.; and Pleasant View, Ky.

EDUCATIONAL WORK SOUTH.

STATISTICS.

Chartered Institutions	6
Normal and Graded Schools	14
Common Schools	36
Instructors	250
Pupils	8,823

Classifying the students we have: Theological, 96; Law, 67; College, 52; College Preparatory, 113; Normal, 814; Grammar, Intermediate and Primary, 7,681.

The resignation during the year of Professor Salisbury, Superintendent of our school work, and the transfer to Chicago of Dr. Roy, Superintendent of our church work at the South, raised the question whether, in view of the system to which these brethren had reduced the work of their respective fields, the two departments might not be consolidated and their care assigned to one man. With much hesitation, it was decided to try the experiment. Rev. C. J. Ryder, of Medina, O., has been selected to take the new position, and has entered upon its duties. His headquarters will be at Cincinnati, from which point, by reason of its central location and excellent railroad facilities, the whole field will be easily accessible. We regretfully part with Professor Salisbury. The three years of his service have been very valuable to our work, and it is largely because of this service that we are permitted to report that our schools were never before so well organized nor so efficient as now.

The exhibit of our schools in the World's Exposition at New Orleans attracted much attention from visitors. The New Orleans papers spoke of it in very complimentary terms. Descriptions of it were written and widely published in the newspapers all over the country. President Hitchcock, of Straight University, Rev. S. E. Lathrop and several of our colored students, took charge successively of

the exhibit, and were on hand to answer questions regarding the American Missionary Association, its schools and its work. A large number of pamphlets and tracts was distributed. Representatives from every State in the Union, and from nearly every nation on the face of the earth, dropped in to learn the object-lesson the exhibit taught of what Christian education had done for the Indian and the Negro.

At Midway, Ga., an additional building has been erected for the Dorchester Academy. The Storrs School, Atlanta, by the sale of bullets dug from the battle-fields around the city, realized enough to secure a much-needed kindergarten building. Mrs. F. L. Allen, of Waterbury, Conn., has donated us a property in Quitman, Ga., containing three acres of land, on which stands a hotel building, nearly new and thoroughly furnished, to be used as a school for girls. The ladies of the First and Second Congregational churches of Waterbury promptly seconded Mrs. Allen's gift by raising $1,000 to make the necessary alterations to put the building in order for the school, and the ladies of the Congregational churches of the State have so far responded to an appeal for them to assume the support of the school, that it starts out with an assurance of success from the beginning. Rev. J. H. Parr, formerly of the Tillotson Institute, is to have the school in charge.

We have not been able to spend much money this year in brick and mortar. We have been obliged to put our funds almost exclusively into the more practical work of mind and character building.

Fisk University celebrated its twentieth anniversary this year by graduating from its college course fifteen, two of the number being young ladies. This makes 52 who have been graduated from Fisk. The Superintendent of Public Instruction for the State of Tennessee, several State officials, many Senators and Representatives, attended the Commencement exercises and alumni dinner. A series of speeches in commendation of the good work done at the institution were made by these gentlemen, who bore testimony to the high standing of the Fisk students as teachers and citizens throughout the State. Of the 37 graduates previous to the class of this year, the record shows that 24 of them are principals and teachers in different schools; 5 are pastors of churches; 1 is a missionary in Africa under the American Board; 2 are practicing lawyers; 2 are studying for the professions—1 in a theological, the other in a medical school; 1 is a member of the Tennessee Legislature; and 2, who were teachers, have died. Its roll numbers 427, representing 21 States and 1 Territory. A year ago the Alumni Association adopted a plan by which, beginning 3 years after graduation, at least one per cent. of the earnings of each member is to be appropriated to an endowment fund for the University. When the sum reaches $1,000 it is to be devoted to some chair. The treasurer has already in hand $140.

Talladega College has had 365 students. This was more than it could comfortably care for. The girls' hall was crowded. Some applicants had to be refused for lack of room. The new Cassidy School building, having been used by over 200 pupils, continues to justify its right to be. Prosperity has marked the life of this college in all its departments.

Atlanta University maintains its well-earned reputation for school work of the highest order; 297 students have shared its privileges. Colonel L. W. Avery, Chairman of the State Board of Visitors, in his report last year, was so emphatic and strong in his praise of what he had seen and heard at the University, that the other members of the Board would not believe him, and he was compelled to modify his praise before they would accept his report. This year the whole Board was present at the examination, and the result is that they have every one been converted, and are now ready to go even further than the Colonel in testifying that "the proficiency attained in the scholastic results has been simply astonish-

ing." The University continues to receive the annual appropriation of $8,000 from the State—a fact that is all-significant respecting the undeniable worth of the school.

Tougaloo University, located on the Illinois Central R. R., about eight miles north of Jackson, the capital of Mississippi, receives State aid to the amount of $3,000 annually. Two hundred and sixteen students last year have taxed its utmost capacity for accommodation. Governor Lowry and the State Board of Visitors attended the Commencement exercises, and were surprised at the evidence of the Negro's capacity for education. Four students took degrees in the elementary Normal course that requires ten years to complete it, and one took the degree from the higher Normal course, to complete which requires twelve years. The course is so long and thorough, very few go through; but nearly all the scholars, with such attainments as they have without graduating, become teachers, and even then the demand for teachers is far greater than can be supplied. "This institution is doing an immense good for the colored people and for the State," was the earnest ejaculation of one of the visitors.

Straight University, New Orleans, notwithstanding the devastation of floods and the failure of cotton crops that last year so severely affected the very limited finances of the colored people of Louisiana, was filled with students at the beginning of the school year, and continued not only crowded, but *over*crowded to the end; 584 scholars were enrolled, including representatives from Cuba, Honduras, New Mexico, Texas, Florida, Mississippi, Alabama, Illinois, and even Old England. Some of them were Catholic children, whose parents sent them because they could "get so much better education at Straight than in the Catholic schools." In several instances grandmothers or aunts or grown-up sisters have moved into the city from the country, hired one or two rooms to take in washing or sewing, so that with a little help from the country home they might be able to take care of the younger members of the family and send them to school. President Hitchcock writes: "Many a time I have questioned the tardy children to find that they had arisen—little girls of ten or twelve—at three or four in the morning to do the family work, washing, perhaps, and then walked three or four miles to get here. A few come from even greater distances." Every available space in the three large buildings has been used. Rooms intended and urgently needed for other purposes have been converted into class-rooms. Many applicants have been turned away even while earnestly pleading for admission. No wonder that Straight is incessantly appealing to us for a new building.

The Law Department graduated ten this year—seven white and three colored. A graduate of '83 is located in Vicksburg, Miss., and already has a large and successful practice. Being a colored man, he was subjected to a very severe examination before admission to the Mississippi bar; but he passed it triumphantly. The Theological Department has had eleven students, under the instruction of Rev. George W. Bothwell, pastor of our Central Church. Rev. A. E. P. Albert, a graduate of this department, on the Louisiana Day at the Exposition, delivered an address on the condition and needs of the colored people, that called forth enthusiastic applause from the immense audience that heard it, and generous commendation from the press.

Tillotson Institute, Texas, has also had a very crowded and successful year. This is the youngest of our chartered schools. It has the modesty that in every way is becoming the youngest member of the family, but in all that is excellent in work it stands not a whit behind the oldest and the best. It has already outgrown the comfortable limits of its habitation. The crowding process has struck it, and its cry for relief is growing sharper and sharper. We shall have to heed its

cry one of these days. The great and rapidly-growing State of Texas chal our forethought and our care. The State Superintendent of Public Instruct the Hon. B. M. Baker, was present at the Commencement exercises, and after commending the teachers for their faithful work and testifying that the best teachers of the public schools in Texas were graduates of the Tillotson Institute, he publicly thanked the people of the North for the establishment and maintenance of the school. Judge Fullmore, a county school superintendent, who was also present, not only indorsed all that Mr. Baker had said, but added that in his appointments of teachers he always gave Tillotson graduates the preference, and that a certificate of graduation from Tillotson in the hands of an applicant was all the evidence of character and ability he needed.

Were we to continue sketching the salient points in the work of our other schools scattered all over the South, it would be simply to give fresh illustrations of the five facts already made prominent—crowded schools, growing necessities, faithful work, good results and outside commendation.

As compared with last year, the statistics in our school work show a falling off of two chartered institutions and seven common schools. On its face, this looks like loss; in reality, it is gain. The two chartered institutions dropped out of our statistics are Berea and Hampton, that, as a matter of fact, have been for several years self-sustaining and independent, and which, as formerly fostered by us, we have hitherto reported; they are still in the field, doing a greater work than ever, while the seven common schools, dropped because they ceased to be needed where they were located, are more than represented in the better work of the other schools, to strengthen which the money thus set free has been transferred.

We are steadily but slowly coming to the realization of the idea that was the inspiration of the American Missionary Association's school system—Christian colleges and Normal schools for the training of leaders, and Christian preparatory schools to furnish them with the right kind of material. The South is year by year, as its financial ability increases and its public sentiment improves, doing more for the rudimental instruction of its children. It is the duty of the State to provide elementary education for every child within its borders, and to that point the Southern States must one day come; but just in proportion as they come to that point, the necessities for our work increase. The demand for Christian teachers and preachers and professional men in all ranks at the South will grow as facilities for the elementary education of the children multiply. Our aim is not only to save the land from ignorance, but to save it from godless intelligence. Infidelity is as much the enemy of free institutions as ignorance; and when the children are intelligent, an ignorant leadership is almost as effective as an infidel leadership to raise up an infidel people; so that, as intelligence spreads among the youth of the South, we are placed under accumulating obligations, by virtue of our loyalty to the kingdom of our Lord, and by virtue of our interest in the perpetuity of republican institutions, to strengthen, enlarge and multiply this work. Of course, just now, and for a great many years to come, by far the greater part of our school work must be in the lower grades of instruction. So long as it can be said, that in the Southern States eighty per cent. of the colored and thirty per cent. of the white population are illiterate; that there are not educational facilities enough to furnish fifty per cent. of the children with even a chance to learn their letters; that there are whole communities and sections in which there are no schools whatever; that there are thousands and tens of thousands of children and youth who would be glad to go to school did they have opportunity; so long we must continue to furnish elementary instruction in all our schools, and as far as possible open such small schools as may meet the present but transient exigency, to be

ing." 3d, as we have the seven common schools above referred to, when, from whatever cause, the necessity for them has passed away. The Executive Committee desires to emphasize and to have the constituents of the American Missionary Association keep it constantly before them, that as the cause and means of popular education extend in the South, the necessity for the work of the Association becomes stronger and stronger.

As seen from this stand-point, the desirability of bringing our larger institutions as speedily as possible, where they shall be able to take care of themselves, becomes clear and urgent. They should be at once so far endowed that the question of their permanence as conservators of the supremacy of Christian leadership in the thought, character and life of the people should be settled beyond peradventure for all time. With that accomplished, what a future opens before us for this land and for Africa! With our treasury released from the support of these colleges, we could reach out in all directions, and, girdling them with preparatory Normal and industrial schools, and buttressing them with churches located at convenient places, keep them constantly supplied with students of the right kind. This would be to place the crowning touch upon the aim whose inspiration gave these chartered institutions birth—the Christian culture of the people that the Republic might endure.

We commend these schools to the special regard of those who are looking about to invest money where, in the name of the Lord, it will yield rich and enduring returns. In their claim to be made self-supporting they offer as grand an opportunity for doing good with money as has ever been presented for the consideration of those who love the cause of Christ and who are interested in the preservation of freedom and the spread of Christian intelligence.

INDUSTRIAL TRAINING.

Schools in which industries are taught	16
Special industrial teachers	10
Teachers combining industrial with other work	21

Industrial teaching is made prominent at Santee, Oahe, at all of our chartered institutions, at Le Moyne Institute, Memphis, Tenn., Lewis High School, Macon, Ga., and incidentally at six other schools. Aid has been received from the Slater Fund for this work at Macon, Atlanta, Nashville, Tougaloo, Talladega, Memphis, and Austin. Nearly all the scholars in attendance pursue some of the branches of industry taught. Housekeeping, cooking, dressmaking, care of the sick, agriculture, blacksmithing, harness-making, type-setting and printing are made prominent, according to the conveniences at hand. Atlanta, Talladega and Tougaloo have farms which are worked by the students under the instruction of practical farmers. At several other points farming could be successfully taught if only we had the farms, and we could have the farms if only we had the money.

For the teaching of the trades we need special buildings. Progress has been made in this direction. Atlanta University has erected "The Knowles Industrial Building," a memorial of the late Mr. L. J. Knowles, of Worcester, Mass., whose widow not long before her death appropriated $6,000 for this object. It is a brick building 100 by 44 feet, with two stories and a basement, and, for its use, is one of the finest in the South. At Macon, a two-story building has been constructed—the upper story for the Lewis Library and the lower for a carpenter shop. At Talladega has been also built a two-story structure, the upper story to be used for carpentry and the lower for blacksmithing. The citizens of Memphis two years ago gave Professor Steele $1,000 to put a girl's industrial department into the Le Moyne school, and now they have pledged him $600 more to secure a workshop for the boys / Fort Berthold in Dakota and Fisk and Straight Universities at the

South greatly need industrial buildings, and there are other schools of which the same might be said with equal emphasis.

It is difficult to overestimate the importance of industrial training. Latest in development in connection with our schools, it may yet prove first in value. Labor is heaven-ordained. It is the chief instrumentality through which a people are elevated. Grace saves the soul and transforms character instantly. It makes the savage and sinner kind and good instantly; but it will not instantly make him a good farmer, a skilled mechanic, a trained scholar. Up from the lowest to the highest, man must toil patiently and laboriously. Nature will tolerate neither jumps nor deceptions. It is no kindness to put a man where he is out of place, and still less is it a kindness to make him believe that he has a right to be there. He who climbs up into position or who is foisted into it by any other instrumentality than by the toil necessary to fit him for the position, the same is a thief and a robber. The police forces of Nature will speedily put him under arrest. The judicial forces of Nature will soon cast him into a prison, out of which he shall not come until beginning at the bottom, by diligent labor, he is willing to pay the last farthing at every step in the process of his advancement. The implements and the products of industry are the gauges of civilization. Between the roughly-hewn stone hatchet and the finely-polished steel axe lies all the history of the world's progress. The college, the library, the fine residence and the factory of modern civilization are at one end of a line, the other end of which starts from the dug-out and the hut. Man, in the highest estate, forget or ignore it as he may, has that in him which connects him with the lowest, and labor, the hard labor of his ancestors, extending through the ages as well as his own, has been the means of bringing him where he is. If the Indian and the negro are to be elevated, they must rise by the same steps as have others. They must *work* their way up. But they who are above them, remembering the pit out of which they themselves have been dug, must give them a chance to rise, and help them as they try to rise. That they have the capacity for elevation along every line of human development has been abundantly proved over and over again. The industrial exhibit of the colored people at the recent Centennial Exposition in New Orleans, was in every way gratifying to their friends. Though these people are only 20 years out of the house of their 250 years' bondage, antedated by millenniums of barbarism, they sent articles showing their progress in the industries that more than filled the entire gallery assigned them in one end of the immense Government building.

Examination papers from schools, showing proficiency in penmanship, spelling, arithmetic, algebra, geometry, free drawing, grammar and translations from the classics; fine needle-work of all kinds; millinery; dress-making; tailoring; portrait and landscape painting in oil, water colors and crayon; photography; sculpture; models of steamboats, locomotives, stationary engines and railway cars; cotton presses, plows, cultivators and reaping machines; wagons, buggies; tools of almost all kinds, from the hammer of the carpenter to the finely-wrought forceps of the dentist; piano and organ (both pipe and reed) making; carpentry; cabinet making; upholstery; tin-smithing; blacksmithing; boot and shoe making; basket and broom making; pottery, plain and glazed; brick making; agricultural products, including all the cereals and fruits raised in the country; silk-worm culture; fruit preserving; flour from a mill, and machinery from a foundry owned by a colored man; patented inventions and improvements, nearly all of them useful and practical; drugs and medicines; stationery, printing and publishing.

Some of the articles on exhibition are worthy of special mention: a black walnut pulpit, in design and finish as beautiful and tasteful as any church might wish; a sofa finely upholstered, and the covering embroidered with artistically-executed needle-work, showing four prominent events in the life of Toussaint

l'Ouverture ; a chandelier, very beautifully designed and finely finished ; a complete set of dentist's instruments, in polish and finish remarkable ; a little engine, made by a silversmith of Knoxville, who was a slave, who never worked in a shop till he had one of his own, who learned the use of tools without any instruction, and who has become a skilled workman of local reputation. These articles would certainly merit attention, even if put in competition with similar specimens of the very best workmanship.

Neither the Negroes nor their friends have any reason to regret that an exhibit was made. It marks a progress simply wonderful, when all the circumstances are taken into the account. It is prophetic of a very hopeful future. It shows that the Negro can enter every profession and calling in which the white man is found. It proclaims in tones no one should misunderstand, that he who writes or speaks of the colored people should be careful how he pronounces judgment in regard to their capacity. They should be given a white man's chance. No trade nor occupation should be closed against them. Open doors should welcome to honorable competition white and black alike. Let this be so, and in less than half a century there will not be a trade, nor profession, nor calling, in which black men will not be found in the front. There will be preachers, and professors, and editors, and physicians, and lawyers, and statesmen, and teachers, and bankers, and business men, and artisans, and mechanics, and farmers, of African descent, of whom, as brethren, the very greatest of white men will not need to be ashamed. It is wrong, it is wicked, for men who by voice and pen influence public sentiment, to conclude that because the Negro is now a waiter, a boot-black, a barber, a laborer, that therefore he cannot be anything else, or even that he cannot probably be anything else. By the very force of circumstances he has been compelled to occupy these positions. By an unjust public sentiment he has been shut out from even an opportunity to prove his capacity.

Public sentiment should be reformed at this point, and we believe industrial training will do much to secure the reformation. There is truth in the old Latin maxim "*Labor conquers all things.*"

MOUNTAIN WORK.

This work has gone forward the past year with marked success. Rev. J. T. Ford having taken the pastoral charge of the church at Williamsburg, Rev. A. A. Myer, was at liberty to give himself to more extended missionary work ; and, as might be expected, he has gone into it with a will. He has organized three new churches; one at Jellico, with 11 members ; one at Pleasant View, with 13 members, and one at Rockhold, with 15 members. Under his superintendency the Jellico church has erected a good commodious house, but it needs a bell. The congregations number from 250 to 300, and the pastor, Rev. E. W. Bullock, reports the interest as increasing.

Pleasant View Church has also put up a house of worship, now complete except seats. At Rockland, stone is on the ground, Mr. Myers using his own team to haul it, himself being teamster, and the lumber is all ready to begin work. A chapel is soon to be erected at South Williamsburg, where there are hundreds around the mills who cannot be induced to attend church up town. Eleven Sunday-schools, with an enrollment of 1,200 and an average of 750, have been maintained. These schools extend from Jellico on the State line to the northern part of Whitley County along the railroad. Besides these, several students from the Academy have conducted Sunday-schools at their homes, reporting an enrollment of 160.

Day schools have been kept at Woodbine, Rockhold, Dowlais and Jellico with marked success.

The Williamsburg Academy has had an enrollment of 203. The reputation and influence of this school are extending far and wide. The teachers, imbued with the missionary spirit, have been a power in the church and in the community, as well as in the school. The question whether our schools could be kept up if colored students were admitted, has been squarely met and answered, and right at our central station, Williamsburg, we have had colored pupils during the past two terms. When they were first admitted, there was a stampede of the white scholars, reducing the number from 120 to 40, but as they had a chance to think the matter over, and they saw the school going right along as if nothing had happened, and that it was going to keep right along, they began to come back again, with still others to join them, so that the school closed with a larger enrollment than the previous year. The excitement caused a discussion that found its way into the newspapers of the State, and gave the school such an advertisement as could not have been secured by years of ordinary work. We shall have no more trouble with the color question in Whitley County. It has been settled, because it has been settled right.

In Tennessee, the Independent Church at Sherwood, and its pastor, Rev. A. B. Smith, have entered our fellowship by joining the Central South Association. On the Cumberland plateau, Pastor B. Dodge has secured the organization of a church with 16 members, which is associated with his church at Pomona. An organ and hymn-books were furnished by the Pilgrim Church, Cambridgeport, Mass. The people have subscribed $300, chiefly in lumber, toward a much-needed chapel for church and day school. At both these points day schools have been maintained. At Grand View, the first year of the Academy has proved a success, and now the church has been organized in association with it, both to be under the care of Rev C. B. Riggs.

The school work of Mrs. St. Clair in Scott County has been remarkable. Three years ago there were 27 saloons and two Sunday-schools in the county, one school held in Mrs. St. Clair's tent and the other in a blacksmith shop ; now there are three saloons and 25 Sunday-schools, and the good people are praying with much confidence that their prayers will be answered for three less saloons and three more Sunday-schools. Mr. R. F. Taft, of Worcester, Mass., was sent down to help in this field. His labors were wonderfully blessed. Two churches, one at Robbins, the other at Helenwood, were organized. He is not able to continue in our service, but, in speaking of what has been accomplished, he has this to say : "Wherever I went the people were so eager to hear the Gospel that it was a joyous work to me. All came together, natives and Northerners, and our colored brethren. If the A. M. A. has accomplished nothing more, it has broken down the line of color, and to-day all mingle together in seeking after the pearl of great price." The work of Mr. Taft has been taken up by Rev. W. E. Barton, a recent graduate of Berea College, who finds already so much on his hands that he is crying for help. In Helenwood, Judge Parker, who keeps one of the three saloons already referred to, subscribed $50 toward a building for the church, and in a public meeting where the matter was being considered he grew eloquent and said : "On this rock we will build a church (referring to our church organization), against which the gates of hell shall not prevail." That looks as if the judge was thinking about coming into the church himself. If so, away will go his saloon, and that will only leave two to be prayed out of existence. At Oneida is a Sunday-school with 203 enrolled, conducted by young men who are not Christians, but who feel they ought to be. We cannot help thinking that they soon will be. And so all through this region the harvest is plenty but the laborers are few. And yet it will not do for us to close our eyes to the difficulties that exist. The tides of civilization have swept by the base lines of this mountain country, and

left the people high and dry in the notions and privations of the last century. These mountain people are an anachronism in the nineteenth century. They are nominally Christian, but the ignorance, bigotry and sectarianism prevalent mark them as belonging to the far-away past. Schools are few. Such as they have are of low grade and poorly taught. A very large proportion of the people can neither read nor write. Said a young man, supposed to be dying, to the Rev. Mr. Bullock, in answer to the question, "Do you believe in Christ?" "I do not know whether I do or not." "You believe Jesus died to save you?" "I don't know anything at all of him; I never read the Bible; I never went to church in my life."

Their ministers despise "*book larnin'*," and do not believe in missions, progress, schools and temperance. To one of our missionaries one of these preachers recently said: "I don't go for missions, because when the Gospel is preached to all nations the end will come, and I think it is wrong *to hurry the judgment day along*." They are intensely sectarian as well as ignorant—two things that go together. When the excitement was up on the color question at Williamsburg, and it was clearly seen that the victory was about to be carried over caste, some of them changed their tune and their song became. "We don't object to the niggers, but if you send your children to that school they will become Congregationalists." That, in their estimation, would be a most deplorable evil, in comparison with which ignorance is preferable. Many of them are Baptists of the "*hard-shell*" order, or, as they like to phrase it, *Iron-Clad*. Their sectarian bickerings among themselves have been so sharp that their creed has been described: "Join my church, fight every other church, and verily thou shalt be saved." Now that a broader church has come among them, with an intelligent ministry, with a Gospel that means righteousness of character, with schools, and Bibles, and temperance, and literary and missionary societies, like Herod and Pilate of old, they unite and become friends to oppose what they fear is going to prove their common enemy. But despite it all, the children are coming and will come. We cannot expect to do much with the Iron-Clads. They will go down in the incasements of their ignorance and prejudices, discharging their ineffective shots against the progress of the times, but we are reaching the children and youth. The daughter of a Baptist preacher, greatly to the chagrin of her parents, recently joined one of our churches. We are securing the coöperation of the best—the independent in thought and the considerate in judgment—in every community where we have gone; and, as the record of the progress the past year abundantly proves, the people welcome and hear us gladly. But when the recognized leaders of a people oppose, we must not be over-confident of an easy victory. As Mr. Myers writes: "We need experienced, prudent, far-seeing men to help us along with our work, and a good deal of Christian patience to await results."

WORK AMONG THE INDIANS.

STATISTICS.

Churches	5
Members	301
Ministers	7
Schools	15
Teachers	53
Pupils	706
Sunday-school scholars	776

Our Indian work is chiefly in Nebraska and Dakota, among the great Sioux nation, that numbers about sixty thousand, and the tribes that mingle with, or are located around, them. We have three main stations, Santee, Oahe and Fort Berthold, all situated on the Missouri River, and at points strategic for pushing missions out among the people.

Santee.—Here is planted the Santee Normal School, under the care of Rev. A. L. Riggs. This institution, pioneer of its kind, began work for the higher training of Indian pupils fifteen years ago. Its history and experience show the great advancement that has been made by the Indian mind. At first the pupils came as to a sort of picnic, and expected to slip out when the fun stopped. But now the discipline, attendance and class work are of a high order and will compare favorably with schools of similar grade elsewhere. One thing quite noteworthy about Santee is that while it is often impossible to fill the desired quota of girls for other schools, applications at Santee from girls and young women far exceed the ability to receive them. This school, with its 177 pupils busily engaged in their studies under the instruction of an able corps of teachers, in possession of buildings that are up to the times in all their equipments, reaching by its influence every Indian village of the great empire of the Missouri River basin, is an institution from which, with God's blessing upon its work, we have a right to expect great things in the future.

Pilgrim Church, under the joint pastorate of the Rev. Artemas Ehnamani and Rev. A. L. Riggs, honors the faith and polity of the Pilgrim Fathers in its coöperation with the school, nurturing and extending the cause of Christian education. Its roll numbers 164 names, and its Sabbath-school reports an attendance of 183.

Great and urgent fields inviting missionary occupancy lie all around Santee. The Rosebud Camp of between six and seven thousand Indians, under the pressure of necessity, is beginning to break up. Swift Bear's colony, numbering sixteen families, an offshoot from Rosebud agency, has located along the Niobrara. Others are coming down this fall as soon as their little crops are harvested. All the land on the north side of the Niobrara, twenty miles east of the mouth of the Keyapaha, and much of the land on the Ponca Creek close by, is now taken. Here has just been built a school-house given by Deacon Burrill, of Oberlin, Ohio, a little building of two rooms, one for the teacher's residence, and the other for the schoolroom and chapel. A son of Pastor Ehnamani, of the Santee Church, is to take charge of this station.

Among the Poncas, since last December, we have had a missionary, Rev. J. E. Smith, who, while maintaining Sabbath services with good attendance, has during the week taught a government school. At the Upper Ponca settlement, during the months of February and March, a mission day school was kept by Albert Frazier, a native teacher.

Oahe.—This mission, with its out-stations, is in charge of Rev. T. L. Riggs. By reason of the illness of Miss Collins and the absence of Mr. Riggs, who, with Stephen Yellow Hawk and Rev. Charles W. Shelton, made a campaign at the East in behalf of Indian Missions, this mission in the early part of the winter suffered somewhat. The native helpers are Titus Jugg, a young man with family, of earnest missionary spirit, and Elizabeth Winjan, a woman advanced in years, a most faithful teacher in school, as well as by her daily life, both stationed on the Cheyenne; William Lee, David Lee, Samuel Smiley, and Stephen Yellow Hawk, thirteen years ago low savages and superstitious heathen, but to-day, by the grace of God, clean, industrious, kind-hearted Christian men. Rev. Isaac Renville, grandson of Joseph Renville, who so effectively assisted the early missionaries in the translation of John and other Scriptures, supported by the Native Missionary Society, occupies a building of the A. M. A. on the Cheyenne, where he has kept a small school and maintained Sabbath services. Farther up the river, "The Society for the Propagation of the Gospel" supports two native missionaries. These brethren have heartily coöperated with Mr. Riggs and the other A. M. A. workers. On the Grand River,

Standing Rock Agency, we have Edwin Phelps, a young man of remarkable force, a good teacher, a good musician, and a good missionary. The government agent speaks very highly of him and of his work. All these native helpers, with one exception, are full-blood Dakota Indians.

The Indians of the Rosebud Agency on the White River have long been calling for missionaries to be sent among them. The Park Street Church, Boston, has given $400 to open a mission in that needy region, and Mr. Riggs expects to have a well-established out-station on the White River before the beginning of the coming winter.

During the year a movement has been made to establish an industrial school at Oahe. The Indian Bureau gave twenty scholarships. Alonzo Trask, Esq., executor in the Marquand estate, gave $1,500 toward a building, on condition that an additional $1,500 be raised. This additional amount Mr. Riggs secured. The beginning of the school was made in January. Twelve scholars were all that could be accommodated. They were promptly secured. The school has been continued by the exercise of strictest economy and the willing self-sacrifices of all concerned. The experiment has proved a success, and a good beginning has been made for another year. The new building is now about, if not quite, ready, and fitted to receive forty scholars.

The church at Oahe bears the significant name of Shiloh. A place of rest it has proved to many a weary soul—yet of rest only as it has prepared for activity. During the year God has been pleased to manifest His grace in saving power. Seventeen new members have been received on profession of their faith and three by letter. The total membership is 54. The greater part of these are young men and women, not more than half being over thirty years of age, and not more than five being past forty-five years. This church enjoys the ministrations of Stephen Yellow Hawk and David Lee.

Fort Berthold.—This point, with the territory adjacent, is held by Rev. C. L. Hall. The day school has had 129 pupils during the year. Six of the Indian girls have been taken into the teachers' home with marked benefit to the mission work. Increased interest has been manifested in the church services, the average attendance being 75. At Fort Stevenson, a Government school (75 pupils) has been kept by Mr. and Mrs. B. F. Wells. Religious meetings have been held fortnightly on Thursday evening and Sabbath school each Sunday. The Crow agency, after waiting two years, is still begging for us to send a missionary.

The Indians around Fort Berthold are making gratifying progress in farming. They have added 200 acres of grain to last year's crops. A large part of the people have broken away from their old villages and settled on quarter sections of land 80 miles up and down the Missouri, building houses and breaking land for next year's crops.

Skokomish Agency.—Striking westward about 1,000 miles, we come to Skokomish Agency, Washington Territory, where Rev. Myron Eells stands almost alone to represent the interest our denomination takes in the salvation of the Indians of that region. At Skokomish he has a church of 46 members; at Dunginess a church of 28 members, where he spends two Sabbaths and the intervening week each month; and at Squakson, a small reservation formerly in charge of the Presbyterians, who have now withdrawn, he conducts public worship once a month. In these three places he has under his pastoral care 102 families; average attendance at public worship, 150; at Sabbath school, 84; at prayer meeting, 62. Infant baptisms, 19; adult baptisms, and reception to church membership, 11. Many of the Christian Indians are efficient helpers in the prayer meeting and the Sunday-school, assisting Mr. Eells when he is present and carrying on the work when he is absent. The progress made by the Indians of Washington Territory

during the past fifteen years is owing largely to the Peace Policy inaugurated by General Grant. Since 1880, the Indians of the Skokomish reservation have been self-supporting. They live chiefly by farming, logging and working for the whites.

At Santa Fé, New Mexico, we have maintained during part of the year four teachers who have had under instruction Pueblo Indian children, for whom Government scholarships had been secured.

We have thus presented some of the prominent features of our missions among the Indians. The work is full of encouragement everywhere. The cry for enlargement comes from every station. There are tens of thousands of heathen adults and children who can be reached, waiting and anxious for us to come to them; in fact, sending us invitations to come and teach them the white man's way. The workers at the front importune us to send them reinforcements—young men and women of rugged health, unconquerable faith and earnest consecration, who are willing to rough it and endure hardness for Christ's sake. As one of them puts it: "Not palace-car missionaries, who wait for everything to be done before they come, but missionaries who are able to build their own log cabin, follow the Indian into his haunts and teach him in his own wigwam." The Government is ready to coöperate with us farther than we can respond. The voices of the leaders of thought are growing more numerous and more loud in affirming that the day of injustice and neglect toward the Indian should cease, and the work for his salvation should be begun in earnest. The day of adequate effort to reach the Indians with the Gospel has been too long delayed.

WORK AMONG THE CHINESE.

STATISTICS.

Schools	18
Missionaries	38
Pupils enrolled	1,457
Average attendance	310
Ceased from idol worship	171
Giving evidence of conversion	112

These figures show three more missions and twelve more missionaries than the statistics of last year. In the missionary force there are eleven Chinese helpers.

Four new schools have been opened at the following points: Alturas, Fresno, San Diego and Tulare. The school at Alturas, in the northeastern part of California, though established for the Chinese, like all other A. M. A. schools, is open to everybody, irrespective of race or color, and the Indians in the vicinity have so largely availed themselves of the privilege that they greatly outnumber the Chinese. This school is under the care of Mrs. Griffiths, wife of the pastor of the Congregational Church in the place. She has the constant coöperation of her husband, who welcomes to his church all who can be induced to attend from the school. The mission at Stockton, the first one established by us in California, was closed last year, but has been reopened with an attendance and promise such as it never had before. Our schools are all in the hands of devoted and efficient teachers, are well located and well rooted. We are justified in feeling that they are all fairly on the way to become permanent,

The California Chinese mission, whose superintendency has been under the care of Rev. W. C. Pond ever since its organization in 1875, is auxiliary to the American Missionary Association. It has its own President and Board of Managers. It works in closest harmony with the parent society, and while it must look to us for by far the largest part of the funds necessary to carry its work forward, yet it does

not rely wholly upon our appropriations, but makes continuous efforts to raise money itself.

It reports as having received into its own treasury the past year, $3,141.20. Its property consists of the Barnes and the West Mission Houses in San Francisco, together with an interest in the North Mission House of San Francisco and the new Mission House in Tulare. Mr. Pond has made strenuous efforts to secure sufficient contributions to bring to pass, without incurring debt, a transfer of these properties to the A. M. A., and he informs us that this result is now assured and that the transfer will soon be made. We shall thus come into possession of property worth upward of $9,000, free from debt.

The past year has not been in garnered results so fruitful as our Superintendent and his co-workers had expected; yet they have been faithful in the cultivation of the field. Early in the year they determined to be more aggressive than formerly. If the Chinese would not come in greater numbers to the schools, then the missionaries would go to them. Three men in the providence of God were at hand who were impressed with the importance of this aggressive work, and who were able to preach to the Chinese in their own language; Rev. D. D. Jones, who had returned from missionary work in South China, Jee Gam and Wong Ock. These brethren have been engaged in evangelistic work both at the mission houses and on the streets in San Francisco and at several other points. But "hard hearts," threatened persecution, and actively working prejudice have everywhere stood in the way of progress.

Still God did not leave His children altogether without some evidence of His favor. There were eighteen who professed conversion and twelve who received baptism. The reflex influence of these evangelistic services has been productive of great spiritual blessing to our missionaries and to the Chinese Christians. It has driven them to realize that they must more than ever trust in the power of God's spirit to overcome the difficulties; that they must faithfully hold and work every point now occupied; that they must pray on and labor on until the Holy Spirit descend in power to break the stony hearts and dissipate the opposing forces of Mongolian heathenism on the one hand and Caucasian inconsistency and infidelity on the other. "Brethren, pray for us!" is the almost heart-agonizing appeal Superintendent Pond makes to the constituents of this Association. "Never before," he writes, "were we so well prepared to do good service to the Master, and to move on with saving power among these dark souls purchased with His blood, as now, at the opening of this new fiscal year. Yet never before did we look on into the year with such a sense of utter helplessness or such a despair of real success except through the co-working of the Holy Ghost."

We commend this appeal for prayer to all our friends. Let there go up such a cry to God for help that in Pentecostal power His spirit may be outpoured upon our Chinese missions; and not only will the good results be felt in our own country, but they will reach in blessing even the vast empire of China and make strong and glad the hearts of our Christian brethren there.

THE WOMAN'S BUREAU.

The Woman's Bureau has proved a most efficient agency in our work during the past year. The family and the home where mother and sister are the strong guard of purity and moral strength, the newly-freed people knew nothing about from experience. Our missionaries, more than two-thirds of whom were women, found themselves face to face with the duty of caring for their unfortunate sisters. When the Christian women of the country were taking up

and discussing the special claims of degraded and lost women for woman's special effort, and organizing societies to meet that claim, the American Missionary Association had the whole business in operation on a large and successful scale. When, therefore, the Woman's Bureau was created, it was neither to inaugurate a new work nor in imitation of other organizations. The purpose was to make the Christian women of the country more intelligently acquainted with a branch of our mission long in operation, and induce them by an increase of their contributions and sympathy and prayers to make it more widely successful. Miss D. E. Emerson, who not only by her experience as a missionary in the field, but also by her experience as a clerk in the New York office, was admirably qualified to take the Bureau in charge, was made its Secretary. She has opened direct channels of communication between the lady missionaries on the field and the Christian women of the churches. Sunday-schools and ladies' missionary societies have been furnished an opportunity to assume, either wholly or partially, the support of an assigned missionary, from whom they have regularly received letters. She has arranged to have addresses given upon the work at missionary meetings and conferences, either by herself or by a lady missionary, so far as she could, wherever and whenever such service has been desired. The work has been steadily growing upon her hands. The interest is widening and deepening. With no increase of machinery, with but little increase of expense, and with no divisive disturbance, either in the Association or in the churches, our Woman's Bureau quietly and effectively carries forward its operations at the North and at the South, at the East and at the West.

FINANCES.

Receipts for 1884–5.

Donations from Churches and Individuals	$191,698.35
Legacies	41,501.66
U. S. Government for Indian Schools	9,458.13
State Fund for Industrial Training	8,600.00
Tuition, Rents, etc	39,635.92
Total	$290,894.06

As compared with the receipts of last year, these figures show $191,698.35 collections and donations this year, as against $164,056.77 last; legacies, $41,501.66 this year, as against $64,559.42 last; a gain in contributions from the living of $27,641.58, a loss from legacies of $23,057.76. The receipts from all sources for the past year, notwithstanding the heavy loss in legacies, are in excess over the receipts of the preceding year $3,299.87. The expenditures for the year have been $306,345.93, leaving a debt on the year just closed of $15,451.87. This, added to the deficit of the previous year, leaves us with a total indebtedness of $29,237.78. But over against this and in close connection with it, should be stated the fact that in both years the indebtedness has been owing to an increase of appropriations to meet the absolutely necessary demands of the new Indian missions transferred to us by the American Board. In 1883–4, we expended on these missions, including $11,495.19 received from the U. S. Government, $33,204.95. In 1884–5, including $9,458.13 from the Government, we spent $41,283.75. The churches had laid this work upon us, and we could not avoid these expenditures.

We began the year with a debt of $13,785.86. The task before us, therefore, if our work was to be kept to its former scale, was to increase our receipts over the previous year $27,571.72, or twice the deficit. We have made that increase in donations from the living, with $69.86 to spare, and that, too, in the face of the strin-

gency of the times. Had the legacies remained the same as the preceding year (which were $61,807.31 less than the legacies of the year preceding that), we should have closed this year without a debt and had $7,605.89 on hand to apply on the debt with which we started out.

But, possibly, it may be thought, since legacies are so uncertain a quantity, the work ought to have been adjusted so as to guard against the contingencies. That would require your Executive Committee to be possessed of omniscience. Besides, they had been specially warranted by the annual meeting to ask from the churches $365,000, with which to carry on the work. The Finance Committee, at the Salem meeting, reported that "to perfect the admirably organized plans of the Association, even for the present, to say nothing of the present needs of the early future," the churches and friends of the Association should be requested to furnish that amount during the year, and the report was unanimously adopted.

We have kept the call of the Salem meeting conspicuously printed on the first page of the MISSIONARY all through the year, and beneath it the receipts of each month, so that our friends could see for themselves as the year advanced just how we were getting along. Up to March, the receipts steadily kept behind those of the previous year. Then they went ahead, and maintained a slight advance until the close. When July came, leaving us only three working months, we were threatened with a debt of at least $54,000, and knowing that such a debt would imperil the work of the Association throughout the entire field, the question was raised whether we ought not to shut down altogether, cut off all payments, and wait until receipts would enable us to resume without embarrassment. But that meant the canceling of engagements; the arrest of payments to those who had already earned them, and who, failing to receive their money, would be obliged not only to feel the pinch of poverty in their homes, but, what is infinitely worse, to suffer in their Christian reputation, because they could not make good their promises and discharge their financial obligations; it meant the letting go of some important and promising fields, to do which would have been to lose them altogether; it meant the turning away from splendid opportunities to accomplish lasting good, that never again could be improved; it meant the loss of some of our missions, and the injury of all. With the call of the Salem meeting before our eyes: with the knowledge that contributions had only been received from about one-third of the churches; with the conviction that the churches desired us to advance and not retreat, that they had money enough and will enough, if only they could be made to know the facts, to give us all and, many times over, more than all we needed, we dared not take the responsibility of such a step. We felt that the churches, with rebuke and sadness in their tones, would ask: "Where was your trust in God? Where was your confidence in us?" And so, with such securities as we could furnish—for we had no reserve fund from which to draw—we borrowed the money, paid the bills, kept the work going, and began, more urgently than ever, to appeal for relief.

And here we come to a part of our report that we wish could be made adequately to record the facts. God only knows the feelings of sacrifice out of which many of the gifts have come to us. Missionaries in foreign lands sent their offerings; home missionaries and home mission churches at the West, some of them struggling hard with poverty, added theirs; our own missionaries and little churches at the South came up to our help. Quite a number of the churches at the North made special donations. One friend sent us $2,000; another, $1,500. Nine sent us $1,000 each; twenty-one, $500 each; eight, $300 each; three, $250 each; twelve $200 each; five, $150 each; sixty-five, $100 each, and seventy-four, $50 each while the number of those who sent donations varying from $1 to $50 reaches

away up in the thousands. The widow's mite, the poor man's little, the children's pennies, memorial offerings for beloved dead, articles of jewelry that had been pledges of love—mingled with the larger gifts of the wealthy as they came to our relief.

And as the golden stream poured into our treasury, it came not in silence, but with words of benediction and good cheer and encouragement. From an old man: "This is my eighty-third birthday. Glad to celebrate it doing something for the cause of the Blessed Saviour. May the Lord bless you all and your earnest efforts." Another aged disciple: "I am a very poor man, so far as money is concerned, but I so love the cause you represent I would rather pinch this body I live in than see that cause suffer. Although I am over seventy-six years old, and need warm clothes for winter, I will trust God and send you the small mite I have on hand that I intended for winter protection, and look to my heavenly Father for help." Still another aged saint: "Find inclosed check from an old friend of your society, now in her ninety-ninth year, with many good wishes for your prosperity." Writes a pastor: "The little church here, desiring to add her Godspeed to the great work, sends a little to help. It is but a small amount, but it is the contribution of the poor." Another: "I herewith send a draft from the Congregational Church. Our people are poor. I do not receive over $300 for all of my time, but I do *plead hard* for the Lord's cause abroad." Still another: "Our church is small. All of us new settlers, and we can do but little. We receive aid, but we will do what we can to aid others." And yet another writes: "Yesterday, I took our collection. I wish it were a hundred times greater. May the Lord enable you to balance your books without a debt, so there may be no contraction in your glorious work. May our little straw break the back of that miserable old camel—the possible debt. God bless the meeting in Madison."

And so we might continue quoting from the hundreds of letters that came to us, laden not only with rich treasure of gold for our deliverance, but with prayer and sympathy, and commendation and Godspeed for the work.

CONCLUSION.

In conclusion, this review of the year inspires first of all songs of thanksgiving to our Heavenly Father for His manifold blessings upon the work and workers, and then our heartfelt gratitude to the pastors, churches and friends that have so nobly and generously, many of them at great self-sacrifice, contributed to sustain the work. With such evidence from heaven that the work is God's, with such evidence from earth that it rests upon the hearts and consciences of His people as a sacred trust, we cannot but feel that in it all Providence is saying unto us, *Go forward.* But what say our constituents? We present them our report. We await their answer.

We make grateful recognition of valuable help from the Congregational Publication and Sunday-school Society in the Sunday-school literature furnished our missionaries and students during the past year, enabling them the more successfully to prosecute their work. The aid thus furnished, as shown by the books of that Society, amounts to $1,121.60. This literature has had wider circulation than that secured by our own schools. Students have carried it with them during their vacations, and made good use of it in the schools taught by them in the plantation towns.

From the American Bible Society we have also received copies of the Word to the value of $408.50.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The Department or Bureau of Woman's Work having been fully explained in the report of the Executive Committee as not an independent organization calling for separate or distinct line of operation. you will perhaps be interested to learn by what methods and wherein it has sought to aid the Association, or has seemed to be of advantage to it.

Designed as a medium of communication between the mission field and those at home whose privilege it is to send the Gospel to the untaught, the way was plain and natural. First, to invite more full and unreserved communication from the noble women who, under the direction of the Association as missionary teachers, had as thrilling experience as could be gathered from any mission field, and then to bring this information before Christian women at home who, it seemed to us, had need but of the knowledge to secure a ready and helpful response.

Accordingly, a system of monthly letters to the Woman's Bureau was planned, in which the missionaries might note the varied incidents of trial or encouragement, which more than any formal reports convey a clear impression of the real field of work; and a proposition was made to the home workers to take definite part in sustaining these missionary teachers, in sums ranging from shares of $20 each to the amount of full support, the ladies thus contributing to have their special missionary representative from whom they should hear regularly.

About 700 copies of such letters have been sent out each month during the past year. The result has been most favorable. From every quarter we learn of the interest awakened by the missionary letters; and on the other hand, it is an encouragement and stimulus to our missionaries that this bond of Christian sympathy is established

How the ladies should help forward the work of this Association, has been left to the judgment of those desiring to help. Some have preferred to work by State committees, and in such cases we advocate the appointment of committees. Others have favored the organization of State societies, and here our influence has been turned in favor of a broad constitution that should unite the interests of the leading societies for home work, in order to avoid multiplied organizations. But this has been only incidental, our main purpose being truthfully to present the condition of the women—colored, poor whites, Indians—for whom this Association labors, and to solicit woman's work in their behalf, urging a cash contribution from the Woman's Missionary Society of every Congregational church as well as the usual help with the needle.

No new work has been undertaken through the Woman's Bureau other than the natural or inevitable enlargement of the field, as in the case of Quitman, Georgia, where a valuable property was donated to the Association for school purposes, the donor being a Connecticut lady. An appeal was made to the ladies of that State, and the work has been undertaken with the encouragement that they will meet the current expenses. It is a school for the training of younger girls than have been usually taken into our boarding schools, the design being to receive those of ages ranging from 8 to 12. Opening the first day of this month (October), the day school was first patronized, the enrollment numbering 107 within the first two weeks. Monthly reports from this school are to be sent regularly to the Connecticut ladies through the letters of a teacher. In a similar way, the ladies of Vermont sustain in full the school at McIntosh, Ga., and feel an honest satisfaction in watching the progress of their own school. One of their teachers, in reporting

her work at the meeting of the State Conference, referred to her Sunday-school class of 56 young men, who studied the word of God with her each Sabbath; and we had reason to believe that many a lady present rejoiced to feel that by her contributions she had helped to place the teacher there.

We have schools at Jonesboro, Tenn., Athens, Ala., and other points, for which we desire like support. If the ladies of each State would assume the cost of one such American Missionary Association school, how freely could the Association move forward in the accomplishment of its grand work.

The contributions to our treasury the past year, through ladies' missionary societies or special effort of ladies, is as follows:

Maine, by State Committee	$1,379.37	Illinois	$826.22
New Hampshire	140.00	Wisconsin	346.50
Vermont, by State Committee	1,004.23	Iowa	576.94
Massachusetts	1,798.54	Michigan	101.72
Connecticut	1,460.25	Minnesota	362.67
New York, of which $340.55 by State Union	421.55	Nebraska	18.50
New Jersey	95.00	Dakota	29.31
Pennsylvania	45.00	Total	$9,152.74
Ohio, of which $320 from Oberlin ladies	546.94		

Turning our attention Southward, it seemed important that the colored women should be interested in this Bureau of Woman's Work, and that in the churches of the A. M. A., missionary societies should be organized as a means of instruction, even though not much help could at present be expected from them. Such societies had already been formed in some of the churches. Realizing the importance of a special object for work, we proposed that the freedwomen aid in the support of a missionary to the Indians, at Fort Berthold, Dak., from whom they should hear regularly. The response was prompt and hearty, the Ladies' Missionary Association of Alabama alone pledging $100. One little mission band of colored women pledged a share of $20, and paid it in installments of $2 per month, the money being earned at the washtub or by other hard work, and needed in their own families for what we would deem the necessaries of life. But it was a revelation to many of them that in our own country there was any people as needy as themselves and in greater spiritual darkness. Several little girls have undertaken to make a quilt to be sold, and as they say: "Send the pennies to teach them little Indians some sense." To be sure, the material for the quilt is donated from the North, but in this way do we seek to cultivate in the freedwomen a missionary spirit that will lead them to help others even while they themselves require aid. They have paid during the year for their missionary to the Indians $228.75.

Thus does the Woman's Bureau seek to fulfill its mission in the North and the South, as a department of work under the American Missionary Association. Within the year there has been evident progress in securing the attention of ladies to this mission field. Very many in the busy occupation of daily home duty have stopped to listen to the claims of a work which, when once understood, moves not only to Christian duty toward the unenlightened, but arouses a sense of self-preservation, lest their own children or children's children suffer the penalty of present neglect in checking the evils within our own country.

We extend our thanks to all ladies who have so cordially co-operated with us, and to pastors who have aided by thoughtfully naming to us active workers in their churches with whom correspondence might be opened.

The needs of the people for whom we labor cannot be presented in this report, but will be made known by the missionaries who this afternoon speak from their personal experience.

To every one who hears, may the recital come as a fresh and irresistible appeal that shall meet warm Christian response from every heart.

DETAILED REPORT.

SOUTHERN FIELD.

REV. C. J. RYDER, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; John J. Cary, Esq., Nashville, Tenn.; Chas. L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, M. A., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French: Rev. H. S. Bennett, M. A., Professor of Theology and German, and University Pastor; Miss Helen C. Morgan, M. A., Professor of Latin; Rev. F. A. Chase, M. A., Professor of Natural Science; Herbert H. Wright, M. A., Professor of Mathematics and Vocal Music; Miss Anna M. Cahill, Instructor in History and English Literature, in Normal Department; Miss Harriet E. Cushman, M. A., Principal of Young Ladies' Department and Instructor in Rhetoric; Wm. R. Morris, B. A. (Resident Graduate), Assistant Instructor in Natural Science; Miss Henrietta Matson, Principal of Common English Department; Miss Mary E. Edwards, Instructor in Arithmetic, Penmanship and Drawing; Miss Gertrude Bridgman, Instructor in Grammar and Composition; Miss Alice Younglove, B. A., Instructor in Geography, U. S. History and Familar Science; Miss Lenora Thayer, Instructor in Arithmetic and Reading; Miss Martha A. Perry, in charge of Intermediate School; Mrs. L. R. Green, in charge of the Model School and Practice Teaching; Miss Anna Whelan, Instructor in Instrumental and Vocal Music; Mrs. Lureta C. Stickel, Associate Instructor in Instrumental Music; Miss H. B. Spellman, Instructor in Nursing and Hygiene; Mrs. S. A. La Moure, Instructor in Cooking and Sewing; Miss Laura A. Parmelee, Matron of Livingstone Hall; Mrs. H. S. Woodruff, Matron of Jubilee Hall; Rev. Edwin C. Stickel, M. A., Treasurer.

Students.—College Course, 38; College Preparatory, 54: Theological Course, 7; Normal Course, 26; Common English Department, 198; Intermediate, 53; Model School, 58; Instrumental Music, 64; (counted twice 71). Total, 427.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—*Edmund A. Ware, A. M., Atlanta; Rev. M. E. Strieby, D. D., New York City; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta; Hon. A. E. Buck, A. M., Atlanta; Rev. W. H. Willcox, D. D., Malden, Mass.; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Macon; Gen. J. R. Lewis, Atlanta; Hon. H. K. McCay, Atlanta; Wm. C. Morrill, Atlanta; Rev. E. J. Penney, Marietta; Samuel L. Inman, Atlanta; Rev. Geo. L. Chaney, A. M., Atlanta.

Officers and Instructors.—*Edmund A. Ware, A. M., President; Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, D. D., Professor of Latin; Chas. P. Sinnott, Principal of Normal Department; H. M. Sessions, Farm Manager; C. C. Tucker, Teacher in Mechanical Department; Miss Emma C. Ware, Teacher of Latin and English; Miss Ella W. Moore, Teacher of Drawing; Miss Margaret Neel, Teacher of English Branches; Miss Sarah E. Marsh, Teacher of English Branches; Miss Rebecca Massey, Teacher of Music; Miss Fannie M. Andrews, Teacher of English Branches; Mrs. Hattie W. Chase, Teacher of English Branches; Miss Eliza H. Merrill, Teacher of English Branches; Miss Olive A. Thompson, Teacher of English Branches; Mrs. Lucy E. Case, Matron in South Hall; Mrs. Margaret N. Chapman, Matron in North Hall; Mrs. Lucretia H. Kendall, Preceptress.

Students.—College Course, 14; Preparatory, 29; Normal Course, 63; Grammar School, 191. Total, 297.

* Deceased.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. W. H. Ward, D. D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. De Forest, D. D., Talladega; Rev. James Powell, D. D., New York, N. Y.; Capt. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D. D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. De Forest, D. D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, A. M., Instructor in Theology; Rev. Mason Noble, A. M., Instructor in Greek, and College Pastor; George H. Howe, Principal, Instructor in Mathematics and Didactics; *Chas. B. Rice, Treasurer and Superintendent of Agricultural Dept.; John Orr, Supt. in Mechanics; Edgar A. Bishop, B. S., Acting Supt. of the Agricultural Dept.; Miss Lucy F. Partridge, English Literature and Language; Miss Mary H. Jefferds, Latin and Botany; Miss Maud S. Wheeler, Grammar, History, Drawing and Elementary Science in Grammar Grades; Miss May L. Phillips, Arithmetic, Geography, Reading, and Writing in Grammar Grades; Mrs. Clara O. Rindge, Intermediate Grades in Cassedy School; Mrs. Mary P. Bloss, Primary Grades in Cassedy School; *Miss O. E. Goodridge, Assistant in Intermediate and Primary Grades in Cassedy School; Miss Carrie L. Gasser, Vocal and Instrumental Music; Miss Nellie E. Blood, Assistant Treasurer and Book-keeper; Mrs. John Orr, Teacher of Girls' Industrial classes and Special Missionary; Miss Julia C. Andrews, Preceptress and Matron of Foster Hall; Miss Frances L. Yeomans, Librarian and Matron of Stone Hall

Students.—Theological, 10; College Preparatory Department, 13; Normal Department, 51; Grammar Department, 59; Intermediate, 104; Primary Department, 136; Industrial Department, 8; (counted twice 16). Total, 365.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D. D., Chicago, Ill.; Rev. James Powell, D. D., New York; Rev. William H. Willcox, D. D., Malden, Mass.; Pres. R. C. Hitchcock, New Orleans; Rev. M. E. Strieby, D. D., New York; Rev. W. S. Alexander, D. D.; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; Hon William B. Washburn, LL. D., Greenfield, Mass.; S. C. Russell, M. D., New Orleans; Hon Edward Heath, New Orleans; Rev. J. W. Flinn, New Orleans; Pearl White, New Orleans.

Instructors.—R. C. Hitchcock, A. M., President and Professor of Mathematics; Rev. Geo. W. Bothwell, A. M., Pastor and Professor of Theology and Moral and Mental Science; W. J. McMurtry, A. M., Professor of Greek and Latin; Miss Florence A. Sperry, B. S., Teacher in Normal Department; Henry H. Swain,

* Deceased.

A. B., Teacher in Grammar Department, Grade 8; Miss Elizabeth E. Stevenson, Teacher in Grammar Department, Grade 7; Miss Margaret E. Atkins, Teacher in Intermediate Department, Grades 5 and 6; Mrs. R. C. Hitchcock, Teacher in Intermediate Department, Grades 3 and 4; Miss Mira L. Olmsted, Teacher in Intermediate Department, Grades 2, 3, 4; Miss Elizabeth S. Dudman, Teacher in Primary Department, Grades 1 and 2; Miss Carrie F. Platte, Piano, Organ and Vocal Music; Miss A. A. Pease, Preceptress in Stone Hall; Miss Mary F. Felt, Matron in Stone Hall; Mrs. Annie B. Riggs, Matron in Whitin Hall; Miss. A. D. Gerrish, Missionary.

Students—Law Department, 67; Theological Department, 28; Classical and Normal Department, 61; Grammar Department, 81; Intermediate Department, 183; Overflow Room, 94; Primary, 102; (counted twice 32). Total, 584.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D. D., Ralph Emerson, Gen. C. H. Howard, Rev. J. E. Rankin, D D., H W. Hubbard, Rev. L. J. Scurlock, Rev. E. M. Cravath, Wm S. Lemly, S. S. Marples, Rev. J. E. Roy, D. D., Rev. A. H. Bradford, D. D., Chas. L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. James Powell, D. D., Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, A. M., President, Bible, and Moral Philosophy; Rev. Wm. Herbert Thrall, A. M., Principal Normal Department, History, Didactics, Mathematics and Greek; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department, and Matron in Boarding Hall; Millard L. Mitchell, M. D. (part of the year only), Natural Sciences and Latin; John A. Nichols, A. M. (six weeks), Mathematics and Didactics; Miss Josephine Kellogg, Grammar Course, Department A; Mrs. Wm. Herbert Thrall, Grammar Course, Department B (and Latin latter part of year); Miss Frances A. Dodge, Intermediate Department; Mrs. Florence E. Green, Book-keeping, and Clerk in Treasurer's Office; Miss Jessie M. Leonard, Primary Department; Miss Anna Bartlett (part of the year), Night School; Miss Nellie Ruddock, Instrumental and Vocal Music; Mrs. Henry P. Kennedy, Matron in Strieby Hall; William H. Bishop, B. S., Agriculture; Henry P. Kennedy, Carpentry and Joining; William D. Hitchcock, Tin-smithing; Jacob C. Klein, Blacksmithing and Wagon-making; Miss Anna Coffin, Sewing, Cutting and Fitting, and Assistant Matron in Boarding Hall.

Students.—Higher Normal Course, 6; Elementary Normal, 13; Grammar, 66 Intermediate, 76; Primary, 58; Instrumental Music, 19; Apprentices, 9; (counted twice 28). Total, 219.

Tillotson Collegiate and Normal School, Austin, Tex.

Trustees.—A. S. Barnes, Esq., New York; Gen. Clinton B. Fisk, New York; Chas. L. Mead, Esq., New York; Rev. M. E. Strieby, D. D., New York; Rev. Geo. J. Tillotson, Connecticut; Rev. E. B. Wright, D. D., Texas; W. R. Burnham, Gen. E. S. Greeley.

Instructors.—Rev. W. E. Brooks, A. M., President; W. L. Gordon,* Treasurer and Principal of Normal Department; S. H. Dean, Teacher of Natural History; Miss Fannie J. Webster, Teacher of English Literature and History; Miss Alice F. Topping, Teacher of Arithmetic and English Grammar; Miss Jennie Fyfe, Teacher of Elocution and Geography; Mrs. W. L. Gordon, Teacher of Latin; Miss Anna D. Newman, Teacher in Intermediate Department; Mrs. J. H. Parr, Teacher of Instrumental Music; Miss Rose M. Kinney, Preceptress; Miss R. N. Phelps, Matron; Rev. J. H. Parr, Pastor of Church; Miss M. J. Adams, Special Missionary.

Students.—College Preparatory, 6; Normal, 10; Grammar Department, 64; Intermediate, 52; Instrumental Music, 15; (counted twice 15). Total, 132

* Erased.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D. D., Washington, D. C.; Rev. J. G. Craighead, D. D., Washington, D. C.; Rev. E. Whittlesey, Washington, D. C.; Rev. John G. Butler, D. D., Washington, D. C.

Number of Students—50.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss Nellie A. Vinton, Southbridge, Mass.; Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Elizabeth F. Thayer, Lexington, Mass.; Miss Mary E. Lapham, Dorchester, Mass.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss R. G. Jillson, Providence, R. I.; Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of pupils, 284 (Normal, 3); number in Sunday-school, 232.

Avery Institute, Charleston, S. C.

Principal.—Prof. Wm. M Bristoll, Minneapolis, Minn.

Assistants.—Mrs. A. A. F. Sprague, Georgiaville, R. I.; Miss E. F. Marsh, Worcester, Mass.; Miss Anna F. Condict, Adrian, Mich.; Miss Anna M. Nicholas, Toledo, Ohio; Miss Katherine T. Plant, Minneapolis, Minn.; Miss Anna Hammond, Charleston, S. C.; Mr. E. A. Lawrence, Charleston, S. C.; Miss C. A. Wallace, Charleston, S. C.; Mr. E. A. Ransome, Charleston, S. C.; Miss Emma Rand, Whitewater, Wis.

Number of pupils, 354 (normal, 91); number in Sunday-school, 80;

Brewer Normal School, Greenwood, S. C.

Teachers.—Mr. J. D. Backenstose, Geneva, N. Y., Mr. W. C. McLester, Greenwood, S. C., Mrs. W. C. Lester, Greenwood, S. C.

Number of pupils, 168 (normal, 53); number in Sunday-school, 35.

Storrs School, Atlanta, Ga.

Principal.—Miss Amy Williams, Livonia Station, N. Y.

Assistants.—Miss Anna L. Colman, Whitewater, Wis.; Miss Julia A. Goodwin, Mason, N. H.; Miss Amelia L. Ferris, Oneida, Ill.; Mrs. C. G. Ball, Palermo, N. Y.; Miss Emma F. Woods, Grand River, Iowa; Miss Anna M. Bartlett, Chicago, Ill.; Miss A. H. Levering, Philadelphia, Pa.; Miss Carry J. Parrey, Chicago, Ill.

Special Missionary.—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 749.

Lewis Normal Institute, Macon, Ga.

Principal.—Mr. W. A. Hodge, W. Rosendale, Wis.

Assistants.—Mr. Aug. J. Burger, New London, Wis.; Miss Susie A. Jeffris, Janesville, Wis.; Miss Gertrude F. Yard, Dakota City, Ia.; Miss Naomi Pinch, West Rosendale, Wis.; Miss Alice White, Newburyport, Mass.; Miss Clara E. Tonnesen, Oshkosh, Wis.; Mrs. S. E. Lathrop, New London, Wis.; Mrs. W. A. Hodge, W. Rosendale, Wis.

Special Missionary.—Miss H. M. Beard, Chicago, Ill.

Number of pupils, 297 (Normal, 90); number in Sunday-school, 275.

Beach Institute, Savannah, Ga.

Principal.—Miss E. D. Santley, Wellington, O.

Assistants.—Miss Mary F. Lord, Fredonia, N. Y.; Miss Annie E. Gillette, Atlanta, Ga.; Miss M. M. Foote, Norwich, N. Y.; Miss Josephine Marcy, East

Springfield, Pa.; Miss Georgiana Hunter, Brooklyn, N. Y.; Mrs. Dana Sherrill, Forrest, Ill.

Special Missionary.—Miss J. S. Hardy, Shelburne, Mass.

Number of pupils, 311 (Normal, 49); number in Sunday-school, 172.

Dorchester Academy, McIntosh, Ga.

rincipal.—Miss Elizabeth Plimpton, Walpole, Mass.

Assistants.—Miss Helen L. Grimes, Mansfield, Ohio; Miss Bertha Robertson, Richibucto, N. B.

Number of pupils, 206; number in Sunday-school, 352.

Trinity School, Athens, Ala.

Principal.—Miss M. F. Wells, Ann Arbor, Mich.

Assistants—Miss Mary E. Cull, Salem, Wis.; Miss Louise Denton, Hempstead, L. I.; Miss Belle J. Ferris, Sound Beach, Ct.

Number of pupils, 187 (Normal, 24); number in Sunday-school, 40.

Emerson Institute, Mobile, Ala.

Principal.—Rev. M. E. Churchill, Galesburg, Ill.

Assistants.—Miss Marietta Lay, Kewanee, Ill.; Miss Isadore M. Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss Nellie S. Donnell, Bath, Me.; Miss H. M. Hegeman, Island City, N. Y.; Miss Gertrude Wyckoff, Galesburg, Ill.; Mrs. M. E. Churchill, Galesburg, Ill.

Special Missionary.—Miss Lizzie A. Pingree, Denmark, Me.

Number of pupils 292 (Normal, 34); number in Sunday-school, 145.

Burrell School, Selma, Ala.

Principal.—Mr. Edwin C. Silsby, Selma, Ala.

Assistants.—Miss A. A. Holmes, Lee, Mass.; Miss M. E. Wilcox, Marysville, O.; Miss E. C. Boyd, Selma, Ala.; Mrs. V. A. Hatcher, Selma, Ala.; Mrs. M. A. Dillard, Selma, Ala.; Miss F. H. Henshaw, Selma, Ala.

Special Missionary.—Miss. M. K. Lunt, New Gloucester, Me.

Number of pupils, 388 (Normal, 21); Number in Sunday-school, 150.

Le Moyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.

Assistants.—Rev. B. A. Imes, Oberlin, O.; Miss Esther A. Barnes, Tallmadge, O.; Miss Mary Logan, Grinnell, Iowa; Miss Ruth E. Stinson, Woolwich, Me.; Miss M. A. C. Stewart, Wilmot, N. S.; Miss C. S. Goldsmith, Chester, N. H.; Miss Rebecca M. Green, Hamlet, N. Y.; Miss M. A. Kinney, Whitewater, Wis.; Miss Florence A. Beard, Eldora, Iowa; Miss Fannie A. McCullough, Memphis, Tenn.; Mrs. B. A. Imes, Oberlin, O.

Number of pupils, 380 (Normal, 108); number in Sunday-school, 105.

Warner Institute, Jonesboro, Tenn.

Principal.—Mrs. Julia B. Nelson, Red Wing, Minn.

Assistants.—Miss Julia L. Phelps, Racine, Wis.; Miss Hattie Fay, Bowling Green, O.

Number of pupils, 100; number in Sunday-school, 108.

Normal School, Lexington, Ky.

Principal.—Rev. Azel Hatch, Oberlin, O.

Assistants.—Miss Cora J. Seward, Guilford, Conn.; Miss Luella Miner, Glencoe, Wis.; Mrs. Azel Hatch, Oberlin, O.

Number of pupils, 110; number in Sunday-school, 55.

Academy, Williamsburg, Ky.

Principal.—Mr. W. E. Wheeler, Marshfield, Wis.

Assistants.—Miss Mary Glassburn, Ohio; Mrs. K. L. Wheeler, Marshfield, Wis.; Miss Alice E. Lathrop, Richmond, Mich.

Special Missionary.—Mrs. A. A. Myers, Williamsburg, Ky.

Number of pupils, 196 (Normal, 89); number in Sunday-school, 110.

III. COMMON SCHOOLS.

North Carolina.

Dudley—Mrs. J. E B. Jewett, Pepperell, Mass.
McLeansville—Rev. Alfred Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
" Miss Lydia Hatch, Beaufort, N. C.
Cedar Cliff—Mr. Sandy Paris, Cedar Cliff, N. C.
Strieby—Mrs. Islay Walden, Strieby, N. C.
Pekin—Rev. J. E. Smith, Pekin, N. C.
Troy—Rev. W. H. Ellis, Southfield, Mass.
Kittrell's—Miss P. M. Lee, Oxford, Mass.
Oaks—Miss E. W. Douglass, Decorah, Iowa.
Hillsboro—Mrs. James Walker, Hillsboro, N. C.

South Carolina.

Ladies' Island—Miss M. H. Clary, Conway, Mass.
Orangeburg—Rev. J. L. Grice.

Georgia.

Byron—Rev. N. B. James, Byron, Ga.
Marietta—Rev. E. J. Penney, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. O. A. Combs, Athens, Ga.
" Miss Lizzie McComb, Athens, Ga.
" Miss Laura L. Holbrook, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Albany—Mr. Wm. C. Green, Albany, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
Cypress Slash—Rev. Geo. C. Rowe, Cypress Slash, Ga.
" " Miss Irene Smallwood, Savannah, Ga.

Florida.

St. Augustine—Miss E. R. Caughey, N. Kingsville, O.
" Miss H. D. Barton, Terre Haute, Ind.

Alabama.

Florence—Rev. J. M. Shippen, Florence, Ala.
" Miss J. A. Wilson, " "
Anniston—Rev. H. W. Conley, Anniston, Ala.

Texas.

Paris—Rev. J. R. McLean, Talladega, Ala.
Goliad—Mr. J. R. S. Hallowell, Goliad, Tex.
Flatonia—Mrs. Thos. E. Hillson, Flatonia, Tex.
Dodd—Rev. E. E. Sims, Dodd, Tex.

Tennessee.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.
Jellico—Mr. G. W. Lawrence, Williamsburg, Ky.
Pleasant Hill—Mrs. H. A. Lord, Centre Lebanon, Me. —

Pomona—Miss Almeda Marston, Oberlin, O.
Grand View—Mr. E. A. Palmer, Grand View, Tenn.

Kentucky.

Clover Bottom—Miss Mary H. Lamson, Amboy, Ill.
" " Miss Flora N. Cone, Worthington, Minn.
Dowlais—Mrs. G. W. Lawrence, Williamsburg, Ky.
Woodbine—Miss Clara Stedman, Millburn, Ill.

Arkansas.

Fayetteville—Rev. W. R. Polk, Fayetteville, Ark.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Pupils, 427; boarding accommodations for	250	
Atlanta University, Atlanta, Ga.—Pupils, 297; accommodations for	250	
Talladega College, Talladega, Ala.—Pupils, 365; " "	150	
Tougaloo University, Tougaloo, Miss.—Pupils. 219; " "	150	
Straight University, New Orleans, La.—Pupils 584; " "	75	
Normal Institute, Austin, Tex.—Pupils, 132; " "	50=	

Normal and Graded:

Normal School, Wilmington, N. C., Pupils	284	
Avery Institute, Charleston, S. C., "	354	
Brewer Normal School, Greenwood, S. C., Pupils	168	
Beach Institute, Savannah, Ga., "	311	
Dorchester Academy, McIntosh, Ga., "	206	
Storrs School, Atlanta, Ga., "	749	
Lewis Normal Institute, Macon, Ga., "	297	
Trinity School, Athens, Ala., "	187	
Emerson Institute, Mobile, Ala., "	292	
Burrell School, Selma, Ala., "	388	
Le Moyne School, Memphis, Tenn., "	380	
Warner Institute, Jonesboro, Tenn., "	100	
Lexington, Ky., "	110	
Williamsburg, Ky., "	196=	14
Common Schools		36
Total No. Schools		56
" " Instructors		250
" " Pupils		8,823

Theological, 96; Law, 67; Collegiate, 52; Collegiate preparatory, 113; Normal, 814; Grammar, 1,879; Intermediate, 2,570; Primary, 3,307; Studying in two grades, 75: Total, 8,823.

STATISTICS

OF THE

CHURCHES IN THE SOUTH

UNDER THE CARE OF

THE AMERICAN MISSIONARY ASSOCIATION

SUMMARY OF CHURCH WORK IN THE SOUTH.

Number of Churches	112
" of Missionaries (male and female)	119
" of Church Members	6,881
Added during the year	1,127
Scholars in Church and Mission Sunday-schools	10,569

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 31st, 1885. Males.	Females.	Total.	Absent.	Additions, 1884-85. Profession.	Letter.	Total.	Removals, 1884-85. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1884-85. Adults.	Infants.	Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Washington, D. C.	1881	Geo. W. Moore	'77	'83	20	33	53	6	8	2	10	1	0	0	1	1	3	60	$25.00	$178.40
Hampton, Va.†	1869	H. B. Frissell	'80	'80	150	95	245	120	45	4	49	0	7	0	7	32	0	525	.....	574.45
Beaufort, N. C.	1870	Michael Jerkins	'79	'79	39	25	64	0	4	1	5	1	0	1	2	1	5	75	3.00	25.82
Cedar Cliff, N. C.	1885	J. N. Ray	'78	'85	7	11	18	0	10	8	18	0	0	0	0	10	0	46	.....	5.20
Dudley, N. C.†	1870	J. E. B. Jewett	'50	'82	38	40	78	4	17	0	17	2	0	1	3	8	4	80	6.00	40.00
New Hope, N. C.	1885	Z. Simmons	...	'85	5	5	10	0	0	0	0	0	0	0	0	0	0	0	.....	1.50
Lassiter's Mills, N. C.	1879	Z. Simmons	...	'84	17	37	54	0	3	1	4	1	1	1	3	2	2	50	1.81	.....
McLeansville, N. C. 1st	1871	Alfred Connet	'61	'78	62	90	152	12	3	0	3	2	5	17	24	3	3	100	3.25	52.47
" " 2d.	1883	Alfred Connet	'61	'83	16	21	37	2	2	5	7	1	0	0	1	2	0	50	1.75	3.45
Melville, N. C.	1885	J. N. Ray	'78	'85	19	32	51	0	30	31	51	0	0	0	0	20	0	68	.....	28.00
Oaks, N. C.	1882	J. N. Ray	'78	'82	22	37	59	7	6	0	6	0	0	1	1	2	2	60	.....	39.78
Pekin, N. C.	1881	James E. Smith	'81	'83	25	27	52	0	18	9	27	0	2	0	2	14	9	183	5.15	48.78
Raleigh, N. C.	1874	Geo. S. Smith	'76	'76	30	76	106	6	6	0	6	0	0	1	1	2	9	150	25.07	247.06
Troy, N. C.	1881	Wm. H. Ellis	'82	'81	4	15	19	0	3	0	3	2	0	0	2	3	0	63	1.00	38.05
Wilmington, N. C.	1870	D. D. Dodge	'76	'73	17	30	47	6	4	3	7	0	0	0	0	1	5	233	15.00	201.15
Charleston, S. C.	1867	Edw. T. Hooker	'68	'81	52	131	183	1	7	1	8	5	4	0	9	0	9	80	.....	480.00
Orangeburg, S. C.	1875	J. L. Grice	'82	'84	11	8	19	3	2	1	3	0	0	0	0	0	2	25	.....	37.75
Atlanta, Ga., Univ.	1874	C. W. Francis	'67	'75	55	45	100	40	4	0	4	1	12	1	14	4	0	220	.....	.....
Atlanta, Ga., 1st	1867	Evarts Kent	'71	'81	124	210	334	38	13	3	16	9	3	8	20	10	12	280	56.00	748.00
Athens, Ga.	1882	Geo. V. Clark	'82	'82	23	24	47	5	10	1	11	0	0	2	2	10	0	45	10.00	90.00
Belmont, Ga.	1874	Wilson Callen	'81	'77	4	4	8	1	0	0	0	0	0	0	0	0	0	12	2.00	8.95
Byron, Ga.	1883	N. B. James	'70	'83	12	23	35	6	6	0	6	1	2	3	6	1	0	60	1.40	19.46
Louisville, Ga.†	1874	Wilson Callen	'81	'78	4	13	17	0	0	0	0	0	0	0	0	0	0	18	.....	.....
Macon, Ga.	1868	Stanley E. Lathrop	'70	'78	45	71	116	10	2	0	2	2	1	0	3	1	1	275	77.60	491.00
Marietta, Ga.	1877	Edgar J. Penney	'80	'80	20	22	42	0	0	0	0	1	0	1	2	0	0	136	2.20	112.56
McIntosh, Ga., Midway	1874	Floyd Snelson	'71	'74	178	184	362	26	14	1	15	2	3	4	9	6	6	352	41.45	164.97
McIntosh, Ga., Cypress S.	1879	Geo. C. Rowe	'84	'83	46	41	87	10	6	0	6	2	0	1	3	3	5	79	10.00	69.06
Miller's Station, Ga.	1872	Wilson Callen	'81	'82	8	6	14	2	3	0	3	0	0	0	0	0	0	15	.75	16.50
Rutland, Ga.	1885	N. B. James	'70	'85	5	6	11	0	11	0	11	0	0	0	0	0	3	117	1.15	22.70
Savannah, Ga.	1869	Dana Sherrill	'73	'81	37	70	107	19	40	4	44	1	0	0	1	36	3	172	104.06	305.08
Woodville, Ga.	1871	J. H. H. Sengstacke	'70	'75	40	41	81	6	6	1	7	2	2	17	21	2	5	100	10.10	184.32
Berea, Ky.†	1853	...	...	...	89	90	179	45	13	3	16	1	10	0	11	13	0	245	7.40	151.74
Cabin Creek, Ky.†	1847	...	...	...	2	5	7	0	0	0	0	1	0	2	3	0	0	50	.....	25.00
Camp Nelson, Ky.†	1864	W. S. Overstreet	...	...	45	66	111	10	6	0	6	1	1	3	5	7	0	76	.....	.....
Clover Bottom, Ky.†	1871	B. S. Hunting	'75	'81	29	45	74	14	1	0	1	1	0	2	3	1	0	60	.....	.....
Hillsdale, Ky.†	1849	...	...	...	6	8	14	0	0	0	0	0	0	0	0	0	0	16	.....	90.00
Louisville, Ky.	1881	Spencer Snell	'84	'85	7	44	51	8	6	0	6	1	6	0	7	3	0	140	.....	130.75
Pleasant View, Ky.	1885	A. A. Myers	'64	'85	6	7	13	0	11	2	13	0	0	0	0	9	0	75	.....	*500.00
Rockhold, Ky.	1885	A. A. Myers	'64	'85	4	11	15	0	14	3	17	0	0	0	0	0	0	120	.....	*500.00
Williamsburg, Ky.	1878	Jas. T. Ford	'76	'84	10	24	34	0	8	2	10	0	4	0	4	2	0	110	192.00	190.00
Chattanooga, Tenn.	1867	Joseph E. Smith	'76	'79	59	75	134	13	11	0	11	1	0	0	1	7	6	115	36.00	417.00
Grand View, Tenn.	....	C. B. Riggs	...	'85	5	6*	11	0	0	0	0	0	0	0	0	0	0	....	.....	.....
Jellico, Tenn.	1885	E. H. Bullock	...	'85	4	7	11	0	7	4	11	0	0	0	0	5	0	80	.....	*160.00
Jonesboro, Tenn.	1885	J. M. Hall	...	'85	10	11	21	0	0	0	0	0	0	0	0	0	..	103	.....	.....
Helenwood, Tenn.	1885	W. E. Barton	'85	'85	2	3	5	0	0	5	5	0	0	0	0	0	0	50	.....	.....
Knoxville, Tenn.	1883	Simon P. Smith	'81	'83	15	30	45	0	12	0	12	5	1	1	7	5	0	66	.....	204.90
Memphis, Tenn., 2d.	1868	B. A. Imes	'80	'80	38	77	115	40	0	7	7	3	5	2	10	0	3	105	28.28	544.18
Nashville, Tenn., Univ.	1867	H. S. Bennett	'63	'67	116	72	188	93	12	5	17	1	3	0	4	5	1	245	24.37	75.87
Nashville, Tenn., Howard	1876	W. A. Sinclair	'81	'84	22	34	56	0	4	0	4	0	2	0	2	3	0	....	.....	.....
Nashville, Tenn., 3d.	1884	A. J. DeHart	'77	'84	12	11	23	0	9	16	25	1	0	1	2	6	0	96	5.00	411.49
Pleasant Hill, Tenn.	1885	Benj. Dodge	'48	'85	7	9	16	0	6	10	16	0	0	0	0	3	1	59	.....	350.00
Robbins, Tenn.	1885	W. E. Barton	'85	'85	6	14	20	0	13	7	20	0	0	0	0	3	0	65	.....	.....
Pomona, Tenn.	1884	Benj. Dodge	'48	'84	3	3	6	0	1	2	3	0	0	0	0	2	0	60	.....	44.01
Athens, Ala.	1871	H. S. Williams	'79	'81	20	35	55	6	7	0	7	1	0	2	3	3	1	40	12.00	88.00
Anniston, Ala.	1875	Henry W. Conley	'80	'81	50	57	107	6	28	3	31	1	2	1	4	25	1	130	8.00	216.00
Birmingham, Ala.	1883	Andrew J. Headen	'79	'83	18	11	29	0	14	1	15	0	2	1	3	12	2	50	30.00	220.00
Childersburg, Ala.	1874	J. R. Sims	'83	'83	21	39	60	15	5	2	7	0	1	0	1	2	0	30	2.00	10.50
Florence, Ala.	1876	J. M. Shippen	'83	'83	10	20	30	1	0	0	0	0	0	0	0	0	0	44	3.00	66.00
Ironaton, Ala.	1885	J. B. Grant	'85	'85	6	2	8	0	4	4	8	0	0	0	0	4	0	30	.....	.....
Jenifer, Ala.	1874	J. B. Grant	'81	'81	21	23	44	1	7	1	8	0	0	4	3	7	1	60	2.00	4.00
Kymulga, Ala.	1873	Horace L. Bradford	...	'85	27	23	50	0	10	0	10	1	0	1	2	10	0	72	.....	3.30
Lawsonville, Ala.	1876	Sidney H. Dale	...	'85	6	9	15	5	0	0	0	0	0	5	2	7	0	30	.....	.....
Marion, Ala.	1870	A. W. Curtis	'68	'81	56	62	118	10	24	0	24	2	2	0	4	22	0	70	28.73	199.50
Mobile, Ala.	1876	F. G. Ragland	'84	'84	20	51	71	6	11	0	11	1	6	0	3	4	7	7	145	12.00	124.00
Montgomery, Ala.	1872	R. C. Bedford	'75	'82	56	52	108	10	24	0	24	4	6	0	10	24	4	175	27.61	527.61
Selma, Ala.	1872	Chas. B. Curtis	'73	'78	61	100	161	20	68	5	73	1	5	1	7	47	1	150	36.40	368.75
Shelby Iron Works, Ala.	1878	J. R. Sims	'83	'81	46	48	94	12	22	8	30	0	1	1	2	16	3	75	12.55	119.30
Talladega, Ala.	1868	Mason Noble	'69	'84	107	94	201	27	51	5	56	3	6	1	10	35	5	266	341.29	235.44
" " Cove.	....	Sidney H. Dale	...	'85	19	23	42	6	4	2	6	1	1	1	3	3	2	40	.60	6.90
Tecumseh, Ala.	1884	Milus Harris	'84	'84	3	4	7	0	0	0	0	0	0	0	0	0	0	39	.....	8.60
Orange Park, Fla.†	1883	W. A. Benedict	'49	'83	10	12	22	0	0	15	15	0	0	0	0	0	0	45	.....	.....
Eureka, Kan.	1881	W. W. Weir	'81	'81	2	7	9	1	0	0	0	0	0	0	0	0	0	27	3.00	188.25
Lawrence, Kan.	1863	Welborn Wright	'80	'83	13	12	25	12	1	6	7	1	0	0	0	0	0	54	.....	104.28
Topeka, Kan.	1882	R. F. Markham	46	'82	11	17	28	1	4	0	4	0	0	0	0	4	2	181	51.64	.....
Fayetteville, Ark.	1882	W. R. Polk	'70	'84	8	9	17	0	11	3	14	0	0	0	0	5	0	25	.....	8.35
Little Rock, Ark.	1881	Yancey B. Sims	'83	'82	27	59	86	3	3	6	9	4	2	0	6	2	4	95	39.75	98.89
Caledonia, Miss.†	1880	M. J. Witherspoon	...	'80	11	15	26	0	5	0	5	0	0	0	0	2	0	69	.....	385.00
Caledonia, New Ruhama†	1870	M. J. Witherspoon	...	'78	2	8	10	3	0	0	0	0	0	0	0	0	0	0	140.00	.....

* In material, work and cash. † Report of last year.

Continued on next page.

TABULAR STATEMENT.—*Continued.*

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 31st, 1885. Males.	Females.	Total.	Absent.	Additions, 1884–85. Profession.	Letter.	Total.	Removals, 1884–85. Deaths.	Dismissed.	Excom.	Total.	Baptized 1884–85. Adults.	Infants.	Sabbath-School Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Caledonia, Pleasant Ridge	1875	Eli Tapley	1879	1879	3	3	6	0	1	0	1	0	0	0	0	0	0	31	.....	$1.00
Greenville, Miss.	1885	J. B. Oliver		1885	6	6	12	2	0	0	0	0	0	0	0	0	0	0	.....	.....
Jackson, Miss.	1883	C. L. Harris		1883	10	11	21	2	3	2	5	0	1	0	1	3	0	73	.....	.....
Meridian, Miss.	1882	L. D. Cunningham		1885	8	13	21	2	8	0	8	2	2	0	4	2	1	47	$6.00	81.50
Tougaloo, Miss.	1871	G. Stanley Pope		1879	50	32	82	0	30	0	30	3	2	0	5	2	0	225	26.00	225.55
Abberville, La.	1885	F. Plowden		1885	10	30	40	0	13	0	13	3	2	0	5	10	3	225	26.00	71.80
Algiers, La.	1879	James Craig		1879	20	45	65	.....	0	0	0	0	0	0	0	5	0	90	5.00	87.35
Belle Place, La.	1883	Wm. Butler		1884	6	29	35	.....	1	4	5	0	0	0	0	0	0	30	.....	.....
Chacahoula, La.	1883	Isaac H. Hall		1884	10	12	22	.....	0	0	0	1	0	0	1	0	0	109	.....	.....
Grand Bayou, La.	1880	Squire Williams		1883	12	21	33	.....	0	0	0	0	0	0	0	0	0	30	.....	.....
Gretna, La.	1869	W. P. Ward		1881	41	74	115	.....	0	1	1	0	0	0	0	0	0	25	.....	.....
Harangville, La.		W. P. Ward		1869	17	23	40	.....	0	0	0	1	0	0	1	0	0	0	.....	.....
Houma, La.	1880	H. Williams		1881	11	23	34	0	0	0	0	1	0	0	1	0	0	.....	.....	.....
Lake Peigneur, La.	1874	Homer Jones		1882	14	26	40	.....	0	0	0	0	0	0	0	0	0	50	.....	.....
Little Pecan, La.	.....	Wm. Frazier		1884	10	16	26	.....	0	0	0	4	1	1	6	2	0	25	.....	.....
Lockport, La.	1869	W. P. Ward		1869	.....	41	67	.....	5	2	7	2	0	0	2	0	4	.....	.....	.....
Napoleonville, La.	1879	L. K. Jones		1879	13	21	34	.....	3	0	3	5	0	0	5	0	0	150	.....	.....
New Iberia, La.	1866	Byron Gunner		1884	49	96	145	.....	17	2	19	2	0	0	2	5	12	98	.....	.....
New Orleans, Central	1872	G. W. Bothwell		1875	72	138	210	.....	17	0	17	2	0	0	2	2	0	185	.....	.....
" " Spain St.	1871	H. A. Ruffin*		1877	14	45	59	.....	11	1	12	1	0	0	1	0	0	30	.....	.....
" " M. Brown	1869	Isaac H. Hall		1877	38	73	111	.....	9	5	14	3	4	21	28	6	5	70	.....	.....
Peteance, La.	.....	.....		.....	4	6	10	.....	0	0	0	0	0	0	0	0	0	.....	.....	.....
Terrebonne, La.	1870	Daniel Clay		1870	52	113	165	.....	2	0	2	1	0	0	1	0	1	40	.....	.....
" " Sta.	1872	Benj. Fields			49	21	70	0	27	0	27	1	2	0	3	3	0	15	.....	.....
Austin, Tex.	1885	John H. Parr		1885	12	12	24	0	8	16	24	1	2	0	3	2	0	70	50.00	.....
Corpus Christi, Tex.	1866	J. W. Strong		1880	12	16	28	5	0	0	0	0	0	0	0	4	2	65	12.00	135.00
Dallas, Tex.	1884	J. W. Roberts		1884	7	7	14	0	4	0	4	2	0	0	2	5	0	66	2.95	101 71
Dodd City, Tex.	1884	E. E. Sims		1884	3	5	8	1	1	1	2	0	0	0	0	0	5	22	.....	26.00
Flatonia, Tex.	1880	Thos. E. Hilson		1880	5	9	14	4	0	0	0	0	0	0	0	2	0	41	7.95	34.35
Goliad, Tex.	1872	T. T. Benson		1879	8	10	18	1	0	0	0	1	0	0	1	0	0	22	15.00	3.60
Helena, Tex.	1874	Mitchell Thompson		1883	7	33	40	2	3	0	3	0	1	0	1	3	1	40	41.00	100.55
Luling, Tex.	1882	Thos. E. Hilson		1882	6	8	14	3	0	0	0	0	0	0	0	0	6	49	4.00	51.75
Paris, Tex.	1868	John R. McLean		1879	30	68	88	5	1	2	3	2	0	0	2	1	4	124	10.00	372.55
					2,888	3,993	6,881	695	883	244	1,127	110	141	143	394	527	308	9,301	1,626 86	12,394.78

* Deceased. † Report of last year.

Mission Herald, Boston, Mass., March, 1886, page 103.

THE INDIANS.

Fort Berthold, Dakota.

Missionaries and Teachers.—Rev. Chas. L. Hall, Miss Ellen M. Wilkes, Miss Lizzie Bechan, Miss L. H. Douglass.

Fort Stevenson, Dakota.

(Supported by Government.)

Teachers.—Prof. F. B. Wells, Mrs. F. B. Wells, Miss E. L. Ward.

Oahe, Cheyenne River and Grand River, Dakota.

Missionaries and Teachers.—Rev. T. L. Riggs, Miss Mary C. Collins, Elias Jacobson, Rev. Isaac Renville, Mrs. Isaac Renville, Eli Spotted Bear, Mrs. Ellen Spotted Bear, Samuel Smiley, Mrs. Elizabeth Winyan, Edwin Phelps, Mrs. Ellen Phelps, Stephen Yellow Hawk, William Lee, Titus Jugg, David Lee.

Santee Agency, Nebraska.

Missionaries and Teachers.—Rev. A. L. Riggs, Mrs. A. L. Riggs, Jos. H. Steer, Mrs. Jos. H. Steer, Mr. Clarence F. Dick, Miss H. B. Ilsley, Mrs. Mary E. Wood, Miss Susan Webb, Miss Harriet A. Brown, Miss Jennie E. Kennedy, Miss S. Lizzie Voorhees, Miss Sarah A. Paddock, Miss Nettie B. Calhoun, Miss Helen A. Dunlap, Miss Ellen Kitto, Miss Fanny Ellis, J. Reid McKercher, Reuben Cash, Rev. Artemas Ehnamani, James Garvie, Eli Abraham, Daniel Cetaumani, Dennis Mazaodidi, James Redwing Oyemaza, James Brown Dowanmani.

Ponca Agency, Nebraska.

Missionaries and Teachers.—Rev. John E. Smith, Mr. Albert Frazier.

Skokomish Agency, W. T.

Missionary.—Rev. Myron Eells.

Santa Fé, New Mexico.

Teachers.—Mr. Selden D. Kane, Miss Lilian Ladd, Mrs. G. S. Webber, Mrs. Eva A. Wellman.

SANTEE AGENCY, NEBRASKA.

Rev. A. L. Riggs, writes: We have much ground for encouragement. In spite of overwhelming disadvantages—the fewness of laborers, and a limited treasury—the work has been growing. The word is having entrance and is giving light. The Native workers are doing better work all the while. The Indians are coming to a clearer appreciation of what a Christian mission means, and urgent calls are coming from communities here and there for missionary teachers. It is a joy to us when they come to realize their need and want the Gospel. But it is a stifling pain when we feel that they must continue to want it, without receiving it.

In noting the growth of the work, I would say a word about the work begun this year among the Poncas by the Rev. John E. Smith. He has proved a clear-headed faithful worker, one whose interest grows with the work. He has gained the confidence of his people, and for the short time (since December last) that he has engaged in it, the success of his labors is very gratifying.

Educational Work.—The spirit of inquiry is awakened among the people. To some extent there is a thirst for knowledge among the new generation. There is everywhere a groping for light, and for knowledge concerning a new way. Santee Normal Training School is not merely worthy of mention on its own

account, but in a peculiar way it is an index to the whole field. The scholars are not gathered in here by Government, nor are they attracted by the novelty of strange sights and the thought of travel in the States, but come here because they want to come. After making sacrifices to come, and notwithstanding the large numbers of pupils that have been drawn from this field to fill Government institutions, yet the number of applicants is steadily increasing, and exceeds what we can accommodate.

This institution began its definite work for the higher training of Indian pupils fifteen years ago. It was the pioneer among Indian schools of higher grade. The prominence given in this school from the first to industrial work has done much toward creating the healthy tone and common sense view spoken of. And our success in the various departments of shopwork, farm and domestic employments, is very gratifying.

And yet, the question of Indian education is not answered by the building of such large schools, except as they are means to other ends. The more difficult work of education lies in the hamlet, in the camp, and here and there and everywhere in the family. We take no satisfaction in our work at Santee, except as it is related to this work of bringing education and the Gospel into personal contact with the homes of the people. The real work of regenerating this people is done in the out-stations, and the work of our central school is of value only as it makes that broader, deeper work possible. And herein lies one reason for the retention of the vernacular in our schools. The Indian scholar, separate from his people, is not worth the work spent upon him, and that which makes him worth anything is his possible force as a missionary, speaking to his own people, in their own tongue.

OAHE, DAKOTA.

1. The missionary force—Of white missionaries my field has been especially short. Spending four months of the year in the East collecting moneys myself, and the illness of Miss Collins since the beginning of January, have cut down the A. M. A. force very seriously. For the school at Oahe, I secured the services of my brother's wife, Mrs. H. M. Riggs, and valuable aid was rendered by Mrs. Collins, so that it has been possible to carry this branch of the work, with the limited number of girls taken, to the close of the school year, successfully. The general missionary work of the mission at its out-stations was looked after during the early part of the winter by Dr. R. B. Riggs, for a short time. Since Dr. Riggs left, Mr. Elias Jacobson, a teacher employed by me for "the Society for the Propagation of the Gospel," has till my return attended partially to the wants of the out-station work.

2. I speak next of the *missionary* work done. This has been the chief object in view—to bring a heathen people to Christ. And that they are heathen and worshipers of strange gods, and gods many, is painfully evident as you go into any of the larger villages. The effort to celebrate the sun dance each year—now prohibited by the department—the sun poles, the worship of departed spirits even to their utter impoverishment, the prayer-offerings for the sick, the solitary man on the hill-top fulfilling his vow, gazing at the sun with eyes red and inflamed and suffering from thirst through the long day as he follows the sun from his rising to his going down, these and many other indications there are of abject heathenism.

And one fact deserves to be understood—the Indian's religion is *individual*, not collective. Each man is priest and worshipper, so that, although where families are scattered there are not always the indications of heathen worship and life that are found in the larger villages, still they are heathen till the change the Gospel brings is made. All our out-stations are to a greater or less extent in

centres of heathen life; hence the great work is to preach the Gospel that men may live. And we preach to every man in the tongue of his own people.

Schools are a needed adjunct to this end, that all may be able to read, as well as hear, the truth. We have done but little in the way of *industrial* teaching at the out-stations other than by way of example. Precept there is, to be sure, but there is far more power in a carefully kept house, good, clean cooking and a well cultivated garden, from which squash and potatoes and corn are gathered and stored for winter use, than in any amount of individual precept or government-blind issue of seeds, and orders to plant and grow food. Hence, at each out-station special pains is taken to have the native helpers keep clean houses and plant and care for gardens.

3. Schools.—At each out-station a day school has been held whenever it has been possible. My absence during the past year has been felt in this direction, difficulties that might have been overcome having been allowed to close the schools in one or two instances. Teaching has been chiefly in the vernacular, with a beginning made in English instruction at two of the Cheyenne River schools and at Grand River. Our schools appear to have suffered much from the breaking up of the villages—more, in fact, than have the Sabbath services.

During the year a movement has been made toward the establishment of an industrial school in connection with this mission, to be located at this point—Oahe, and for the first year, at least, to provide for girls only. Acting under the consent of the Executive Committee, I last fall secured from the Indian Bureau scholarships not to exceed twenty in number, and of $120 value each, or $30 per quarter for each girl in the school. This grant was made to be available during the first six months of 1885.

I also obtained from Alanson Trask, Esq., executor in the Marquand estate, a pledge (since made good) of $1,500 toward a building, on condition that an additional $1,500 be raised. During my stay in the East, a trifle over $1,000 was paid in for this object. But of the school, as attempted the past year: A beginning was made in January. We had no proper accommodations for the scholars, other than by taking them into the mission home. The number twelve was placed as the limit, and this was soon reached. Miss Collins' sickness made it necessary to provide other care for the girls, and Mrs. H. M. Riggs consented to attempt this. Her success was marked and complete. The girls spent daily two hours and a half in receiving regular industrial instruction and learning how to cut and sew clothes, as well as doing all their own work about the house and kitchen in addition. They were also engaged three hours each day in direct study of the school-room. Altogether the experiment has been a success, and a grand beginning is made for another year. We hope by October, at least, to have the new building up and fitted to receive forty scholars. An efficient matron has been secured. The great need of this school has long been painfully felt, and its establishment is a matter of gratification to Indians as well as to missionaries in this field.

4. Church work.—Growth in this direction has been greatly encouraging during the past year. Since my last annual report I have baptized *six* infants and *seventeen* adults. Seventeen new members have been admitted to church membership on profession of faith and *three* by letter, making an addition of twenty. On the other hand we have granted a letter of dismission to *one*, and two have died during the year. The roll of membership for this church—*The Shiloh Church*—gives a total of *fifty-four*. The greater part of these are young men and women, not more than one-half being over 30 years of age, and there being not more than five who are past 45 years. Of the seventeen members received on profession during the year, but four can be regarded as past their youth. The position held by these

church members has been good. But few have made any serious mistakes, and these, in nearly every case, have been followed by sincere sorrow and repentance.

The support of their two pastors for pastoral work has been kept up more nearly than it was feared would be the case. The pastors, Stephen Yellow Hawk and David Lee, have had pledged to each the sum of $60 yearly. This, in proper proportion in case of one of them, has been raised promptly and paid over at the close of each quarter; with the other, there has been some little delay—as often is the case with white Christians.

It is proposed now to follow somewhat the law of location and settlement—there being so great a distance between extreme settlements, where church members have located—and from the present church organization form three separate organizations, one to remain here at Oahe, one to embrace those on the reservation and south of the Agency, and one to include the Cheyenne River and the district to the northward.

5. White River.—During the year it has seemed that we could wait no longer in answering the call that has come so persistently from Indians on the White River, belonging to the Rosebud Agency. As part of the results of a fair held by the Park street church of Boston in February last, $400 has been provided for an out-station in that needy region. It is too early yet to say much of this effort. I have looked the ground over, and we shall, I hope, before the beginning of winter have a well established out-station on the White River.

6. Suggestion.—Push the missionary work with every nerve and all power; and for this particular field, make the industrial school here at Oahe what it ought to be to fitly support and receive results from the out-station work. The present greatest need seems to be to provide for the girls who have attended our out-station schools, and have learned to read a little in their own language. If we do not gather them in to something better than their home life, we lose much of that already gained, and fail of rich results. With the boys it is as yet a little different; we can more easily send them off to Santee and to Hampton for industrial training.

In conclusion, I would add that the good Lord has always shown himself ready to care for and lead us, and no more so at any time than during the past year, for which we give most grateful thanks.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION"

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Robert B. Forman, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Jacob S. Taber, Esq.

DIRECTORS: Rev. Geo. Mooar, D. D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. Herbert Macy, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

STATISTICS FOR THE YEAR ENDING AUG. 31, 1885.

NAMES OF SCHOOLS.	NAMES OF TEACHERS, AUGUST, 1885.	Sustained during how many months of the year.	Total number of pupils enrolled during the year ending Aug. 31, 1885.	Average attendance during the year.	Largest number of pupils reported in any single month.	Largest average attendance in any single month.	Profess to have ceased from idol worship August, 1885.	Give evidence of conversion, August, 1885.
Alameda	Mrs. George Morris	12	48	8	20	10	12	1
Alturas	Mrs. Hester Griffith	9	44	17	38	20	..	..
Fresno	Mrs. E. M. Shattuck, Ju Guy	4	39	15	35	18	..	..
Marysville	Miss Mattie A. Flint, Chin Cue	12	44	11	22	14	9	8
Oakland	Miss Gertrude H. Carlton, Mrs. Mary H. Kurtz	12	107	19	56	23	39	21
Oroville	Miss Maggie A. Deuel	12	76	12	32	15	7	7
Petaluma	Mrs. M. H. Colby, Lue D. Lune	12	50	14	29	18	4	4
Sacramento	Mrs. R. Carrington, Chin Toy	12	106	24	51	29	16	16
San Diego	Mrs. M. A. McKenzie	9	45	11	25	16	2	2
San Francisco:								
" " Central	Miss Jessie S. Worley, Miss Minnie G. Worley, Mrs. Mary A. Green, Miss Lilian Lamont, Low Quong	12	383	61	115	94	32	19
" " Barnes	Mrs. H. W. Lamont, Gin Foo King	12	59	13	35	21	2	2
" " Bethany	Mrs. H. W. Pond	11	47	10	23	13	12	7
" " West	Miss Florence N. Worley, Miss Effie D. Worley	12	88	21	32	24	16	9
" " North	Jos. J. Mason, Sing San	10	42	8	21	11	3	1
Santa Barbara	Mrs. B. B. Williams, Hong Sing	12	85	13	31	20	5	5
Santa Cruz	Mrs. A. L. Willett	12	58	11	32	20	9	9
Stockton	Mrs. M. L. Langdon, Miss Kennison, Joe Jet	2	44	31	43	32	2	1
Tulare	Mrs. A. M. Sanders	9	92	11	27	13	1	..
	Totals	....	1.457	310	667	411	171	112

REMARKS ON THE STATISTICS.

The statistics show 18 schools and 34 teachers. Three other teachers, besides the superintendent, have been at work, viz., Mrs. C. A. Sheldon, of San Francisco, and Mrs. E. A. Southworth, of Marysville, as teachers of helpers, and Jee Gam, as evangelist, making the total number of laborers 38. The total number of months of missionary service is 364.

As compared with last year, this shows an increase of *three* in the number of missions and of 12 in the number of workers; an increase also of 37 in the number of months of service rendered. But a marked decrease must be noted in the total number of Chinese reached—a decrease, however, which began early in the previous year, and seems in the course of the year just closed to have reached its lowest point. For this year, in all particulars, closes better than it began, so that the *average* membership has come to be precisely the same as that of last year—534—and the average attendance is larger by 51.

II.—PERMANENCE OF OUR PRESENT WORK.

One encouraging peculiarity of the past year is that *all* the missions in operation at its beginning are continued and to be continued. We have reached the point at which all of our schools—such as they are—may be viewed as well-rooted and permanent institutions. We think that this is quite as true of the four established during the past year—viz., those at Alturas, Fresno, San Diego and Tulare—as of any others. It may be confidently affirmed that whether we consider the location and general environment of our missions, or the *personnel* of our teachers, we were never before so well prepared to do good service.

III.—SPIRITUAL RESULTS.

This sense of helplessness and this plea for fraternal intercession comes, perhaps, through the disappointments which have fallen upon us during the past year in relation to spiritual results. We started with an earnest purpose, not tempered perhaps as it should have been by a conscious dependence upon God, to make some effective inroads on the great *untouched* mass of heathenism that lies corrupt and festering in our midst. We would *go after* those who could not be persuaded by the proffer of instruction in the English language to come to us. For this purpose evangelistic services were to be undertaken both in our mission houses and on the streets, and not alone in San Francisco, but at several other points. It seemed a clear providential token of the Divine indorsement of this plan, that a zealous Welsh brother should have come to us unexpectedly from the very districts of China whence our immigrants have come, speaking their dialect intelligibly and eager to take up the work proposed. It seemed an equally clear token of God's favor that one of our most efficient Chinese preachers should seem, at the same time, to be endowed with a real evangelistic spirit. But their labors closed with no appreciable results. Since then no door has opened for any unusual service or any specially aggressive work. And the conversions reported, being only 18, are less in number than during any previous year. The baptisms have numbered *twelve*.

IV. THE FINANCES.

The financial resources have been as follows:

Appropriation by the parent society	$9,000.00
Receipts at the Treasury of the Auxiliary	3,141.20
Rents from Mission House property	305.95
Total	$12,447.15

The disbursements may be classified as follows:

1. General Fund, for current work:	Salaries	$7,484.60
	Rents	1,966.50
	Incidentals, including the refitting or furnishing of five mission-houses, fuel, lights, printing, books, traveling expenses, etc., etc	1,057.15
		$10,508.25
2. Permanent Property:	Debts paid in full	750.00
	Interest	19.10
	Taxes, insurance and repairs	98.15
	Total	867.25
	Full total	$11,375.50
Balance on hand		1,071.65
		$12,447.15

This statement will be somewhat modified, and this balance increased, as soon as some subscriptions now due are paid.

STATISTICS.

GENERAL SUMMARY.

WORKERS.

Missionaries and teachers—At the South, 346; among the Indians, 54; among the Chinese, 38; total, 438.

CHURCHES.

Churches at the South, 112; among the Indians, 5; total, 117. Church members at the South, 6,881; among the Indians, 301; total, 7,182. Total number Sunday-school scholars, 12,802.

SCHOOLS.

Schools at the South, 56; among the Indians, 15; among the Chinese, 18; total, 89. Pupils at the South, 8,823; among the Indians, 706; among the Chinese, 1,457; total, 10,986.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Mrs. Nancy, Bristol, Conn.
Aiken, Helen R., Evanston, Ill.
Alcott, Rev. Wm. P., Boxford, Mass.
Alcott, Mrs. Wm. P., Boxford, Mass.
Alexander, Mrs. A. M. D., Northfield, Mass.
Andrews, Rev. Geo. W., Dalton, Mass.
Andros, George W., Taunton, Mass.
Arnold, A. J., Adams Basin, N. Y.
Atkinson, J. T., Geneseo, Ill.
Atwater, William, New Haven, Conn
Atwood, Mrs. Josephine T., Chelsea, Mass.
Au, Miss Lola, Mansfield, Ohio.
Avery, Dr. G. W., Hartford, Conn.

Babcock, Mrs Eva S., East Providence, R. I
Babcock, Harmon S., East Providence, R. I.
Babcock, Samuel Belden, East Providence, R. I
Balch, Julius N., Newburyport, Mass
Balch, Dea. W. S., Lyme, N. H.
Barker, Mrs Hattie G., Mansfield, Ohio.
Barnes, Frank O., Marlborough, Mass.
Barr, Dea. J. R., Benzonia, Mich.
Bartholomew, Dea. Chas. H., Glastonbury, Conn.
Bascom, E. A., Portland, Maine.
Bathrick, Mrs. Wm. R., Perry Center, N. Y.
Bartlett, Miss Nettie M., Gardner, Mass.
Bates, Samuel, South Weymouth, Mass.
Bevier, Mrs. L. H., Bruce, Mich.
Blair, Rev. John Jay, Andover, Mass.
Blake, Dea. George, Montour, Iowa.
Bowman, John Eliot, Billerica, Mass.
Bortz, John, Mendon, Ill.
Boynton, Henry, Andover, Mass.
Boynton, Rev. Geo. M., Jamaica Plain, Mass.
Brace, Mrs. H. L., West Winfield, N. Y.
Bradford, Mrs. Ellen, Mansfield, Ohio.
Broadhead, Miss Julia W., Glastonbury, Conn.
Brooks, Mrs. Newton, Gardner, Mass.
Brower, Ogden, Montclair, N. J.
Brown, Harriet A., Santee Agency, Neb.
Brown, William W., Round Hill, Conn.
Brissenden, James T., Benzonia, Mich.
Bullard, Miss Florence, Medway Village, Mass.
Bunce, Mrs. Eliza A., Glastonbury, Conn.
Burgess, Mrs. Mary P., Harwich Port, Mass.
Burleigh, Mrs. Matilda, South Berwick, Maine.

Campbell, James, Andover, Mass.
Campbell, James H., Griswold, Conn.
Card, John H., Gorham, Maine.
Carpenter, Mrs. A. H., Minneapolis, Minn.
Carrick, Rev. C. W., Frankfort, Mich.
Carter, Franklin W., Ware, Mass.
Case, Mrs. Mary A., Danielsonville, Conn.
Castle, Miss Clara, Manhattan, Kan.
Chamberlain, Mrs Mary A., Brewer, Maine.
Churchill, John, Pittsfield, Mass.
Churchill, Samuel Belden, Pittsfield, Mass.
Claflin, Fred L., Marlborough, Mass.
Clark, Mrs. Ella, Putnam, Conn.
Clark, Walter C., East Hampton, Conn.
Cleveland, Miss Elizabeth, Washington, D. C.
Cochran, Henry, Lenox, Iowa.
Cochran, Mrs Wm., Minneapolis, Minn.
Cone, Mrs. Catharine M., Boston, Mass.
Cone, Richard W., Boston, Mass.
Constance, Mrs. Louisa R., Mansfield, Ohio.
Converse, Minnie L., Milford, N. H.
Cook, Mrs. Isadora J., Worcester, Mass.
Cook, Mrs. Libby, Sandusky, Ohio.
Cook, William, Providence, R. I.
Corbin, Miner H., Brimfield, Mass.
Cordwell, Stephen A., Cumberland Mills, Maine.
Crafts, Phebe R., Columbus, Ohio.
Crane, Mrs. F. W. C., Lyons Farms, N. J.
Cronin, Rev. Henry C., Hamilton, N. Y.
Currier, Joseph H., Newburyport, Mass.
Curtis, Lucien W., M. D., Globe Village, Mass.

Dailey, Albert H., Campello, Mass.
Dakin, Mrs Julia M., Clinton, Mass.
Davison, Miss Chloe P., Danielsonville, Conn.
Dawes, Mrs. E., Lakeville, Mass.
Day, R. L., South Framingham, Mass.
Dean, David A., Danielsonville, Conn
Deards, Mrs. Lydia D., Madison, Wis.
Dewing, Benjamin B., Revere, Mass.
Dewing, B. F., Boston, Mass.
Dewitt, Mrs. Fanny, Sandusky, Ohio.
Dexter, Rev. Morton, Boston, Mass.
Dickinson, Rev. C. A., Lowell, Mass.
Dickinson, Mrs. C. A., Lowell, Mass.
Dickinson, Mrs. Sarah, Middlefield, Conn.
Donald, Mrs. Agnes B., Andover, Mass.
Dow, Samuel A., North Hampton, N. H.
Dowe, Mrs. Helen S., Danielsonville, Conn.
Dudley, Nathan, Guilford, Conn.
Dyer, Mrs. L. D., Salisbury, Vt.

Eastman, Rev. W. R., South Framingham, Mass.
Eddy, Miss Cornelia, Brockton, Mass.
Eideman, Samuel, Mansfield, Ohio.
Edwards, Miss Mary E., Nashville, Tenn.
Elderkin, Miss Mary E. P., Ekonk, Conn.
Ellis, Edgar C., Beloit, Kan.
Emerson, Miss D. E., New York, N. Y.
Emerson, Mrs. Ruth F., Andover, Mass.
Epps, Dea. Willis, Macon, Ga.
Estes, Eugene B., Campello, Mass.

Farnum, Benjamin W., Andover, Mass
Farren, Miss Florence M., Salem, Mass
Farrington, Miss A. E., Wilmington, N. C.
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Wyatt, John, Mendon, Ill.

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SERMON.

BY REV. REUEN THOMAS, PH.D.

Jeremiah xviii. 1—"The word which came to Jeremiah from the Lord, saying, arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O! house of Israel, cannot I do with you as this potter, saith the Lord. Behold! as the clay in the potter's hand, so are ye in mine hand, O! house of Israel."

The old prophets were patriots. They addressed their words not simply to individuals as individuals, for it is evident that they did not hold our modern ideas of individualism. Every person was one of a nation. Each man was in a relationship to every other man. Men and women were fathers and mothers, brothers and sisters, husbands and wives. No one stood apart from the rest in solitary, unrelated independency. The inter-relationships of life were such that no man could shake himself free from them in selfish isolation without coming into immediate antagonism with the Creator and His purposes. From the earliest times such ideas as that contained in the words, "At the hand of every man's brother will I require the life of man," had been working their work in the minds of men. "Am I my brother's keeper?" was the first question which betokens how far the man who used it had fallen from the original idea of righteousness. And the attempt made by men everywhere to individualize themselves, to separate themselves from the relationships, and so, from the duties and responsibilities which belong to men as men, is still the sign that the spirit of *Cain* walks the earth. The prophets of old had a two-fold mission: to witness to the *Divine Sovereignty* over nations, and the *inter-dependence of man* on man everywhere. The more carefully we ponder over their utterances, the more shall we be impressed with this as their mission. *Sin* means separation—the separation of man from God, and of man from his brother. To bring men into allegiance toward God is to bring them into fellowship with each other. And there is no other ground on which a permanent unity of man with man can be built. The degree to which a nation is separated from God is the degree of its internal separateness. "Hear, O Israel! the Lord our God is one Lord"—that was the only basis on which national unity could be built. Again and again was that truth emphasized by men of the prophetic order.

And another truth also, that *for every nation there was a mission special to it*—something of which, in the divine ordering of things, it was capable—to which it was called.

That which was true of Israel was measurably true of other peoples. It is enough that we see the idea distinctly illustrated in some one nation. No one now-a-days believes that in the old times in which Jeremiah lived, the Almighty One had no care for any nation except that of Israel. Cyrus and Nebuchadnezzar had something to do for the living and true God. And others, also. The worth of that old Israelitish history to us, is in its vivid and realistic setting forth of the truths of divine providence in relation to nations as nations. We see the *processes* more clearly than elsewhere. It is as if the body of the nation were a transparency, enabling us to see the circulation of the blood of life. The divine thought gets utterance through the prophets. The divine government is illus-

trated in the rise and fall of the people. The hidden causes of national misery and of national prosperity are revealed. We are compelled to recognize that there is a union of that which is temporal and material with that which is spiritual and eternal. That there is a divine order for nations which cannot be trampled upon with impunity—*that* is taught so clearly that we wonder it should be doubted. And further, we are made to perceive that a nation called to a high *spiritual* mission to the world cannot be recreant to that mission—cannot fall below its calling and election, without incurring miseries which shall make it even more wretched than its neighbors who have received no such distinguishing call from God, from Him who knows of what each nation is capable, and in His call summons it to the height of its capability.

This great truth, necessary for *us* as for the men of old, was imaged to the mind of the prophet by what he saw in the potter's house. The fact of his being sent there to gain a great spiritual idea is noteworthy. These simple duties of every-day existence are but the embodiment and illustration of ideas we need to possess. There is no legitimate calling which need materialize the mind—none which would not have an exactly opposite tendency if only we were in right mental allegiance toward God. No art is more ancient than that of pottery. We can trace it back to the time when first history took up her pen to write her infant scrawl. It seems to be such a *materializing* employment. And yet the prophet is sent to a potter's house to learn the lesson of the divine providence in regard to the purpose and use of national life. "Behold, the potter wrought a work on the wheels"—two circular stones placed one upon another—the lower fixed, the upper turning on an axis and moved by the feet of the workman. The man is working in clay. He has in his mind an idea of a vessel of a certain kind, adapted to a certain use. Not the clay as clay occupies his thought, but the clay as capable of being made into a certain kind of vessel usable for a definite purpose. He is striving to make the clay subservient to his idea—to make it express that idea. But he fails once and again. The vessel was "marred in the hands of the potter." He seems to have despaired of that particular lump of clay being usable for the expression of the perfect form which he sought, and so he made it into another vessel—a vessel, probably, less elaborate, less beautiful in its outline. If it did not subserve the highest use which was present to his mind, it would answer to some lower use. If of that special lump of clay he could not make a vessel suited for an incense bowl for a temple, he might yet make of it something inferior, but still usable. If it would not do for the parlor, it might yet be of service in the kitchen. He did not cast it aside entirely and altogether because it was marred. He used it still. But in the material there was probably something rough, coarse, fractious, too much of resistance for response to the touch of that delicate manipulation which was necessary for the finest work, and now the interpreting word comes to the mind of the prophet: "Behold! as the clay in the potter's hand, so are ye in mine hand, O! house of Israel!" The idea is that the Almighty One will use Israel for the highest purposes for which a nation can be used if Israel is pure enough, of fine enough quality and texture to be so used. And it *can* be this by repentance toward God, and faith in Him—faith sufficient to keep its allegiance steady and continuous. But, if Israel should walk "after its own devices, and do after the stubbornness of its own evil heart," then Israel is no longer usable by God as material through which the Almighty One can convey His *highest ideas* and most *beneficent purposes* to the world. Such is the truth taught us in this parable (if we may so call it) of the potter and the clay.

That we may not confine this truth to Israel, thinking that God's relation with Israel was *special*—that there was something so peculiar about it as to put it out of the region where anything parallel to it existed—the very language of the

prophecy seems to be studied. It is not simply *that* nation and *kingdom* to which the truth applies, but "at what instant I shall speak concerning *a* nation (any nation) and concerning *a* kingdom (any kingdom) to pluck up and to break down and to destroy it, if that nation turn from their evil, I will repent of the evil that I thought to do unto them." *There are laws for the rise and sustenance, for the decline and fall of nations.* And those laws are at the back of that which is material. It is the duty of those who stand where the old prophets stood to make vocal and audible the word of God to man; to be the teachers of the people in things spiritual—things which refer to character, to the relations of man to God and of man to man—to make it understood that there is a *law of national integrity and national prosperity*, and that *conformity* to that law means true human progress; non-conformity, disaster and national deterioration and destruction. We need in our times and in our country an intelligent patriotism, and no patriotism can be intelligent, unless it has in it the *quality* which was in the patriotism of Jeremiah, of Isaiah, of Daniel, of Paul, of Him who wept over the doomed city, "Oh, Jerusalem, Jerusalem! thou that killest the prophets and stonest them that are sent unto thee! how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not. Behold! Your house is left unto you desolate." There can be no patriotism without humanity, and no developed humanity apart from Christianity.

Our religious life may be of one complexion or another. It may be that *rudimentary* form of religious life in which a man, conscious that his own present condition is not satisfactory—feeling at war with himself—apprehensive of the future, seeks, in the way he best knows, to get peace with his conscience. In a word, it may be only *individualism—the man occupied with himself.* Probably all religion has to be *that* before it can be something better. Such questions as these: "What must I do to be saved?" "What shall it profit a man if he *gain* the whole world and lose his own soul?" have to make themselves heard in the conscience of every man who is not spiritually awake. Before there is any possibility of our being really interested in any thing *outside* of us, we must have a certain *internal* condition. If we are no farther along than this, that we believe "that God *is*, and that he is the rewarder of them that diligently seek Him," we are far enough on the right road to admit of our being consistently and benevolently interested in the life outside of our individual life. That type of religion which never gets beyond *concern about itself* must always in the nature of things, be characterized by much *doubt*. As long as any soul looks within itself for satisfactory experiences and evidences of the divine life, so long its doubts will be as plentiful as weeds in an ill-ordered garden. *Beginning* with our concern about ourselves, religion must never *stop* there. It *cannot* stop there. How is it conceivable that the spirit of God, whose office it is to enlighten the mind as to what Christ is, can keep the eyes of the individual fastened on himself and his own experiences? "When He, the spirit of truth, is come, He shall take of *mine* and shall show it unto you." That Holy Spirit of God, moving on the spirit of man, shall interpret the mind of Christ to the individual. He shall bring the man face to face with the Christ of God—shall open his understanding to the meaning of the person and work of this Christ in the world, and bringing him into *accord*, into fellowship with that Christ, shall make him to partake of the manhood of Christ Jesus, so that the man shall lose his independence, in a sense his individuality, and be as was the great apostle of the Gentiles, when he said, "I live, yet not I, but Christ liveth in me." There is only one hand which can open the prison-door of selfishness and let the soul out into the freedom of the larger life—the hand of Jesus, the Christ. I contend that it is not possible that the spirit of God can ever be the inspirer of those religious ideas which narrow down

a man's sphere to himself and the simply getting himself out of a condition in which he apprehends loss and torment. In many and many a soul religion *begins* with *fear*. The sense of a something here on earth, a something in us which is not material and perishable—when that sense comes to be oppressive, it generates fear. The sense of not being right—of being wrong, inwardly wrong—wrong in relation to God and the world—means fear, apprehension, ceaseless unrest. The soul is like the troubled sea, which cannot rest. In this condition the man flies from himself, or tries to fly from himself, only to experience that he carries himself with him. Some kind of a religious life is necessary to inward rest and peace. If his mind be turned toward Christ and he is taught that in Him is salvation, and looking to Him, receiving him, finds that a change has come over his inward condition, and stops there rested, but not satisfied, is he not likely by and by to lose his first faith and be thrown back into doubt? Divine Providence has surely taught *us that we can preserve only that which we use*. Faith in Christ Jesus as Saviour is no exception to this law. We must *use* our faith. We must move out into larger life. Faith in any one carries in it the feeling of identification with the one in whom we have faith. When Christ becomes one with us, we become one with him—recipients of the life which is in him—energized into various forms of activity by the force generated in Him and communicated to us. And like as every flower, and every leaf, and every fruit speak to us of the life and energy which are in the *sun*, so every pure, fragrant, good, beautiful deed speaks to the world of the life which is in the Sun of Righteousness. The Christian is what he is by his *dependence*, by his *receptivity*, by his *relationship* to Christ. He has nothing original and underived, *or* nothing good which he has not *received*. Christian discipleship is the exact opposite of *self-assertiveness*. It *is* humility; *it is man's refusal to bear the responsibility of his own soul*. It frightens him. Its possibilities of happiness are enrapturing, but its possibilities of misery are appalling. Materialism often means man's fright at the greatness of his own nature. And so he tries to drag it down from its soarings and confine it in the harness of material law, as though a man should say—Soul, come down here within these conditions; I will show thee what thou art. Thou art but rarefied matter—protoplasm—phosphorus, and such like. Thou art but atoms. It is truly wonderful what thy atoms can do when they arrange themselves in a certain order. Still Milton's Paradise Lost and Shakespeare's Hamlet, are but the result of a fortuitous concourse of atoms. The materialist is afraid of himself and the movements of which he is inwardly conscious, and so he struggles for a theory which can serve him for a refuge from the waves of the spiritual world, which roll in ever and ever upon his spirit. The materialist builds for himself a theory and lives in it. He takes good heed that there are no windows in it looking heavenward. Earthward they all look. To his theory he says: "Hide me, hide me from these ideas which come trooping in upon my heart to trouble it." The Christian disciple feels also the waves of an atmosphere not of this world—they blow in upon his soul. He is conscious of the stirrings of a life within, and hardly understands his own nature. He turns his face to one who does understand it, evidenced by the fact that he can speak to it as no other can speak; he turns to this one who understands him so well and says "I flee unto *Thee* to hide me."

And so the soul that is dependent on Christ becomes *identified* with Christ as the son or daughter dependent on father and mother feels to be identified with the life of the household. That identification of the disciple with his Lord involves *activity* of a certain kind—involves *movement* in a certain direction. He who is related to the head of the household is related to all its members. My father's son is my brother. Christ's life ending in his death—sombre gateway to his Resurrection

—was the heart of the Father seeking and saving his prodigal son. If the spirit of this Christ Jesus has any entrance into our spirits, the sign of it will be a longing created in us toward those who are wandering and weary—towards those who are dejected and oppressed. It will be altogether impossible for us to sit at the table of Dives and enjoy his sumptuous fare so long as there is a *Lazarus* at the gate desiring to be fed with the crumbs which fall from the table. Leave that table we must, with food for the hungry man. It cannot be that any man who has even the very faintest approach to a pulse of Christian faith can allow the dogs in the street, licking the sores of Lazarus to be more humane than he is. There are many religions in the world which have in them nothing but *fear* and its products. But *Jesus Christ's Christianity* is not of the same type or class. It not only calls us to a larger life than that concerned with the rescue of our individual soul from destruction, it inspires the life. It generates aspiration. It gives will and power. Or, if you like it better, it wakes all our dormant manhood into activity and gives it right direction. It makes us realize that we are related not only by creation, but by that deeper creation we name Redemption. The created man is *born*; the redeemed man is *born again*. The created man is earth-born; the redeemed man is born from above. We inherit the soul life of Adam, but we have also given us the spirit life of Christ. And so we have to illustrate *the brotherhood* which was in Christ; a brotherhood not political in its quality, and kind—not sectional, not sectarian, not ecclesiastical—but purely human. We have to rescue the word "*humanity*" from its prison-house. It has fallen among thieves who have stripped it of its raiment and wounded it, leaving it only half alive. Jesus Christ was *man*. Christianity is humanity—nothing narrower or shallower is. To be Christian, is to be human. "I am a Christian—nothing human is foreign to me," should be the tone of our speech. Hence our view must be broad, as broad as the nation. Yea, as broad as the world! To-day the merchant does not confine his view to his section, to his State, his country. He stands on his watch tower, and sweeps the hemisphere with his telescopic eye. We should be *shamefully behind* our century if the ideas of commerce were broader than our own. And so foreign missions need no apology for their audacity. But on *that field we could not enter with any consistency if we were not conscious of doing all that we were empowered to do for the deteriorated men and women within our own national boundaries*. I know that the word "patriotism" is tainted. Men have used the word as the gambler uses dice, to cheat with. Even Dr. Johnson could say, "Patriotism is the last refuge of a scoundrel." But when we look to the *heroes* of Israel we find the genuine thing. And it has been found again and again in modern days. The love of country has with some men been a passion. But scarcely ever except as it was inspired by a higher love still. The word is profaned in its use except it mean love of men—as we saw it in Clarkson, in Wilberforce, in Garrison, in Kossuth, in Toussaint l'Ouverture, in the heroic missionaries of our faith. A political love of man is one thing, a human love quite another. The one sees votes to be had; the other souls to be won, families in loving union, helpful brotherhoods, aspiring nationalities. We are like a vessel marred in the hands of the potter, *not suited for God's highest uses, if* we fall short of illustrating the claim which it makes in the words "All power is given unto Me in heaven and on earth."

We must preach a Kingdom of God, proclaim a Theocracy, claim all souls for Him whose they are of right, and the first claim must be made on behalf of those whose *needs* are most pressing. How can we send our foreign missions to China if we persecute the Chinaman here? How go to Africa if we help not the ebon citizen of America to rise into a higher manhood, to be enough of a man at any rate to be an intelligent, reputable citizen; for though he be black, he is a citizen

of these United States. He is domesticated. He belongs to this great American fraternity. He is of the household. "and if a man provide not for his own, especially for them of his own household, he hath denied the faith," and is, politically and morally, as well as spiritually, "an infidel."

This leads us naturally, and by way of practical application of the idea in our text, to offer a few thoughts on our American civilization. It is peculiar. There is nothing in the world exactly like it, nor has there ever been. The call of God which was heard two hundred and odd years ago, in the hearts of those Englishmen and Englishwomen who went aboard the historic Mayflower, was like Abraham's call, *definitely indefinite*. They went forth, but to what experiences and to what a *future* none knew. They needed to worship God according to the light they had, free from that persecution and molestation which troubled them on the other side the seas. And their history is an illustration of our Lord's words, "Every one that has left houses, or brethren, or sisters, or father, or mother, or children, or lands, *for my name's sake*, shall receive a hundred fold, and shall inherit eternal life." Among the heroes and heroines of the world we put them. They are at the foundation of this civilization of ours. Their piety is like the spring that, finding its way through all the strata which lie enfoliated one on another, seeks the upper air where it can quench the thirst of the weary and worn among the sons of men. That spring flows on and on inexhaustibly. It has become a mighty river, flowing hither and thither through the land, willing to be led into any man's house and garden. He has only to make trenches for it and it will flow in. True, men have poisoned the water with their inhumanities and infidelities. But by that knowledge which comes with a true faith we can filter these out. We can still do as Elisha did, throw a branch into the waters and they shall be sweet. This complex civilization of ours has the River of God running through it. That is why we are hopeful—ever *hopeful;* that is why we are *ambitious*—aspiring ever after something so great that to the man of the world it seems Utopian; that is why our *energy* is persistent in spite of the cold of winter and the heat of summer. We go to this River of God and drink of it again and yet again; it is a river of life! The water of it is good for the *eyes*—to make them sparkle with an illumination that seems not of earth or time; it is good for the *ears*—they hear a certain whisper more distinctly than others hear the majestic voice of the thunder—that still small whisper which Elijah heard when reaction set in after Carmel's heroic protest; it is good for the *heart*, vitalizing it into largeness and sympathy. Oh, friends! let us drink daily and every day of this River of God which is full of water. Do you ask me WHY? My answer is, because we have to be in the succession of those heroic men and women who came here, who were *sent* here by God to found a Christian civilization. They were here first—they were *the leaders*. And *leaders* we must be to inherit the leadership which God deposited in them. Forgive, I beseech you, the seeming assumption. Aspiration is not pride. The consciousness of an ennobling mission comes only to the teachable—to those who wait on the Lord. When Jesus said to His followers, "Ye are *the light of the world*," he uttered no extravagance. He aimed to start in their hearts that sense of responsibility which belongs to the possession of truth, which men need for the illumination of the intellect, for the enlargement of the heart, for the right ordering of the life. The Christian disciple is a leader because he is a follower. The astronomer is a leader in the knowledge of the stars, because his eye is ever upward. The degree to which any man can *follow that which is higher* than himself, is the degree to which he can lead his fellow-men. The Christian Church has a relation to the civilizations of the world. That relation is not one of *dependence*

or subserviency. It has the same relation to the world as the sun has to the day, as the moon has to the night. It receives light only to scatter it, to radiate it abroad, that men everywhere may walk in the light. And we need to recognize this more and more. We need to believe what our Lord Jesus Christ says more than what is suggested to us by our own feelings and inward despondencies and inward weaknesses. He has said "Ye are the light of the world." And so *that* we have in our hands has its relations to all and everything which makes up this complex American civilization. I have referred to its *foundation* in the heroism of the men and women of 200 years ago. Need I remind you of its GENEROSITY. It throws open its gates to men of every nation and clime, reminding us of the city "whose gates shall in no wise be shut by day." Alas! *only* in that particular; for while into *that* city there shall in no wise enter "anything unclean, or he that maketh an abomination and a lie," into *our* civilization there enters very much that is unclean, very much that maketh abomination and a lie. At the same time I am not one in feeling with those who attribute all our woes and apprehensions to the too great generousness of our hospitality to foreigners. I am persuaded that, if all the original Americans had been true to their ancestral faith, their ancestral purity, their ancestral love of God and man, our civilization would have been much purer and nobler than it is to-day.

This *civilization* has not only a large *generosity*, but boundless *hope*. We cannot get out of our hearts the feeling that there is something greater in the future than has appeared in the past. The fullness of God's purpose for this nation doth not yet appear. Our *apprehensions* are not sufficient to becloud our hopes altogether and entirely. Still, we must not encourage a reckless optimism. The men who have a mania for statistics remind us of the numerically feeble past and the numerically magnificent present—so little wealth *then*, so much now. The question is, *how and for what purposes is the wealth used?* Is it spent in degrading men or in elevating them?

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

Manhood is the true wealth, *manhood* is the imperishable gold—the gold that never becomes dim.

> "The rank is but the guinea's *stamp*—
> The man's the gold for a' that."

Show us your men, of what type, of what quality are they? On that retreating brow, on that pinched cheek, on that lascivious eye—whose is *this* image and superscription? The Church of Christ has to illustrate before the world the lost manhood. It has to go into the dark house of the soul with its lighted candle and explore it. What is this, and this, and this? Cobwebs here, filth there; reptiles, creeping things; worse even than these are in the chambers of the souls of men. The unregenerated heart of man is still like to that which the prophet Ezekiel saw: "Behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about." It is the mission of the Church of Christ to take the candle of the Lord into these darkened chambers, and show the deformity, the filthiness, the ugliness of everything there. Our mission is not that of the politician, not that of the man of science, not that of the littérateur, not that of the secular teacher, not that of the editors of newspapers. To none of these are we in hostility, but to none of them are we in subjection. We have to create that clear and healthy atmosphere in which the politician, the man of science, the literary man, the secular teacher and the newspaper editor can do their best work. We have to aim to create that atmosphere in which these can be perfectly honest

and truthful, and yet successful. No atmosphere is healthful which is not filled with sunlight. To us it is given to *pour the sunlight* into the atmosphere which men breathe. Only as men are in the light can they see clearly, feel nobly, act justly. The lessons of history are as true on this side the ocean as on the other. We have read the histories of men in the past, and those histories have taught us that every nation flourishes, even in regard to its secular things, only as justice and humanity prevail—not because it has this form of government or that. The voice of one man in history is the voice of all :—

"Be just and fear not !
Let all the ends thou aim'st at
Be thy country's, thy God's and truth's.
Then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr !"

We are constantly hearing—even *ad nauseam*—that, being in a Democratic Republic, and being in the possession of something named "Liberty," we are not as other men are—language which seems to indicate that we need not trouble ourselves as to the teachings of the past ; we have *broken* with the past. Nay, the past is *in* us, in our blood, flowing in our veins. And as it has been in the past, so will it be in the present—whenever and wherever there are multitudes of people, ignorant mentally and godless affectionally, then and there the red danger lights must be hung out. "What is liberty without wisdom and without virtue ?" asks Burke, the greatest of philosophical statesmen. It is (he answers) "the greatest of all possible evils : for it is folly, vice and madness without tuition or restraint." Liberty will not save us from degradation ; nor will a Republican form of government ; nor will our incurable optimism ; nor our faith in ourselves. Faith in God will save us—love to man will save us.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

We are not different from any other nation about which history writes, except in this—that we have a free church in a free state—a church unhindered and untrameled in its work by anything political, a church with no chains hanging around its neck, free to preach the truth as it is in Jesus. We owe allegiance to Him, to none other ; He is our Sovereign, our Lord, our Redeemer, our Deliverer, our Fount of Inspiration, our Creed, our Sustainer now—our Rewarder hereafter, when the din and smoke of battle have all cleared away. We know no politics which are inconsistent with allegiance to Him ; Christians first, Americans after. We cannot step down from this altitude for the sake of accommodating any men or any interests. The more simple and fervent and fearless our loyalty to our Lord, the truer will be our citizenship, the nobler our manhood, the more helpful our brotherhood. For the sake of the Negro, with his many sorrows, we must be true to the idea which the potter has for us ; for the sake of the Chinaman seeking an outlet from his ancestral prison-house ; for the sake of that roving child of nature who flees from our civilization as though it were a curse and a fraud —for the sake of *these* we must not descend to those lower uses which would seem to fit our incompetency better. Recognizing that God's spirit is within us, and our allegiance to God's Christ is our call to the noblest, though materially the most ill-rewarded service to which men can give themselves, we must follow the lead of those ideas which seem to us the divinest—those ideas which are incarnated in Jesus, the Christ—incarnated that they may never become abstract and debatable, but live and breathe in the

vigor of a perennial life. Only thus can true greatness be achieved ; only thus can true humanity be illustrated.

"To honor God, to benefit mankind,
To serve with lofty gifts the lowly needs
Of the poor race for which the God-man died,
And do it all for love—oh, this is great !"

So far as our American Missionary Association is concerned, its work is done so patiently, so thoroughly, so economically, with so much wisdom and just judgment, that the most critical can hardly find fault and the most fastidious ought to be satisfied. Its educational work has been remarkable, and is increasingly valuable and valued. During this week you will have abundant opportunities of hearing and knowing all and everything of the details of the work. No responsibility rests on me to occupy your attention to-night with these. We cannot boast that numerical success which some others can in establishing churches in the South. The reason is obvious. Congregationalism cannot breathe the air of slavery. It cannot accommodate Scripture to the exigencies of the oppressor. If we had, in days gone by, achieved a numerical success on the ground of ignoring the humanity of the Negro, would such a success have been as much of a success as that we have achieved in being practically excluded from the South in the days past, on the ground of our ideas of God and man being too exalted to find a home there so long as the man of color was not recognized as a man or treated as a man?

Now that the victory is won, the door is wide open. Without being recreant to our faith, we can preach an unfettered, an unemasculated Christianity. And we can do it all the more sincerely, and all the more effectively, from the very inability which limited us in the days of darkness. We can now glory in our past infirmity, that the power of Christ may more abundantly rest upon us. And let us, dear brethren, do it, remembering our high calling—remembering that if we sink below that calling, though the potter may make of us *some other* vessel than that of an incense-breathing bowl for His temple, yet it will be sore disgrace to us in eternity that He had to employ us for lower and commoner uses. For we have not done with this world when we have left it. Moses and Elijah, on the mount of transfiguration, make that idea for ever untenable. The present determines the future. "Whatsoever a man soweth, that shall he also reap." Will it make no difference in our condition, inward and outward, whether our Lord shall say at the last, "Take therefore the talent from him, and give it to him that hath ten talents "—that, or this—"Enter ye into the joy of your Lord. For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS FOR 1885.

CHURCHES.—*In the South:* In District of Columbia, 1; Virginia, 1: North Carolina, 13; South Carolina, 2; Georgia, 14; Kentucky, 9; Tennessee, 13; Alabama-17; Florida, 1; Kansas, 3; Arkansas 2; Louisiana 19; Mississippi, 7; Texas, 9. *Among the Indians:* 5. Total, 116.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Toulagoo, Miss.; New Orleans, La., and Austin, Tex.—6. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S C.; Savannah, Macon, Atlanta, McIntosh, Ga.; Mobile, Athens, Selma, Ala.; Memphis, Jonesboro, Tenn.; Williamsburg, Lexington, Ky. —14. *Other Schools:* 36. Total, 56.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 346; among the Chinese, 38; among the Indians, 54. Total, 438. STUDENTS.—In theology, 96; law 67; in college course, 52; in other studies, 8,608; among the Chinese, 1,457; among the Indians, 706. Total, 10,986. Scholars taught by former pupils of our schools, estimated at 200,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting material.

AMERICAN MISSIONARY.

This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars. Subscription price, 50 cents.

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relating to the work of the Association and to the AMERICAN MISSIONARY should be addressed to the Secretaries, 56 Reade Street, New York City; letters for the Bureau of Woman's Work to Miss D. E. Emerson, at the New York Office.

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may be sent to H. W. Hubbard, Esq., Treasurer, 56 Reade Street, New York; Rev. C. L. Woodworth, D. D., 21 Cong'l House, Boston, Mass.; Rev. Jos. E. Roy, D. D., 151 Washington Street, Chicago, Ill.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves, and in its work it recognizes no distinctions of race or color. Since Emancipation, it has devoted its main efforts to the South, endeavoring to prepare the FREEDMEN for their duties as citizens and Christians in America and as Missionaries in Africa. It also establishes missions and schools on the anti-caste basis among the WHITES in the Mountain districts. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the INDIANS.

In view of the necessity of elevating the WOMEN of these races, the Association has organized a BUREAU OF WOMAN'S WORK, to which it especially invites the co-operation of the Christian women of the churches.

MEMBERSHIP.

A payment of THIRTY DOLLARS will constitute a person a Life Member. (See Article III. of Constitution.)

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.), as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

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THE

FORTIETH ANNUAL REPORT

OF THE

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AND THE

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TOGETHER WITH A

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Miss D. E. EMERSON, SECRETARY, 56 *Reade Street, N. Y.*

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in drafts, checks, registered letters or post-office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D.D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions, until the next Annual Meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised or bequeathed to it for the purpose stated in Section first; but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of the Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

[CHAPTER 52.]

Passed March 12, 1886, three-fifths being present.

An Act further to amend chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one, is hereby further amended so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act relating to wills;" but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease, or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never in any manner be diverted to any other purpose than that for which the property was originally donated.

SEC. 2. Section five of the said Act is hereby repealed.

SEC. 3. This Act shall take effect immediately.

BY LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the some meeting the following Standing Committees for the year shall be appointed, to consist of five members each :

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association ; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same ; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for futhering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committee shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor ; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee ; to keep clear and accurate accounts of all sums received and expended by the Association ; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee ; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association ; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and travelling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting, and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished business.
8. New business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

FORTIETH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Fortieth Annual Meeting of the American Missionary Association convened in the Centre Congregational Church at New Haven, Conn., October 19th, at 3 o'clock P.M.

The President not having arrived, the Association was called to order by Vice-President Rev. D. O. Mears, D.D., of Massachusetts, and after the singing of "Coronation" Rev. John L. Ewell, of Massachusetts, read a portion of the tenth chapter of Luke and led the convention in prayer. Rev. George F. Stanton, of Massachusetts, was elected Secretary, and Rev. Edmund M. Vittum, of Connecticut, Assistant Secretary.

The Committee on Nominations was appointed as follows: Rev. Burdett Hart, D.D., of Connecticut; Rev. Jonathan Edwards, of Massachusetts; and Mr. D. L. Fuller, of Massachusetts.

Secretary Powell read the portion of the Constitution relating to life-membership and delegates, and the Roll of the Association and Visitors was prepared, as follows:

ROLL.

Life Members.

Rev. F. H. Adams, Ct.; Rev. A. C. Adams, Ct.; Rev. M. B. Angier, N. Y.; Rev. D. E. Adams, Mass.; Rev. S. J. Austin, Ct.; Austin Abbott, N. Y.; Rev. J. F. Blades, Mass.; Rev. F. C. Bradley, Ct.; Rev. S. W. Barnum, Ct.; Rev. L. F. Berry, Ct.; Mrs. W. H. Black, Me.; Mrs. H. C. Beach, Ct.; Rev. L. H. Barber, Ct.; C. N. Brown, N. Y.; Mrs. C. N. Brown, N. Y.; Rev. J. O. Barrows, Ct.; A. G. Beebee, Mass.; D. Birge, Ct.; Rev. E. C. Baldwin, Ct.; Rev. E. S. Beard, Ct.; Rev. E. H. Byington, Mass.; Dea. G. A. Bodge, Ct.; Rev. S. L. Bell, Mass.; Rev. R. C. Bell, Mass.; Rev. W. F. Blackman, Ct.; Rev. J. Brand, O.; Rev. N. J. Burton, Ct.; P. Bevin, Ct.; Dea. L. P. Buell, Ct.; Rev. A. H. Bradford, N. J.; Rev. G. A. Bryan, Ct.; W. E. Benham, Ct.; Mrs. W. E. Benham, Ct.; Rev. W. T. Briggs, Mass.; T. E. Babb, Mass.; Miss L. Beckwith, Ct.; H. C. Butler, Ct.; Mrs. H. S. Brown, Ct.; Mrs. E. C. Baldwin, Ct.; Dea. J. Benjamin, Ct.; Rev. W. M. Brooks, Ia.; Mrs. G. H. Butler; Mr. L. H. Bassett, Ct.; Rev. A. F. Beard, N. Y.; Rev. R. Crawford, Mass.; Rev. S. W. Clarke, Mass.; Mrs. S. W. Clarke, Mass.; Rev. F. Countryman, Ct.; Mrs. F. Countryman, Ct.; Dea. D. N. Camp, Ct.; Mrs. Fanny Champlin, N. Y.; E. L. Champlin, N. Y.; Rev. H. L. Chase, Minn.; Mrs. H. L. Chase, Minn.; Miss M. A. Cutter, Mass.; Rev. J. B. Cleaveland, Ct.; E. L. Catlin, Ct.; Miss Anna M. Cahill, Tenn.; J. H. Cleveland, Ct.; S. J. Darrow, Ct.; Prof. G. E. Day, Ct.; J. Davenport, N. Y.; Rev. J. R. Danforth, Pa.; C. Duncan, Mass.; Rev. G. Dustan, Mass.; Rev. M. Dexter, Mass.; Rev. J. G. Davenport, Ct.; Rev. P. B. Davis, Mass.; Mrs E. J. Dickerman, Ill.; B. T. Dudley, Ct.; Rev. T. A. Emerson, Ct.; J. L. Ewell, Mass.; Miss D. E. Emerson, N. Y.; Miss. E. B. Emery, Me.; Mr. J. Eldridge, Mass.; Mrs. J. Eldridge, Mass; Rev. A. P. Foster, Mass.; Mrs. G. M. Farrington, Mass.; Dea. C. H. Gilbert, Ct.; Rev. A. Gardner, Ct.;

L. S. Griggs, Ct.; Rev. J. F. Gaylord, Mass.; Mrs. E. A. H. Grosvenor, Mass.; G. L. Goodrich, Ct.; Rev. J. H. Goodell, Ct.; Mrs. J. H. Goodell, Ct.; C. A. Gridley, Mass.; S. D. Gilbert, Ct.; Rev. H. M. Grant, Mass.; Rev. G. H. Griffin, Mass.; Rev. Burdett Hart, Ct.; Miss Mary A. Hart, Ct.; A. Hall, Ct.; N. J. Herbert, N. H.; C. L. Hickox, Ct.; H. D. Hawley, Ct.; Rev. W. A. Hallock, Ct.; Rev. S. Hines, Ct.; H. W. Hubbard, N. Y.; Rev. W. S. Hawkes, Mass.; Rev. J. P. Hoyt, Ct.; Rev. R. P. Hibbard, Mass.; C. T. Huntington, Mass.; Rev. H. W. Hunt, Ct.; Rev. J. W. Hird, Mass.; E. Hobart, Mass.; J. W. Hungerford, Ct.; Mrs. J. W. Hungerford, Ct.; Rev. W. D. Hart, R. I.; Rev. H. L. Hubbell, Mass.; Miss E. M. Horton, N. Y.; Mrs. H. Johnson, Ct.; Abbie W. Johnson, Mass.; Rev. S. M. Keeler, Ct.; S. C. Kendall, Ct.; Rev. H. L. Kelsey, Ct.; Rev. M. Knight, Ct.; Rev. H. N. Kenney, Ct.; Mrs. W. B. Kimball, Mass.; Rev. G. E. Lovejoy, Mass.; Mrs. E. G. Learned, Mass.; N. Lincoln, Me.; Rev. S. H. Lee, Ct.; Rev. W. W. Leete, Ct.; Rev. P. W. Lyman, Mass.; W. H. Lovell, Mass.; Mrs. J. M. Linsley, Ct.; Miss. E. A. Linsley, Ct.; Rev. J. H. Laid, Mass.; Mrs. C. F. Leete, Ct.; R. Linsley, Ct.; Mrs. M. A. Millett, Mass.; Mrs. M. E. Morse, Ct.; Rev. T. A. Merrill, Mass.; Rev. C. L. Merriam, N. J.; Rev. S. J. M. Merwin, Ct.; F. W. Mar, Ct.; S. N. Miller, Mass.; C. L. Mead, N. Y.; Rev. C. L. Merriam, N. J.; Mrs. C. L. Merriam, N. J.; Rev. D. O. Mears, Mass.; E. C. Marsh, Mass.; Miss E. Morse, Ct.; B. G. Northrop, Ct.; Mrs. A. N. Niles, N. Y.; Mrs. S. P. Newell, Ct.; Mrs. A. F. Odlin, Mass.; Rev. James Powell, N. Y.; Elizabeth N. Pearson, N. Y.; W. B. Pickney, Ct.; Miss Hattie R. Pease, Ct.; Rev. F. B. Pullan, N. J.; Rev. J. Pettibone, Ct.; Mrs. S. Prentice, Ct.; Dea. S. Prentice, Ct.; C. H. Prullard, Ct.; Rev. G. A. Pelton, Ct.; Mrs. M. S. Perry, Me.; G. A. Putnam, Mass.; Rev. G. H. Pratt, Ct.; Rev. D. M. Pratt, Ct.; A. Pearson, N. Y.; Mrs. E. B. Rice, Mass.; Rev. A. L. Riggs, Neb.; Rev. C. J. Ryder, N. Y.; T. Reed, Mass.; Rev. J. E. Roy, Ill.; Rev. L. S. Rowland, Mass.; Rev. A. T. Reed, Ct.; Rev. H. B. Roberts, Ct.; Rev. Newman Smyth, Ct.; B. N. Seymour, Ct.; Rev. G. F. Stanton, Mass.; Mrs. G. F. Stanton, Mass.; N. J. Seeley, Ct.; A. Stone, Mass.; Rev. E. B. Sandford, Ct.; A. D. Somers, Ct.; Mrs. Charles K. Smith, Ct.; Rev. M. E. Strieby, N. Y.; Mrs. M. E. Strieby, N. Y.; Miss C. J. Seward, Ct.; D. A. Strong, Ct.; Rev. E. Strong, Mass.; Dea. J. W. Spelman, Ct.; John Stevens, Ct.; C. H. Stone, Ct.; Pres. J. H. Seelye, Mass.; Rev. N. J. Squires, Ct.; Mrs. C. H. Studley, Ct.; Rev. W. C. Sexton, Vt.; A. Spooner, Mass.; Mrs. W. Spaulding, N. Y.; Rev. J. Scott, Ct.; Rev. E. G. Selden, Mass.; J. W. Townsend, Ct.; Rev. J. E. Twitchell, Ct.; O. F. Treadwell, M. D., Ct.; Rev. W. A. Thomas, Mass.; T. H. L. Talcott, Ct.; Prof. E. P. Thwing, N. Y.; Rev. G. J. Tillotson, Ct.; E. Talcott; Mrs. E. Talcott; J. N. Towne, Mass.; Mrs. J. N. Towne, Mass.; C. Talcott, Ct.; Miss E. H. Twichell, N. Y.; Mrs. A. Turkinton, Ct.; Rev. J. H. Vorce, Ct.; Rev. E. M. Vittum, Ct.; Rev. C. L. Woodworth, Mass.; Mrs. C. L. Woodworth, Mass.; Rev. W. F. Warren, Ct.; Miss M. A. Wood, Ct.; Rev. O. H. White, Mass.; J. E. Woodruff, Ct.; J. B. Wright, Mass.; Mrs. M. H. Williams, Mass.; L. Warner, Ct.; Dea. J. B. Williams, Ct.; Rev. C. H. Williams, Ct.; Alice J. White, Mass.; J. Watrous, Ct.; Miss L. E. Williams, Mass.; Miss G. S. Wilder, Mass.; Mrs. L. A. Weld, Ct.; Rev. W. W. Woodworth, Ct.; Miss M. R. Wilcox, Mass.; J. H. Washburn, N. Y.; H. A. Warner, Ct.; Rev. R. M. Woods, Mass.

Delegates.

Rev. F. D. Avery, Ct.; Rev. N. G. Axtell, Ct.; Dea. T. M. Abbott, Ct.; D. F. Atwater, Mass.; W. N. Bacon, Vt.; G. H. Bailey, Ct.; Rev. D. J. Bliss, Ct.; Rev. H. S. Brown, Ct.; E. Brewer, Ct.; Mrs. E. Brewer, Ct.; Rev. M. B. Boardman, Ct.; Mrs. M. B. Boardman, Ct.; J. A Boyd, Ct.; Rev. W. A. Benedict, Fla.; A. A. Baker, Ct. Mrs. A. A. Baker, Ct.; L. A. Benham, Ct.; M. S. Bidwell, Mass.; Rev. C. H. Barber,

Ct.; G. H. Butler, Ct.; Rev. D. J. Clark, Ct.; R. Chapman, Ct.; Rev. N. M. Calhoun, Ct.; Rev. F. D. Chandler, Ct.; Mrs. F. D. Chandler, Ct.; Mrs. L. A. Camp, Ct.; Mrs. W. J. Carpenter, N. Y.; L. A. Dickerman, Ct.; Rev. C. H. Dickinson, Ct.; Rev. A. J. Dyer, Mass.; C. Dinsmore, Mass.; M. F. Dickinson, Jr., Mass.; G. K. Dickinson, Ct.; C. S. Davis, Me.; Mrs. C. S. Davis, Me.; S. H. Dudley, Ct.; Rev. J. Edwards, Mass.; Dea. C. B. Foot, Ct.; S. L. Flower, Ct.; Rev. S. F. French, Ct.; P. Fairchild, Ct.; Rev. H. P. Fisher, Vt.; J. H. Farrel, Ct.; S. H. Galpin, D. C.; R. Grant, Ct.; C. L. Gold, Ct.; Mrs. E. J. Gardner, Ct.; E. W. Goodenough, Ct.; Rev. F. A. Gaylord, Mass.; Rev. W. E. Griggs, Mass.; Rev. H. E. Hart, Ct.; Rev. A. C. Hurd, Mass.; Rev. A. Hazen, Mass.; Mrs. S. J. Hall, Mass.; W. A. Harris, Ct.; Dea. E. B. Hillard, Ct.; J. H. Hayden, Ct.; M. C. Hazen, Ct.; Rev. L. H. Higgins, Ct.; J. F. Holmes, Ct.; Dea. M. L. Hotchkiss, Ct.; Rev. E. P. Hammond, Ct.; S. J. Hall, Mass.; Dea. H. C. Houghton, N. Y.; L. Ives, Ct.; A. L. Judd, Ct.; Mrs. A. L. Judd, Ct.; Mrs. S. M. Keeler, Ct.; W. B. Knapp, Ct.; J. O. Kendall, Mass.; Rev. J. Kyte, Mass.; Rev. H. H. Kelsey, Ct.; C. L. Lord, Ct.; Rev. J. N. Lowell, Mass.; Mrs. H. P. Lowell, Mass.; Mrs. A. Loomis, Mass.; Rev. E. E. Lewis, Ct.; Rev. C. S. Lane, Ct.; J. M. Linsley, Ct.; E. P. Lyon, N. Y.; Rev. W. J. Mutch, Ct.; Dea. A. D. Montague, Mass.; Rev. S. P. Marvin, Ct.; Rev. E. Mendell, Ct.; G. Maxwell, Ct.; Miss E. J. Maynard, Mass.; R. Mar, Ct.; Rev. C. S. Markland, N. H.; Rev. D. Marion, Jr., Mass.; Rev. W. E. B. Moore, Ct.; W. C. Norris, Ct.; Rev. A. F. Newton, Mass.; Mrs. A. F. Newton, Mass.; S. J. Nettleton, Ct.; Rev. J. L. Nott, Ct.; Rev. C. S. Nash, Ct.; H. B. Noyes, Ct.; Rev. L. M. Pierce, Mass.; Mrs. L. M. Pierce, Mass.; C. A. Porter, Ct.; W. B. Pickup, Ct.; S. E. Peck, Ct.; Rev. J. H. Ross, Ct.; F. A. Rathburn, Ct.; E. B. Rice, Mass.; Mrs. C. A. Radford, Ct.; Rev. G. W. Stearns, Mass.; C. Seck, Ct.; Rev. S. L. B. Spear, Vt.; Dea. C. E. Shattuck, Mass.; Miss C. L. Smith, Mass.; F. R. Shipman, Ct.; Dea. A. Spooner, Mass.; Miss S. E. Swift, Ct.; G. G. Tillinghast, Ct.; Mrs. W. A. Thomas, Mass.; Rev. A. E. Todd, Mass.; Mrs. A. E. Todd, Mass.; Minnie H. Taft, Mass.; Rev. M. Van Horne, R. I.; Dea. F. J. Ward, Mass.; J. E. Wilcox, Ct.; Rev. F. R. Wait, Ct.; D. L. Williams, Ct.; W. S. Williams, Ct.; Rev. E. B. Willard, Ct.; A. C. Williams, Mass.; Tyler Waters, Mass.; D. W. Whittlesey, Ct.

Visitors.

E. Allen, Ct.; D. H. Abbe, Ct.; Rev. A. Alvord, Mass.; Rev. L. H. Angier, Mass.; Rev. J. Anderson, Ct.; Mrs. T. Allen, Mass.; Mrs. D. E. Adams, Mass.; Miss L. G. Abbott, N. Y.; Mrs. A. Aston, Ct.; J. E. Abell, Ct.; Mrs. J. E. Abell, Ct.; K. M. Ayres, Mass.; D. C. Allen, Ct.; Mrs. J. Bronson, Ct.; Miss H. M. Buttricks, Ct.; Rev. S. Barnum, N. H.; Mrs. M. P. Bradley, Ct.; J. B. Bailey, Ct.; Mrs. J. B. Bailey, Ct.; Mrs. D. J. Bliss, Ct.; M. F. Bachelor, Mass.; Mrs. W. S. Brogg, Mass.; Rev. C. S. Beardslee, Mass.; Miss E. W. Beaman, Mass.; Rev. E. E. Bliss, Mass.; Miss C. E. Baudoin, Mass.; Rev. J. B. Baird, Ct.; Mrs. P. Bevin, Ct.; B. B. Browd, Ct.; Mrs. J. R. Bradford, Mass.; Mrs. W. H. Bevin, Ct.; Miss C. Bunnell, Ct.; Dr. W. C. Brooke; Mrs. H. W. Barnes, Ct.; H. L. Bailey, Ct.; Mrs. A. Bigelow, Mass.; Rev. A. J. F. Behrends, N. Y.; Rev. E. F. Burr, Ct.; W. L. Brakenridge, Mass.; Mrs. W. L. Brakenridge, Mass.; Mrs. W. Bourne, Mass.; Rev. W. T. H. Beard, Ct.; Rev. M. Boolgurjoo, Ct.; S. Backus, Ct.; Mrs. S. Backus, Ct.; J. W. Butler, Ct.; J. J. Bush, Ct.; W. M. Beecher, Ct.; Miss K. S. Beecher, Ct.; Miss N. S. Buell, Ct.; E. B. Brown, Ct.; Rev. G. W. Banks, Ct.; Mrs. J. Butler, Ct.; Mrs. H. D. Bassett, Ct.; J. E. Bartlett, Ct.; E. P. Blodgett; H. M. Beecher; Mrs. H. M. Beecher; Mrs. L. H. Bassett, Ct.; E. Blackman, Ct.; Mrs. M. S. Bidwell, Mass.; Miss C. A. Benjamin, Ct.; Mrs. H. Curtis, Ct.; Mrs. Robert Chapman, Ct.; Rev. A. S. Cheeseborough, Ct.; Mrs. T. N. Chase, Ga.; Mrs. N. J. St. Clair, Tenn.; Miss S. T. Cary, Mass.; Rev. T. J. Clark, Mass.; Mrs. Julia P. Clark, Mass.; Miss H. S. Cousens,

Mass.; Mrs. H. Cousens, Mass.; G. D. Crittenden, Mass.; Mrs. R. W. Clark, Ct.; Rev. F. Crowell, Mass.; C. B. Clark, N. Y.; Mrs. E. Carpenter, Mass.; Mrs. M. A. Curtiss, Ct.; J. S. Chandler, Mass.; A. P. Camp, Ct.; Rev. G. L. Clark, R. I.; Mrs. G. L. Clark, R. I.; Mrs. E. H. J. Cleaveland, Ct.; Miss L. Carey, Mass.; Mrs. G. R. Clark, Mass.; Mrs. D. Carter, Ct.; Harriet E. Clark, Ct.; J. Deming, Ct.; Mrs. J. Deming, Ct.; Rev. W. A. DePew, Mass.; Mrs. M. F. Davis, Mass.; Rev. M. P. Dickey, Mass.; Mrs. S. Dickinson, Mass.; D. L. Dickerman, Ill.; Mrs. C. S. Dudley, Ct.; Rev. Mr. Denison, Ct.; Mrs. Denison, Ct.; D. Denison, Ct.; J. O. Dean, Mass.; Mrs. S. A. Downs; Mrs. W. H. Eldred, Mass.; Rev. G. L. Edwards, Ct.; Mrs. G. L. Edwards, Ct.; A. H. Francis, Ct.; Miss P. J. Ferris, Ct.; Mrs. S. R. Ferris, Ct.; Mrs. J. Fullerton, Mass.; Miss E. Foster, Ct.; W. Fulton, Mass.; D. L. Fuller, Mass.; Mrs. D. L. Fuller, Mass.; A. M. Farrington, N. J.; Rev. S. Fowler, Mass.; Mrs. H. E. Fitts, Ct.; Mrs. S. H. Fox, Mass.; Rev. A. W. Field, Mass.; Mrs. D. L. Fuller, Mass.; Mrs. C. H. Gilbert, Ct.; Mrs. M. S. Gillette, Ct.; Miss M. E. Gillette, Ct.; Mrs. L. B. Grever, Mass.; Rev. W. H. Gilbert, Ct.; Mrs. S. D. Gilbert, Ct.; Rev. R. H. Gidman, Ct.; Rev. J. S. Gay, Mass.; Miss M. L. Gillette, Ct.; Rev. J. A. Gallup, Ct.; Mrs. E. Griswold, Ct.; Mrs. J. J. Graham, Ct.; Mrs. J. Goodrich, Ct.; Miss Sarah Hine, Ct.; Mrs. S. Hutchins, Ct.; M. Hutchins, Ct.; Olive W. Howard, Vt.; T. M. Howard, Vt.; Mrs. H. K. Hart, Ct.; Mrs. H. M. Hurd, Mass.; Rev. E. K. Holden, Ct.; Rev. W. De W. Hyde, Me.; Rev. M. F. Hardy, Mass.; W. E. Hallock, Ct.; S. E. Harrington, Mass.; S. M. Hadsell, Ct.; H. C. Hurd, Ct.; Mrs. M. A. Hale, Mass.; T. B. Hill, Ct.; Mrs. T. B. Hill, Ct.; Rev. R. P. Hibbard, Mass.; Mrs. R. P. Hibbard, Mass.; Sarah W. Huntington, Mass.; Miss E. S. Huntington, D. C.; Mrs. A. W. Hird, Mass.; Miss. M. E. Hall, Ct.; Mrs. S. A. Hart, Ct.; Rev. E. P. Herrick, Ct.; Mrs. S. J. Holden, Ct.; Miss C. F. Hall, Ct.; Mrs. H. M. Harrington, Ct.; Emily E. Hull, Ct.; Mrs. M. D. Herrick, Fla.; Emerson Hall, Vt.; Mrs. Emerson Hall, Vt.; Mrs. H. D. Herrick, Fla.; Rev. F. S. Hatch, Ct.; Mrs. A. L. Hubbard, Ct.; C. H. Johnson, N. J.; Mrs. C. H. Johnson, N. J.; Rev. O. Jenkins, Ct.; Miss June T. James, Mass.; Rev. J. L. Jenkins, Mass; Miss E. P. Jones, Ct.; O. S. Judd, Ct.; Mrs. O. S. Judd, Ct.; Dea. A. C. Keeler, Ct.; F. H. Knight, Ct.; Mrs. J. O. Kendall, Mass.; Rev. N. Kingsbury, Ct.; Mrs. W. Livermore, Mass.; M. J. Landfear, Ct.; Miss S. W. Leete, Ct.; Rev. J. Y. Leonard, Ct.; G. Langdon, Ct.; Rev. W. De L. Love, Jr., Ct.; Mrs. L. A. Linsley, Ct.; S. B. Little, Ct.; Miss H. C. Leete, Ct.; Rev. I. C. Meserve, Ct.; Mrs. A. P. Montague, Mass.; Rev. H. C. McKnight, Me.; Mrs. H. C. McKnight, Me.; Rev. T. T. Munger, Ct.; J. C. Munson, Mass.; Geo. M. McClellan, Ct.; Lydia B. Marshall, N. Y.; L. B. Maxwell, Ct.; Miss L. Myer, W. T.; J. F. Morse, Ct.; Mrs. W. J. Mutch, Ct.; Dea. J. E. Marsfield, Mass.; Mrs. S. P. Marvin, Ct.; Rev. H. Macy, Ct.; Rev. W. H. Marble, Vt.; Rev. D. Moses, Ct.; Mrs. D. Moses, Ct.; Mrs. H. M. Mather, Ct.; C. W. Marsh, Mass.; Mrs. J. E. Marsfield, Mass.; Mrs. S. M. Merwin, Ct.; Mrs. S. A. Melvin, Ct.; Pearl Melvin, Ct.; E. P. McLane, Ct.; Mrs. Lewis Merriam, Mass.; Rev. G. W. Noyes, Ct.; Miss M. C. Norton, Mass.; Mrs. J. W. Norton, Ct.; Rev. W. Newell, Ct.; Mrs. W. Newell, Ct.; Abby B. Nichols, Ct.; M. C. Norris, Ct.; Miss M. E. Peck, Ct.; Miss E. K. Perry, Mass.; Miss N. Perry, Mass.; Miss H. A. Parsons, Ct.; Mrs. C. M. Perry, N. Y.; Rev. C. M. Perry, N. Y.; E. F. Perry, N. Y.; Rev. W. H. Phipps, Ct.; Mrs. W. H. Phipps, Ct.; G. A. Pelton, Ct.; Rev. C. W. Park, Ct.; Mrs. C. A. Porter, Ct.; Mrs. A. J. Pickett, Ct.; N. S. Platt, Ct.; Mrs. J. E. Parker, Mass.; Mrs. Dea. F. Payne, Ct.; Miss M. L. Pierce, Ct.; Rev. C. H. Peck, Ct.; Rev. S. W. Powell, N. Y.; Mrs. S. W. Powell, N. Y.; Mrs. J. G. Peck, Ct.; Rev. B. Paine, Ct.; Mrs. C. B. Pease, Ct.; B. M. Page, Ct.; Mrs. J. R. Palmer, Ct.; M. G. Papazian, Turkey; Rev. W. J. Peck, N. Y.; J. J. Parker, Ct.; James Packard, Mass.; Mrs. James Packard, Mass.; Mrs. C. W. Park, Ct.; Harriet E. Pierce, Ct.; F. C. Potter, Ct.; Rev. M. S. Phillips; Rev. C. Redfield, Ct.; Rev. J. A. Reed, Ia.;

Rev. S. H. Robinson, Mass.; Mrs. N. W. Rose, Ct.; Miss M. G. Robinson, Ct.; Mrs. M. E. Richardson, Mass.; H. P. Robinson, Ct.; Mrs. H. F. P. Rogers, Ct.; H. P. Smith, Mass.; Rev. D. B. Sewell, Me.; Nellie K. Stevens, Ct.; Mrs. C. W. Shelton, Ct.; Miss C. E. Smith, Ct.; Mrs. E. Smith, Ct.; H. Sedgwick, Ct.; Mrs. H. Sedgwick, Ct.; Mrs. D. A. Strong, Ct.; Rev. H. S. Snyder, Ct.; G. E. Sanborn, Ct.; Mrs. E. H. Smith, Ct.; Mrs. F. W. Starr, Ct.; Mrs. H. A. Southworth, Mass.; Mrs. H. M. Shelton, N. Y.; Mrs. H. P. Strong, Ct.; Miss S. M. Strong, Ct.; Mrs. J. Stevens, N. Y.; Mrs. T. T. Stewart, D. C.; Mrs. E. G. Selden, Mass.; C. A. Southworth, Mass.; E. W. Smith, Ct.; Mrs. E. B. Sanford, Ct.; Miss J. E. Smith, R. I.; Miss M. J. Smith, Ct.; Mrs. A. Stanley, Ct.; Rev. A. F. Todd, N. J.; Miss L. A. Taylor, Ct.; Rev. C. L. Tomblin, Mass.; Mrs. C. L. Tomblin, Mass.; Rev. W. H. G. Temple, Mass.; R. M. Taft, Mass.; Mrs. G. J. Tillotson, Ct.; Mrs. H. N. Treat, Ct.; Miss E. N. Tracy, Ct.; J. M. Talcott, Ct.; G. K. Tufts, Mass.; Mrs. J. W. Twichell, Ct.; Rev. H. A. Todd, Mass.; Mrs. M. Tillotson, Ct.; F. G. Treat, Ct.; Rev. Mr. Underwood, N. J.; Dea. W. Upson, Ct.; Mrs. W. Upson, Ct.; Mrs. J. H. Vorce, Mass.; Miss L. C. Vose, Me.; Mrs. N. B. Wood, Ct.; Mrs. E. S. Wright, Mass.; Miss S. W. Waldron, Me.; H. B. Wakeman, Ct.; A. J. Wakeman, Ct.; Mrs. D. P. Woodruff, Ct.; E. A. Williams, Ct.; G. B. Waldron, Ct.; J. W. Whittaker, Ct.; F. M. Wiswall, N. H.; M. J. Watrous, Ct.; Mrs. C. C. Westover, Mass.; Mrs. F. R. Wait, Ct.; Phebe A. Well, Ct.; Miss E. B. Weldon, Ct.; Mrs. R. M. Woods, Mass.

The Treasurer, H. W. Hubbard, Esq., presented his annual report, which was of unusual interest, as showing the almost entire extinction of the large debt of previous years, and the report was referred to a committee to be appointed.

The report of the Executive Committee was presented by Secretary Beard, and was of a most encouraging character. The various portions of the report relating to different departments of work were referred to special committees for consideration.

The President of the Association, Hon. William B. Washburn, LL.D., of Massachusetts, having arrived, assumed the chair.

The Nominating Committee reported the following committees to act for the Association, and the report was adopted.

Local Committee: Rev. Newman Smyth, D.D.; Rev. Erastus Blakeslee, Dr. H. A. Carrington, Mr. C. E. Hart, Mr. Theodore Sheldon.

Business Committee: Rev. Newman Smyth, D.D.; Charles N. Brown, Esq., New York; Rev. Amos S. Cheseborough, D.D., Connecticut.

Committee on Chinese Missions: Rev. J. H. Twichell, Connecticut; Rev. W. E. Griffis, D.D., Massachusetts; Yung Wing, Esq., Connecticut; Rev. E. H. Byington, Massachusetts; H. P. Smith, Esq., Massachusetts; Rev. Augustus Alvord, Connecticut.

Committee on Indian Missions: Rev. President Julius H. Seelye, D.D., Massachusetts; Rev. J. L. Jenkins, Massachusetts; Rev. Artemas Ehnamani, Nebraska; Rev. A. L. Riggs, Nebraska; Rev. A. S. Walker, D.D., Massachusetts; Deacon J. H. Bailey, Connecticut.

Committee on Mountain Work: Rev. W. G. Sperry, New Hampshire; Rev. Morton Dexter, Massachusetts; Mr. Julius Davenport, New York;

Mr. Rufus M. Taft, Massachusetts; Rev. J. Howe Vorce, Connecticut; Charles Duncan, Esq., Connecticut.

Committee on Educational Work, South: President W. D. Hyde, Maine; Rev. James Brand, D.D., Ohio; Rev. Albert Miller, Connecticut; Rev. E. W. Bacon, Connecticut; Rev. George W. Grover, New Hampshire; Rev. M. B. Angier, New York.

Committee on Church Work: Rev. Nelson Millard, D.D., Connecticut; Rev. E. G. Selden, Massachusetts; Rev. T. A. Emerson, Connecticut; Rev. C. S. Murkland, New Hampshire; Rev. W. A. Depew, Massachusetts; Winslow Jones, Esq., Massachusetts.

Committee on Finance: Hon. V. B. Chamberlain, Connecticut; J. H. Washburn, Esq., New York; Rev. Edward Anderson, Connecticut; J. H. Towne, Esq., Massachusetts; Cyrus Newell, Esq., Maine; Stephen Winkley, Esq., Maine.

The Chairman of the Business Committee reported a programme for the evening service and for Wednesday forenoon, and the report was adopted.

Secretary Strieby recalled the fact that twenty-two years ago the Association met in this place, and tenderly referred to New Haven pastors and others then present, but now deceased. He read also the same Scripture with which that meeting was opened. Referring also to the fact that workers of the Association all over the field were at this hour engaged in prayer for this meeting, he read extracts from letters of interest relating to the work, and a short season was spent in prayer. Adjourned at 5.15 P.M. to 7.30 P.M.

EVENING SESSION.

President Washburn called the Association to order at 7.30 P.M. The Committee on Nominations announced the following-named persons to officiate at the Communion Service after the sermon: Ministers: President, J. H. Seelye, D.D.; Professor George E. Day, D.D. Assistants: L. S. Rowland, D.D.; Rev. George L. Clark, Rhode Island. Deacons: A. C. Williams, Francis J. Ward, Edwin Talcott, and George P. Davis, Massachusetts; George W. Shelton, David N. Camp, D. L. Williams, Ruel P. Cowles, T. A. Merriam, John C. North, A. H. Holt, S. H. Street, L. J. Sanford, A. W. Miner, C. S. Seymour, and John Godette, of Connecticut. The devotional services were conducted by Rev. Joseph Anderson, D.D., of Connecticut. The annual sermon was preached by Rev. Alexander McKenzie, D.D., of Massachusetts, from Matt. 25: 34–36, followed by the administration of the Lord's Supper. After the benediction the Association adjourned to 9 o'clock Wednesday A.M.

WEDNESDAY MORNING.

President Washburn called the Association to order at 9 A.M. Prayer was offered by Rev. D. O. Mears, D.D., of Massachusetts. The minutes of the previous day's sessions were read and approved. A paper on "The Relations of our Churches and Schools in the South" was presented by the Field Superintendent, Rev. Charles J. Ryder. A paper on "Industrial Education Among the Colored People of the South and the Need of its Extension" was read by Hon. B. G. Northrop, of Connecticut, followed with prayer by President Julius H. Seelye, D.D. Secretary M. E. Strieby, D.D., read a paper on "Forty Years of Missionary Work, Past and Present." On motion of the Nominating Committee, J. H. Towne, Esq., of Massachusetts, was added to the Committee on Finance in place of Samuel Holmes, Esq.

The report of the Committee on the Chinese Mission, with an address, was given by Rev. J. H. Twichell, of Hartford, Conn. Further addresses were made by Hon. Yung Wing, of Connecticut, and Rev. William E. Griffis, D.D., of Massachusetts. On motion of Secretary Powell, the report was adopted and referred to the Executive Committee with power to print.

Secretary Woodworth read a letter from Rev. L. H. Hallock, inviting, on behalf of the Congregational churches of Portland, Me., the Association to hold its next Annual Meeting in that city. The invitation was cordially accepted, the meeting to be at the call of the Executive Committee.

Secretary Powell announced the order for the afternoon session.

The morning session was closed with prayer and benediction by Rev. A. J. F. Behrends, D.D., of New York.

WEDNESDAY AFTERNOON.

The Association was called to order at 2.15. After singing by the assembly, Secretary Strieby read a letter from President Dwight, of Yale College, inviting all members and attendants upon the Association to visit various buildings and objects of interest of the college. A paper on "Woman's Work" was presented by Miss D. E. Emerson, Secretary of the Woman's Bureau. Owing to the overcrowded attendance, an overflow meeting was announced to be held in the United Church.

A song was sung by a quintet of Indian pupils in the Dakota dialect. A paper was presented by Miss H. B. Illsley, missionary to the Sioux Indians.

A letter was read from Mrs. J. H. Steer inclosing $16.60 contributed by ladies of the Santee Mission and the Dakota women of the Santee Pilgrim Church, in response to Miss Lydia P. Auld's "Women to the Rescue."

A paper on "Work Among the Colored People" was read by Miss Bertha Robertson.

An address on "Work Among the Poor Whites" was given by Mrs. N. J. St. Clair.

A report and address on "Mountain Work" were presented by Rev. W. G. Sperry, New Hampshire. Other addresses were given by Rev. Morton Dexter, of Massachusetts, and Rufus M. Taft, Esq., of Massachusetts.

Voted to accept the report of the committee, and to refer the report and addresses to the Executive Committee, with power to publish.

On motion, Austin Abbott, Esq., of New York, was added to the Finance Committee.

After a song in English by the Indian quintet, the session closed with prayer and benediction by Rev. Burdett Hart, D.D., of Connecticut.

WEDNESDAY EVENING.

The Association resumed its session at 7.30. After singing by the choir, Professor Samuel Harris, D.D., led in prayer. An address on "The Radical Forces of Christianity as Exhibited in the Work of the A.M.A." was delivered by Rev. James W. Cooper, D.D., Connecticut.

Address by Hon. Herbert Welch, of Pennsylvania, on "The Indian Problem." Address by Rev. Artemas Ehnamani in the Dakota language, interpreted by Rev. A. L. Riggs, preceded by explanatory remarks from Secretary Shelton. Singing by the Indian quintet.

The resolutions adopted by the National Council on the Indian Question were referred to the Committee on Indian Missions. The session closed with prayer and benediction by Rev. W. S. Hawkes, of Massachusetts.

An overflow meeting was held in the afternoon in the United Church, at which the addresses given at the Centre Church were repeated.

An overflow meeting was also held in the United Church in the evening, and was addressed by Rev. Alexander McKenzie, D.D., of Massachusetts; Rev. W. E. Griffis, D.D., of Massachusetts; Hon. Herbert Welch, of Pennsylvania, and Mr. R. M. Taft, of Massachusetts.

THURSDAY MORNING.

Vice-President Mears called the Association to order. The session opened with singing, and Rev. Professor E. P. Thwing, M.D., of Brooklyn, N. Y., led in prayer. Secretary Beard gave brief obituary notices of the workers of the Association deceased during the past year.

Addresses were given by Rev. Mr. Van Horne, of Rhode Island; Mr. John Whittaker, of Georgia; Mr. George McClellan, of Tennessee; and Mr. L. B. Maxwell, of Georgia.

Rev. E. P. Hammond led in prayer. Report and address on the "Indian Missions" by President J. H. Seelye, D.D., Massachusetts.

Address by Rev. J. L. Jenkins, Massachusetts. Singing by the Santee Indian quintet. Address by Rev. Artemas Ehnamani, Nebraska. The report and addresses were referred to the Executive Committee, with authority to publish.

Report and address on "Educational Work in the South," by President W. D. Hyde, of Maine. Address by Rev. James Brand, D.D., Ohio. The report was adopted and with the address referred to the Committee for publication. Benediction by Rev. D. O. Mears, D.D. Adjourned till 2 P.M.

THURSDAY AFTERNOON.

The minutes of the previous sessions were read, corrected, and approved. Prayer was offered by Rev. G. J. Tillotson, of Connecticut. The following resolution adopted by the National Council of Congregational Churches was read and commented upon by Secretary Powell:

"It having come to the knowledge of the Council that one of its members, a pastor of a Congregational church in Knoxville, Tenn., on Thursday last, was refused service at Mossop's restaurant, No. 464 West Madison Street, Chicago, solely on account of color, therefore

"*Resolved*, That we, as a Council, put on record our sense of indignation at this act of discourtesy and barbarity, and express the hope that the proprietor of this restaurant will not be permitted to escape the punishment imposed by the laws of Illinois."

A report on "Church Work," with an address, was presented by Rev. Nelson Millard, D.D., of Connecticut.

An address upon the same topic was given by Rev. E. G. Selden, Massachusetts.

The next address was by Rev. A. P. Miller, of New Haven, Conn.

Remarks by Secretary Powell regarding the death of little Marie Adlof.

The report on "Church Work in the South" was adopted and, with the addresses, was referred to the Executive Committee with power to publish.

The Nominating Committee reported a list of officers for the ensuing year, and their report was laid on the table to be considered at a later hour.

The report of the Finance Committee, with an address, was given by Hon. V. B. Chamberlain, Esq., of Connecticut.

Other addresses followed from J. H. Washburn, Esq., of New York; Austin Abbott, Esq., New York; Secretary M. E. Strieby, D.D., New York; and Secretary C. L. Woodworth, D.D., Massachusetts. The report was accepted and, with the addresses, referred to the Executive Committee, with power to publish.

The report of the Nominating Committee was taken from the table, and the Association proceeded to the election of officers.

The following list of officers was unanimously elected :

PRESIDENT.
Hon. WILLIAM B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.
Rev. A. J. F. BEHRENDS, D.D., N. Y. — Rev. F. A. NOBLE, D.D., Ill.
Rev. ALEXANDER MCKENZIE, D.D., Mass. — Rev. D. O. MEARS, D.D., Mass.
Rev. HENRY HOPKINS, Mo.

CORRESPONDING SECRETARY.
Rev. M. E. STRIEBY, D.D., N. Y.

ASSOCIATE CORRESPONDING SECRETARIES.
Rev. JAMES POWELL, D.D., N. Y. — Rev. A. F. BEARD, D.D., N. Y.

RECORDING SECRETARY.
Rev. M. E. STRIEBY, D.D., N. Y.

TREASURER.
H. W. HUBBARD., Esq., N. Y.

AUDITORS.
PETER MCCARTEE, Esq. — CHARLES B. PIERCE, Esq.

EXECUTIVE COMMITTEE.
(For Three Years.)
S. B. HALLIDAY, SAMUEL HOLMES, SAMUEL S. MARPLES, CHARLES L. MEAD, ELBERT B. MONROE.

Adjourned till 7.30 P.M.

THURSDAY EVENING SESSION.

The minutes of the afternoon session were read and approved.

After singing by a male quartette, prayer was offered by Rev. A. M. Boolgurjoo, pastor of the First Native Church, Marash, Turkey.

Rev. A. H. Bradford, D.D., New Jersey, presented a paper on the "Time Factor in the Southern Problem."

Address by President Timothy Dwight, D.D., of Yale College.

Slave song by the male quartette, "My Lord's Waiting all the Time."

Address by Hon. Joseph R. Hawley, of Connecticut.

Secretary C. L. Woodworth, D.D., of Massachusetts, presented the following Resolution, which, after an address by President Washburn, was unanimously adopted :

"The American Missionary Association, standing above the dust of the sainted men and women who here wrought for God generations and centuries ago, would, on this *fortieth* anniversary of its existence and the *twenty-fifth* of its work among the enfranchised millions of the South, renewedly dedicate itself to the service of Christ in the persons of His poor.

"It would put on record its profound sense of gratitude to God for the mercies of the past, and specially for directing its way to this historic city of venerable churches, of renowned schools, of beautiful homes, and of charming and boundless hospitality. It would render hearty thanks to the Congregational churches of this city, on whose invitation it has come ; to the Centre and United churches in particular, for the use of their houses of worship for the different sessions of these meetings ; to the good people of New Haven of every creed, who have opened their homes and made our stay so genial and pleasant ; to the pastor of this church for wise and thoughtful care, and to the choirs for most grateful aid in the service of song ; to the Committee of Arrangements, and especially to Dr. Carrington, to whom the hundreds in attendance

on these meetings are deeply in debt for direction and care ; to the different railroads, which have given reduced fares to those coming over their lines ; to one and to all, who have helped in gathering and entertaining these magnificent audiences, and in making these meetings so successful, that they mark the highest point yet reached among the great meetings of the Association, we render the thanks of grateful hearts."

A response to the resolution was made by Rev. Newman Smyth, D.D.

On motion the minutes were approved, and on motion of Secretary Strieby it was voted to adjourn *sine die* after singing the Doxology and after the benediction by Rev. J. E. Todd, D.D., of New Haven.

GEORGE F. STANTON, Secretary.
EDMUND M. VITTUM, Assistant Secretary.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY PRESIDENT WILLIAM D. HYDE, CHAIRMAN.

Your committee, to which was referred the Report of the Executive Committee on Educational Work in the South, find that although the Association has been compelled to reduce the number of instructors from 250 to 239, yet the number of pupils remains substantially the same as a year ago. We are especially gratified to note that the largest increase is in the theological department, where there are 118 students; a gain of 22 over the number the previous year. We welcome this as an indication that the educational work of the Association is bearing distinctively religious fruit.

It is, however, not the quantity but the quality of the work done which is of chief importance. The great danger of educational work among an enthusiastic but previously unenlightened people is superficiality. The tendency to realize at once on an educational investment; the readiness to substitute a smattering of many things for a substantial grounding in essentials has been the peculiar bane of many schools for the colored race. Your committee note with satisfaction the evidences of thoroughness in the work of our chartered institutions. Not that it is the chief aim of our schools to provide their graduates with lucrative mathematical professorships, or supply Ohio colleges with Greek professors. But the fact that now and then a graduate of Fisk and Atlanta is able to take such a position is a gratifying evidence that the education these institutions are giving is such, not alone relatively to the prevailing ignorance out of which the students are drawn, but that it is education as measured by our own standards. The appropriations by the States of Georgia and Mississippi, the commendation of State officials in Tennessee, the gifts of individuals who are personally conversant with the work, are gratifying evidences that our work is appreciated and approved by those whose opportunities for impartial judgment are the best.

We note with gratitude the earnest missionary spirit manifested at Straight University, and the goodly number who have made confession of Christ and consecrated themselves to His service at Tillotson Institute. The development of Christian character, the training of Christian workers, the spread of the Gospel of our Lord and Saviour Jesus Christ, are the ends for which these institutions are founded, and were they to stop with the training of the intellect without making every effort to bring the grace of Christ and the power of the Holy Spirit to bear upon the hearts and lives of the pupils they would fall short of the mission for which this Association has established them, and with which it intrusts them.

We heartily concur with the Executive Committee in their view that this work of education is the legitimate and essential form which intelligent work for the evangelizing of these people must assume. A person sitting in a New England study and busying his mind with abstract theological speculation might at first sight be puzzled by the fact that a missionary association, founded for the sole purpose of converting souls to God and spreading the kingdom of Christ, should be employing more than twice as many teachers as preachers, and have more pupils on the rolls of its schools than members on the rolls of its churches.

The explanation is that this Association was not born of far-off theological speculation. It was the offspring of the spirit of Christ in Christian hearts coming in contact with a great moral, social, and spiritual emergency.

The providence of God, overruling the wickedness of man, had made these people our neighbors. A prolonged system of robbery, the sad results of which our national priests and Levites had been too prone to pass by unnoticed, had left these people, as

regards intellectual, moral, and spiritual qualities, stripped, beaten, and half dead. Christian compassion would be false to the pattern of our Lord in the parable did we not first bind up these wounds, pouring in the oil and wine of intelligence and thrift, and set the race upon the sound basis of honest industry, and bring the choice representatives of the rising generation to the pedagogical inn, and there take care of their mental and moral growth. Our Christian forethought would likewise fall below the Divine standard therein set forth did it not, in the shape of liberal support of permanent educational institutions, take out its two pence and give them to the professors and teachers in these schools. Christian liberality would be unworthy of the name did it not finally say to our Executive Committee, "Take care of these colored youth, and if the urgent necessity of the work and the acceptance of kindred work for Indians and Chinamen compel you to incur a temporary debt, go straight ahead and rest assured that whatsoever thou spendest more I will repay thee." True missionary work, according to both the example and the teaching of our Lord, gives men first that of which they are in most immediate and urgent need; that without which all else will be unacceptable, unpractical, and unprofitable. Jesus healed the sick, cleansed the lepers, opened the eyes of the blind, according as their immediate necessities demanded. The father brought out the best robe and the ring, and killed the fatted calf for the returning prodigal, before he stopped to discuss his future status in the household.

Your committee are convinced that the executive officers of this Association, men who have been brought in actual contact with the needs and necessities of the uneducated people of the South, who have studied their condition and seen with their own eyes the actual situation, and in their deliberate wisdom have adopted the policy of giving to education this prominent place in their work, are therein pursuing a policy which both commends itself to the common-sense of every man who realizes the actual situation of the illiterate people in the South, and which is in entire harmony with the teaching, the example, and the spirit of our Divine Lord.

And while we realize the urgency of the call from foreign lands, from the growing communities of the West, from the polluted section of the New West, and from the destitute portions of our New England cities, and the scattered populations of our smaller New England towns, we record it as our conviction that in all the wide range of missionary work in which our churches are engaged there is no form in which Christian benevolence may be more sure of wise administration of its gifts, more certain to achieve substantial practical results, more assured of the approving acceptance of our Lord and Saviour, than in endowing for permanent usefulness these six chartered institutions; in helping to support these 239 faithful Christian teachers, and in assisting these 8,000 eager young men and women to obtain the blessings of an intelligent Christian character and life for themselves, and the mental and moral discipline which shall enable them to bestow these same blessings on thousands more who otherwise must be left unreached and therefore unblessed.

REPORT ON CHURCH WORK.

BY REV. NELSON MILLARD, D.D., CHAIRMAN.

It is quite in keeping with the expectations of its friends that this Association should report substantial progress in every phase of its church work. The fact, however, though not a surprise, is not the less worthy of grateful acknowledgment. Of all the work of the Association, that accomplished through the Christian church is most closely allied to the Gospel mission of this society. Our chief and ultimate object is not the temporal benefit but the spiritual uplifting of these benighted classes for whom the Association labors. There is no hope of ever bringing them to the truest type of

manhood save as they are made Christian in thought and purpose. All other special lines of education are important in proportion as they are tributary to enlightenment in the things of the Gospel.

The statistics presented by the Executive Committee are, as they are impelled to declare, quite inadequate to summarize the results of the year's work, and yet they are an indication of what has been wrought out under the Divine blessing.

Twelve new churches have been formed, making the whole number 124, while the additions amount to 1,272, keeping the average membership above 61 for each church. That the quickening Spirit has been graciously and encouragingly active in the schools and churches is evinced by the fact that more than 1,000 persons have declared a newly-found faith. The number of missionaries has increased to 117, of whom more than 50 were educated and consecrated under the labors of the Association. If a still larger number are doing Christian service as pastors and teachers in churches and schools not under our care, their devoted work is none the less our crown and rejoicing. We have great expectation of large results from the influence of religious teaching upon the more than 13,000 who are enrolled in our Sunday-schools, and from the 118 young men who are in course of training for the Gospel ministry.

In all this work, as the Executive Committee fittingly remind us, there is maintained a high standard of Christian character. With patience and unwearied fidelity our missionaries strive to bring both heart and mind into accord with the principles of the Gospel. They remember the disadvantages of a people whose inheritance was barbarism and slavery, and they are not surprised nor impatient at finding the process of enlightenment neither swift nor brief. As the degrading influences of ignorance and oppression continued to operate for generations, so they know time must be given for the uprooting of inherited tendencies and "long-cherished habits." Amid much to dishearten, they still do not lose courage, but work in the full hope of a triumphing Gospel. The promises which inspire the laborers among the once-neglected peoples are neither few nor small. They know that for these, whom God made of one blood with all the nations of the earth, and for whom, in common with all mankind, Christ died, there are Divine pity and yearning, and for every true laborer among them there are Divine benedictions and abundant grace. Those who enjoy the precious assurances in actual work among these people, and those who with prayers and gifts send them forth, do truly work hand in hand. May we who remain in the gentler surroundings of a maturer Christian civilization not forget those who have been kept back from the liberty and light which have been our inheritance, but may we with Christian sympathy work for those to whom we are indebted to the extent of our ability and opportunity. And may God indeed give the increase.

REPORT ON MOUNTAIN WORK.

BY REV. W. G. SPERRY, CHAIRMAN.

The committee to which was referred the work among the Mountain Whites report as follows:

We desire specially to commend the Secretaries of the Association for the faith and courage with which they have entered this new field. Overburdened with other responsibilities and cares, they have yet deemed this work within the 'sphere of possibilities.' And no less do we commend the heroism and zeal of those who have chosen to be the king's cup bearers to take the water of life and the bread of life to this thirsty and hungry land. After the reports from laborers in the field to which we have listened, not much need be said upon that which has been already done. Indeed, not much can be said. This is the time of beginnings. But now, when a few churches

and a few schools have been organized, we have tried to look upon the work as the Secretaries view it, with prophetic vision, and to see the enlarging hopes of the future.

If any subsidiary motive were needed for the continuance and enlargement of this work, it could be found by turning backward a few pages of the nation's history.

These mountain whites had a much larger place than is commonly supposed in turning backward the tide of rebellion and in shortening the term of the war. From the States of West Virginia, Kentucky, Tennessee, North Carolina, and Georgia more than 128,000 soldiers enlisted in the Union armies for three years' service. By far the larger portion of these were 'mountain whites.' Their patriotism and prowess were unsurpassed. The North owes them a debt of love and service for the payment of which, after the lapse of a generation, not even a beginning has been made. But we need not appeal to subordinate motives. These mountain whites are our brethren. They are poor and needy. They need a purer Gospel. They need the Christian school. These needs it is our privilege to supply. The call is urgent. Several churches, organized by Rev. W. E. C. Wright, of Berea College, Kentucky, are waiting for adoption by this Association. Some schools, also, need a little aid, which will soon become self-supporting. The committee have hesitated to recommend that a special fund be raised for the prosecution of this work, fearing that this course might draw away needed supplies from other parts of the field. But we are sure the churches will welcome and sustain any measures which the Secretaries may devise for enlarging the scope of our work in this too long neglected field.

REPORT ON INDIAN WORK.

BY PRESIDENT J. H. SEELYE, D.D., CHAIRMAN.

The report of the Executive Committee shows evidence of successful labors for the Indians. This is as might be expected. Nowhere have Christian missions been more successful than among the North American Indians. The annual report of the American Board for 1818 declares "that in proportion to the aid and means employed, no missions to the heathen since the apostolic age have been more successful than those to the American aborigines." Our American churches have from the first felt their reponsibility for the Christianization of these heathen at our doors, as the work of Eliot and Brainerd and the Mayhews, through five generations, still testifies. From a summary presented to the American Board at its annual meeting held in Portland, Me., 1882, of missionary operations among Indians in the United States, we learn that "in the year 1820 one half of the missionaries and nearly one half of the expenditures of that society were among the Indians." "In the year 1829 the Indian conversions were three fourths the converts in all our missions; in 1860, out of 1,250 missionaries who had been commissioned, 428— more than one third— had been engaged with the Indian missions." It is, then, not true that we have neglected these people, though our work has been far from what it might have been, and is at present far below the opportunity and need.

The precious inheritance into which the A. M. A. has entered as the successor of the American Board not only calls for thankfulness, but for hope and enlarged efforts. The Indian work of this Association might and should be greatly increased. Your committee recommend that especially among the Dakotas — the people against whom the pressure of our north-western empire is becoming every year more close and ominous, who are still the most numerous as they were originally the most warlike tribe in North America, among whom Christian missions have had so remarkable results, but more than one half of whom are still, in habits and dispositions, unchanged savages — there should be a strong and decided increase of missionary efforts.

Your committee have had referred to them the interesting and valuable report of the Committee on Indian Affairs presented to the Congregational National Council at its late meeting in Chicago, and would bear grateful testimony to the efficient interest shown by the Council in the work of this Association among the Indians. We join heartily in the resolution adopted by that body, "that it is the duty of our Congregational churches to enter into this work more earnestly and systematically and thoroughly than they have yet done," and we recommend that the Executive Committee be directed to consider the expediency of "setting apart or electing one Secretary who shall give undivided attention to this Indian work."

REPORT ON CHINESE WORK.

BY REV. J. H. TWICHELL.

Your committee, to whom the section of the General Survey relating to the Chinese work of the Association is referred, do not find in the fact that, measured by figures, the work has not enlarged during the year, any reason to judge that it has not been successful; still less reason to judge that it has not been wisely and faithfully prosecuted. It is much to be thankful for, in view of the circumstances, that it has held its own. Probably this is all that could be expected.

It is in charge of the California Chinese mission, auxiliary to this Association; and the character of the men composing its official and executive boards, which include some of the names most honored in our churches on the Pacific coast, warrants the confidence that the best has been done that could be with the means at disposal. Especially it appears to your committee to be a cause for congratulation and gratitude to our churches that such a man as the Rev. W. C. Pond was found to take the superintendence from the outset of a service so difficult and in many ways discouraging, requiring the exercise of a rare degree of wisdom, faith, and patience.

To extend aid to a Gospel enterprise within our national borders, the necessity of which was, in the providence of God, laid upon American Christianity, was the plainest duty of the American Missionary Association. To continue that aid, and to increase it if possible, is a duty no less plain. Its claim to support from this society is an obvious and perfect one.

And there is nothing to do but to hold on and secure the advantages conquered by the money and labor already expended, and trust the powers of Christian truth, and of Christian love, and of the Holy Spirit, to make their way, and wait for the day of harvest in God's good time.

REPORT OF FINANCE COMMITTEE.

BY HON. V. B. CHAMBERLAIN, CHAIRMAN.

The Finance Committee beg leave to report the result of their investigation along the line indicated to them by custom and the rules of the Association.

With such ability as we have been able to bring to the work, every inquiry having been fully answered by the Treasurer, we report that all the funds of the Association appear to be, and, as we believe, are accurately accounted for.

We have no recommendation to offer looking to any change in the method of bookkeeping, for we find the method in use results in clearness of statement and perfect accuracy.

The reports of the Treasurer and the Executive Committee give all substantive details of the finances of the Association Their reports have already been read in your hearing.

As committee law seems to require of us, as a committee, that we place ourselves near the treasury, measure its dimensions, examine well its means of defence, make sure that the watchmen are on the walls alert and vigilant, and that the custodian of the funds is honest and of good report; and having found all satisfactory in these regards so to report; and if not satisfactory in any respect, so to report, without fear or favor.

Mindful of our obligations and of the responsibilities resting upon us for a faithful although brief service, we declare to you, after investigation, that we believe your funds are honestly and well managed; that your Treasurer is competent and successful, and that the duties of your Executive Committee, so far as pertains to the finances, are performed with diligence and vigilance.

The same committee law, to which reference has been made, requires also that from the vantage ground of knowledge obtained by a scrutiny of the financial methods, work and resources of the Association, this committee shall turn its eyes to the field of labor and advise with you and the churches as to the necessities of that field, to the end that the supply and the demand be equal; for in this missionary work, as in commerce, if the supply does not equal the demand there will be disturbance, and ought to be disturbance, and running to and fro until equilibrium is established.

We find that the receipts for the year have been, from all sources, $335,704.20, an excess over last year of $44,840.14. This fact is important and gratifying.

The receipts from the churches this year were $215,564.36. The receipts from the same source last year were $191,698.35, an increase this year of $23,866.01.

It appears, by the report of the Executive Committee, that during the last year a constant pressure must have been felt, on the part of that Committee, for an enlargement of the work of the Association, occasioned by the opening of new fields and the urgent needs of fields long occupied. And yet, notwithstanding this pressure, under conservative and prudent management, having in view the debt, the total of the expenditures for the work of the Association during the year is but $5,904.25 in excess of last year. Wisely, as your committee think, special efforts have been made during the year to diminish the debt, and with such good success that the debt which, at the close of the fiscal year of 1885, was $29,237.73, was, at the close of the fiscal year of 1886, only $5,783.71, and is now over $1,000 less than this last amount. These stewards of ours, standing in full view of fields ripe for the harvest, listening daily to cries for help, must have been grieved at heart to say, as they often must have said, "Wait a little longer."

The Association has forty years behind it. Churches and individuals have learned to place confidence in its management, as is abundantly shown by the large amount of funds annually placed in its charge in the way of contributions, endowments, and legacies for its own use, and also for distribution to Berea College and Hampton Institute—children of the Association now doing an independent work of incalculable value to the country.

The Association is, in some respects, like a manufacturing establishment with machinery of the most approved pattern and structure, with officers of ability and skill, with faithful and zealous employés, but doing a business of only $335,000 each year, while having a capacity to do a business of double that amount, with an expense account only slightly increased. In the case of the manufacturing establishment, if the market should demand the goods the stockholders would see that capital was furnished to enable the directors to run the factory to its full capacity, knowing that the resulting profits on the increased volume of business must be largely in excess of the increased expense; for the same officers, with a comparatively small increase in the number of employés, will be able to handle the business. If the churches are wise, they also will see to it that the officers of this Association, who know how to work and are willing

to work, are furnished with means sufficient to enable them to accomplish the results equal to their full capacity. Your committee, therefore, urge the friends of this Association everywhere to renewed and hearty efforts to supply the needed funds, assuring them that the results will fill their minds with content and their hearts with thankfulness.

We are confident that the debt, now small, will be entirely extinguished during the coming year, and we urge upon the Executive Committee a continuance of the present policy of paying as they go. They have indicated in their report, and will from time to time indicate, opportunities for work in the Master's vineyard, and the responsibility of furnishing means to prosecute that work rests rightfully on the churches and individuals who come to know the facts.

Standing by this treasury, having examined its condition, methods, and needs, we advise you and all who are like interested that it is highly desirable and almost a necessity that hither there be a constant and increasing flow of money. Undue reliance should not be placed on expected legacies; better far a safe reliance on the systematic and regular giving on the part of churches and individuals; being well assured, however, that he who acquires the habit of giving during life is likely to make provision for further giving at his death.

The Council of churches last week in session at Chicago had within its view and under consideration the needs of every branch of religious and missionary work especially in charge of the Congregational churches. No imputation of narrowness nor of partiality can properly attach itself to that body. Its deliberately pronounced advice to the churches is certainly important. During the session of the Council, Rev. W. H. Ryder, chairman of the committee to report on the American Missionary Association, offered a report in which occurred the following resolutions:

"*Resolved*, That the Council recommend that the churches contribute the coming year the sum of $350,000 to the work of the A. M. A.

"*Resolved*, That the Council advise the officers of the A. M. A. and the trustees of its chartered institutions of learning to put forth every effort to secure the speedy endowment of these institutions in order to assure their existence and permanent usefulness, and thus make it possible for the Association to extend its work."

The report was accepted and the resolutions were adopted by the Council. Your committee think this Association should return grateful acknowledgments to the Council for its advice to the churches, supplement it by its own earnest appeal, and then, with serene confidence, turn its face to the great work of the near future.

FORTIETH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

GENERAL SURVEY.

Two-score years have passed since the American Missionary Association began to live. It incorporated into its life, then, four organizations, which had arisen to face American slavery and to resist it. Two of these had the honor to live on Connecticut soil.

One of these two found forty-two negroes captured in Africa for slavery and claimed in the United States by slavery deprived of their liberty in New Haven jail. A New Haven district court set them free. Professor George E. Day, who taught the first freedmen, preparing them to carry the Gospel to Africa, still continues to unfold the word "which abideth forever." The first freedmen from slavery educated for the Dark Continent were legally declared to be men, and were made missionaries in this State; therefore, in an important sense, we are coming home at this meeting.

We look back upon forty years of history, years large with events, great in the evolution of human life and in the progress of the kingdom of heaven among men. In these developing years in our land the American Missionary Association has been no small factor. In the day of its testimony it planted its missions not only in America but in Africa, in Asia, and in the islands of the sea.

God in His ways and times withdrew these missions from other lands to concentrate them upon our own.

The motives of the beginning, to carry whatever is included in that great word, salvation, to those who have been passed by, and who need the power and the hopes of the Gospel, remain unchanged. The spirit to consecrate Christian life and energy, with sacrifices for the lowly and the oppressed; to regard people for whom Christ lived and died as dear to Christ and not to be despised by man, has so received the benediction of the Lord that any departure from it would be sin against the sanctions of heaven and the confirmations of human experience.

The methods of the past, also, had a divinity in them. They were providential; and the original purpose continues, to evangelize souls in

darkness and to Christianize them, that those who receive the light may wish to carry the torch of Christ to others in darkness, and may know how to do it.

These motives and methods, with forty years of Divine approval upon them, are working themselves out at the present time in three distinct aspects; but these three are one.

The supreme purpose is to save those to whom we are sent. The central word of our name holds the central thought of our work. It is "Missionary." We are sent, first of all, to bear the Gospel of Christ; this is our one grand object.

We believe that all thorough consideration of moral evils, of intellectual evils, of political evils, and even of physical evils, must converge to Christ or diverge from Him; that salvation means a right heart first, but out of this, also right thoughts, right principles, and right conduct; that it enters thus into all the relationships of life, because salvation takes in the whole man and the whole life.

CHURCH WORK.

First of all, therefore, in publishing the Gospel of Christ, we are planting churches as fast as we can gather those who will stand fast in one spirit, striving together for the faith of the Gospel. We are cherishing churches in which we seek to collect and concentrate and diffuse the faith, to disciple both the heart and the mind, to bring souls into harmony with God. If I call your attention in this to statistics, I do not thereby intend to say that these statistics represent our work. The statistics of faith are not collected. The figures are:

Number of Churches	124
" " Missionaries	117
" " Church-members	7,571
Added during the year	1,272
" by profession of faith	1,038
Scholars in our Sunday-schools	13,149

That is, we have gathered and organized twelve new churches this year.

We have received upon profession of faith more than 1,000 new church-members.

We have added to our Sunday-schools more than 2,500 pupils.

But a true record must enter into the lives of these 7,500 church-members, gathered from the darkness to follow influences and choices, to find the applications of truth in common virtues, in character, to see how much unshapely and defective discipleship is being overcome, how long time-inherited tendencies are gradually being conquered, how long-cherished habits are being destroyed. There are no figures for all this

nor for the grace which is slowly developing a discipleship—new in its standards to the race—among those whose spiritual life must of necessity call for patience and charity.

Let us not forget, then, in our outlook, that these churches which we are planting and cherishing include a people for whom the processes of degradation went on for many generations, operating by all the forces of law, and by the sovereign power of sovereign States, a people who have great hindrances on their way to a worthy discipleship, which we cannot feel. There are no statistics for all this, but we think there are no churches doing a greater work on these lines for growth in character, in Christian purity and worthiness, than those which we are now reporting.

More than fifty of the pastors of these churches are the children of the American Missionary Association, and very many more of those educated by us are pastors of churches not under our care.

It is a fact full of cheer to us that so fair a proportion of those who complete a liberal education under our teaching, realize their responsibility to preach a pure gospel, and feel the sense of mission to their own race. One hundred and eighteen of our students are now pursuing their theological studies, preparing for future influence. These churches under our care, comparatively young and nearly absolutely poor, have raised for church purposes the sum of $13,549, and for religious causes beyond themselves, $1,711.55.

This has been, as you observe, a year of grace in many of our churches. From the more than 1,000 new names enrolled for Christ, we look for many who shall become pastors and teachers in His name.

MOUNTAIN WORK.

Besides this church work for the colored race, the American Missionary Association is going through a territory which to a great degree hitherto has been gone around. There is a mountain region, beginning in Virginia and reaching down to Alabama, which contains, perhaps, two millions of people. It is populated by the descendants of those who planted the sea-coast States, but who, when removed from the currents of life and from the saving power of an intelligent faith, have come to a condition which calls for active Christian compassion.

The mountain people of this region, which is equal in extent to the empire of Austria, left to isolation and to themselves, have declined. Most of them, without the comforts of life and without the refinements of home, are without education and without intelligent Christianity. More than one-half of them cannot read their own names. They are poor, indeed. With impoverished blood, with impoverished minds, and with impoverished hearts, with self-neglect, they have been too long neglected and passed by.

Their misnamed schools, when they have them, serve rather to increase than dispel darkness, while their preachers are most often of the sort of which the supply is worse than the destitution.

A letter but a few days old from one of our missionaries laments the "deadly revivals which follow the track of these native preachers," whose opposition to Sunday-schools is open and whose aversion to education is loudly proclaimed. He writes: "The whiskey element has combined with one of these preachers in his locality—an easy union—to oppose Sunday-schools and intelligent preaching of the Gospel. One who has been a missionary in the "brush"—as it is called—tells of another native preacher who discoursed from the text, "The Lord is a strong tower." He declared the world to have been in a peculiarly awful condition at the day of Pentecost, because the generation was without towers, for Peter cried out and said: "Save yourselves from this untowered generation." Such leaders are blind guides. Preachers and people are in the ditch together. Help must come in ministers who are not ignorant, in teachers who can teach. This people, passed by of men, yet have the compassion of Christ. They are low down, but are not beyond the recuperative power of the Gospel. Their ancestry—remotely—was good. From time to time some emerge from this dense mass of illiteracy to show what is meant by reversion to the former type.

Two men from this class by sheer strength have stepped out into the very supreme place of the nation. He whose pen gave freedom to four millions of slaves was one of these. The other, who could not read until his wife taught him, also became a President of the United States.

This people, living largely in cabins and in a rudeness which cannot be described, their illiteracy increasing, their evils increasing, and their numbers increasing, have in some cases called to us, and in many cases welcomed us.

We believe them to be capable of a new destiny, and while our hands are full of work, we have not refused the call. If some have thought that this new opening was not within the sphere of our possibilities, while these have been questioning, our missionaries with a devotion that in some cases has risen to heroism, and with sacrifices not surpassed in the history of missions, are laboring where hardships are incident to a low condition, and where misery is the common lot; and the fulness of sacrifice with a patient faith is being rewarded by the Master. We have in this mountain region 15 churches. They are anti-caste churches. In this, our Congregational churches in the South have a distinctive mission. Wherever the A. M. A. has planted them, they stand outside of the caste spirit, and opposed to it. It teaches that God is the Maker of us all, and that before Him there is no room for caste among men. In church or school we build no wall of caste. One may be of all the colors of the rainbow, but that shall not disqualify him from the privileges of our churches or schools.

EDUCATIONAL WORK.

The educational work of the American Missionary Association is no doubt well understood, but perhaps its relationship to the supreme missionary purpose is not defined to all so clearly as we could wish. Education may be a great philanthropy, but we are not a society for philanthropy. Education may be a great patriotism, but we are not organized for this. Education may be necessary for the safety of the republic, but not for this does it engage us. We rejoice that our greater motive includes philanthropy, patriotism, and securities for our free government, making for them, but we are sent in the name of Christ to disciple the people for the kingdom which is not of this world.

We educate because ignorance is superstitious or godless, or both; because curses brood in the darkness, because virtue withers in ignorance, because righteousness needs knowledge. People with vacant minds must be led to feel that even "nature abhors a vacuum," much more grace. The people must be taught to think, or they will be thoughtless. They must be taught to reason, or they cannot live reasonably; they must know how to read the word of God and the works of God together.

In the mountain region it goes without saying that no society could hope to Christianize this people except it be also an Education Society. It were folly to lay foundations for permanent future good on wood, hay, and stubble. The schoolhouse and the church must go hand in hand. No society without a school system, tested by experience, can hope to go to this people with salvation. Hence we are planting schools with our churches on these hills and in these valleys. Both of these agencies are developing hopefully.

Our total number of schools in centres of importance, for a people of whom 80 per cent. cannot read and where 30 per cent. of the white people among whom they live cannot read, is 53. Fourteen of these are of great importance, Normal schools, besides which are six Colleges:

Total Number of Schools	53
" " " Instructors	239
" " " Pupils	8,753
Students of Theology	118
" " Law	78
Collegiate Students	53
" Preparatory	95
Normal Students	799
Grammar Grade Students	1,597
Intermediate Grade Students	2,348
Primary	3,766

Our 33 common schools are in North and South Carolina, Georgia, Florida, Alabama, Texas, Tennessee, Kentucky, and Arkansas.

Our Normal Schools, 14 in number, are in influential Southern centres, and in them students may be as well prepared for life as in most of our Eastern schools of the same kind.

We head these with our 6 Chartered Institutions :

Fisk University	in Tenn.,	with 484	Students.
Atlanta "	" Ga.,	" 291	"
Talladega College	in Ala.,	" 320	"
Tougaloo University	in Miss.,	" 272	"
Straight "	" La.,	" 585	"
Tillotson Institute	"Texas,"	113	"

In addition to these we point with gratitude and satisfaction to our grown-up children, Hampton and Berea. Howard University receives from us the support for its department of Theology.

Fisk University this year celebrated its majority in the presence of the State Superintendent of Instruction and many high representatives of Southern influence. It has won the commendation of Southern educators. One of its graduates at the alumni gathering gave an eloquent review of the progress of the race in the past 21 years: A people whose inheritance was nothing and worse, whose homes were cabins where no intelligent hand rocked the cradle, where no intelligent mind guided the footsteps of youth, have now 1,000,000 of its children in schools, 16,000 teachers of its own race for the race, 15,000 students in high schools, and colleges, rising toward worthiness. Fisk University is doing thorough work. The religious spirit of it is excellent and very decided. Its graduates know how to work. One of them has held in another institution a mathematical professorship at a higher salary than any of the professors, or even the president, of his own Alma Mater. Of the class which was graduated this year, not one had had a vacation for the space of five years. A Southern gentleman, formerly a Nashville resident, testified last year to the high merits of this institution by a gift of $4,000.

Atlanta University has wrought through the year with the discipline of sorrow upon it, and under the inspiration of the memory of a noble life taken from its direction. The funeral of the lamented President Ware was but the day before the college year began. Progress has been made the past year in the line of industrial work. A young man whose only instruction in architecture and carpentry was in the college, erected a house in the country from his own plans and specifications and resources. The house continues to stand. Seventy-five pupils have received the instruction of 1½ hours a day in industries, without interference with their literary work. The college has received this year, as before, the indorsement of the State of Georgia in the grant of $8,000. A former student of this university is now an honored Professor of Greek in an Ohio college. The academic teaching in this college is superior.

Talladega.—Three hundred and twenty-seven names appear on the catalogue. The scholarship has been excellent, never better. The students, many of them, give promise of great future usefulness. The industrial department is proving itself to be of great value. Four students this year were graduated from the theological department. Since the beginning 54 have studied theology here. They are all men of influence, and are shedding light in dark places. The number of such students should be greatly increased.

Straight University has had a fruitful year. With earnest educational work there has been a constantly growing missionary spirit, with a desire to pass the privileges received along to others. Many of the students are engaged in Sunday-school work. The number of students has attested the popularity and high standing of the institution. The enrolment is 585, coming from a wide area and representing a wide work in the future.

Tougaloo.—This University, near the capital of Mississippi, receives the approval of the State in the appropriation of $3,000. It has also been the recipient of a generous gift of $5,000 from a friend in Brooklyn, N. Y., for a school and an industrial building. The instruction is thorough, and the spirit of the institution is earnestly Christian.

Tillotson Institute likewise has enjoyed a year of prosperous progress. A goodly number of young men and women have made open confession of Christ during the year, and have intelligently consecrated themselves to His service.

In all of these higher schools the reports from the week of prayer were testimonies to the presence of the Holy Spirit. Permanent impulses were given to many lives from which our Mission hopes to reap future harvests.

We do not cease to pray that God will incline the hearts of those who love Him and who believe in the coming of the kingdom of Christ, to share their mercies and privileges with these needy peoples, and especially to remember with large gifts these permanent centres of continuous and far-reaching Christian influence. In what way can wealth do more for Christ among men than to endow such Christian institutions to perpetuate saving influences for all time ?

INDUSTRIAL TRAINING.

One feature of our missionary education is the development of character by Industrial Training. The American Missionary Association is not an institution for Industrial Training. The motive of our work is not to make carpenters, harness-makers, and machinists; not tin-smithing or shoe-making, but the Gospel of Christ is the power of God unto salvation. Nevertheless, while men live on the earth, industry will be the handmaid of religion. It is an agency of grace. "Six days shalt thou labor," is a Divine decree. To teach people to work out the decrees of God is a part of the work of salvation.

We do not sympathize with the superficial infidelity which declares that

education will save men. We are far from believing that algebra or geometry will create clean hearts. No amount of Greek and Latin will renew in men right spirits. No more are we apostles of the gospel of work. But we know that the Christianization of a needy people includes the manhood and womanhood which come with self-help and the ability to work out the calls of God as He has given gifts to men. The missionary motive is to direct the minds and hearts of those to whom we bring the Gospel of Christ, so that they may be able to work out the teachings of the New Testament in *character*, to become better fathers and better mothers, to have better homes, to be better citizens.

Our Industrial Schools at Atlanta, Talladega, Macon, Tougaloo, Memphis, Thomasville, Fisk, and at ten other centres of Christianization in the South, are imparting habits of forethought and foresight, lessons of life, and are directly tributary to our supreme purpose. The Connecticut School for Girls—the gift of a Connecticut lady—at Quitman, Ga., which proved to be located in an inhospitable and dark place, and which was destroyed by incendiaries, has been transferred to the beautiful town of Thomasville. This modern town has not only welcomed our institution, but has voiced its sincerity in a deed of several acres of choice land for our building, the generous bestowment of the Mayor of Thomasville. A new and commodious edifice is now in process of construction, while a temporary school is being carried on. It is hoped that Christian women of Connecticut will fully sustain this school.

Not a few of the students, in their aptitudes for various industries, have earned a considerable part of their education fees, and young women are being taught how to live and how to help others to live humanly in homes and in society. We follow the indications of Providence in these subordinate methods of Christianizing the people.

THE INDIANS.

The Indian problem is to be solved. The time has gone by when to solve this problem was to kill the Indian. The theory has ceased also that masterly inactivity will settle the question, because "the Indians are dying off." There are as many Indians in America to-day as when Columbus discovered this continent.

Moreover, the Indian can be civilized, can be educated, can become Christian. We have learned this, and know it. We have learned more, viz., that there are no people speaking a foreign language sunk in the degradations of heathenism more accessible or more quickly influenced by the Gospel. They respond to religious motives.

"In no other manner," testifies our Commissioner of Indian Affairs, "can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry, and savage life, as by the educational and missionary operations of the Christian people of our country."

We have for the Indians:

Churches	5
Church-members	348
Schools	15
Pupils in Schools	685
Missionaries and Teachers	56

In Nebraska and Dakota, along the Missouri River, there are three main stations: Santee, Oahe, and Fort Berthold.

In Nebraska the Santee Normal School reports a history of 16 years. The devoted and wise service of the Rev. A. L. Riggs is fruitful. There were 210 pupils last year, 20 of whom are students of theology preparing to carry the word of life to their own people in their own tongue.

Mr. Riggs writes us that "the native helpers, educated as missionaries and teachers, are, for the most part, noble and self-denying workers. In the Industrial department many of the girls have learned to make good light bread and to prepare other food well, and the girls, big and little, have learned to cut, make, and mend their own clothing with credit to themselves. The boys and young men are taught mechanics, and demonstrate considerable facility and skill. The plans for the next year contemplate considerable increase of teaching force and a large increase of pupils. The outlying mission fields are full of promise. We expect that the Lord will provide for this."

The Ponca Agency, Nebraska, reports a growing work, with 57 pupils last year. It is directed by Rev. John E. Smith.

The Oahe, Cheyenne River, and Grand River missions, under the care of Rev. T. L. Riggs, are full of hope. The new Industrial Building is filled with earnest students.

The Shiloh Church at Oahe reports a present membership of 65, eight of whom were received upon profession of faith last year. They have given $71 for their own preaching services, $20 to outside missions, $11.03 toward building a new church at Devil's Lake, and $8 toward reducing the debt of the American Missionary Association. If all Christian churches of the Congregational order in our land had done as well as this, our books would have a large balance on the right side of the ledger.

Fort Berthold, in Dakota, ministered to by Rev. Charles L. Hall, has 57 pupils, 51 of whom are regular attendants at the Sunday-school. Mr. Hall writes: "Our work for the year has been very encouraging. The Indians are adopting our ways of living more than ever before, and are ready to listen to the Gospel. They have scattered about over the country in the neighborhood of the villages where for many years they have huddled together, and have broken land on claims. They are now gathering crops of wheat, oats, corn, and potatoes. There is much promise in this advance step which the Indians have taken, for it involves the breaking

up of their ancient communistic habits and many of their ceremonies. Several of our pupils are trying to follow Christ, and are praying for their parents that they may be brought to Christ. We have just sent away ten young men for additional training in Eastern schools.

Industrial training in the direction of farm work done well and with system of mechanics is taught to boys and young men with reference to thoroughness, carefulness, and patience, while housework, sewing and knitting, and the mysteries of darning, are learned by girls and young women.

Skokomish Agency in Washington Territory reports an Indian church-membership of 49. Eleven were added upon profession of faith last year. The Sunday-school enrolment was 65. The average weekly prayer-meeting attendance out of a membership of 49 was 43.

This Indian Church contributed last year to the A. B. C. F. M., $52.20; A. M. A., $38.60; A. H. M. S., $21; Congregational Union, $5.09; Bible Society, $15; other benevolences, $78.84; Pastors' Support, $152.50; Sunday-school, $26.35. Total, $389.58. No communion has passed without two or more additions, and this has been the fact with a single exception for more than three years. This church also might be quoted as a noble example for more highly favored communities.

A branch church at Dunginess, under the same ministry, has 27 members, and the average weekly prayer-meeting attendance is 20. Twenty-six couple have been united in Christian marriage, and finally polygamy has been abolished.

Santa Fé in New Mexico has a young institution, which it has baptized with a University name—with a look to the future. We are co-operating with this Indian work in New Mexico. A Christian teacher and superintendent whom we have lately sent to Santa Fé, writes us that he finds the work hopeful and demanding beyond his expectation, and he has already learned the language of strong appeal for "more help."

Thus the cry for aid comes from every station. Sixty-eight tribes have no religious teaching whatever, and 17,000 heathen Indians are in Wyoming Territory alone.

Our Government expended between 1872-1882 the sum of twenty-seven million dollars a year to fight Indians and to feed them. Highest army officers to-day declare that our way is the only way to solve the Indian problem. Our appropriation last year to this work was about $40,000.

WORK AMONG THE CHINESE.

Schools	18
Missionaries	34
Pupils enrolled	1,279
Hopeful conversions	122

The A. M. A. was a pioneer in missions among the Chinese in California. In the person of its missionary it went to the Pacific coast thirty-four years ago. In 1875, as an auxiliary to the A. M. A., the California Chinese mission was organized. This work, under the superintendency of Rev. W. C. Pond, has been greatly blessed. It looks to us for the largest part of needed funds. Our secretary in his report writes: "We may say that we look on into the future with confident though chastened expectations. The enthusiasm born of novelty long since died out from our work, and we realize, perhaps more deeply than ever, that a steady and a strong pull at the laboring oar, a rowing against the current of popular antipathies on the one side and of strenuous heathen antagonisms on the other, is what awaits us in a possibly long future. But we know that unseen agencies are on our side, and 'they that be with us are more than they that be with them.'"

THE WOMAN'S BUREAU.

This department of our work was formally recognized in 1883. Previous to that time it had substantially existed without distinct recognition. It has proved a very effective agency in imparting new intelligence from our schools, in strengthening the bonds between lady missionary teachers and the churches, and in securing the aid of Christian women for Christian women's work. The Bureau is successfully assisting Christian women who desire Christian work to find it, and those who sympathize with these to find them.

CONCLUSION.

Receipts for the year:

From Churches, Sunday-schools, and individuals	$215,564 36
" Estates and Legacies	47,584 19
" Income, sundry funds	10,141 21
" Tuition, etc	28,222 57
" Rents	402 50
" U. S. Government for Indian Education	17,720 84
" Slater Fund for Industrial Training	6,350 00
" Sale of property	9,718 53
Total	$335,704 20

Beginning this year with a debt of more than $29,000, of which $15,000 had accrued in the year preceding, we have bent our energies to decrease the balance against our treasury without decrease of our work. This has been well-nigh impossible, but it has been done. We have, however, the happiness to report such an increase in our receipts as to leave our debt upon October 1st diminished to the sum of $5,783.71.

We make grateful acknowledgment for the generous sympathy of our

Congregational pastors and churches in our endeavors to meet the responsibilities which the churches put upon us. When they asked us to keep the work, in Christ's name and for Christ's sake, all along the lines where the providence of God has placed it, we have obeyed. We have trusted the churches. It has been strength and courage in duties which would be burdens but for their motive, and the gratitude of the poor, to feel that the churches have trusted us.

The heartiness with which our friends have responded to our appeals has taken from us something of the pain which it gives us to make appeals. We especially desire to mention with gratitude the noble lift given toward our financial freedom by the happy suggestion of Rev. Dr. Dana and by the brave and timely words of Miss Auld to Christian women. Only those who are carrying the burden of the debt of the churches can fully appreciate the services of all those who have placed the Association in its present hopeful outlook for the future.

We thankfully acknowledge our indebtedness to the American Bible Society for a grant of Bibles and Testaments to the amount of $417.50, and generous supplies of Sunday-school literature from the Congregational Sunday-School and Publishing Society.

We are your servants for Christ's sake. May He who holds the hearts of men, and who directs the minds of His faithful followers, lead us in the year to come, and lead the churches, so that His word shall run, and be glorified.

OBITUARIES.

While thankful for the mercies that have been attested in the health and life of our workers during the past year, we pause to mention with loving regard the honored names of a few who have been called to lay down the armor and enter into rest.

Mr. C. B. Rice, who entered our work at Talladega in 1882, after three years of faithful service in connection with that institution, answered the summons of the death messenger and went home, November 2d, 1885.

Mrs. Anna Haylor Hatch, who, as Miss Haylor, upon graduation from Oberlin College in 1870, entered our work at Selma, Ala., was married to Rev. Azel Hatch in 1879, and with him spent the remainder of her life laboring at Tougaloo, Miss., and Lexington, Ky., died at the latter place December 3d, 1886. A most unselfish and untiring worker, greatly beloved by all who knew her.

Rev. C. L. Goodell, D.D., a Vice-President of this Association, whose name in the churches from ocean to ocean was a household word because of his prominent activity in all our great missionary societies, died suddenly and unexpectedly at his home in St. Louis, February 1st, 1886. Dr. Goodell was a stanch friend of the poor and a strong champion of the oppressed.

Miss Addie M. Phelps, who labored in Charleston, S. C., Jonesboro, Tenn., and Savannah, Ga., was obliged by failing health to give up work in the spring of 1884. From that time her mission was to suffer. This she did patiently and resignedly until July 4th, 1886, when with joy she heard the call and peacefully fell asleep.

Rev. Edward Trumbull Hooker, who became the pastor of our church in Charleston, S. C., in 1881, and continued in that position till 1885, when, by reason of ill-health, he felt obliged to retire, died October 2d, 1886, at West Salem, Wis. Mr. Hooker gave himself to the work with great singleness of purpose, and took pride in the people for whom he labored.

Rev. Daniel D. Dodge died suddenly in Wilmington, N. C., at the age of sixty-seven. He entered our work at Wilmington in 1872, and continued there till the time of his death. His influence extended far outside of the church of which he was pastor and the school with which he was connected. He took an earnest interest in everything that pertained to the welfare of the colored people. He carefully studied their aptitudes and needs. He was ready to help in anything that gave promise for the elevation of the people. He was a devoted Christian, an earnest worker, and a faithful friend.

To all these servants of God we think of the Master as saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

It is apparent to any who study the character of the field of the American Missionary Association, that not only is there ample opportunity for women to work, but that it becomes a necessity to the successful accomplishment of the good designed. As well might we say to the impoverished, "Be ye warmed and filled," giving none of those things needful to the body, as to provide churches and schools for the degraded and destitute, without supplying those influences which will permeate and mould the homes, in the arousing and uplifting of the women from their condition of ignorance and indifference. Yet to secure this, we do not need a distinct and separate class of missionaries. The work is combined, and so it is that the schools of the American Missionary Association include other lines of instruction than those usually involved—instruction pertaining to home life, given to the youth in the schoolroom and to the parents in the cabins; and the teachers become missionaries. Selecting these according to the need of the field, it results that a large number of those employed are women—236 having been engaged in this missionary service during the past year.

What part has the Bureau of Woman's Work had in this? Just so large a part and so helpful as the Christian women of the North have permitted; and we rejoice to record an advance both in interest and in contributions. In addition to the donations by women to the general work of the Association twenty-six of these missionary teachers have been sustained by funds raised in Ladies' and Children's Missionary Societies of our Congregational churches, or by special collection. In every instance the contributors have been put into correspodence with their missionary representative through the system of monthly letters direct from the field, and thus a better knowledge of the work has obtained.

These missionary letters have proved an effective agency in imparting information and increasing interest, as many have testified, and one letter per month serves as report to the Association and also to contributors. Is it not reasonable that the excess of letter-writing by teachers should be thus relieved, since their time is so valuable to the needy people about them? Referring to her large correspondence, one of our faithful missionaries writes: "If for all the help we receive in our work so much is required, we shall have but little time for anything else." Let us reduce all this writing to one letter per month and use each such letter for its full worth, by free circulation.

Desiring to interest children and youth, that they may become familiar with the American Missionary Association and its work, and contribute habitually to its support, we have selected a "Children's Missionary" to write especially for little children in mission bands and Sunday-schools, and one who will write also for the young people, both boys and girls, that they may early imbibe a missionary spirit, in consecration of money and of personal service. A collecting card, called "The A. M. A. 'True Blue' Card," has been prepared as an aid in raising money, and this card will be furnished to all who wish the missionary letters.

During the year the Woman's Bureau has been given direct representation by its secretary at the meetings of the ladies in their State Unions, and in connection with State Conferences East and West, thereby establishing an acquaintance and confidence of exceeding value, while giving more full intelligence of this great mission field.

This has helped to develop the plan for the ladies of any one church or association of churches to take some definite part in aiding the American Missionary Association to carry forward its work. The suggestion has been cordially acted upon, and with good results. Maine, Vermont, Connecticut, New York, Ohio, Illinois, Iowa, Minnesota, and Wisconsin now have each their special schools or missionaries under the American Missionary Association, with whom they have communication through the Bureau of Woman's Work. Massachusetts, New Hampshire, and Michigan are beginning to respond to this call, and we are led to hope that we shall have from each of these States also the help found in concentration and union, thus making twelve States in which this work is hopefully begun.

In this plan for woman's work in definite lines, it is not our purpose to divert funds from the usual church contributions. There would be nothing lost in this, but neither would there be anything gained. What the American Missionary Association needs is more help than it has hitherto received, and that without diminishing the usual church contributions the ladies will by special measures make a cash contribution annually in the support of teachers. In order to secure the results of the work in schools and homes, prompt action is taken in the establishment of preaching missions and churches, thus requiring a constant advance. It is for this reason, ladies, that we urge upon your attention the fact that a portion of the field is peculiarly yours. If you will do your part, the advance can be made.

Look in upon a single mission station. A group of three buildings attract our attention as a bit of New England transplanted, a church, a good-sized school-house, and between the two a neat, white, painted cottage. The missionaries number four, of whom three are ladies from the North. Over two hundred children and youth come daily to the school, where these missionary teachers instruct in branches usual in primary to grammar grades, and also in Christian morals and manners, with the Bible for a text book, seeking earnestly to develop heart, mind, and body to honor and righteousness. The little New England home

gives practical illustration of what otherwise would be but dimly comprehended by those who have never known a home. It is open, day and evening, to all who will come. The morning devotions, the pleasant social meals, the group around the table in the evening, which the older pupils often join, are phases of home life sharply in contrast to the shiftless, joyless homes about them. With the influence of this home as a starting-point, these teachers, in visiting from house to house, suggest, advise, encourage, finding always the children the most ambitious to improve and make the little cabin like the teacher's home. You would think this sufficient to occupy these three ladies, and so doubtless they would were it not for the dire need about them. So time is found for a sewing-school, for meetings with the women, for temperance societies, for mission Sunday-schools, and numerous other forms of systematic work—for the purifying of the home life, and to guard the children from the fate of the parents. Who but women could win an entrance into such homes and hearts? It is to counteract the ignorance and desolation of womanhood that woman's help is needed in this broad field.

But is it more the duty of these to go and teach than for us who remain in the enjoyment of our great home privileges to send them? Can any lines be drawn in the personal responsibility resting upon us as Christian women, for the redemption of womanhood in these so long cast out and bound down?

Help is needed, and it is needed now, before the millions of children grow out of our influence and reach, to become like their parents, and even a more dangerous element in society.

How shall the help be given? Every church is an organization which bands together Christian workers. The nearer all can come to the very heart of the great societies appointed to the work of missions, the stronger and warmer are the missionary pulsations. Here is the American Missionary Association, with its forty years' experience in church and school planting, combined with woman's work. It has every facility for examining the field and selecting central points with view to the largest results, and it invites and urges your co-operation through its Bureau of Woman's Work, which is prepared to furnish information and to put you into direct communication with the missionaries. With your own heart full of this need, try so to lay the case before others that they, too, may feel it, and constitute yourselves a church mission band, to raise money to aid the American Missionary Association in carrying on its work in the South, and for the Chinese and Indians.

Thus can the ladies of every church take part with us in overcoming ignorance, superstition, and caste prejudice in behalf of womanhood in this our land.

DETAILED REPORT.

SOUTHERN FIELD.

REV. C. J. RYDER, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, D. D., Nashville, Tenn.; Rev. M. E. Strieby, D D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.

Officers and Instructors.—Rev. E. M. Cravath, D. D., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. Henry S. Bennett, M. A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M. A., Professor of Natural Science; Miss Helen C. Morgan, M. A., Professor of Latin; Herbert H. Wright, M. A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M. A., Treasurer; Miss Anna M. Cahill, Instructor in History and English Literature in Normal Department; Miss Harriet E. Cushman, M. A., Principal of Young Ladies' Department, and Instructor in Rhetoric; William R. Morris, B. A. (Resident Graduate), Assistant Instructor in Natural Science, and Instructor in Violin; Miss Henrietta Matson, Principal of Common English Department; Miss Mary E. Edwards, Instructor in Arithmetic, Penmanship and Drawing; Miss Gertrude Bridgman, Instructor in Grammar and Composition; Miss Alice Younglove, B. A., Instructor in Geography, United States History and Familiar Science; Miss Lenora Thayer, Instructor in Arithmetic and Reading; Miss Jessie M. Leonard, in charge of Intermediate School; Mrs. L. R. Green, in charge of Model School and Practice Teaching; Miss Anna Whelan, Instructor in Instrumental Music; Miss M. S. Pierson, Instructor in Instrumental Music and Voice Culture; Miss S. M. Wells, Instructor in Nursing and Hygiene; Miss A. S. Jordan, Instructor in Cooking and Sewing; Miss Laura A. Parmelee, Matron of Livingstone Hall; Miss Rena Phelps, Matron of Jubilee Hall.

Students.—College Course, 35; College Preparatory, 45; Theological Course, 9; Normal Course, 35; Common English Department, 166; Intermediate, 39; Model School, 64; Music, 60 (counted twice 69). Total, 384.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Rev. M. E. Strieby, D. D., New York City; Rev. Cyrus W. Francis, A. M., Atlanta; Charles H. Morgan, Atlanta; Thomas N. Chase, A. M., Atlanta: Rev. William J. White, Augusta; Hon. A. E. Buck, A. M., Atlanta; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Macon; Gen. J. R. Lewis, Atlanta; Hon. H. K. McCay, Atlanta; Rev. E. J. Penney, Marietta; Samuel L. Inman, Atlanta; Rev. George L. Chaney, A. M., Atlanta; William A. Haygood, Esq., Atlanta.

Officers and Instructors.—Thomas N. Chase, A. M., Acting President and Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences;

Rev. Horace Bumstead, D D., Professor of Latin; Charles P. Sinnott, Principal of Normal Department; Horace M. Sessions, Farm Manager; Clarence C. Tucker, Teacher in Mechanical Department; Miss Ella W. Moore, Teacher of Drawing; Miss Margaret Neel, Teacher of Elocution; Miss Sarah E. Marsh, Teacher of English Branches; Miss Rebecca Massey, Teacher of Music; Miss Fannie M. Andrews, Assistant Treasurer and Librarian; Mrs. Hattie W. Chase, Matron in South Hall; Miss Eliza H. Merrill, Teacher of English Branches; Miss Olive A. Thompson, Teacher of English Branches; Mrs. Lucretia H. Kendall, Preceptress; Miss Mary E. Sands, Matron in North Hall; Mrs. Isabel S. Coleman, Teacher of English Branches; Miss Martha E. Elkins, Teacher of Cooking and Sewing.

Students.—College Course, 18; Preparatory, 24; Normal Course, 75; Grammar School, 174. Total, 291.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. W. H. Ward, D. D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. De Forest, D. D., Talladega; Rev. James Powell, D. D., New York, N. Y.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D. D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. De Forest, D. D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, A. M., Instructor in Theology; Rev. Mason Noble, A. M., Instructor in Greek, and College Pastor; George H. Howe, Principal, Instructor in Mathematics; Edwin C. Silsby, Treasurer; John Orr, Superintendent in Mechanics; Edgar A. Bishop, B. S., Superintendent of Agricultural Department; Miss Lucy F. Partridge, English Literature and Language; Miss Emma F. Newton, Latin, General History and Botany; Miss Helen M. Andrews, School Economy, Methods, and Critic Teacher in Practice Department; Miss Maud S. Wheeler, Grammar, History, Drawing and Elementary Science in Grammar Grades Miss May L. Phillips, Arithmetic, Geography, Reading and Writing in Grammar Grades; Mrs. Clara O. Rindge, Intermediate Grades in Cassedy School; Miss M. Elizabeth Downey, Primary Grades in Cassedy School; Miss Carrie L. Gasser, Vocal and Instrumental Music; Mrs. John Orr, Teacher of Girls' Industrial Classes and Night School; Miss Julia C. Andrews, Preceptress and Matron of Foster Hall; Mrs. Edwin C. Silsby, Matron of Stone Hall.

Students.—Theological, 15; College Preparatory Department, 9; Normal Department, 54; Grammar Department, 42; Intermediate, 109; Primary Department, 98; Night School, 14 (counted twice 21). Total, 320.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. James Powell, D.D., New York; Rev. William H. Willcox, D.D., Malden, Mass.; Pres. R. C. Hitchcock, New Orleans; Rev M. E. Strieby, D.D., New York; Rev. W. S. Alexander, D.D., Cambridge, Mass.; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; Hon. William B. Washburn, LL.D., Greenfield, Mass.; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. F. L. Ferguson, New Orleans; B. D. Wood, Esq., New Orleans; Hon. John B. Mead, Randolph, Vt.

Instructors.—R. C. Hitchcock, A. M., President and Professor of Rhetoric and School Economy; Rev. George W. Bothwell, A. M., B. D., Pastor and Professor of Theology and Moral and Mental Science; W. J. McMurtry, A. M., Professor of Greek and Latin; H. H. Swain, Teacher in Normal Department; Miss Mary A. George, A. M., Teacher in Normal Department; Charles M. Stevens, Teacher in Grammar Department, Grades 7 and 8; Miss Margaret E. Atkins, Teacher in Intermediate Department, Grades 5 and 6; Mrs. R. C. Hitchcock, Teacher in Intermediate Deparment, Grade 4; Miss Alma Hempel, Teacher in Intermediate Department, Grade 3; Miss M. L. Olmsted, Teacher in Primary Department, Grades 2 and 3; Miss Elizabeth S. Dudman, Teacher in Primary Department, Grades 1 and 2; Miss Ella M. Wise, Piano, Organ and Vocal Music; Miss Mary L. Santley, Matron at Stone Hall; Mrs. L. A. Snow, Assistant Matron; Miss S. A. Coffin, Matron at Whitin Hall; William J. Nickerson, Teacher of Orchestra.

Students.—Law Department, 78; Theological Department, 41; Classical and Normal Department, 71; Grammar Department, 60; Intermediate Department, 193; Primary, 195; Music, 38; (counted twice 91). Total, 585.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Gen. C. H. Howard, Rev. J. E. Rankin, D. D., H. W. Hubbard, Rev. L. J. Scurlock, Rev. E. M. Cravath, William S. Lemly, S. S. Marples, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D.D., Charles L. Mead, Aaron Carter, Rev. A. P. Foster, Rev. James Powell, D.D., Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, A. M., President and Principal, Bible and Moral Philosophy; George P. Armstrong, Assistant Principal, Latin and Natural Sciences; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department, and Matron in Boarding Hall; Mrs. George P. Armstrong, Didactics and Mathematics; Miss Josephine Kellogg, Grammar Department; Miss Sarah Humphrey, Grammar and Intermediate Departments; Miss Julia Sauntry, Intermediate Department; Mrs. Florence E. Green, Book-keeping, and Clerk in Treasurer's Office; Miss Lavinia Fourt, Primary Department; Miss Nellie Ruddock, Instrumental and Vocal Music; Mrs. Henry P. Kennedy, Matron in Strieby Hall; William H. Bishop, B. S., Agriculture; Henry P. Kennedy, Carpentry and Joining; William D. Hitchcock, Tin-smithing; Jacob C. Klein, Blacksmithing and Wheelwrighting; Miss Anna Coffin, Sewing, Cutting and Fitting, and Assistant Matron in Boarding Hall.

Students.—Higher Normal Course, 4; Elementary Normal, 20; Grammar, 63; Intermediate, 101; Primary, 84; Instrumental Music, 32; Apprentices, 9; (counted twice 41). Total, 272.

Tillotson Collegiate and Normal School, Austin, Tex.

Trustees.—A. S. Barnes, Esq., New York; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. M. E. Strieby, D. D., New York; Rev. George J. Tillotson, Connecticut; Rev. E. B. Wright, D. D., Texas; W. R. Burnham, Gen. E. S. Greeley.

Instructors.—Rev. John Kershaw, President and Treasurer; Mr. E. J. Pond, Principal and Teacher of Natural Science; Miss Fannie J. Webster, Teacher of English Literature and History; Miss Anna D. Newman, Teacher of Intermediate Department; Miss Olive A. Atwood, Teacher of English Grammar and Latin; Miss Julia A. Condict, Teacher of Composition and Geography; Miss Jennie Fyfe, Teacher of Rhetoric and Elocution; Miss Phebe B. Parsons, Teacher of Instrumental Music; Miss Rose M. Kinney, Preceptress; Miss Amelia Knapp, Matron; Miss M. J. Adams, Special Missionary.

Students.—College Preparatory, 8; Normal, 13; Grammar Department, 47; Intermediate, 45; Instrumental Music, 19; (counted twice 19). Total, 113.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D. D., Washington, D. C.; Rev. J. G. Craighead, D. D., Washington, D. C.; Rev. S. M. Newman, D. D., Washington, D. C.; Rev. John G. Butler, D. D., Washington, D. C.

Number of Students, 53.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss E. Jennie Peck, Bristol, Ct.; Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Elizabeth F. Thayer, Lexington, Mass.; Miss Anna M. Nicholas, Toledo, O.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss Jessie Garfield, Sheffield, O.; Mrs. Janet Dodge, Nashua, N. H.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of pupils, 313 (Normal, 11); number in Sunday-school, 320.

Avery Institute, Charleston, S. C.

Principal.—Prof. William M. Bristoll, Minneapolis, Minn.

Assistants.—Mrs. A. A. F. Sprague, Georgiaville, R. I.; Miss Martha J. Davis, Dunstable, Mass.; Miss Anna F. Condict, Adrian, Mich.; Miss Mary A. Mason, Westfield, Mass.; Miss Laura Knapp, Mazomanie, Wis.; Miss Anna Hammond, Charleston, S. C.; Mr. E. A. Lawrence, Charleston, S. C.; Miss Emma Rand, Whitewater, Wis.

Number of Pupils, 289 (Normal, 91); number in Sunday-school, 95.

Brewer Normal School, Greenwood, S. C.

Teachers.—Mr. J. D. Backenstose, Geneva, N. Y.; Mr. W. C. McLester, Greenwood, S. C.; Mrs. W. C. McLester, Greenwood, S. C.

Number of pupils, 223 (Normal, 62); number in Sunday-school, 38.

Storrs School, Atlanta, Ga.

Principal.—Mrs. Hattie I. Miller, East Corinth, Vt.

Assistants.—Miss Hester D. Nichols, Freetown, Mass.; Miss Julia A. Goodwin, Mason, N. H.; Miss Amelia L. Ferris, Oneida, Ill.; Mrs. C. G. Ball, Clifford, N. Y.; Miss Emma F. Woods, Grand River, Ia.; Miss A. H. Levering, Philadelphia, Pa.; Miss Carrie J. Parrey, Chicago, Ill.; Miss Nellie E. Blood, Pepperell, Mass.

Special Missionary.—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 639.

Lewis Normal Institute, Macon, Ga.

Principal.—Mr. W. A. Hodge, W. Rosendale, Wis.

Assistants.—Mr. Aug. J. Burger, New London, Wis.; Mrs. Liva A. Shaw, Owego, N. Y.; Miss Gertrude F. Yard, Dakota City, Ia.; Miss E. B. Scobie, Peninsula, O.; Miss E. D. Kelsey, Columbus, O.; Miss S. F. Clark, Medina, O.; Miss L. G. Freeman, Saratoga, N. Y.; Mrs. S. E. Lathrop, New London, Wis.; Mrs. W. A. Hodge, W. Rosendale, Wis.

Number of pupils, 362 (Normal, 26); number in Sunday-school, 414.

Beach Institute, Savannah, Ga.

Principal.—Miss E. D. Santley, Wellington, O.

Assistants.—Miss A. A. Holmes, Lee, Mass.; Miss Mary F. Lord, Fredonia, N. Y.; Miss Annie E. Gillette, Atlanta, Ga.; Miss M. M. Foote, Norwich, N. Y.; Miss Susie H. Brooks, Geneva, N. Y.; Mrs. Dana Sherrill, Forrest, Ill.

Number of pupils, 307 (Normal, 46); number in Sunday-school, 181.

Dorchester Academy, McIntosh, Ga.

Teachers.—Miss Elizabeth Plimpton, Walpole, Mass.; Miss Georgiana Hunter, Brick Church, N. J.; Miss Bertha Robertson, Richibucto, N. B.

Number of pupils, 238; number in Sunday-school, 448.

Industrial School, Quitman, Ga.

Principal.—Rev. J. H. Parr, Willmette, Ill.

Assistants.—Mrs. J. H. Parr, Willmette, Ill.; Miss Alice White, Newburyport, Mass.; Miss H. M. Beard, Chicago, Ill.; Miss Alma Hempel, Lake Geneva, Wis.

Number of pupils, 152 (Normal); number in Sunday-school, .

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich.; Miss Villa D. Crumb, Norwich, N. Y.; Miss Alice Whitsey, Dover, O.; Miss Mary Wyckoff, Galesburg, Ill.

Number of pupils, 170 (Normal, 24); number in Sunday-school, 40.

Emerson Institute, Mobile, Ala.

Principal.—Mr. F. B. Wells, Rhinebeck, N. Y.

Assistants.—Miss M. E. Cull, Salem, Wis.; Miss Isadore M. Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss M. L. Burley, Stamford, Ct.; Miss H. M. Hegeman, Island City, N. Y.; Miss Gertrude Wyckoff, Galesburg, Ill.

Matron and Special Missionary.—Mrs. F. B. Wells, Rhinebeck, N. Y.

Number of pupils, 320 (Normal, 23); number in Sunday-school, 159.

Le Moyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.

Assistants.—Rev. B. A. Imes, Oberlin, O.; Mr. S. S. Steele, Argo, Col.; Miss Esther A. Barnes, Tallmadge, O.; Miss S. C. Bateham, Painesville, O.; Miss Ruth E. Stinson, Woolwich, Me.; Miss M. A. C. Stewart, Wilmot, N. S.; Miss C. S. Goldsmith, Chester, N. H.; Miss Rebecca M. Green, Hamlet, N. Y.; Miss M. A. Kinney, Whitewater, Wis.; Miss Mattie Henderson, Memphis, Tenn.; Miss Fannie A. McCullough, Memphis, Tenn.; Mrs. B. A. Imes, Oberlin, O.

Special Missionary.—Miss Ella Hamilton, Whitewater, Wis.

Number of pupils, 427 (Normal, 151); number in Sunday-school, 103.

Warner Institute, Jonesboro, Tenn.

Teachers.—Mrs. Julia B. Nelson, Red Wing, Minn.; Miss Julia L. Phelps, Racine, Wis.; Miss Carrie Post, Belleville, O.

Number of pupils, 129; number in Sunday-school, 106.

Normal School, Lexington, Ky.

Instructors.—Rev. Azel Hatch, Oberlin, O.; Miss Cora J. Seward, Guilford, Conn.; Miss Luella Miner, Glencoe, Wis.; Miss Louise Denton, Hempstead, L. I.; Miss Jennie Woodruff, Berea, Ky.; Mrs. H. S. Woodruff, Berea, Ky.

Number of pupils, 156 (Normal, 6); number in Sunday-school.

Academy, Williamsburg, Ky.

Teachers.—Mr. W. E. Wheeler, Marshfield, Wis.; Mrs. W. E. Wheeler, Marshfield, Wis.; Miss Maria M. Lickorish, Ada, O.; Miss Ellen A. Raynor, Brooklyn, N. Y.; Miss Herrick, Williamsburg, Ky.

Special Missionary.—Mrs. A. A. Myers, Williamsburg, Ky.

Number of pupils, 222 (Normal, 73); number in Sunday-school, 150.

III. COMMON SCHOOLS.

North Carolina.

Dudley—Mrs. J. E. B. Jewett, Pepperell, Mass.
McLeansville—Rev. Alfred Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
" Miss Lydia Hatch, Beaufort, N. C.
Melville—Mr. Sandy Paris, Cedar Cliff, N. C.
Strieby—Mrs. Islay Walden, Strieby, N. C.
Pekin—Rev. J. E. Smith, Pekin, N. C.
Troy—Rev. W. H. Ellis, Southfield, Mass.
Kittrell's—Miss P. M. Lee, Oxford, Mass.
Oaks—Miss E. W. Douglass, Decorah, Ia.
Hillsboro—Mrs. James Walker, Hillsboro, N. C.

South Carolina.

Orangeburg—Rev. J. L. Grice.

Georgia.

Byron—Rev. N. B. James, Byron, Ga.
Marietta—Rev. E. J. Penney, Atlanta, Ga.
Augusta—Miss S. A. Hosmer, Augusta, Ga.
Athens—Mr. O. A. Combs, Athens, Ga.
" Miss Lizzie McComb, Athens, Ga.
" Miss Laura L. Holbrook, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Albany—Mr. William C. Green, Albany, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
Cypress Slash—Rev. George C. Rowe, Cypress Slash, Ga.
" " Miss Irene Smallwood, Savannah, Ga.
Thomasville—Mr. Charles Rice, Thomasville, Ga.

Florida.

St. Augustine—Miss E. R. Caughey, N. Kingsville, O.
" Miss H. D. Barton, Terre Haute, Ind.

Alabama.

Florence—Rev. J. M. Shippen, Florence, Ala.
" Miss J. A. Wilson, " "
Anniston—Rev. H. W. Conley, Anniston, Ala.
Citronelle—Rev. Max M. Schwarzauer.

Texas.

Paris—Rev. J. R. McLean, Talladega, Ala.
Dodd—Rev. E. E. Sims, Dodd, Tex.

Tennessee.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.
Jellico—Mr. G. W. Lawrence, Williamsburg, Ky.
Pleasant Hill—Mrs. H. A. Lord, Centre Lebanon, Me.
Grand View—Mr. E. A. Palmer, Grand View, Tenn.

Kentucky.

Clover Bottom—Miss Mary H. Lamson, Amboy, Ill.
" " Miss Flora N. Cone, Worthington, Minn
Rockhold—

Arkansas.

Fayetteville—Rev. W. R. Polk, Fayetteville, Ark.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Pupils, 384; boarding accommodations for	250	
Atlanta University, Atlanta, Ga.—Pupils, 291; accommodations for	250	
Talladega College, Talladega, Ala.—Pupils, 320; " "	150	
Tougaloo University, Tougaloo, Miss.—Pupils, 272; " "	150	
Straight University, New Orleans, La.—Pupils, 585; " "	75	
Normal Institute, Austin, Tex.—Pupils, 113; " "	50=	6

Normal and Graded:

Normal School, Wilmington, N. C., Pupils	313	
Avery Institute, Charleston, S. C., "	289	
Brewer Normal School, Greenwood, S. C., Pupils	223	
Beach Institute, Savannah, Ga., "	307	
Dorchester Academy, McIntosh, Ga., "	238	
Storrs School, Atlanta, Ga., "	639	
Lewis Normal Institute, Macon, Ga., "	362	
* Industrial School, Quitman, Ga., "	152	
Trinity School, Athens, Ala., "	170	
Emerson Institute, Mobile, Ala., "	320	
Le Moyne School, Memphis, Tenn., "	427	
Warner Institute, Jonesboro, Tenn., "	129	
Lexington, Ky., "	156	
Williamsburg, Ky., "	222=	14
Common Schools		33
Total No. Schools		53
" " Instructors		239
" " Pupils		8,753

Theological, 118; Law, 78; Collegiate, 53; Collegiate preparatory, 95; Normal, 799; Grammar, 1,597; Intermediate, 2,348; Primary, 3,766; Studying in two grades, 101: Total, 8,753.

CHURCH WORK IN THE SOUTH.

Number of Churches	124
" " Missionaries (male and female)	117
" " Church Members	7,571
Added during the year	1,272
Scholars in Church and Mission Sunday-schools	13,149

The detailed Statistics of the Churches will be found on the three following pages.

* Transferred to Thomasville, Ga.

CHURCHES IN THE SOUTH UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, Aug. 31st, 1886. Males.	Females.	Total.	Absent.	Additions, 1885-86. Profession.	Letter.	Total.	Removals, 1885-86. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1885-86. Adults.	Infants.	Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Washington, D. C	1881	George W. Moore	'77	'83	23	51	74	10	27	1	28	1	0	0	1	8	12	100	$60.00	$275.00
Hampton, Va	1869	H. B. Frissell	'80	'80	170	118	288	186	16	9	25	1	3	0	4	13	2	638	.....	438.75
Beaufort, N. C	1870	Michael Jerkins	'79	'79	20	24	44	0	4	0	4	2	0	11	13	3	2	65	.....	38.93
Cedar Cliff, N. C	1885	J. N. Ray	'78	'85	8	10	18	1	17	0	17	0	0	0	0	0	2	35	.50	8.00
Dry Creek, N. C	1885	James E Smith	...	'86	2	4	6	0	6	0	6	0	0	0	0	0	1	90	3.72	.....
Dudley, N. C	1870	J. E B. Jewett	'50	'82	50	65	115	2	46	0	46	2	0	2	4	88	3	105	14.00	40.00
Hassitter's Mills, N. C	1879	Z. Simmons	'85	'84	23	36	59	1	0	4	4	1	0	0	1	0	0	35	1.90	18.23
McLeansville, N. C., 1st	1871	Alfred Connet	'61	'78	66	88	154	12	15	0	15	4	3	1	8	14	5	110	9.59	99 46
" " 2d	1883	Alfred Connet	'61	'78	16	25	41	0	3	5	8	1	0	0	1	2	8	50	1.00	31.70
Melville, N. C	1885	J. N. Ray	'78	'85	23	35	58	0	6	0	6	1	0	0	1	3	0	72	.....	19.30
Nalls, N. C	1885	William H. Ellis	'82	'86	7	7	14	0	5	9	14	0	0	0	0	5	0	47	.....	76.00
Salem, N C	1885	Z. Simmons	'85	'85	10	11	21	0	0	10	10	0	0	0	0	0	0	25	1.50	30.00
Oaks, N. C	1882	J. N. Ray	'78	'82	27	43	70	11	8	0	8	0	0	1	1	3	2	60	16.50	39 16
Pekin, N. C	1881	James E. Smith	'81	'83	23	33	56	0	11	2	13	1	2	0	3	9	19	193	8.00	23.33
Raleigh, N. C	1874	George S. Smith	'76	'76	36	113	149	5	46	2	48	1	1	3	5	35	4	125	54.17	244 91
Troy, N. C	1881	William H. Ellis	'82	'81	6	17	23	1	3	2	5	0	1	1	1	0	0	40	30.00	15 00
Wilmington, N. C	1870	D. D. Dodge	'76	'73	29	44	73	5	30	3	33	2	3	1	6	18	3	320	56.95	250.41
Charleston, S. C	1867	George C. Rowe	'84	'86	61	139	200	2	19	6	25	4	1	3	8	6	18	95	25.00	922.60
Orangeburg, S. C	1875	J. L. Grice	'82	'84	11	9	20	4	1	0	1	0	0	0	0	0	0	40	.50	13.96
Atlanta, Ga., Univ	1874	C. W. Francis	'67	'74	53	41	94	53	1	0	1	1	4	3	8	1	0	175	4.00	.....
Atlanta, Ga., 1st	1867	Evarts Kent	'71	'81	119	217	336	43	4	8	12	4	1	3	8	2	14	357	63.00	771.00
Athens, Ga	1882	George V. Clark	'82	'81	23	25	48	6	3	1	4	2	2	0	4	2	1	60	10.00	110.00
Belmont, Ga	1874	Wilson Callen	'81	'77	5	3	8	1	0	1	1	0	0	0	0	0	0	12	.....	5.00
Byron, Ga	1873	N. B. James	'70	'82	8	13	21	8	0	0	0	1	1	4	6	0	0	32	.....	5.00
Davisville, Ga	1886	R. M. Lewis	...	'86	4	4	8	0	0	8	8	0	0	0	0	0	0	.....	.....	.....
Louisville, Ga.*	1874	Wilson Callen	'81	'78	4	13	17	0	0	0	0	0	0	0	0	0	0	18	.....	.....
McIntosh, Ga., Cypress Slash	1879	D. W. Culp	'79	'86	48	35	83	10	0	0	0	6	2	0	8	0	0	89	4.00	16 50
McIntosh, Ga., Midway	1874	Floyd Snelson	'71	'74	175	183	358	41	11	0	11	5	2	8	15	3	8	448	34 42	214.50
Macon, Ga	1868	Stanley E. Lathrop	'70	'78	57	72	129	12	29	5	34	4	0	13	17	23	10	414	70.03	415.40
Marietta Ga	1877	Edgar J. Penney	'80	'80	21	22	43	0	3	0	3	0	1	1	2	3	0	128	15.30	98.21
Miller's Station, Ga	1872	Wilson Callen	'81	'82	12	5	17	2	0	0	0	1	0	0	1	0	0	25	5.00	6.00
Rutland, Ga	1885	N. B. James	'70	'85	14	14	28	0	15	2	17	2	0	0	2	13	7	158	.....	.....
Savannah, Ga	1869	Dana Sherrill	'78	'81	43	82	125	20	17	4	21	2	3	1	6	11	6	1811	104.96	386.00

Stonewall, Ga	1886	R. M. Lewis	...	'86	6	6	12	0	0	12	12	0	1	0	0	8	3	0	..	.....
Woodville, Ga	1871	J. H. H. Sengstacke	'76	'76	33	42	75	5	11	0	11	4	1	14	19	8	3	155	2.00	201.26
Berea, Ky.*	1853		...	...	89	90	179	45	13	3	16	1	10	0	11	12	0	245	7.40	191.74
Cabin Creek, Ky.*	1847		...	...	2	5	7	0	0	0	0	1	0	2	3	0	0	50	.....	25.00
Camp Nelson, Ky.*	1864	W. S. Overstreet	...	...	45	66	111	10	6	0	6	1	1	5	7	6	0	76	.....	.....
Clover Bottom, Ky	1886	Mason Jones	'80	'80	5	14	19	0	9	10	19	0	0	0	0	9	0	0	.....	.....
Corbin, Ky	1886	E. H. Bullock	...	'84	7	9	16	0	16	0	16	0	0	0	0	0	0	100	.....	.....
Dowlais, Ky	1885	A. A. Myers	'64	'83	10	10	20	0	22	0	22	0	0	0	0	0	0	80	.....	.....
Grayhawk, Ky	1885	Mason Jones	'80	'84	4	14	18	0	8	0	8	0	0	0	0	8	0	.....	.....	.....
Hilledale, Ky.*	1849		...	...	6	8	14	0	0	0	0	0	0	0	0	0	0	16	.....	90.00
Louisville, Ky	1881	Spencer Snell	'84	'85	8	32	40	0	3	3	6	3	0	0	3	3	0	98	21.25	238 59
Pleasant View, Ky	1884	A. A. Myers	'64	'82	6	7	13	0	0	0	0	0	0	0	0	0	0	40	.75	.....
Rockhold, Ky	1884	W. H. Baker	...	'86	7	13	20	4	5	0	5	0	0	0	0	0	0	125	1.30	125.00
Williamsburg, Ky	1878	A. A. Myers	'64	'81	11	16	27	0	8	1	9	2	4	0	6	0	0	150	25.00	100.00
Chattanooga, Tenn	1867	Joseph E. Smith	'76	'79	62	76	138	19	4	0	4	2	1	3	6	4	2	200	25.81	359.27
Goodlettsville, Tenn	1886		...	...	16	31	47	0	47	0	47	0	0	0	0	0	0	50	.....	555.00
Grand View, Tenn	1885	C. B. Riggs	'83	'85	13	16	29	0	4	8	12	0	0	0	0	1	0	73	63.25	231.00
Helenwood, Tenn	1885	W. E. Barton	'85	'85	2	8	10	1	7	0	7	1	0	0	1	7	0	75	.....	.....
Jellico, Tenn	1885	E. H. Bullock	...	'84	4	7	11	0	0	0	0	0	0	0	0	0	0	50	1.31	12.65
Jonesboro, Tenn	1885	J. M. Hall	'81	'84	25	31	56	8	14	6	20	1	0	0	1	14	2	75	4.75	30.77
Knoxville, Tenn	1883	Simon P. Smith	'81	'86	35	30	65	3	15	0	15	0	0	0	0	12	0	65	5.25	259.00
Memphis, Tenn	1868	B. A. Imes	'80	'86	36	74	110	10	1	0	1	4	2	4	10	0	1	103	24 47	507.22
Nashville, Tenn., Univ	1868	H. S. Bennett	'68	'07	130	73	203	125	16	4	20	1	4	0	5	8	0	179	70.45	39.91
" " Howard	1876	W. A. Sinclair	'81	'81	29	47	76	31	17	3	20	1	0	0	1	6	0	65	25.35	454.25
" " 3d	1884	Jas. M. Gilmore	'84	'85	12	16	28	1	6	0	6	0	4	0	4	1	0	75	7.00	325.00
Pleasant Hill, Tenn	1885	Benj. Dodge	'48	'84	7	8	15	0	0	0	0	1	0	0	1	0	0	122	1.00	338.00
Pomona, Tenn	1884	Benj. Dodge	'48	'84	3	3	6	0	0	1	1	2	0	0	2	0	0	51	.....	37.25
Robbins, Tenn	1885	W. E. Barton	'85	'85	7	18	25	0	0	5	5	0	0	0	0	0	0	40	.....	70.00
Sherwood, Tenn	1884	H. D. Ward	...	'86	8	17	25	4	4	1	5	2	0	0	2	8	0	42	10.00	30.62
Slick Rock, Tenn	1886	W. E. Barton	'85	'85	2	6	8	0	6	2	8	0	0	0	0	4	0	100	.....	.....
Whiteside, Tenn	1886	Joseph E. Smith	'76	'85	3	4	7	0	7	0	7	0	0	0	0	0	0	100	.....	23 20
Anniston, Ala.*	1875	Henry W. Conley	'80	'81	50	57	107	6	28	3	31	1	2	1	4	25	1	130	8.00	216.00
Athens, Ala	1871	H. S. Williams	'79	'81	23	40	63	10	3	0	3	0	0	0	0	1	3	50	12.00	208.00
Birmingham, Ala.*	1883	Andrew J. Headen	'79	'83	18	11	29	0	14	1	15	0	2	1	3	12	2	60	30.00	230.00
Childersburg, Ala	1874	J. R. Sims	'83	'83	22	35	57	5	2	1	3	0	2	2	4	0	0	25	.....	19.15
Citronelle, Ala	1885	Max M. Schwarzauer	...	'85	10	16	26	0	2	0	2	0	0	0	0	0	0	17	.....	60.00
Florence, Ala	1874	J. M. Shippen	'83	'84	8	19	27	1	0	0	0	2	0	0	2	0	1	57	2.05	47.05
Ironaton, Ala.*	1885	J. B. Grant	'81	'85	6	2	8	0	4	4	8	0	0	0	0	4	0	30	.....	.....
Jenifer, Ala.*	1874	J. B. Grant	'81	'81	21	23	44	1	7	1	8	0	0	4	3	7	1	60	2.00	4.00
Kymulga, Ala	1873	James A. Jones	...	'86	24	21	45	1	2	0	2	0	0	2	2	2	0	50	1.00	38.00
Lawsonville, Ala.*	1876	Sidney H. Dale	...	'85	6	9	15	5	0	0	0	0	5	2	7	0	0	30	.....	.....
Marion, Ala	1870	A. W. Curtis	'68	'81	57	60	117	14	1	0	1	0	2	0	2	1	0	70	28.18	141.97
Mobile, Ala	1876	F. G. Ragland	'84	'84	27	58	85	10	24	2	26	1	4	3	8	6	5	159	10.25	132.30
Montgomery, Ala	1872	R. C. Bedford	'75	'82	37	57	94	0	7	0	7	0	0	1	1	5	3	175	69.85	427.00
Selma, Ala	1872	Charles B. Curtis	'73	'78	60	99	159	27	5	1	6	2	5	3	10	5	1	125	48.95	307.30
Shelby Iron Works, Ala	1878	J. R. Sims	'83	'81	46	48	94	8	2	4	6	1	2	8	1	3	3	65	18.40	153.95
Talladega, Ala	1868	Mason Noble	'69	'84	111	89	200	22	6	8	14	2	6	1	3	8	2	233	250.16	296.07
" " (Cove)*	...	Sidney H. Dale	...	'85	19	23	42	6	4	2	6	1	1	1	3	3	2	40	.60	6.90
Tecumseh, Ala	1883	Milus Harris	'83	'83	3	4	7	0	0	0	0	0	0	1	1	0	0	83	.....	1.65
Orange Park, Fla	1883	W. A. Benedict	'49	'84	14	12	26	0	0	4	4	0	0	2	2	0	1	60	8.00	325 00
Eureka, Kan	1881	W. W. Weir	'81	'81	4	9	13	2	4	0	4	0	0	0	0	2	0	35	112.00	37.75
Lawrence, Kan	1862	Welborn Wright	'78	'83	14	14	28	13	3	0	3	0	0	0	0	1	3	153	.....	183.19
Topeka, Kan	1882	Benj. F. Foster	'81	'85	20	21	41	0	9	5	14	0	0	0	0	6	1	110	.....	115.00
Fayetteville, Ark	1882	W. R. Polk	'70	'84	9	8	17	0	0	0	0	1	0	0	1	0	0	16	.....	9.00
Little Rock, Ark	1881	Yancey B. Sims	'83	'82	48	67	115	3	34	3	37	1	1	0	2	36	6	81	40.50	414.04
Caledonia, Miss.*	1880	Eli Tapley	'79	'80	11	15	26	0	5	0	5	0	0	0	0	2	0	69	.....	385.00
" "																				
New Ruhama	1870	Eli Tapley	'79	'85	5	9	14	4	0	2	2	0	0	0	0	0	0	39	.....	2.35

* From report of last year.

Continued on next page.

TABULAR STATEMENT.—*Continued.*

Churches and Location.	Ministers.	Organized.	Church Members, Aug. 31st, 1886. Males.	Females.	Total.	Absent.	Additions, 1885-86. Profession.	Letter.	Total.	Removals, 1885-86. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1885-86. Adults.	Infants.	Sabbath-school Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Caledonia, Miss., Pleasant Ridge	Eli Tapley	1875	10	6	16	2	3	0	3	0	2	0	2	3	0	42	9.50	.70
Greenville, Miss.	J. B. Oliver	1885	15	8	23	6	2	1	3	0	1	0	1	0	0	35	25.00	21.10
Jackson, Miss.	C. L. Harris	1883	10	13	23	2	0	1	1	0	2	0	2	1	0	45	25.00	180.00
Meridian, Miss.	L. D. Cunningham	1882	9	13	22	0	6	5	13	0	1	0	1	1	3	31	9.50	170.35
Tougaloo, Miss.	G. Stanley Pope	1871	55	59	114	0	14	14	28	0	5	3	8	0	0	...	30.08	37.50
Abbeville, La.	Frank Flowden, Jr.	1885	14	17	31	3	0	0	0	0	3	0	3	5	30	68	50.00	.....
Arcadia, La.*	James Craik	1872	30	45	65	0	13	1	14	0	0	0	0	0	15	30	.....	.....
Baton Rouge, La.	I. H. Hall	1868	13	31	44	0	13	1	14	0	0	0	0	0	10	...	.....	.....
Chacahoula, La.	I. H. Hall	1888	14	13	27	0	2	0	2	0	0	0	0	0	0	...	.....	.....
Grand Bayou, La.	Squire Williams	1880	5	10	15	0	2	1	3	0	0	0	0	0	3	55	.....	.....
Greina, La.*	W. P. Ward	1869	41	74	115	0	2	0	2	0	0	0	0	0	15	...	.....	.....
Hardegville, La.*	W. P. Ward	...	11	23	34	0	1	0	1	0	0	0	0	0	15	...	.....	.....
Houma, La.*	H. Williams	1880	17	35	52	0	0	0	0	0	1	0	1	0	0	...	.....	.....
Lake Pelgneur, La.	Homer Jones	1873	10	16	26	0	23	2	25	0	0	0	0	0	0	50	.....	.....
Little Pecan, La.*	William Frazier	...	26	41	67	0	17	0	17	0	5	0	5	0	10	95	.....	.....
Lockport, La.*	W. P. Ward	1869	...	...	...	...	0	4	4	0	3	0	3	0	4	...	.....	.....
Napoleonville, La.	J. K. Jones	1873	74	75	149	0	0	0	0	0	2	0	2	0	3	16	.....	.....
New Iberia, La.	Byron Gunner	1866	84	84	168	0	2	1	3	0	4	0	4	0	6	160	.....	.....
New Orleans, La., Central	G. W. Bothwell	1872	90	180	270	0	67	4	71	4	1	3	8	16	7	185	.....	12.00
New Orleans, La., Spain St.*	.....	1871	14	45	59	0	11	0	11	1	0	21	22	0	5	30	.....	115.00
New Orleans, La., M. Brown*	.....	1869	36	81	117	0	3	1	4	0	0	1	1	26	18	...	30.00	48.46
Peteance, La.*	I. H. Hall	...	4	6	10	0	0	0	0	0	0	0	0	0	1	69	2.00	14.45
Terrebonne, La.	Daniel Clay	1870	118	51	169	0	9	0	9	0	3	1	4	0	12	48	7.70	34.35
"	Benj. Fields	1872	16	27	43	0	4	0	4	0	5	3	8	2	2	41	7.35	4.40
Austin, Tex.	John Kershaw	1885	9	23	32	2	3	0	3	0	1	2	3	0	0	50	.....	139.05
Corpus Christi, Tex.	J. W. Strong	1906	16	14	30	0	4	1	5	0	0	4	4	0	1	54	4.00	51.75
Dallas, Tex.*	J. W. Roberts	1884	7	11	18	3	1	0	1	0	0	6	6	0	6	49	7.00	226.00
Dodd City, Tex.	E. E. Sias	1894	5	9	14	1	5	0	5	0	0	0	0	0	3	50	.....	18,849.85
Flatonia, Tex.*	.....	1894	5	9	14	4	2	0	2	0	0	0	0	0	0	...	.....	
Goliad, Tex.	T. E. Hillson	1879	10	14	24	1	5	0	5	0	0	0	0	0	0	...	.....	
Helena, Tex.	Mitchell Thompson	1874	7	38	45	3	0	0	0	0	0	0	0	0	0	54	.....	
Luling, Tex.*	.....	1882	6	8	14	3	0	0	0	0	0	0	0	0	1	49	4.00	
Paris, Tex.	John R. McLean	1868	13	41	54	4	0	0	0	0	0	2	2	0	3	50	7.00	
			3,239	4,344	7,571	903	1,058	234	1,292	133	168	155	446	881	370	10,949	1,711.85	18,849.85

* From report of last year.

Mission Sabbath-school scholars, married reports, 2,000.
General catechetical instruction, 2,000.

THE INDIANS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Missionary,

Rev. A. L. Riggs, Santee Agency, Neb.

Treasurer.

Mr. Joseph H. Steer, Santee Agency, Neb.

Teachers,

Mr. B. H. Weston, Georgetown, Mass.
Miss Harriet B. Ilsley, Newark, N. J.
Mrs. Mary E. Wood, Spirit Lake, Iowa.
Miss Helen E. Haynes, Townsend Harbor, Mass.
Miss Julia E. Pratt, Essex, Ct.

Assistant Teachers,

James Garvie, Sisseton Ag'y, D. T.
Eli Abraham, Santee Ag'y, Neb.
Daniel Cetaumani, " " "
Benjamin Zimmerman, " " "
James Redwing Owamaza, " " "
James Brown, " " "
Miss Jennie Cox, " " "

Matrons,

Miss Susan Webb, (Dakota Home,) Weymouth, Mass.
Miss Harriet A. Brown, (Bird's Nest,) Brooklyn, N. Y.
Miss Jennie E. Kennedy, (Young Men's Hall,) Montrose, Iowa.
Miss S. Lizzie Voorhees, (Boys' Cottage,) Rocky Hill, N. J.
Miss Sarah A. Paddock, (Teachers' Club,) Crystal Lake, Ill.

Assistant Matrons,

Miss Ellen Kitto, Santee Agency, Neb.
" Nettie Calhoun, Kenton, Ohio.

Missionaries,

Mrs. A. L. Riggs, Santee Agency, Neb.
" J. H. Steer, " " "

Industrial Department,

Joseph H. Steer, Santee Agency, Neb.
J. Reid McKercher, Moscow, N. Y.
Reuben Cash, Niobrara, Neb.
Ivor P. Wold, Santee Agency, Neb.

Native Pastor,

Rev. Artemas Ehnamani, Santee Agency, Neb.

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, DeSmet, Dak.

UPPER PONCA.

Teacher,

Mr. Albert Frazier, Santee Agency, Neb.

OAHE, DAK.

Superintendent,

Rev. T. L. Riggs, Oahe, Dak.

Teachers,

Miss Mary C. Collins, Oahe, Dak.
" Julia F. Glidden, Bristol, N. H.
" M. Lindermann, West Newton, Mass.
Mrs. T. L. Riggs, Santee Agency, Neb.
" Warner.

CHEYENNE AGENCY, DAKOTA.

Native Teachers,

Titus Jogg, Cheyenne Ag'y, Dak.
Elizabeth Winyan, " " "
David Lee, " " "
William Lee, " " "
Stephen Yellow Hawk, " " "
Joseph Day, " " "
* P. O. Matthews, " " "
* Clarence Ward, " " "
† Isaac Renville, " " "

STANDING ROCK AGENCY.

Native Teacher,

Edwin Phelps, Oahe, Dak.

* Supported by Soc. for Prop. of the Gospel among Indians.
† Supported by Native Miss. Soc.

ROSEBUD AGENCY, DAKOTA.

(WHITE EARTH.)

Native Teacher,

Jacob Good Dog, Rosebud Agency, Dak.

FORT BERTHOLD AGENCY, DAKOTA.

Missionary,

Rev. C. L. Hall, New York, N. Y.

Teachers,

Miss Ellen M. Wilkes, Buffalo, N. Y.
" Lizzie Bechan, Fergus, Ont.

Matron,

Miss L. H. Douglass, New Haven, Conn.

SKOKOMISH AGENCY, W. T.

Missionary,

Rev. Myron Eells, Skokomish, W. T.

NEW MEXICO.

SANTA FÉ.

Principal,

Mr. E. F. Ambrose, Revere, Mass.

Matrons,

Miss S. E. Moore, Olivet, Mich.
Mrs. Eva Wellman, Brooklyn, N. Y.
" E. F. Ambrose, Revere, Mass.

Teacher,

Miss Grace Hubbs, Santa Fé, N. M.

SUMMARY OF INDIAN WORK.

Churches	5
Church-members	318
Schools	15
Pupils in Schools	685
Missionaries and Teachers	56

SANTEE AGENCY, NEBRASKA.

FROM REV. A. L. RIGGS.

The Santee Normal Training School closed the work of the past year the last of June with appropriate exercises which occupied several days. Two whole days were given to public recitations of the academic department, one evening to public declamations, one day and evening to the exhibit of the Industrial department, and the usual farewell remarks incident to such an occasion. The teachers, both Industrial and Academic, presented reports, each of his special department, making sixteen reports in all, and from each one comes ample testimony that no attempt has been in vain, and no effort put forth without result. One and all testify that the marked improvement throughout the school is encouragement enough to help one meet bravely the difficulties and discouragements of the coming year; for that difficulties and discouragements must be met is well known by all who have attempted to raise a degraded people to a higher level.

At no time in the history of the school has so much interest been expressed by the people of neighboring towns. And the number of visitors received during the closing weeks testified fully to an awakened desire for more knowledge of Indian character as developed by education; and the surprise manifested by these visitors was a sufficient assurance to the workers that much had been done in the way of advancement. In the Academic department, in the teaching of mathematics, book-keeping, reading, English, Dakota translation, which is most useful in teaching idiomatic English, Dakota Bible study, music, drawing, and the speaking and writing of English, the results have been most gratifying.

The questions "Are Indians fond of music?" and "Can they sing?" are answered as often, perhaps, if not oftener than any other questions concerning them educationally. Their music teacher at Santee says of them, "Our pupils are very fond of singing themselves, and hearing music of any kind."

Next to music, the love of which amounts to almost a passion with some of them, their drawing lessons call out their best efforts. The patience and unflagging zeal with which they work over a difficult model, many white pupils would do well to emulate. Of course there are exceptions to this, and it is not a very uncommon thing to have a pupil, in a passion of impatience, crush the paper on which the outline has been carefully sketched, thus rendering it unfit for finishing. But, happily, these *are* exceptions, and what their teacher says of them, the exceptions go to prove. She says, "If development of character is the end of true education, it is certain drawing should continue to be a part of our regular course. It is hoped that that which is so surely talent in some should be so brought out as to give to the world some good designers at least, and perhaps in the future some noted artists."

From the four homes, two for boys and two for girls, comes the same report of duties faithfully and well performed, and a marked improvement in general deportment. The matron of the Young Men's Hall says, "Another improvement is the extent to which most of our young men can be trusted. It used to be unsafe to leave the closet and pantry doors unlocked in this house, or to lose sight of the keys at all. Now if I forget my keys in the doors they are always brought to me, and often the pantry is unlocked half a day at a time. I seldom find anything disturbed. On several occasions I have put a boy in charge, giving him the keys, and left him to get a meal ready, and have always found him faithful to his trust."

To some who were present during the closing exercises, the most remarkable feature was the musical and literary entertainment that concluded the exercises of the Academic department. To hear Indian boys and girls render with good enunciation and in a graceful manner such selections as Lowell's "Heritage," Whittier's "Slaves of Martinique," and Jean Ingelow's "Songs of Seven," was indeed a thing not soon to be forgotten. The song which introduced the programme was sung with a heartiness that made the "arches ring," and with a musical rhythm that would have disarmed the severest critic. The songs that followed and the organ recitals were equally good.

Not the least encouraging result of the year's work is the increased religious sentiment throughout the school, and the wider meaning that has been given to Christianity. All education here is on a Christian basis, and all education for the Indians which leaves out Christ and His religion must, of necessity, be a total failure. The Dakota Young Men's Christian Association has exercised a power for good that has been felt; and that God has watched over this people there cannot be any doubt.

STATIONS AT OAHE MISSION.

FROM REV. T. L. RIGGS.

1. Oahe central station and Industrial School.
2. Fort Pierre out-station, 25 miles from Agency.
3. Hope out-station, opposite Fort Sully, 10 miles from Agency.
4. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
5. Cheyenne River out-station 2, about 20 miles west-north-west of Agency, 5 miles from Cheyenne River.
6. Cheyenne River out-station 3, about 21 miles from Agency, 1 mile from 2, and on other side of the Cheyenne River.
7. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
8. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4.
9. Cheyenne River out-station 6, 65 miles west of Agency on Cheyenne River, and 5 miles from out-station 5.

10. Cheyenne out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.

11. Park Street Church station on White River, 65 miles north-west from the Rosebud Agency, and 100 miles south-west of Oahe.

12. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe; of these 1, 2, 3, 5, 6, and 10 on the Cheyenne River Agency, 11 on Rosebud Agency, and 12 on Standing Rock Agency are cared for and supported by the A. M. A. The Native Missionary Society sustains 4 (Cheyenne River), and 7, 8, and 9 (Cheyenne River, 4, 5, and 6) are provided for by the Society for Propagating the Gospel among the Indians and others of North America, of which society Dr. Alex. McKenzie is now the Secretary.

At each out-station a day school is taught; boys and girls, and often men and women, learn to read the Bible, to write, and to work in the simpler arithmetical problems. All these stations have shown pleasing results in the very decided change that is taking place in the Indian mind regarding religious teaching. This has been marked and significant during the past year, in particular with the people on Grand River and at our Cheyenne River stations.

In church work and growth there have appeared good evidences of true and abiding improvement. Native Christians pray better and work better and give better than the same ones did last year. There seems to be encouraging signs with those who usually make no concealment of their heathen inclinations.

There have been added to the Shiloh Church 8 members during the year (and two were received yesterday which do not count with the year for which I report, but with the next). Five have come in on profession and 3 by letter. A very pleasing feature of this part of the year's work came in connection with the receiving of a little Indian girl into the church—Mattie Head. She was my first Indian child baptized. Our present membership is 65, and the most of them are faithful and true.

I wish to say a word regarding my native helpers as missionaries and teachers. It will not do to think poorly of these men and women. They are, for the most part, a noble, self-denying set of workers. I get a poor one once in a while. They have peculiar temptations to meet. Many of the burdens they are obliged to bear never would come to me. As teachers in the school-room but few of them are specially successful. There are some, however, who do remarkably good work.

The new work of the year from the more strictly missionary side has been the establishment of the Park Street Church station on White River with Indians of the Rosebud Agency. In October, 1885, I sent Jacob Good Dog, one of our Sisseton Indians, over to the White River to the villages of Red Fish and Yellow Thigh. His instructions were to preach the Gospel every opportunity, open a school, and live as a Christian man. For shelter he was to buy an old log house that was unoccupied. His school was well attended, and had good success. He made himself felt there as a Christian man. In June and July a comfortable station building was put up, a solid, well-built log house, with shingle roof and tight floor, of two rooms, one for the helper to occupy with his family, and the other to serve as a school-room and for services.

Other new work now in hand is the establishment of two additional stations with the Rosebud Indians, and the placing of "Hope Mission" on the Moreau River, probably with Spotted Eagle's villagers.

Industrial School.—The greater part of the funds expended in building for this school were collected before the beginning of the year, but it was only by the close of September, 1885, that the building itself was well under way. This is a two-story building, with large loft room overhead, and is planned to afford accommodation to from 40 to 50 girls, being on the dormitory plan instead of having separate rooms for the pupils. Its capacity is greater than with separate rooms. On the 15th of December we were able to receive pupils. From that time till the 1st of February girls were brought in till we had 25; then we called a halt. No more could be received. The work was tremendous in its demands upon the ladies in charge.

We sent our girls to their homes by the 1st of July, and as I write they and other new ones are gathering to come to us again. The most of our last year's pupils were from the out-station villages of the Cheyenne River Agency. We had two, however, from the Rosebud Agency, and one from Standing Rock.

FORT BERTHOLD, DAKOTA.

FROM REV. C. L. HALL.

The Indians have been adopting our ways of living more than ever before, and are more ready to listen to the Gospel than formerly. This change in the life of the people has involved a change in our school work. Instead of day schools we have to gather in pupils from a distance and board them. To maintain a boarding school in a far-off Indian country, away from supplies and help, in a community which has little appreciation of it, is a work of no little difficulty. The people think they do us a favor by letting us have their children to care for, and if we undertake discipline they take the part of the children. The wrath of two of the parents was stirred up a few days ago because we sent several girls to bed early for taking food from their table and distributing it to some troublesome boys outside. A poor boy was allowed to come to school, and then on returning home was berated by the assembled household for having become a white man, till in tears, and utterly discouraged, he pulled off his new clothes and ran off with only a blanket about him. But other parents are more sensible, and some bring their children to be educated. Last spring I visited a dying man who had a little girl eight years old. He was very weak, and after saying what I could about Christ, I turned to go, but he motioned to me to sit down, and when he had gathered strength enough he spoke of his wife and child, and said he wanted me to care for the little girl. I said that I would do what I could; that I hoped to be able to take more children in the fall, and, if so, I could take his. Then he lay still awhile, but would not let me leave him. Presently he called his wife and had her put on his moccasins; then he had her lay his cartridge belt and his gun beside him, and put his hand on the trigger. The woman sat by him, weeping; the little girl was before him, and I had stepped to the head of the bed. He threw his head back and rolled his death-struck eyes toward me and said, "I am going; what will you do; tell me plainly." I said, "I will take your little one and train her."

We have two small houses to accommodate 25 boys and girls for the coming year. After that the way is "not in sight," as the Indians say. We need a building for 50 girls. We have just sent off two young men for additional training in Eastern schools. We have several others and some girls away. Some of them are trying to follow Christ and pray for their people. One girl writes to her father, "I pray for you that you may give up idols and go in God's way." Once the father received his girl's picture, and kissed it as the tears ran down his cheeks. The little girls in our home would lie in their beds last winter and sing themselves to sleep with the Gospel hymns.

Last Sabbath nearly the whole community were gathered at a dancing and horse-racing entertainment. The preacher drove up to it just as a number of white persons drove up to witness the performances. He told the Indians that what they were doing was displeasing to God, and called upon them to stop. Three young men left the crowd and followed the preacher to a house for prayer, and by and by another followed. There

we confessed our sins and asked God for mercy upon the people. So we carry on the warfare.

Industrial work is with us confined to housework, sewing, and knitting for girls. We are just adding a few small boys to our household, and the problem is to give them such work as they can do, and to keep them at it. They must begin to work for their own food and clothing as soon they are able, and must feel that it is their duty to do so. The common farm work must all be attended to, and the boys taught how to do this thoroughly. If there is no means for mechanical instruction, which is expensive, the ordinary farm work is educative in every way.

SKOKOMISH AGENCY, W. T.

FROM REV. MYRON EELLS.

I. Statistical report.

Skokomish.—Male members, 21; female, 32. Total, 53. Of these all but the pastor and wife and one other male and one other female member are Indians. Absentees, 8; added by letter, 1; by profession, 11. Total, 12. Dismissed by letter, 3; by death, 1. Baptisms, adult, 11; infant, 8. Sabbath-school enrolment, 65; average attendance, 56. Prayer-meeting, average attendance, 43; public worship, average attendance, 81. Families under pastoral care, 57.

Contributions: A. B. C. F. M., $52.20; A. M. A., $38.60; A. H. M. S., $21; Congl. Union, $5.09; Bible Soc., 15; other benevolent objects, $78 84.

Pastor's support, $152.50; Sabbath-school, $26.35. Total, $389.58.

Dungeness.—Male members, 11; female, 16. Total, 27. Absentees, 2; dismissed by death, 1; infant baptisms, 9; Sabbath-school enrolment, 30; average attendance, 25. Families under pastoral care, 30; average attendance on prayer-meeting, 20; on public worship, 35.

Contributed for pastors' support, $7; for Sabbath-school, $10. Total, $17.

II. Items.

The Skokomish church has, I record with humble gratitude, grown steadily, no communion having passed without two or more additions, and, in fact, since April, 1883, but one communion service has passed without some additions.

A marriage revival took place during the winter on the Skokomish Reservation. Heretofore, by the personal effort of the agent and myself, a number have been married; but instead of our going to them to induce them to accept the ceremony, they have sought it this year in nearly every case, and twenty-six couple have thus been united in Christian marriage, leaving only five couple who are now living together in the old Indian way. This is more than three times as many as have ever been thus married here during any previous year.

Another event on this reservation has been the abolishment of polygamy. For many years the order from Government has been to prevent any more plural marriages, but not to interfere with existing ones. This year, however, because of a petition from the second wife of one man, an order came for all men who had more wives than one to give up all but one. There were only four such cases, all of them being medicine men except one. It was acquiesced in with no trouble except in one instance, and that caused considerable trouble; but the offending ones were conquered at last, and the "twin relic of barbarism," as far as this reservation is concerned, is a thing of the past.

Last year the agent began to enforce on this reservation an order from Government forbidding the medicine men to practise their incantations over the sick, as so many of the Indians seemed to be ready for the step, that it was believed that the law could be enforced. It was very difficult for all to acquiesce in it at first, and it required a firm, strong hand to punish one guilty medicine man, but it was done, and during the past twelve months we have not heard their drumming and singing.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION"

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Hon. Samuel Cross, Rev. S. H. Willey, D.D., Jacob S. Taber, Esq.

DIRECTORS: Rev. George Mooar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. Herbert Macy, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

STATISTICS FOR THE FISCAL YEAR 1885–86.

NAMES OF SCHOOLS.	NAMES OF TEACHER OR TEACHERS.	Sustained during how many months of the year.	Total number of pupils enrolled during the year.	Average membership, month by month.	Average attendance for whole time school was sustained.	Largest number of pupils reported in any one month.	Largest average attendance reported in any one month.	Profess to have ceased from idol worship.	Give evidence of conversion.
Alameda	Mrs. George Morris, Pon Fang	12	67	18	9	28	14	5	5
Alturas	Mrs. Griffith Griffiths	7	39	33	15	31	16	1	1
Fresno	Miss Minnie L. Berry	3	32	17	8	9	9	2	1
Marysville	Miss Mattie A. Flint, Chin Cue	12	45	15	11	22	15	11	9
Oakland	Mrs. M. D. Kurtz, Chin Toy	12	101	58	16	82	19	39	21
Oroville	Mrs. Jennie Welch, Chin Cue	11	46	18	10	23	14	7	4
Petaluma	Mrs. M. H. Colby	10	40	24	12	32	16	1	1
Sacramento	Mrs. R. Carrington, Lem Chung	12	76	33	18	35	24	15	13
San Diego	Mrs. M. A. McKenzie, Quon Neney	12	68	20	12	26	14	8	8
San Francisco:									
" " Central	Miss Jessie S. Worley, Miss Minnie G. Worley, Miss Lilian F. Lamont, Mrs M. E. Green, Low Quong	12	329	105	70	120	82	25	20
" " Barnes	Mrs. H. W. Lamont	12	41	23	11	36	17	2	2
" " Bethany	Mrs. H. F. Ruhkauff	11	38	12	7	18	8	6	2
" " West	Miss F. N. Worley, Miss E. D. Worley	12	82	30	23	38	27	21	15
" " North	J. J. Mason, Sing San	2	13	13	8	13	8	1	1
Santa Barbara	Miss E. F. Edmondson, Mrs. E. M. Shattack, Gin Foo King	12	73	21	15	26	19	10	6
Santa Cruz	Mrs. L. A. Osgood, Hong Sing	11	70	27	10	34	12	9	3
Stockton	Mrs. M. B. Langdon, Joe Jet	11	76	29	17	41	27	5	3
Tulare	Mrs. A. M. Sanders	12	43	12	7	15	10	1	1
	Totals	...	1,279	508	278	642	351	169	122

NOTES ON THE STATISTICS.

1. Besides the workers whose names appear in the table there should be mentioned Mrs. C. A. Sheldon and Mrs. E. M. Southworth, who have given Bible lessons and other instruction to our Chinese missionary helpers; also, Jee Gam, our veteran helper, who has given every evening of the year to a sort of evangelistic service in one or another of the missions of San Francisco and vicinity. This was *good* service, and the Lord has used it for the conversion of several. Jee Gam has now, however, returned to the regular work, dividing his time between the West and the Barnes Missions in this city.

2. As compared with our report for the previous year, these returns show a diminution at all points except (thank God!) in the last column, which recounts the number "giving evidence of conversion." In its externals, the year has been one of disappointment and discouragement. We opened with 18 missions and close with but 14. We had scarcely issued the annual report, in which, with what seemed like well-grounded hope, we said: "One encouraging peculiarity of the past year's work is that all the missions . . . seem to have become well-rooted, permanent institutions," before some of them began to show signs of dissolution. Various circumstances concurred to bring this about, but chief among them must be accounted the deepest, most elaborate, and widespread anti-Chinese movement that has ever cursed our State. The objective point was to establish and maintain a universal boycott as respects all Chinese labor and all products of Chinese labor. Thus, a nominally Christian people undertook to compel nearly 100,000 strangers to either steal or starve, for nine out of ten of them could not raise money to return to China, and *must* stay here. No wonder that race-prejudice was fanned to an intenser hate, and that these strangers gave cold welcomes to every custom, social or religious, that came to them recommended by such concomitants as that. Nevertheless, though fewer persons have come to hear the word, and most hearts have seemed hard-closed against the Gospel-seed, yet we are comforted by harvests coming of seed sown in preceding years. We have not been without fruit, gathered into life eternal.

3. Forty-four different persons have labored in our mission for a longer or shorter time during the year, of whom twelve were Chinese Christians. The total number of months of labor is 385.

4. Respecting the returns under the heads "Ceased from idol worship" and "Give evidence of conversion," it should be said that it is not meant that this whole number have come to the decisions thus indicated during this past year. This would overstate the results. Those figures represent about the average number of Christian Chinese, or of Chinese so far persuaded as to have ceased from idol worship, who have been connected with each mission during the year. The number converted *within* the last twelve-months cannot yet be given exactly, but I estimate it at 35. The total number concerning whom this hope has been cherished since our mission began its work cannot be much less than 600.

THE FINANCES.

The financial resources for the year may be stated as follows:

Balance from year preceding		$376.35
Sale of furniture		20.00
Drafts on parent society		8,000.00
Receipts at our Mission Treasury, as follows:		
Local Missions	$1,072.30	
Churches	852.65	
Individual offerings	640.00	
Eastern friends	489.00	
		3,053.95
		$11,450.30

The disbursements are as follows:

Salaries of superintendent, teachers, and helpers		$8,353.00
Rents of mission-houses		2,018.00
Incidental expenses, as furniture, fuel, lights, travelling, etc		945.10
		$11,316.10
Balance to new year		134.20
		$11,450.30

This balance will be somewhat increased by further donations in payment of pledges already received. Its existence is to us a most grateful surprise. It reveals to us afresh the faithfulness of Him who promises to answer prayer. Two months before the close of the fiscal year it seemed impossible to gather the funds requisite to meet the unavoidable demands; but having first and continually laid our case before the Lord, we turned to His people, and the result is that we find our fears rebuked and our faith strengthened and every need supplied.

The permanent property of the mission consists of the Barnes, the West and the North Mission Houses in this city; the mission-house at Tulare, and an interest acquired, without cost to us, in the mission-house at San Diego. The total value may be estimated at $11,000.

STATISTICS.

GENERAL SUMMARY.

WORKERS.

Missionaries and teachers—At the South, 336; among the Indians, 56; among the Chinese, 34; total, 426.

CHURCHES.

Churches at the South, 124; among the Indians, 5; total, 129. Church-members at the South, 7,571; among the Indians, 348; total, 7,919. Total number Sunday-school scholars, 13,527.

SCHOOLS.

Schools at the South, 53; among the Indians, 15; among the Chinese, 18; total, 86. Pupils at the South, 8,753; among the Indians, 685; among the Chinese, 1,279; total, 10,717.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1886.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department	$1,291.39	
" paid by Income	1,808.61	
		$3,100.00
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary	1,000 00	
General Expenses of Mission	213.57	
		1,213.57
Hampton, Va.:		
Salary of Pastor, in part	500 00	
Specials	335.77	
		835.77
Wilmington, N. C.:		
Salary of Pastor, 8 Teachers and Special Missionary	3,213.05	
Furniture and Repairs	82 56	
General Expenses (Students paid as Tuition $1,691.04)	2,249.92	
		5,545.53
Raleigh, N. C.:		
Salary of Pastor		540.00
Dudley, N. C.:		
Salary of Pastor and Teacher	640.00	
General Expenses	17.10	
		657.10
McLeansville, N. C.:		
Salary of Pastor and Teacher		882.99
Beaufort, N. C.:		
Salary of Pastor and Teacher		206.00
Strieby, N C.:		
Salary of Pastor and Teacher	561.50	
Repairs	15 00	
		576.50
Troy, N. C.:		
Salary of Pastor		420.00
Melville, N. C.:		
Salary of Pastor	90.00	
Parsonage Building	100.00	
		190.00
Oakes, N. C.:		
Salary of Pastor and Teacher		529.81
Pekin, N. C.:		
Salary of Pastor		300 00
Hillsborough, N. C.:		
Salary of Pastor and Teacher	656.20	
General Expenses	44.62	
		700 82
Kittrell, N. C.:		
Salary of Teacher	292.81	
General Expenses (Students paid as Tuition $63.73)	6.00	
		298.81
New Hope, N. C.:		
Land and Church Building		150.00
Woodbridge, N. C.:		
General Expenses		42.20
Charleston, S. C.:		
Salary of Pastor and 9 Teachers	3,591.32	
Furniture and Repairs	1,339.38	
Specials for Sufferers	181.25	
General Expenses (Students paid as Tuition $2,441.78)	1,669.47	
		6,781.42
Orangeburg, S. C.:		
Salary of Pastor		360.00
Greenwood, S. C.:		
Salary of Pastor and Teacher	620.00	
General Expenses	13.50	
		633.50
Atlanta Ga. Atlanta University:		
Appropriation	3,000.00	
Specials	7,882.45	
		10,882.45
Atlanta, Ga. Storrs School:		
Salary of Pastor, 9 Teachers and Special Missionary	3,539.92	
Furniture and Repairs	306.55	
General Expenses (Students paid as Tuition $2,654.70)	2,194.66	
		6,041.13

Macon, Ga. Lewis High School:		
Salary of Pastor and 8 Teachers	$4,000.96	
Furniture and Repairs	130.02	
General Expenses (Students paid as Tuition $1,408.93)	1,534.62	
Slater Fund Industrial Department	500.00	
		$6,165.60
Savannah Ga. Beach Institute:		
Salary of Pastor, 6 Teachers and Special Missionary	2,353.16	
Furniture and Repairs	241.06	
General Expenses (Students paid as Tuition $1,408.93)	1,786.96	
		4,381.18
Quitman and Thomasville, Ga. Connecticut Industrial School:		
Salary of 5 Teachers	1,172.08	
Furniture and Repairs	358.80	
General Expenses	2,187.80	
		3,718.68
Marietta, Ga.:		
Salary of Pastor		540.00
Augusta, Albany, Cuthbert, Ga.:		
Salary of Teachers		240.00
Athens, Ga.:		
Salary of Pastor and Teacher		780.00
Byron, Ga.:		
Salary of Pastor		446.00
Woodville, Ga.:		
Salary of Pastor	395.00	
Repairs	15.00	
		410.00
Cypress Slash, Ga.:		
Salary of Pastor and Teacher		534.20
Miller's Station, Ga.:		
Salary of Pastor		421.40
McIntosh, Ga. Dorchester Academy:		
Salary of Pastor and 3 Teachers	1,243.11	
Repairs	9.25	
General Expenses (Students paid as Tuition $229.30)	239.16	
		1,491.52
Rutland. Ga.:		
Building		300.00
St. Augustine, Fla.:		
Salary of 2 Teachers		375.12
Orange Park, Fla.		
Salary of Pastor		500.00
Talladega, Ala. Talladega College:		
Salary of President, Pastor, and 18 Teachers	10,201.81	
Furniture and Repairs	127.40	
Agricultural Department	2,094.88	
General Expenses, Boarding, Industrial and Theological Departments (Students paid as Tuition $330.91)	5,594.22	
Slater Fund, Industrial Department	1,400.00	
		19,518.31
Kymulga and Childersburg, Ala.:		
Salary of Pastors		388.20
Anniston, Ala.:		
Salary of Pastor		360.00
The Cove, Ala.:		
Salary of Pastor		150.00
Alabama Furnace and Tecumseh, Ala.:		
Salary of Pastor		392.02
Birmingham, Ala.:		
Salary of Pastor	540.00	
Land	293 89	
		833.89
Mobile, Ala. Emerson Institute:		
Salary of Pastor and 7 Teachers and Special Missionary	2,997 81	
Repairs	19.85	
General Expenses (Students paid as Tuition $1,460.00)	1,792.15	
		4,809.81
Montgomery, Ala.:		
Salary of Pastor	872.82	
Repairs	5.25	
		878.07
Selma, Ala.:		
Salary of Pastor and Special Missionary	1,485.58	
General Expenses	24.20	
		1,509.78
Marion, Ala.:		
Salary of Pastor	850.00	
Repairs	10.51	
		860.51
Athens, Ala.:		
Salary of Pastor and 4 Teachers	1,251.08	
Furniture and Repairs	18.60	
General Expenses (Students paid as Tuition $386.10)	745 21	
		2,014.89

Florence, Ala.:		
Salary of Pastor and Teacher		$505.00
Southern, Ala.:		
Salary of Pastor		299.98
Nashville, Tenn. Fisk University:		
Salary of President, Pastor, and 20 Teachers	$13,335.00	
Insurance	2,175.00	
General Expenses, Boarding and School Department (Students paid as Tuition $3,505.51)	7,372.59	
Slater Fund, Industrial Department	1,650.00	
		24,532.59
Nashville, Tenn. Howard Chapel:		
Salary of Pastor	485.00	
Building	418.22	
		903.22
Nashville, Tenn. Third Congregational Church:		
Salary of Pastor		525.00
Robbins, Tenn.:		
Salary of Pastor and Special Missionary		1,340.88
Jonesboro, Tenn.:		
Salary of Pastor and 3 Teachers	993.62	
Furniture and Repairs	141.31	
General Expenses (Students paid as Tuition $254.65)	248.25	
		1,383.18
Knoxville, Tenn.:		
Salary of Pastor		456.00
Memphis, Tenn. Le Moyne School:		
Salary of Pastor, 11 Teachers and Special Missionary	4,395.85	
Furniture and Repairs	821.12	
General Expenses (Students paid as Tuition $2,801.55)	2,954.98	
Slater Fund, Industrial Department	1,200.00	
		9,371.95
Chattanooga, Tenn.:		
Salary of Pastor and Special Missionary		410.80
Whiteside, Tenn.:		
Salary of Teacher		105.00
Grand View, Tenn.:		
Salary of Pastor and Teacher		858.39
Jellico, Tenn.:		
Salary of Pastor and 2 Teachers		1,004.00
Pleasant Hill, Tenn.:		
Salary of Pastor and Teacher	1,050 59	
Building	662.90	
		1,713.49
Sherwood, Tenn.:		
Salary of Pastor		276.50
Goodlettsville, Tenn.:		
Building		226.64
Lexington, Ky.:		
Salary of Pastor and 5 Teachers	1,817.18	
Furniture and Repairs	443.51	
General Expenses (Students paid as Tuition $614.70)	1,518.96	
		3,779.65
Williamsburg, Ky. Academy:		
Salary of Pastor, 4 Teachers and Special Missionary	2,903.22	
Insurance	6.92	
Furniture and Repairs	180.10	
General Expenses (Students paid as Tuition $802.75)	820.20	
		3,910.44
Clover Bottom, Ky.:		
Salary of 2 Teachers		300.00
Louisville, Ky.:		
Salary of Pastor and Teacher		1,049.68
Woodbine, Ky.:		
Salary of Pastor		240.00
Grayhawk, Ky.:		
Salary of Pastor		100.00
Rockhold, Ky.:		
Building		400.00
Berea, Ky.:		
Income and Specials		266.00
Topeka, Kan.:		
Salary of Pastor		469.92
Eureka, Kan.:		
Salary of Pastor		180.00
Lawrence, Kan.:		
Salary of Pastor		360.00
Little Rock, Ark.:		
Salary of Pastor		300.00
Fayetteville, Ark.:		
Salary of Pastor		360.00
Tougaloo, Miss. Tougaloo University:		
Salary of President, Pastor and 15 Teachers	7,152.57	
Furniture and Repairs	1,714.44	
New Building, in part	4,189.24	

General Expenses, Boarding and Industrial Departments (Students paid as Tuition $1,123.95) and State appropriation, $3,000.00	$4,884.25	
Slater Fund, Industrial Department	1,000.00	
		$18,940.50
Columbus and Meridian, Miss.:		
Salary of Pastor		530.00
Jackson, Miss.:		
Salary of Pastor		540.00
Greenville, Miss.:		
Salary of Pastor		480.00
New Orleans, La. Straight University:		
Salary of President, Pastor, 13 Teachers and Special Missionary	7,221 00	
Furniture and Repairs	774.10	
General Expenses, Boarding and School Departments (Students paid as Tuition $2,210.00)	4,411.45	
		12,406.55
New Orleans, La. Morris Brown Church:		
Salary of Pastor		120.00
New Iberia, La.:		
Salary of Pastor		300.00
Belle Place, La.:		
Salary of Pastor		110.00
Austin, Tex. Tillotson C. and N. Institute:		
Salary of President, Pastor, 9 Teachers and Special Missionary	4,409.22	
Specials, set aside for New Building	50.00	
Furniture and Repairs	278.30	
General Expenses (Students paid as Tuition $561.42)	1,267.97	
Slater Fund, Industrial Department	600.00	
		6,605.39
Abbeville, La.:		
Building		150.00
Dallas, Tex.:		
Salary of Pastor		540.00
Helena, Tex.:		
Salary of Pastor		300.00
Corpus Christi, Tex.:		
Salary of Pastor		335.00
Flatonia, Tex.:		
Salary of Pastor		322.25
Paris, Tex.:		
Salary of Pastor		420.00
Dodd, Tex.:		
Salary of Pastor		360.00
Evangelist, Salary and Travelling Expenses		964.96
Salary of Field Superintendent	2,500.00	
Travelling Expenses, Stationery, etc	1,242.49	
		3,742.49
Travelling Expenses, Expressage, Telegrams, Printing, etc		912.45
Marie Adlof Scholarship Fund		830.29
		197,344.97

The Chinese.

Salary of Superintendent and Teachers	8,353.00	
Rent of Mission Buildings	2,018.00	
General Expenses	1,385.10	
		11,756.10

The Indians.

Santee Agency:		
Salary of Superintendent and Missionaries	8,815.00	
Artesian Well	1,500.00	
General Expenses, Boarding and Industrial Department, including Ponca Agency and Burrell Station	11,816.83	
New Dining Hall and Dormitory	9,565.44	
		31,697.27
Fort Sully, Standing Rock, Cheyenne and White River Agencies:		
Salary of Superintendent and Missionaries and Native Helpers	3,750.00	
Publication	100.00	
Industrial Building	2,742.00	
Building at Cheyenne River	400.00	
" " White River	400.00	
General Expenses	1,744.37	
		9,136.37
Fort Berthold:		
Salary of Superintendent and Missionaries	2,450.00	
General Expenses	1,031.38	
		3,481.38
Rosebud Agency:		
New Building and Expenses	1,241.26	
General Expenses	258.00	
		1,499.26

Hope School, "Special"		$400.00	
Grand River Agency :			
Salary of Teacher and Travelling Expenses	$654.11		
New Building	600.00		
		1,254.11	
Skokomish Mission :			
Salary of Pastor		400.00	
Student Aid Hampton N. and A. Institute		270.00	
Santa Fé, N. M. Industrial Sch. at University of New Mexico :			
Salary of Superintendent and Missionaries		2,830.48	
Salary of Financial Secretary	2,500.00		
Travelling Expenses, Printing, Postage, etc	1,130.92		
		3,630.92	
Travelling and Incidental Expenses		285.08	
			$54,884.87
Foreign Missions.			
Superintendent, Missionaries, etc., for Mendi :			
Income Paid to United Brethren	4,845.10		
Contingent Fund for Mendi M	1,000.00		
		5,845.10	
Support of Aged Missionary, Jamaica, W. I.		250.00	
			6,095.10
Publications.			
American Missionary (22,200 monthly)	6,029.92		
Less amount received from Subscribers	867.87		
" " " " Advertising	1,324.66		
	2,192.53		
		3,837.39	
Annual Reports, 1,000 Copies		235.34	
Life Certificates		118.80	
Clerk Hire		775.30	
Report of Annual Meeting, 5,500 Copies "Wisconsin State Journal"		100.00	
History of American Missionary Association		74.10	
Pamphlets, Circulars, etc		468.72	
Incidentals		90.14	
			5,699.19
Agencies.			
New York :			
Rev. James Powell, D.D., Associate Corresponding Secretary		3,000.00	
" " " " Grant		500.00	
Travelling Expenses		627.98	
Special Agencies, Including Travelling Expenses		1,312.80	
Postage		228.90	
Clerk Hire, Circulars, etc		308.45	
			5,978.13
Woman's Bureau :			
Miss D. E. Emerson, Secretary		1,000.00	
Pamphlets, Circulars, Stationery, etc		526.96	
			1,526.96
Eastern District, Boston Office :			
Rev. C. L. Woodworth, D.D., District Secretary		2,500.00	
Travelling Expenses, " "		135.33	
Rev. O. H. White, D.D., Agent Services and Travelling Expenses		702.87	
Clerk for District Secretary		540.00	
Rent and Heating of Rooms		682.50	
Pamphlets		212.71	
Postage, Stationery, Expressage, Telegrams, etc		273.37	
Travelling Expenses		22.86	
			5,069.54
Western District, Chicago Office :			
Rev. Joseph E. Roy, D.D., District Secretary		2,500.00	
Travelling Expenses		718.62	
Clerk		423.50	
Rent, Printing, Postage, Stationery, Expressage, etc		614.63	
			4,251.75
Administration.			
Rev. M. E. Strieby, D.D., Cor. Sec'y		3,500.00	
Rev. A. F. Beard, D.D., Assoc. Cor. Sec'y, 9½ mos. part of year		2,433.33	
Clerk for Corresponding Sec'y		720.00	
H. W. Hubbard, Treasurer		2,500.00	
Clerk for Treasurer		1,425.00	
			10,578.33
Miscellaneous.			
Rent		1,541.70	
Care of Rooms		416.00	
Books and Stationery		245.96	

Fuel and Light	$78.58	
Rent of Safe Deposit Box	40.00	
Postage	974.39	
Clerk hire	720.00	
Travelling Expenses	324.76	
Office Furniture, Expressage, Telegrams, etc	574.46	
		$4,915.85
Annual Meeting		1,466.17
Wills and Estates		541.72
Annuity Account		1,442.46
Amounts refunded, sent to Treasurer by mistake		699.04
		$312,250.18
Debt, Sept. 30, 1885		29,237.73
		$341,487.91

Receipts.

From Churches, Sunday Schools, Missionary Societies and Individuals	$215,564.36	
" Estates and Legacies	47,584.19	
" Income Sundry Funds	10,141.21	
" Tuition and Public Funds	28,222.57	
" Rents	402.50	
" U. S. Govt. for Education of Indians	17,720 84	
" Slater Fund paid to Institutions	6,350.00	
" Sale of property	9,718.53	
		$335,704.20
Debt, Sept. 30, 1886		5,783.71
		$341,487.91

Endowment Funds Received 1885-86.

Hanging Rock, O. Estate of Rachael R. Hamilton, by Robert Peebles, Executor for General Endowment	$1,000.00
Fitchburg, Mass. Rev. John and Lydia Hawes Wood, for Scholarship, Talladega College	1,000.00
Worcester, Mass. "By a Friend," for Scholarship, Talladega College	1,000.00
	$3,000.00

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1886, with the vouchers, and find the same correct, as stated in above accounts.

Peter McCartee, } Auditors.
Charles P. Peirce, }

New York, Oct. 15, 1886.

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University, are added below, as presenting at one view the contributions for the general work in which the Association is engaged :

American Missionary Association, General Fund	$335,704.20	
" " " Endowment Fund	3,000.00	
		$338,704.20
Berea College		25,644.60
Hampton N. and A. Institute		91,904.91
Atlanta University		10,100.00
		$466,353.71

H. W. HUBBARD, Treasurer,
56 Reade Street, New York.

Summary of Receipts During the Year 1885-1886.

Maine.		
Donations	$5,932.84	
Legacies	1,215.00	
		$7,147.84
New Hampshire.		
Donations	5,802/13	
Legacies	7,174.07	
		12,976.20
Vermont.		
Donations	7,822.47	
Legacies	546.00	
		8,368.47
Massachusetts.		
Donations	70,774.45	
Legacies	12,403.50	
		83,177.95
Rhode Island.		
Donations		6,509.01
Connecticut.		
Donations	41,247.76	
Legacies	6,879.05	
		48,126.81
New York.		
Donations	25,5?4.57	
Legacies	4,401.81	
		29,906.38
New Jersey.		
Donations	3,116.39	
Legacies	720.00	
		3,836.39
Pennsylvania.		
Donations	2,085.59	
Legacies	2,358.21	
		4,443.80
West Virginia.		
Donations		16.34
Maryland.		
Donations		247.80
District of Columbia.		
Donations		531.50
Ohio.		
Donations	8,918.20	
Legacies	2,660.80	
		11,579.00
Indiana.		
Donations		137.27
Illinois.		
Donations	12,134.63	
Legacies	2,725.00	
		14,859.63
Michigan.		
Donations	4,096.42	
Legacies	5,305.42	
		9,401.84
Wisconsin.		
Donations	3,942.42	
Legacies	105.75	
		4,048.17
Iowa.		
Donations		3,803.11
Minnesota.		
Donations	3,798.03	
Legacies	50.00	
		3,848.03
Kansas.		
Donations		378.00
California.		
Donations		4,113.01
Nebraska.		
Donations		746.72
Oregon.		
Donations		68.10
Colorado.		
Donations		291.47
Territories.		
Donations		$545.69
Virginia.		
Donations		13.80
North Carolina.		
Tuition	$1,775.77	
Donations	244.87	
		2,020.64
South Carolina.		
Tuition	2,441.78	
Donations	.93	
		2,442.71
Georgia.		
Tuition	6,127.19	
Rent	43.50	
Donations	264.86	
		6,435.55
Alabama.		
Tuition	2,681.76	
Rent	100.00	
Donations	329.10	
		3,110.86
Tennessee.		
Tuition	6,850.51	
Rent	38.25	
Donations	651.76	
		7,540.52
Mississippi.		
Tuition	4,125 45	
Rent	71.75	
Donations	126.18	
		4,323.38
Louisiana.		
Tuition	2,210.00	
Donations	115.00	
		2,325.00
Missouri.		
Donations		705.97
Kentucky.		
Tuition	1,417.45	
Donations	29 68	
		1,447.13
Arkansas.		
Donations		29.00
Florida.		
Tuition	31.24	
Rent	149.00	
Donations	34.20	
		214.44
Texas.		
Tuition	561 42	
Donations	82.38	
		643.80
Slater Fund		6,350 00
Foreign Countries.		
Donations	559.24	
Legacies	1,039.58	
		1,598.82
United States Government for support of Indians		17,797.84
Sale of property		9,455 00
Incomes.		
Howard Univ	1,808.61	
Atlanta Univ	600.00	
Talladega College	1,265.00	
Fisk Univ	130.00	
Le Moyne Sch., Memphis, Tenn	500.00	
Berea College	250.00	
Straight Univ	542.50	
General Fund	200.00	
Avery Fund	4,845.10	
		10,141.21
		$335,704.20

AMERICAN MISSIONARY ASSOCIATION.

[Organized September 3, 1846.]

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

	Years.	Current Receipts.		Years.	Current Receipts.	Grand. Total.*
1.	1846–47	$11,328 27	21.	1866–67	$248,044 63	$334,452 59
2.	"47–48	17,095 74	22.	"67–68	268,908 13	304,094 13
3.	"48–49	21,982 96	23.	"68–69	312,016 96	366,212 75
4.	"49–50	25,159 56	24.	"69–70	300,563 90	420,769 03
5.	"50–51	34,535 47	25.	"70–71	277,948 51	366,824 82
6.	"51–52	30,826 29	26.	"71–72	242,553 23	329,938 93
7.	"52–53	41,695 14	27.	"72–73	275,101 48	345,277 03
8.	"53–54	47,693 82	28.	"73–74	278,695 84	349,914 96
9.	"54–55	53,273 00	29.	"74–75	195,123 00†	273,533 22
10.	"55–56	49,818 50	30.	"75–76	184,062 15	264,709 03
11.	"56–57	47,190 97	31.	"76–77	209,695 26	306,099 95
12.	"57–58	39,743 56	32.	"77–78	195,601 65	257,092 75
13.	"58–59	50,511 76	33.	"78–79	215,431 17	334,450 67
14.	"59–60	64,474 08	34.	"79–80	187,480 02	290,101 81
15.	"60–61	47,828 92	35.	"80–81	243,795 23	529,046 23
16.	"61–62	47,062 60	36.	"81–82	297,584 45	510,113 94
17.	"62–63	57,404 68	37.	"82–83	312,567 29	474,409 14
18.	"63–64	95,395 83	38.	"83–84	287,594 19	407,831 70
19.	"64–65	134,181 18	39.	"84–85	290,894 06	419,813 17
20.	"65–66	253,045 98	40.	"85–86	335,704 20	466,353 71

PLACES OF ANNUAL MEETING AND PREACHERS.

Year.	*Place of Meeting.*	*Preacher.*	*Text.*
1847	New York	No sermon.	
1848	Hartford, Conn	Rev. G. W. Perkins	Mark 16 : 15.
1849	Boston, Mass	Rev. David Thurston	Matt. 3 : 10.
1850	Rochester, N. Y	Rev. Charles B. Boynton	Matt. 10 : 34.
1851	Cleveland, Ohio	Rev. J. Blanchard	John 20 : 21.
1852	Bangor, Me	Rev. James B. Walker	1 John 4 :20.
1853	Worcester, Mass	Prof. Henry E. Peck	1 Cor. 9 : 22.
1854	Bradford, Vt	Rev. Silas McKeen	Rev. 6 : 2.
1855	Chicago, Ill	Rev. James A. Thome	Acts 17 : 22, 23.
1856	Fulton, N. Y	Rev. William W. Patton	Matt. 5 : 14.
1857	Mansfield, Ohio	Rev. L. A. Sawyer	Mark 16 : 15, 16.
1858	Worcester, Mass	Rev. Stephen Thurston	Luke 2 : 14.
1859	Chicago, Ill	Rev. G. B. Cheever, D.D.	Isaiah 62 : 1, 10.

* The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

† Exclusive of receipts for board from this date.

Year.	*Place of Meeting.*	*Preacher.*	*Text.*
1860	Syracuse, N. Y.	Rev. John Morgan, D.D.	Matt. 28 : 18-20.
1861	Norwich, Conn.	Rev. C. B. Boynton, D.D.	Luke 4 : 18.
1862	Oberlin, Ohio	Rev. S. Wolcott	Haggai 2 : 7.
1863	Hopkinton, Mass.	Rev. J. Blanchard	Rev. 6 : 2.
1864	New Haven, Conn.	Rev. J. P. Thompson, D.D.	Rom. 16 : 25-27.
1865	Brooklyn, N. Y.	Rev. E. N. Kirk, D.D.	Acts 17 : 26.
1866	Galesburg, Ill.	Rev. H. M. Storrs, D.D.	Luke 13 : 18, 19.
1867	Homer, N. Y.	Rev. E. B. Webb, D.D.	Matt. 28 : 18, 19.
1868	Springfield, Mass	Rev. John Todd, D.D.	Psalm 68 : 31.
1869	Mt. Vernon, Ohio.	Rev. J. M. Sturtevant.	Matt. 3 : 10.
1870	Lawrence, Mass.	Rev. Henry Ward Beecher.	Address.
1871	Hartford, Conn.	Rev. H. M. Scudder, D.D.	John 8 : 32.
1872	Racine, Wis.	Rev. E. P. Goodwin	Luke 16 : 8.
1873	Newark, N. J.	Rev. W. M. Taylor, D.D.	Luke 10 : 37.
1874	Clinton, Ia.	Rev. G. F. Magoun, D.D.	Acts 17 : 26, 27.
1875	Middletown, Conn.	Rev. W. M. Barbour, D.D.	1 Cor. 13 : 8.
1876	Fitchburg, Mass.	Rev. N. J. Burton, D.D.	Psalm 126 : 6.
1877	Syracuse, N. Y.	Rev. F. A. Noble, D.D.	Eph. 4 : 25.
1878	Taunton, Mass.	Rev. S. E. Herrick, D.D.	1 Peter 2 : 9.
1879	Chicago, Ill.	Rev. R. S. Storrs, D.D.	Psalm 118 : 23.
1880	Norwich, Conn.	Rev. Alex. McKenzie, D.D.	Ex. 2 : 9.
1881	Worcester, Mass.	Prof. C. D. Hartranft.	
1882	Cleveland, Ohio.	Rev. C. L. Goodell, D.D.	Matt. 28 : 18.
1883	Brooklyn, N. Y.	Rev. J. L. Withrow, D.D.	Luke 9 : 24.
1884	Salem, Mass.	Rev. George L. Walker, D.D.	Eph. 2 : 14.
1885	Madison, Wis.	Rev. Reuen Thomas, Ph.D.	Jer. 18 : 1.
1886	New Haven, Conn.	Rev. Alex. McKenzie, D.D.	Matt. 25 : 34-36.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		*Death or Resignation.*
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. William B. Washburn, LL.D.	

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1862	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1868
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D.D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D.D.,	1883
1864	A. H. Porter, Esq.,	1869
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D.,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D.D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D.D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks,	1883
1869	Hon. E. S. Tobey,	1875
1883	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D.D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D.,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.,	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1882

Election.		Death or Resignation.
1874	Hon. J. B. Grinnell,	1883
1874	W. Patton, D.D.,	1879
1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
1876	Sir Peter Coats,	1883
1876	Henry Allon, D.D.,	1883
1876	William E. Whiting, Esq.,	1882
1876	J. M. Pinkerton, Esq.,	1881
1876	Daniel Hand, Esq.,	1883
1878	A. L. Williston, Esq.,	1881
1878	A. F. Beard, D.D.,	1883
1878	Frederick Billings, Esq.,	1883
1878	Joseph Carpenter, Esq.,	1883
1879	Andrew Lester, Esq.,	1880
1879	E. A. Graves, Esq.,	1883
1879	E. P. Goodwin, D.D.,	1883
1879	C. L. Goodell, D.D.,	1886
1879	J. W. Scoville, Esq.,	1883
1879	E. W. Blatchford, Esq.,	1883
1879	C. D. Talcott, Esq.,	1882
1879	John K. McLean, D.D.,	1883
1879	Richard Cordley, D.D.,	1883
1880	W. H. Willcox, D.D.,	1883
1880	G. B. Willcox, D.D.,	1883
1880	William M. Taylor, D.D.,	1883
1880	Rev. George M. Boynton,	1883
1880	E. B. Webb, D.D.,	1883
1880	Hon. C. I. Walker,	1883
1880	A. H. Ross, D.D.,	1883
1881	L. T. Chamberlain, D.D.,	1883
1881	Hon. Joshua L. Chamberlain,	1883
1881	Alexander McKenzie, D.D.	
1881	Hon. Nelson Dingley, Jr.,	1883
1883	A. J. F. Behrends, D.D.	
1884	D. O. Mears, D.D.	
1886	Rev. Henry Hopkins.	

Corresponding Secretaries.

1847	George Whipple, D.D.,	1876
1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. J. R. Shipherd,	1868
1868	W. W. Patton, D.D.,	1870

Associate Corresponding Secretaries.

1885	James Powell, D.D.
1885	A. F. Beard, D.D.

Assistant Corresponding Secretary.

1883	James Powell, D.D.,	1885

Recording Secretaries.

1846	Rev. S. S. Jocelyn,	1853
1853	Langdon S. Ward, Esq.,	1854
1854	Rev. Henry Belden,	1875
1875	George Whipple, D.D.,	1876
1876	M. E. Strieby, D.D.	

Treasurers.

1846	Lewis Tappan, Esq.,	1865
1866	Edgar Ketchum, Esq.,	1879
1879	H. W. Hubbard, Esq.	

Assistant Treasurers.

1865	William E. Whiting, Esq.,	1876
1876	H. W. Hubbard, Esq.,	1879

Auditors.

1848	William E. Whiting, Esq.,	1850
1857	William E. Whiting, Esq.,	1859
1848	Rev. Samuel E. Cornish,	1849
1849	Rev. Charles B. Ray,	1850
1850	Anthony Lane, Esq.,	1857
1859	Anthony Lane, Esq.,	1862
1865	Anthony Lane, Esq.,	1875
1850	James O. Bennett, Esq.,	1876
1862	R. R. Graves, Esq.,	1865
1875	Wilmot Williams, Esq.,	1877
1876	S. V. White, Esq.,	1877
1877	Henry Parsons, Esq.,	1878
1878	Charles L. Mead, Esq.,	1881
1878	James T. Leavitt, Esq.,	1880
1880	M. F. Reading, Esq.,	1883
1881	William A. Nash, Esq.,	1884
1883	W. H. Rogers, Esq.	
1884	Peter McCartee, Esq.	1885
1885	Chas. P. Peirce.	

Executive Committee.

1846	Arthur Tappan, Esq.,	1857
1846	Rev. Theodore S. Wright,	1847
1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
1846	Rev. J. R. Johnson,	1847
1846	Rev. S. E. Cornish,	1855
1846	William H. Pillow,	1848
1846	William E. Whiting, Esq.,	1872
1846	Rev. J. W. C. Pennington,	1847
1848	Rev. J. W. C. Pennington,	1851
1846	Rev. Josiah Brewer,	1863
1846	Rev. Edward Weed,	1848
1847	Rev. Henry H. Garnet,	1848
1856	Rev. Henry H. Garnet,	1861

Election.		Death or Resignation.
1847	William Harned,	1853
1847	Rev. Sherlock Bristol,	1848
1847	Anthony Lane, Esq.,	1856
1861	Anthony Lane, Esq.,	1863
1848	Thomas Ritter, M.D.,	1876
1848	J. O. Bennett, Esq.,	1876
1848	M. S. Scudder,	1852
1851	Rev. J. A. Paine,	1855
1852	Rev. C. B. Dana,	1853
1853	Rev. Henry Belden,	1875
1853	J. R. Lee, M.D.,	1855
1855	D. M. Graham, D.D.,	1861
1864	D. M. Graham, D.D.,	1865
1855	Rev. J. N. Freeman,	1860
1855	George H. White, Esq.,	1861
1855	William B. Brown, D.D.,	1880
1856	W. T. Dawley,	1858
1857	Rev. Almon Underwood,	1858
1858	Samuel Wilde, Esq.,	1862
1858	Alonzo S. Ball, M.D.,	1884
1860	T. C. Fanning, Esq.,	1869
1861	Captain C. B. Wilder,	1864
1861	Rev. John Lowrey,	1862
1862	R. R. Graves, Esq.,	1863
1862	Rev. J. M. Holmes,	1869
1863	Andrew Lester, Esq.,	1879
1863	Thomas S. Berry, Esq.,	1864
1864	Samuel Holmes, Esq.	
1864	Rev. Sella Martin,	1868
1864	Rev. S. W. Magill,	1866
1864	Cyrus Prindle, D.D.,	1865
1865	S. N. Davis,	1870
1865	J. B. Beadle, Esq.,	1877
1866	Edgar Ketchum, Esq.,	1868
1879	Edgar Ketchum, Esq.,	1881
1866	M. E. Strieby, D.D.,	1867
1866	George Whipple, D.D.,	1867
1868	G. D. Pike, D.D.,	1872
1868	Hon. E. P. Smith,	1871
1869	A. S. Barnes, Esq.	
1869	Rev. Martin L. Williston,	1872
1869	G. B. Willcox, D.D.,	1880
1870	Rev. E. M. Cravath,	1872
1870	H. M. Storrs, D.D.,	1875
1871	Washington Gladden, D.D.,	1875
1871	R. G. Hutchins, D.D.,	1872
1871	Stephen Ballard, Esq.,	1872
1871	General O. O. Howard,	1875
1872	Edward Beecher, D.D.,	1879
1872	Rev. S. B. Halliday.	
1872	Dwight Johnson, Esq.,	1874
1875	General C. B. Fisk.	
1875	Charles L. Mead, Esq.	
1876	Rev. George M. Boynton,	1880
1876	E. A. Graves, Esq.,	1879
1876	John H. Washburn, Esq.	
1877	A. P. Foster, D.D.	
1879	General C. T. Christensen,	1883
1879	Charles A. Hull, Esq.,	1884
1879	William T. Pratt, Esq.,	1881
1879	J. A. Shoudy, Esq.,	1881
1880	H. L. Clapp, Esq.,	1881
1880	Rev. J. A. Hamilton,	1882
1880	S. S. Marples, Esq.	
1881	Lyman Abbott, D.D.	
1881	Franklin Fairbanks, Esq.,	1883
1881	William H. Ward, D.D.	
1881	A. L. Williston, Esq.,	1883
1883	J. R. Danforth, D.D.	
1883	Edward Hawes, D.D.,	1884
1883	Rev. S. H. Virgin,	1885
1883	J. L. Withrow, D.D.	1886
1884	E. B. Monroe, Esq.	
1884	J. E. Rankin, D.D.	
1885	E. L. Champlin, Esq.	
1886	J. W. Cooper, D.D.	

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Austin, New York, N. Y.
Abbott, Mrs. Emily P., Danvers, Mass.
Adams, Charles A., Manchester, N. H.
* Adlof, Marie, Prague, Austria.
Aldrich, Eleanor, East Douglass, Mass.
Allaben, Frank, Payson, Ill.
Alvord, Mrs. John Abel, Southport, Conn.
Ames, Mrs. E. M., Binghamton, N. Y.
Ament, Rev. W. S., Medina, Ohio.
Andrews, Ephraim M., Oswego, N. Y.
Andrews, Miss Fannie A., Glastonbury, Conn.
Archibald, Rev. Andrew W., Ottumwa, Iowa.
Atkinson, George L., Moline, Ill.
Atwater, Miss Sarah C., New Haven, Conn.
Atwell, Miss Nellie E., Middlesex Village, Mass.
Austin, Mrs. Berintha, Copenhagen, N. Y.
Ayres, Marshall, Jr., New York, N. Y.

Banfield, Edith C., Poughkeepsie, N. Y.
Banfield, Mamie C., Poughkeepsie, N. Y.
Bard, Ellen M., Ferrisburg, Vt.
Barker, Mrs. E. N., Toledo, Iowa
Barnes, Miss Esther A., Talmadge, Ohio.
Barrett, Edwin, Lenox, Mass.
Barrows, Rev. Wm. H., Montana, Iowa.
Bartlett, Mrs. Mary A., Amesbury, Mass.
Bartlett, Miss Mary J., Coolville, Ohio.
Bass, Dea. James, Fond du Lac, Wis.
Bassett, J. Watson, Lee, Mass.
Bates, Miss Gussie, Binghamton, N. Y.
Bates, Levi M., New York, N. Y.
Beach, Rev. S. J., Farragut Iowa.
Beal, Abram S., Danvers, Mass.
Beaman, Mrs. Ruth P., Worcester, Mass.
Beane, Miss Ellen W., Plymouth, Mass.
Beard, Rev. A. F., D.D., New York, N. Y.
Belden, Mrs. Abby J., East Providence, R. I.
Bennett, Robert, Cambridge, Mass.
Betts, Miss Emily A., Guilford, Conn.
Bingham, James S., Winsted, Conn.
Blackington, Miss Ada, Attleborough, Mass.
Blackington, Miss Clara, Attleborough, Mass.
Blackman, Rev. Wm. F., Naugatuck, Conn.
Blaney, Mrs. Mary A., Boston, Mass.
Blood, Lester W., Medfield, Mass.
Bliss, Cornelius N., New York, N. Y.
Bliss, Mrs. Everett B., Attleborough, Mass.
Bliss, Theodore F., Chicago, Ill.
Bliss, Mrs. Zeba F., Taunton, Mass.
Bond, Mrs. Celestia P., Union City, Mich.
Boothby, Charles E., Cumberland Mills, Me.
Borden, Matthew, C. D., New York, N. Y.
Bordwell, Mrs. Eliza, Olivet, Mich.
Bosworth, Rev. E. I., Mount Vernon, Ohio.
Boutelle, N. C., North Leominster, Mass.
Boysaw, Edward F., Newton, Mass.
Brace, Miss Emily, Hartford, Conn.
Brackett, Frederick H., North Haven, Conn.
Bradley, Edward A., Lee, Mass.
Bradley, Miss Helen M., Southport, Conn.
Bradley, Mrs. Susan C., Cottage City, Mass.
Bragdon, Miss Sadie H., Wells, Me.
Brayton, Mrs. Susan C., Brockton, Mass.
Brewer, Elliot F., Glastonbury, Conn.
Brickett, Henry W., Concord, N. H.
Bridge, Mrs. Robert, Whitewater, Wis.
Brooks, Miss Mary Ella, Brockton, Mass.
Brown, Emma M., Waltham, Mass.
Brown, Elisha R., Dover, N. H.
Brown, George H., Cambridge, Mass.
Brown, Mrs. Herbert S., Mystic Bridge, Conn.

* Deceased, August, 1886.

Brown, Rev. Israel, Malden, Ill.
Brown, Mrs. James T., Brimfield, Mass.
Bryant, Rev. S. O., Olivet, Mich.
Buck, Miss C. Frances, Wilmington, Mass.
Buck, J. P., Millbury, Mass.
Buck, Miss Lottie S., Wilmington, Mass.
Buckuan, Mrs. Josie M., New Ipswich N. H.
Burgess, Mrs. Mary A., Oswego, N. Y.
Burrell, Mrs. Caroline M., Brockton, Mass.
Bush, Dea. Daniel S., Whitewater, Wis.
Buttrick, Ernest G., Lowell, Mass.

Campbell, Charles A., Chelsea Mass.
Carley, Ira Merrill, Shelburne Falls, Mass.
Carr, Nathaniel, Cambridge, Mass.
Carruthers, Fred. F., Painsville, Ohio.
Cary, Barzilai, Brockton, Mass.
Cary, Nathan S., Brockton, Mass.
Case, Edward B., Chicago, Ill.
Chany, William H., Waverly, Mass.
Chamberlain, Mrs. Lucy J., Columbus, Ohio.
Chapin, Samuel A., Jr., New York, N. Y.
Chase, Hazen M., Haverhill, Mass.
Childs, S. Austin, Fitchburg, Mass.
Clapp, Albert Francis, Stoughton Mass.
Clapp, Effery Pierce, Stoughton, Mass.
Cleveland, Mrs. Grover, Washington, D. C.
Clifford, Walter E., Fitchburg, Mass.
Close, Isaac O., Round Hill, Conn.
Close, Dea. John F., Round Hill, Conn.
Coffin, John W., Cherryfield, Me.
Collin, Rev. Quincy J., Smyrna, N. Y.
Crawford, Rev. William, D.D., Sparta, Wis.
Crooks, Miss Lilla, Medway Village, Mass.
Crosby, Miss Ada E., Milford, N. H.
Cuff, Daniel B., Haverhill, Mass.
Cumine, Mrs. Fannie, Atwater, Ohio.
Curtis, Mrs. Mary G., Brockton, Mass.

Dana, Miss Anna J., Manchester, N. H.
Davis, David L., Gloucester, Mass.
Davis, William B., Gloucester, Mass.
Day, Arthur H., Glencoe, Ill.
Dean, Abiathar W., Taunton, Mass.
Deane, John, Danbury, Conn.
Dearborn, George L., Newmarket, N. H.
Delano, Edward F., Taunton, Mass.
Delano, H. O., Merrimac, Mass.
Denholm, William A., Worcester, Mass.
Dewing, Benjamin H., Revere, Mass.
Dickerman, Nelson, South Norwalk, Conn.
Dickinson, Miss Laura, Amherst, Mass.
Dodge, Albert, Gloucester, Mass.
Dodge, Albert M., Topsfield, Mass.
Dole, Seth R., Concord, N. H.
Donnelle, Mrs. E. J., Amherst, N. H.
Douglass, Miss E. W., Oaks, N. C.
Dudley, Dea. B. T., Madison, Conn.
Dunham, James H., New York, N. Y.
Duty, Daniel, Cleveland, Ohio.
Dyer, S. D., Cambridge, Mass.

Eames, Miss Nellie B., Wilmington, Mass.
Eastman, Ellen S., South Hadley, Mass.
Eastman, George F., Granby, Mass.
Eaton, Dea. Daniel A., Lowell, Mass.
Eddy, Minnie, Ware, Mass.
Edmond, Miss Ella, Griswold, Conn.
Ellis, Prof. George N., Olivet, Mich.
Emerson, Miss Frances V., Norton, Mass.
Emerson, Sarah Louise, Tougaloo, Miss.
Esterly, Mrs. George, Whitewater, Wis.

Fairbanks, Frank E., Fitchburg, Mass.

Farnsworth, Miss Wilma E., North Leominster, Mass.
Farrington, Mrs. Sarah B., Brewer, Me.
Fearing, Miss Carrie A., Brockton, Mass.
Ferry, Mrs. Lydia O., Brimfield, Mass.
Fisher, Edward D., M.D., New York, N. Y.
Fisher, Joel E., New York, N. Y.
Fobes, Edwin F., Cambridge, Mass.
Folger, Ellen A., Concord, N. H.
Foote, George C., Danielsonville, Conn.
Ford, George, Lenox, Mass.
Ford, Rev. J. W., Quitman, Ga.
Foster, Dr. W. W., Putnam, Conn.
Fowler, Albert C., Hartford, Conn.
Fox, William H., Taunton, Mass.
Francis, Edwin S., Lunenburg, Mass.
Francis, Miss Jane C., Wethersfield, Conn.
Fuller, Mrs. Ella B., Buffalo, N. Y.

Gage, Henry A., Manchester, N. H.
Gale, Bennett T., Lee, Mass
Gates, Mrs. Hattie E., North Wilbraham, Mass.
Gaylord, Augustus, New York, N. Y.
Giffin, William, Cleveland, Ohio.
Gleason, Dea. George, Whitewater, Wis.
Goodnow, Miss Charlotte L., Northboro, Mass.
Goodrich, John Q., Glastonbury, Conn.
Gould, Prof. Allen W., Olivet, Mich.
Gould, Miss Edith Orle, Brockton, Mass.
Gould, Miss Martha, Walpole, Mass.
Gould, William B., Danvers, Mass.
Grant, Mrs. William F., Taunton, Mass.
Graves, Minnie, Waterbury, Vt.
Green, Arthur W., Thomaston, Conn.
Greene, Rev. Frederick W., Andover, Mass.
Greenleaf, George H., Lebanon, Mo.
Griffin, Dr. E. L., Fond du Lac, Wis.
Griffith, Mrs. O. J., Minneapolis, Minn.
Griffith, Rev. Thomas H., Churchville, N. Y.
Grout, Austin O., Chicopee Falls, Mass.
Gruver, Samuel J., Brockton, Mass.
Gurney, Edward May, East Stoughton, Mass.

Hall, Rev. E. C., Jamestown, N. Y.
Hall, Herbert E., Danvers, Mass.
Hall, Mrs. Mortimer, Amherst, Mass.
Hall, Miss Sibyl L., North Amherst, Mass.
Hall, Mrs. William, Jamestown, N. Y.
Hand, Miss Eva, Elkhorn, Wis.
Harmon, Rev. Elijah, Wilmington, Mass.
Harmon, Herbert M., Oswego, N. Y.
Harmon, Mrs. M. Alcesta, Wilmington, Mass.
Harris, E. A., Boston, Mass.
Harris, Rev. Charles L., Jackson, Miss.
Harwood, Miss Aurelia, North Springfield, Mo.
Harwood, Alfred P., North Springfield, Mo.
Harwood, Mrs. Charles E., North Springfield, Mo.
Hawley, Hon. Joseph R., Hartford, Conn.
Hayes, Mrs. C. E., New Haven, Conn.
Hazeltine, Leonard, New York, N. Y.
Hazen, Mrs. M. V., Atkinson, N. H.
Hermans, Mrs. H. C., Binghamton, N. Y.
Hewitt, Miss Hattie E., Lebanon, Conn.
Hickok, George S., New York, N. Y.
Hicks, John W., Auburn, Mass.
Hill, Arthur B., Redding, Conn.
Holbrook, Mrs. Arthur W., Bedford, N. H.
Holbrook, Miss S. Jennie, South Weymouth, Mass.
Holly, Alfred W., Danbury, Conn.
Holmes, Miss Adele, Lee, Mass.
Holmes, Benjamin E., North Middleboro, Mass.
Holmes, Mrs. Henry, Whitewater, Wis.
Hooper, Mrs. Sarah, Danvers, Mass.
Houghton, Mrs. M. E. P., New York, N. Y.
House, Miss Sarah M., Glastonbury, Conn.
Howard, Mrs. A. A., Fairport, N. Y.
Howard, Henry, East Somerville, Mass.
Howard, Mrs. Henry, East Somerville, Mass.
Howe, George D., North Hadley, Mass.
Howe, Rev. S. H., D.D., Norwich, Conn.
Howe, Simeon Sanford, Worcester, Mass.
Howe, Dea. William W., Boxford, Mass.
Howes, Robert, Ashfield, Mass.
Hoyt, Dea. Benjamin, Union City, Mich.
Hoyt, Ezra P., M. D., New York, N. Y.
Hubbard, Mrs. Callie E., Elgin, Ill.
Hubbard, Frank John, East Hardwick, Vt.
Hubbard, Francis S., Glastonbury, Conn.
Hubbard, Mary Delight, Chamberlain, Dak.
Hubbell, Rev. H. L., D. D., Amherst, Mass.
Humes, Rev. Hiram S., Peoria, Ill.
Humphrey, L. Hayden, Warsaw, N. Y.
Hunt, Miss Bertha E., South Weymouth, Mass.
Hutchinson, Mrs. Ellen M., Danielsonville, Conn.
Hyde, Mrs. Martha W., North Haven, Conn.

Ilsley, Miss Harriet B., Santee Agency, Neb.
Irvine, Mrs. Sarah, Copenhagen, N. Y.

Jackson, Rev. George A., Swampscott, Mass.
Jackson, Stephen, Andover, Mass.
Jewett, B. F., Cambridge, Mass.
Johnson, Emma F., Medfield, Mass.
Johnson, Mrs. Turner, Whitewater, Wis.
Jones, Mrs. E. U., Taunton, Mass.
Jose, Rev. Emanuel, Scotland, Dak.
Julia, C. A., Ware, Mass.

Karr, C. D., Newark, N. J.
Keeler, Miss Anna M., Waterbury, Conn.
Keeler, Rev. S. M., South Britain, Conn.
Kennedy, William J., Ware, Mass.
Kerr, Frank L., Painesville, Ohio.
Kidder, Mrs. Mattie E., Fond du Lac, Wis.
Kidder, Rev. Samuel T., Fond du Lac, Wis.
Kilbon, J. L., Lee, Mass.
King, Albert, Taunton, Mass.
King, Herbert A., Billerica, Mass.
Kinney, Rev. Henry N., Winsted, Conn.
Kirkland, Miss Olive, Olivet, Mich.
Knevals, Caleb B., New York, N. Y.
Knowles, Frank P., Guilford, Conn.
Knowlton, G. E., Windsor, Vt.

Lane, Josiah, South Hingham, Mass.
Larrabee, Mrs. Frank, McGregor, Iowa.
Lathrop, George O., Fall River, Mass.
Leach, Mrs. Anna D., Taunton, Mass.
Leonard, Miss Jessie, Nashville, Tenn.
Lewis, Mrs. Kate B., South Berwick, Me.
Lewis, Mrs. William E., Wauwatosa, Wis.
Lincoln, Jacob R., Millbury, Mass.
Linsley, Miss Eunice A., North Haven, Conn.
Lloyd, Rev. Wm. A., Ravenswood, Ill.
Lockwood, Homer N., New York, N. Y.
Longley, W. E., Chicago, Ill.
Louder, Mrs. M., South Norwalk, Conn.
Lovelace, Charles W., Marion, Ala.
Lovell, Mrs. E. C., Worcester, Mass.
Lovell, Mrs. M. L., Worcester, Mass.
Lowe, Miss Hattie L., Fitchburg, Mass.
Lull, Henry Morris, Windsor, Vt.
Lyon, Alfred P., Bay City, Mich.
Lyon, Mrs. Sarah, Rodman, N. Y.

Mack, Miss Isabella G., Manchester, N. H.
Mahany, Mrs. Minnie E., Buffalo, N. Y.
Mallery, Dea. J. D., New Haven, Conn.
Mansfield, E. D., Camden, Me.
Mar, Frederic W., West Haven, Conn.
Marsh, Fred. E., Ware, Mass.
Martin, Miss Cora E., Glastonbury, Conn.
Mathew, Mrs. Mary Anne, Columbus, Ohio.
McCandlish, W. N., Omaha, Neb.
McCandlish, Mrs. Maria H., Omaha, Neb.
McKnight, Robert K., Ellington, Conn.
McLean, Andrew, North Andover, Mass.
McNeil, Mrs. Ann, Charlotte, Vt.
McWilliams, Sherrill N., Buffalo, N. Y.
Means, Daniel M., Merrimac, Mass.
Mears, Mrs. Mary G., Worcester, Mass.
Merriam, Belle, Ware, Mass.
Messinger, George E., Fitchburg, Mass.
Middleton, Maggie I., Andover, Mass
Miles, Mrs. Wm. D., Binghamton, N. Y.
Mitchell, Mrs. Anna, Taunton, Mass.
Monk, Isaac Morton, Stoughton, Mass.
Montgomery, Carroll Scott, East Hardwick, Vt.
Mooney, Rev. R. J., Hillsborough Bridge, N. H.
Morrell, B. H., New Haven, Conn.
Morris, Mrs. Sarah A., Taunton, Mass,
Morse, Chauncey, Millbury, Mass.

Moulthrop, William H., West Haven, Conn.
Munger, Charles S., Essex, Conn.

Northrop, O. H., Thomaston, Conn.
Norton, J. W., Shabbona, Ill.

Odlin, Rev. James E., Goffstown, N. H.
Odlin, Mrs. Mary G., Goffstown, N. H.
Olcott, Mrs. Ellen E., Glastonbury, Conn.

Paige, Mrs. Burnette, Medway Village, Mass.
Parker, Mrs. E S., Amherst, Mass.
Paterson, William, Millbury, Mass.
Pease, Alice E., Ellington, Conn.
Pease, Miss Hattie R, Somers, Conn.
Peffers, James P., Danbury, Conn.
Penniman, Rev. Henry M., East Derry, N. H.
Pentecost, Rev. Hugh O., Newark, N. J.
Perkins, Edward Lyman, Brockton, Mass.
Perry, Mrs. Maria S., Ellsworth, Me.
Philbrick, Miss Climena, Medway Village, Mass.
Pike, Rev. Clarence, Amesbury, Mass.
Poore, Walter F., Haverhill, Mass.
Porter, Rev. E. S., Jr., Kent, Conn.
Potter, Miss Ella J., Beaufort, N. C.
Purdy, Albert Edward, Worcester Mass.
Putnam, Dr. D. P., Cleveland, Ohio.
Proctor, Nathan T., Danvers, Mass.

Ramsdell, William, Milford, N. H.
Rand, Mrs. A. H., Waltham, Mass.
Read, Dea. Josiah M., Everett, Mass.
Reed, Clarence G., Cambridge, Mass.
Reynolds, Miss Alice E., West Haven, Conn.
Reynolds, Mrs. Elizabeth E., West Haven, Conn.
Reynolds, Miss Eliza J., Taunton, Mass.
Rice, Miss Helen R., Newton Center, Mass.
Rice, Mrs. Mary J., Oswego, N. Y.
Richards, George, New York N Y.
Richards, Miss Kittie M., New Haven, Conn.
Richardson, Mrs. C. A., Chelsea Mass.
Richardson, E. C., Hartford, Conn.
Richmond, Isaac B., Little Compton, R. I.
Richmond, Rev. James, Amsterdam, N. Y.
Ricker, Miss Ella W., South Berwick, Me.
Ripley, Charles E., Brockton. Mass.
Rogers, David Camp, New Britain, Conn.
Rollins, Rev. J. C., Milford, N. H.
Root, A. L., Medina, Ohio.
Rose, Amasa, Hanover, Conn.
Rossiter, Dea. John, Norwich, Conn.
Rowe, Louisa P., Oswego, N. Y.
Roy, Joseph H., Chicago, Ill.
Rundlett, Mrs. Marian, Danvers, Mass.
Russell, Frank T, Minneapolis, Minn.
Russell, Nellie V., Minneapolis, Minn.
Russell, Susie E., Minneapolis, Minn.

Sackett, Mrs. Delia M., Montowese, Conn.
Sampson, William F., Dover, Me.
Sanborn, Dea. William, Hampstead, N. H.
Sargent Richard A., Merrimac, Mass.
Saul, Mrs. Evelyn P., Fitchburg, Mass.
Saunders, Dea. Alonzo, Union City, Mich.
Saunders, John. Andover, Mass.
Savory, Mrs. Ida H., Stratham N. H.
Sayre, Miss Addie, Sag Harbor, N. Y.
Schermerhorn, W. T. B., Hudson, Mich.
Schoolcraft, Mrs. C R., Concord, N. H.
Scott Mrs. Isabel H., North Springfield, Mo.
Searles, Charles E., Millbury, Mass.
Seward, Miss Cora J., Guilford, Conn.
Shaw, Mrs. S. F., Minneapolis, Minn.
Sheldon, Edward A., Oswego, N. Y.
Sherwood, Oliver T., Southport, Conn.
Shurbert, Susan M., Ferrisburg, Vt.
Simmons, H. E., Summit, N. J.
Slade, Arthur R., Bellows Falls, Vt.
Slack, Mrs. A. H. H., Reed's Ferry, N. H.
Sleeper, J. T., Concord, N. H.
Smith, Mrs. A. M., Sioux City, Iowa.
Smith, Alonzo G., Clintonville, Conn.
Smith, J. Arthur, Winsted, Conn.
Smith, Charles S., New York, N. Y.
Smith, Miss Hattie B., Macon, Ga.
Smith, William H., New York, N. Y.
Snyder, Rev. P. M., Middletown, Conn.
Spalding, Mrs. Nancy B., Augusta, Me.
Sparrow, Lewis E., Colchester, Conn.
Spaulding, Miss Ruth, Townsend, Mass.
Spaulding, Miss E., Ludlow, Vt.
Spaulding, Mrs. W., Poughkeepsie, N. Y.
Spaulding, Rev. W., Poughkeepsie, N. Y.
Spaulding, Walter M., Worcester, Mass.
Spencer, Mrs. Jane. Payson, Ill.
Staats, Miss Mary, Glastonbury, Conn.
Stanton, Mrs. Ellen B. Boston, Mass.
Stackpole, Mrs. H. M. P., Malden, Mass.
Steer, Mrs. A. T., Saint Johns, Newfoundland.
Stevens, Fred., Cumberland Mills, Me.
Stevens, Dea. Henry E., Norwich, Conn.
Stevenson, Charles, Worcester, Mass.
Stickney, F. W., Ayers Village, Mass.
Stone, Miss Ellen M., Bulgaria.
Stowell, Dea. Charles B., Hudson, Mich.
Stranahan, Farrand Stewart, Saint Albans, Vt.
Strong, Mrs. Clarke, Winsted, Conn.
Strong, Rev. Sydney D., Friend, Neb.
Sturges, Miss Edith, Oak Park, Ill.
Sturges, Edward Spencer, Oak Park, Ill.
Sturges, Miss Mary Mathews, Oak Park, Ill.
Swanstrom, Hielma F., Hyde Park, Mass.

Talbot, Mrs. Maria W., Brooklyn, Conn.
Talcott, Miss Lucia A., Glastonbury, Conn.
Tenney, Dea. J. H., Georgetown Mass.
Thomas, Mrs. George, Orwell, Vt.
Thomson, William H., M.D., New York, N. Y.
Thompson, George, Lenox Furnace, Mass.
Todd, Miss Mehitable, Topsfield, Mass.
Todd, Thomas, Concord, Mass.
Tower, Miss Carrie A., South Weymouth, Mass.
Townsend, Mary A., Springfield, Vt.
Tracy, Rev. Alfred E., Foxboro, Mass.
Tubbs, Henry N., Worcester, Mass.
Turner, Miss A. C., Great Barrington, Mass.
Tuttle, George W., North Haven, Conn.
Twichell, Rev. Joseph H., Hartford, Conn.

Upton, Mrs. Emily, Danvers, Mass.

Voorhees, Rev. Louis B., Salem, Mass.
Vorce, Rev. J. Howe, Essex, Conn.
Vose, Miss H. A., Marion, Ohio.
Votaw, Rev. E. H., Geneva, Ohio.
Verrill, M. P., Biddeford, Me.
Vreeland, Frank P., New Haven, Conn.

Wakeman, Miss Mary F., Southport, Conn.
Wakeman, Robert P., Southport, Conn.
Walker, Rev. Joseph N., Island Pond, Vt.
Walley, Mrs Sarah G., North Brookfield, Mass.
Wallinford Mrs. Susan, Milford, N. H.
Walton, Milton L., Cambridge, Mass.
Wardwell, B. F., Andover, Mass.
Warfield, Miss Eva L., Brockton, Mass.
Warner, Mrs. Lucien C., New York, N. Y.
Warren, Mrs. Juliet Marion Stanley, Portland, Me.
Warren, Rev. W. F., Taftville, Conn.
Washburn, Dea. Allen, Lyme, N. H.
Washburn, Benjamin T., Lyme, N. H.
Washburn, John H., New York, N. Y.
Washburn, Wm. Ives, New York, N. Y.
Watkins, Mrs. Chloe L., Union City, Mich.
Werner, William M., Painesville, Ohio.
Wheaton, E. M., Putnam, Conn.
Wheeler, Mrs. Abby J., Fitchburg, Mass.
White, Miss Edith F., Brockton, Mass.
White, Rev. James W., Wauwatosa, Wis.
Whittemore, Charles, New York, N. Y.
Whiting, William H., North Brookfield, Mass.
Wight, Carrie L., Medfield, Mass.
Wilbar, Mrs. Joseph E., Taunton, Mass.
Wilcox, Mrs. Celestia E., Twinsburg, Ohio.
Wilcox, Miss Mabel G., Woodstock, Conn.
Wild, George W., Jr., Norton, Mass.
Wilder, Edward B., Dorchester, Mass.
Wilder, Edward R., Fitchburg, Mass.
Wilder, Grace S, Dorchester, Mass.
Wilder, Jemima R., Dorchester Mass.
Wilder, Mrs. N. B., Somerville, Mass.

Wilkinson, Miss Lizzie, North Andover, Mass.
Wilkie, Miss Mattie J., Fond du Lac, Wis.
Williams, Mrs. Aurelia, Danby, N. Y.
Williams, Mrs. Caroline F., Taunton, Mass.
Williams, George G., Glastonbury, Conn.
Williams, Mrs. Helen P. R., Glastonbury, Conn.
Williams, Mrs. Philander, Taunton, Mass.
Willis, Rev. Josiah G., Alford, Mass.
Winslow, I. S., Cambridge, Mass.
Woodman, Mrs. Harriet E., Danvers, Mass.
Woods, Mrs. C. W., Minneapolis, Minn.
Worthen, Charles H., Taunton, Mass.
Wright, Mrs. Alvan, Columbus, Ohio.
Wright, Mrs. Isabella, Nanbuc, Conn.
Wright, Miss Jeannette Y., Fitchburg, Mass.

Young, Miss Hattie E., Painesville, Ohio.

SERMON.

By Rev. Alexander McKenzie, D.D.

Matthew xxv. 34, 35, 36—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

When the Son of man shall come in his glory, and all the angels with Him, then shall He sit on the throne of his glory; and before Him shall be gathered all the nations; and He shall separate them one from another. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.

Into these sublime and impressive scenes are set so simple things as giving bread to the hungry and water to the thirsty. The common charities of life have an essential part in that decisive and divisive day. The sanctions of eternity are upon them. We have been reluctant to give to the words which thus exalt the bread and the cup their full significance. It has been a precious and stimulating thought, that what is done to one of the least of his brethren is done unto the Lord and remembered by Him. "Inasmuch" has been an inspiring word. Yet we have not been ready to give to these simple acts the importance which is here ascribed to them in their relation to our character and our destiny. It has seemed to be an undue exaltation of small things; an enlargement of works at the possible expense of faith; an elevation of the temporal and physical into the domain of the spiritual and eternal. The teaching has seemed unlike the rest of the Gospel with its instruction and demands. But the passage stands, with all its profound assurance, in the solemn words of the King and the Judge, the Redeemer and Saviour.

One would think that while we are looking so anxiously into the future, and asking of the realities which are awaiting us, we should eagerly grasp and firmly retain a truth so plain as this, whose words and symbols are so easily received and taken into our life. The thought of our time has brought the day of judgment once more into prominence and given to it its own place. It will be well if we are also led to observe with steadfast vision the words and deeds which belong in the day.

We should see the importance of the acts which are named and of the spirit from which they spring. We must intelligently mark that this account of the day when the Son of man shall come with his angels is a portion of the Gospel, and is to be regarded in its vital union with all other portions. The Gospel shows us the incarnation of God for the redemption of men. It teaches the divine grace and offers eternal life. It demands our repentance. It declares that we must be born again and

from above. It calls for our belief on the only begotten Son of God. It requires the keeping of his commandments. It presents the Holy Spirit, the divine indwelling. It asks the open confession of Christ and promises his confession before his Father and the angels. In adoration and prayer, in thankfulness and love, we are meditating upon these high truths, and thus are borne on to the day of the Lord's return, when He sits upon the throne of his glory. Then not one of all these truths is mentioned. But we who for the first time listen to his voice hear Him say, "Come, ye blessed: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink."

This is not another gospel. It is the truth which the Lord taught, which his apostles have carried through the world. Here it is presented in its results. The acts which are commended are parts of the life to which men have been summoned. The "blessed of my Father" are those to whom has been given the grace which is in Christ Jesus. Hearing his words, they have not selected those which they will believe and left the rest; chosen the deeds which they will do, leaving others undone. They have come into a large belief and obedience, and these things are included in it. They are the fruitage of the spirit of obedience and faith. Repentance has brought them away from a selfish life. Conversion and regeneration have brought them into a life of charity. Faith has held them to the deeds of goodness and mercy which are required by Him in whom they trust. The Spirit of God has inspired them for usefulness "for the sake of the Name." The intelligent hearer connects the deeds with the heart and life; as one who considers the flower, that he may know it and be able to have others like it, marks its connection with the plant from which it has sprung, and with the seed from which the plant has grown, and with the heavens which have given the sun and rain that there might be the flower, and the earth which has imparted its vital forces. Only thus is the flower known. Acts of charity are not more independent. They belong to the plant and the seed, to the heaven and the earth; to the heart and life of man, to God who is above, and to all which nourishes the soul. If there are no such deeds, then so far the spirit has failed to be true to itself and its Maker. The branch which bears fruit is the branch which is preserved and taken into greater service. Faith without works is dead. The works witness to the life. The works are taken as the expression of the life. The vine represents the fruit which it promises and yields. The fruit represents the vine whose life it has received. This fruitage proves that there was this vine.

It is in accordance with the divine nature and its laws that the deeds which have the final approval should be wrought of the men who are approved. The life of Christ is their life. That He imparts of his own nature to men is a primal truth. When the love which He is enters into a man, it must continue to work as it has done. It has not changed its

character by coming into a human heart. There is but one incarnation. There is but one Jesus of Nazareth. But the spirit which was in Jesus enters another Nazarene, and remains the same spirit. That Christ is in every believing heart, and every Christian heart in Him, is the mystic and blessed truth in which we have our being as his disciples. When this love is in us it must be what it has always been. The life of Christ, then, according to our measure, will be repeated by us. It cannot mean less than this, that we are "partakers of the divine nature." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Our Lord when He was here, the love which He is, the love which dwells in men, gave bread to the hungry and water to those who were athirst. He took the sorrows and sicknesses of the world. The prophecy which He read in the synagogue at Nazareth He changed into his own biography. The poor heard good tidings, and the captives were released. The blind received their sight, and the bruised were set at liberty. His way was marked by mercies. The witness to his Messiahship was in the things which men heard and saw. These were more than a witness. His works were more than miracles, acts at which men must wonder. They were the natural working of his nature, the first-fruits of the larger deliverance which He brought into the world. Works like these belong with that nature when it is in another. He held men to Himself and shared his life with them. They were to minister to others "even as" He came to minister. As He was sent into the world, "even so" did He send his followers into the world, calling them, not servants, but friends, saying, "My Father and your Father." "Even as" and "even so" are coronation words, giving commission, inspiration, recognition. It is enough for the disciple to be as his Master. In the Master's thought it is not too much. "I am the Vine, ye are the branches." "Because I live, ye shall live."

We are to notice the importance of the acts which have their place in the day of God which is to come. We are to notice, also, that the natural ability to do these deeds is given to us when we receive the Christ, the Saviour and Lord. We must notice, further, that these deeds are to be done here, for it is here that men are hungry and thirsty. The judgment draws its meaning from the life which has preceded it. No new thing is created, no new principle is declared. The books are not written then, but are then opened. It is upon this present time that our thoughts are to be fixed. We feel the encouragement of the future, but we are to use it now. Our minds go forward beyond the bounds of these years; we listen reverently to the prophetic voices; we generously interpret the silence of the oracles; we confess to ourselves that we know not all the purposes of God and cannot define the plans of his eternity; our hope rests in his mercy; our love clings to his cross. But our duty we

know. To consider that is more pressing than meditation upon destiny. To perform it is of higher moment than to range the uncounted centuries. The emphatic word is NOW—the now of duty and of grace. We cannot conceive the solemnity of the endless years. We must feel the solemnity of to-day. This we know when we lift our eyes to "the throne of his glory." Here, now, men are in need, and here plenty is in our hands.

This truth of the present importance, the eternal importance, of these deeds of love is many times set before us, and this, also, that they belong here, in this world. Before the bridegroom comes the virgins must have their lamps trimmed and lighted, and their oil in their vessels. Before the Master returns the servants must have used their talents and gained the interest. Jehovah declared by his prophet that He would have men deal their bread to the hungry, and bring the poor who were cast out to their house. "Then shall thy light break forth as the morning." St. James taught that there is no profit in words of peace when a brother or sister is in need of food and none is given. If a man say he hath faith, but have not works, "Can that faith save him"? "Pure religion and undefiled" stands in its old definition. St. John taught that the love of God doth not abide in one who "hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him." St. Paul taught that faith, hope, and love abide, "and the greatest of these is love."

We are bidden when we pray for our daily bread to say, "Thy kingdom come"—the Father's kingdom to his children. When it comes it will be here. We look for it beyond "the splendid stars." Beyond the clouds we see "the glimmering verge of heaven," "the columns of the heavenly palaces." We need not look so far. The man who stood on Patmos and gazed into the excellent glory has written this: "I saw the holy city, new Jerusalem, coming down out of heaven from God." "I heard a voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be his people, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away." Are we able to read this which is written? Are we looking for the city which shall descend and the tabernacle which shall be among men? "They shall hunger no more, neither thirst any more." When we remove hunger and thirst from men, so far the kingdom of God has come to them. Our simple act has this lofty meaning. The benediction is upon it, and the sanction of the coming day. On the confines of eternity the deed of charity is in its place.

These acts of kindness and love are the basis for works of a higher character. Our usefulness is not restricted to such deeds as these. We can give gifts which are more necessary, and whose virtue is of longer

continuance. When Holy Scripture would describe the better gifts it calls them by the names of these. Jesus is the Bread of life. He gives the living water. He will receive the stranger into his Father's house. He provides the garment for the wedding feast of the king's son. He comes as a Physician to those who are sick. When He makes men free, they are free indeed. His work was spiritual. He redeemed the souls of men. Yet He was also the Resurrection. He cared for men in all their wants, not overlooking the lesser, not forgetting the greater. This we are to do. This the spirit which was in Him is to do, now that it is in us. The work is to be liberal and thorough. When I find a man, when I am found by a man who is thirsty, I am to give him drink. But when I do this, I must tell him of the living water. For the same reason which made me give the first cup I must give the second. The divine requirement, the divine nature in me, the human need and human pity forbid the limiting of my charity, incite me to the full indulgence of my love. Therefore I say, "My friend, here is water; drink of it. Drink, too, of the living water." This will not take his time, for he can hear me while he is drinking. It will not take my time, for I can tell it while I am waiting for my cup.

We cannot feel deeply enough the necessities which are upon men, by reason of their guilt. We cannot too earnestly point them to the Lamb of God, or pray them to be reconciled to God. But we must remember that in our Lord's announcement of the great day, the piece of bread and the cup of water are the things which are named. While I think seriously upon the eternity of those who are thirsty, I am obliged to observe their to-day. By the very solemnities of their future are their present needs made more evident. I hear the voice from the throne, "I was an hungred; I was thirsty." The earliest movement of his nature in me prompts the relief of the want which cries out for my help. I must give the cup if I am to get a hearing for the word which I long to speak. It would be folly to offer a man the truth when he is crying for water. Christ did not so. He fed the hungry and then He taught them. The word followed the work which had prepared the way for it. The miracle furnished the language of the teaching. The two belonged in one purpose and in one force.

The commendation of the word by the cup is natural and evident. Men believe in one who has helped them. Should not this be their reasoning? They are not unreasonable when they ask water of men who come to them, or stand before them, in the name of Christ. The Gospel which leaves out the cup is not the Gospel which He gave, which He is. Men will judge the vine by its fruit. When they do it, they are right. If they know the Scripture, they can give proof-texts for their doctrine and demand. Men have turned away from the forms of religion, and refused to hear its words, and have seen God, the divine love and help, in

men and women who have ministered to them as Jesus would have done, and in his name. A woman, "for the sake of the Name," drew some of the outcast and despised of the great city to her beautiful country home, and let them see the sky, and rest on the green grass, and sit under the old elms. One of the helpless, hopeless, thus answered her charity: "Christ told you to do this. You never would have thought of it yourself." Could the trees which Christ had planted, or the flowers He had made fragrant, have found a worthier use than through human love thus to testify of Him? The heavens do declare his glory. So do the charities of the hearts which love Him. He taught that we should let our light so shine before men that they will see our good works, see them and be blessed in them, and give the glory to Him whose children we are, whose love is our inheritance and our life.

While I live would I preach the Gospel of God's love to the sinful who are athirst and the thirsty who are sinful, carrying to them the riches of his grace, the full Gospel of the cup and the cross. For I know that I shall hear Him say, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink." I can hear it even now.

Our best visions of the heaven which is beyond the world are after this pattern. It means little to us to think of a jasper wall glistening with chalcedony and chrysolite, sapphire and emerald, with gates of pearl, and a street of gold. But the city where perfect love abides and reigns, that we can comprehend. Through the love of earth, which sanctifies human life and witnesses to the love which is divine; the love which between Jerusalem and Jericho ministered to a stranger, and at Bethany poured from the alabaster cruse the costly spikenard; the love which gives its bread to the hungry and its cup to the thirsty: the love which sees in every man a brother, and blesses him in the Father's name; the love which goes on to the day when the Son of man shall come in the clouds of heaven; through this we can look upward and see what heaven will be. The throne of the King and the Saviour stands at its open door, and we look through the brightness into the glory. The welcome to heaven is in the language of the earth, "Come, ye blessed of my Father. I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink." To life is given this marvellous uplifting. Eye hath not seen, ear hath not heard, what is prepared for those who love Him. Yet we need not be surprised when we find that earthly charities have heavenly recognition. In the strength of the assurance we may go for many days, till He appear.

This is the missionary spirit and method. It is generous and complete. It sets a large estimate on the common things of life. It feels the importance of the simplest charities and their grandeur as they stand in the Gospel. It lives and works in this world and this day. It strives to bring in the kingdom for which it prays. It holds the future and the

present in its purpose. It carries the two cups, of water and the water of life, and it offers them now and here. There are more gifts than those which are named by our Lord. Yet the six things which belong in the judgment as He presents it cover most of the pressing wants of men. If they have bread enough and water enough; if they have homes and raiment; if they are in good health and are at liberty, they are well furnished for useful and honorable lives. But these blessings are to be extended. It is necessary and it is required. The mind is to have meat and drink; is to receive friendship and clothing; to be well and free. Then is the man furnished for the larger life. Extend these terms to the spirit of man, as we are bound to do. The soul must have bread and water, home and raiment, health and liberty. Then is the man fully equipped for all which it is given to him to do. We can carry all these things to him, from the least to the greatest of them. We can meet men in their physical wants. We can teach them, that they may care for themselves intelligently and be of service to the community. We can give them a fair chance in the world, and can bring to them the kingdom of heaven. There are multitudes who need all these things, and we have riches in abundance. Our sympathies are quick, our humanity is deep, and we are Christ's disciples. Why, then, are we not more lavishly giving of our plenty? Why does the cry of the hungry rise unceasingly and enter into the ears of the Lord of Sabaoth, to whose day we are hastening? Is it not because we have all good things in so great abundance? We are so rich, so wise and strong, so happy and hopeful, that we forget the hungry throngs who are about us. Our corn has grown higher than our heads, and stands in close ranks, shutting us in, so that we do not see through it, or see over it, to the famishing who are on the other side. What if we break off the willing ears, and, lading ourselves with them, press our way through the tall stalks, which bend in obeisance before our charity, and carry the bread where men will eat and live! Through the rustling of the grain in this October air hear ye not the voice, "I was an hungred, and ye gave me meat"? If we cannot all readily leave our fields, we have those who will take our bread and pass it on to the hungry. This, simply this, is the mission of the Association which has now called us together. It needs nothing for itself. It reaches out its hands that we may lay our bread upon them; then will it carry our bread to those who are hungry. It speaks to us of them, and, not resting as it tells its errand, it holds out its hands. We can make this a Sabbath if we will pluck our ears of corn. We can renew the miracles, and feed the multitudes, and make men see Him in whose hands

> "Five barley loaves and fishes two
> A feast for many thousands grew."

They tell us, these messengers of ours, of the hungry and the thirsty. Out between the seas stretches the Dark Continent. Its millions of men

are the children of our Father, and our Saviour died for them, and they know it not. We have brought from their shores, unwilling captives, who have toiled, suffered, died our slaves. It is a terrible record. The course of liberty has made them free. The men stand by our side at the ballot-box. They are poor, untaught, hungry, naked, sick, imprisoned still. They serve in the cities in the humblest callings. They gather in their villages, covet a little land, struggle against all chances, and cry for succor. Centuries of darkness, years of bondage, have left their mark upon them. Yet it is wonderful what they have done in these few days of liberty. Five million acres of land are theirs. They bring from their narrow grounds three million bales of cotton in a year. They have a hundred papers which they edit and manage. A million black scholars turn their dark faces up to twenty thousand black faces seeking for light. They are dreadfully hungry, dreadfully thirsty, these seven millions of God's children. I think there is nothing in history which matches their advance from so deep a depth to the creditable height where they are waiting and praying. Their piteous cry and more piteous despair are heard in the rustling of our grain. They are very hungry, and our corn is higher than our heads. They want bread, books, teachers; they want intelligence, manhood, religion. With so much to reward us for the little we have given, there is more employment for our larger gifts. They appeal to our humanity, to our justice, to our patriotism, to our respect for honest effort and manly ambition, to our piety. They appeal to the day and the voice, "I was an hungred, and ye gave me meat." They need to be told of the Lamb of God which taketh away the sin of the world. They need to be made ready for eternity. Yes, and they need bread, and all for which it stands—the bread from heaven and the bread from our fields. These messengers of ours have wrought bravely, passing on our grain. Their schools are among the chief glories of our land. Of our wisest and our best have we given, that these children of the Father might be taught. A day at Hampton is inspiration for a year. How he has stood who has made the place! His tall, lithe, sinewy form; the energy of his restless brain; the humanity of his great heart; the accumulated force of his being—all this we have seen and felt. We watched him as he towered above us. We stood with folded arms, amazed that one man could carry the burden of three. He never complained, but, loaded with the grain he had plucked from many fields, he made his way down among the hungry who had learned to watch for him. He faltered not, but fell. Slowly he rises now. I do not know that we can make light the work of such a man. But a part of the burden which he has carried we can carry. We can bear out blessings of our own. The same summons reaches us. The same want lies at our door. The same blessing awaits our willingness: "I was an hungred, and ye gave me meat." Many paths open among the needy. Let us

move on. Fill up your arms from your own fields. Join the goodly company of them who bear the Master's name. Let us move on.

Once there lived where we are resting a race of red-faced men They were native to the soil. Their homes were in the woods which stood on this ground. They planted these fields and guided their boats along these streams. Then our fathers came. They thought to teach the tribes they found, that they might know their Maker and their Saviour. It was not long, and ruder manners prevailed. The natives receded before the strangers. Further and further were they forced toward the setting sun. They have no place of which they can be sure. Torn from their own life, they have found no other. Hard has life become to them. Dark is the story of the wrongs they have endured and returned. At last, after so long a time, we have learned to know them ; to remember who they are ; to mark their wants ; to regard their rights and listen to their appeal for the charities which are their due. Are we not debtors to the Indians? We have begun to care for them. The Government recognizes them. Hampton and Carlisle receive the red-faced youth to teach them manhood and womanhood. Some have gone out to them to help them in their homes. Here and there churches and schools are pointing out to them what they piteously call "the white man's road." The song of Israel is heard again, "Spring up, O well ; sing ye unto it." They drink of "the brook in the way," and therefore do they "lift up the head." But they are so thirsty ! Rosa Bearface and Frances Whitecow stand in the door of the "little white school-house with a belfry," and hold out their cups of water. "What are these among so many?" Through our fields, watering our tall, thick grain, run the deep rivers—water and living water. Who will not fill his cup, his hands, and give drink to the perishing? It was an entreaty we can hear but once ; the plea of a brave who had come from the life of his camp, and, fastening his eager eyes upon the face of a Christian, begged with trembling lips, "You know about that man come down from heaven to be kind to people? I hope you kind to us." He heard it who stood above the pool of Siloam, and cried, "If any man thirst, let him come unto me and drink." He heard it who will come in the clouds of heaven, and sit upon the throne of his glory, and we shall hear him say, "I was thirsty, and ye gave me drink."

Brethren, this is the service to which we are appointed. It is not our work for which we ask approval and a blessing. It is the Redeemer's work which He has left to us. Never was there a more sacred trust than He committed to the hands of men when He ascended from Olivet. If He were here He would go down among the hungry, He would go out among the thirsty, and help them every one. Is He not here? Is it not his name you bear, his love which moves within you, his strength which waits upon your will? Will you not go forth for Him and to Him?

"That radiant Friend who walked beside you yesterday."

We are only wise and good and strong when our life is lived by the faith of Him who loved us and gave Himself for us. The island of classic story was borne on the waters of the Ægean, eastward and westward, and up and down the sea. It had no honor and no use. Jove fastened it with chains of adamant ; then temples rose upon it. Its oracles were sacred, its festivals renowned. Kings and priests were its rulers. It was the treasure-house of the States of Greece, and against the Persian invader its unwalled towns were secure, guarded by their sanctity. Our life means little, achieves little till the divine Master and Saviour holds it in its place ; holds it to his intent, his compassion, his redemption. Then will its virtues flourish. Its affections, no longer floating sentiment, will be the gracious forces of beneficence. Its way and work will be made up "after the power of an endless life." The world will know his presence knowing ours. Our steady steps will bear us on to his day of blessing. Our patient ear, listening for the cries of men, will catch the still, small voice from off the throne. Men will be blessed of Him. Men will believe in Him because they see Him, know Him. They will tread the earth He trod and think of Him. Their glad confession shall be of his name and of his love.

"It was as if the Christ
Had been drawn down from heaven to track us home,
And any of the footsteps following us
Might have been His."

THE AMERICAN MISSIONARY ASSOCIATION.

STATISTICS FOR 1886.

CHURCHES.—*In the South:* In District of Columbia, 1; Virginia, 1; North Carolina, 15; South Carolina, 2; Georgia, 16; Kentucky, 13; Tennessee, 17; Alabama, 18; Florida, 1; Kansas, 3; Arkansas, 2; Louisiana, 19; Mississippi, 7; Texas, 9. *Among the Indians:* 5. Total, 129.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Toulagoo, Miss.; New Orleans, La.; and Austin, Tex.—6. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, McIntosh, Thomasville, Ga.; Mobile, Athens, Ala.; Memphis, Jonesboro, Tenn.; Williamsburg, Lexington, Ky.—14. *Other Schools:* 33. Total, 53.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 336; among the Chinese, 34; among the Indians, 56. Total, 426. STUDENTS.—In theology, 118; in law, 78; in college course, 53; in other studies, 8,504; among the Chinese, 1,279; among the Indians, 685. Total, 10,717. Scholars taught by former pupils of our schools, estimated at 200,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting material.

AMERICAN MISSIONARY.

This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars. Subscription price, 50 cents.

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LETTERS AND OTHER COMMUNICATIONS

relating to the work of the Association and to the AMERICAN MISSIONARY should be addressed to the Secretaries, 56 Reade Street, New York City; letters for the Bureau of Woman's Work to Miss D. E. Emerson, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Esq., Treasurer, 56 Reade Street, New York; Rev. C. L. Woodworth, D.D., 21 Cong'l House, Boston, Mass.; Rev. Jos. E. Roy, D.D., 151 Washington Street, Chicago, Ill.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves, and in its work recognizes no distinctions of race or color. Since Emancipation, it has devoted its main efforts to the South, endeavoring to prepare the FREEDMEN for their duties as citizens and Christians in America and as Missionaries in Africa. It also establishes missions and schools on the anti-caste basis among the WHITES in the Mountain districts. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the INDIANS.

In view of the necessity of elevating the WOMEN of these races, the Association has organized a BUREAU OF WOMAN'S WORK, to which it especially invites the co-operation of the Christian women of the churches.

MEMBERSHIP.

A payment of THIRTY DOLLARS will constitute a person a Life Member. (See Article III. of Constitution.)

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of———dollars, in trust, to pay the same in———days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A.B.), as his last Will and Testament, in the presence of us, who, at the request of the said (A.B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

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1887

THE

FORTY-FIRST ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

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TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

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THE

FORTY-FIRST ANNUAL REPORT

OF THE

American Missionary Association

AND THE

PROCEEDINGS AT THE ANNUAL MEETING

HELD IN

PORTLAND, MAINE,

OCTOBER 25th-27th, 1887.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
Office, 56 Reade Street.

1887.

American Missionary Association.

No. 56 READE STREET, NEW YORK.

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D.D., or to the District Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters or post-office orders, may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill.

AIM AND WORK.

To preach the gospel to the poor. It originated in a sympathy with the almost friendless slaves, and in its work recognizes no distinctions of race or color. Since Emancipation, it has devoted its main efforts to the South, endeavoring to prepare the FREEDMEN for their duties as citizens and Christians in America and as Missionaries in Africa. It also establishes missions and schools on the anti-caste basis among the WHITES in the Mountain districts. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the INDIANS.

In view of the necessity of elevating the WOMEN of these races, the Association has organized a BUREAU OF WOMAN'S WORK, to which it especially invites the co-operation of the Christian women of the churches.

MEMBERSHIP.

A payment of THIRTY DOLLARS will constitute a person a Life Member. (See Article III. of Constitution).

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give full name, "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease, to the person who, when the same is payable, shall act as Treasurer of "The American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required—in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A.B.), as his last Will and Testament, in the presence of us, who, at the request of the said (A.B.), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that charitable bequests should be made at least two months before the death of the testator.

THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions, until the next Annual Meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of the Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

[CHAPTER 52.]

Passed March 12, 1886, three-fifths being present.

An Act further to amend chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one, is hereby further amended so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act relating to wills;" but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never in any manner be diverted to any other purpose than that for which the property was originally donated.

SEC. 2. Section five of the said Act is hereby repealed.

SEC. 3. This Act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock, P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each:

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a substitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem

to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amounts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairman of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money comtributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII. CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and travelling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished Business.
8. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

FORTY-FIRST ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Forty-first Annual Meeting of the American Missionary Association convened in the Second Parish Church at Portland, Maine, on Tuesday, October 25th, at 3 o'clock P.M.

Owing to the recent death of its President, Hon. Wm. B. Washburn, of Massachusetts, the Association was called to order by one of the Vice-Presidents, Alexander McKenzie, D.D., of the same State, who, after the singing of "Coronation," read the Scriptures—Mark vi, 30–56—and led in prayer.

Rev. Henry A. Hazen, of Massachusetts, was elected Secretary, and Rev. Edgar M. Cousins, of Maine, Assistant Secretary.

In the unavoidable absence of W. H. Fenn, D.D., Rev. Charles H. Daniels welcomed the Association in behalf of the churches and the city of Portland.

Response was made by Vice-President McKenzie.

The following committees were nominated and elected:

Committee on Nominations.—A. S. Walker, D.D., of Massachusetts; Rev. Rufus K. Harlow, of Massachusetts; W. L. Gage, D.D., of Connecticut; Rev. Arthur Shirley, of Maine; Charles Peck, Esq., of Connecticut.

Committee of Arrangements—Rev. Charles H. Daniels, Rev. Leavitt H. Hallock, Rev. Frank T. Bayley, William H. Fenn, D.D., Dea. E. F. Duren, all of Maine.

Business Committee.—Rev. Geo. M. Howe, of Maine; J. D. Kingsbury, D.D., of Massachusetts; Rev. Geo. E. Hall, of New Hampshire; Rev. Geo. E. Street, of New Hampshire; Dr. Luther B. Morse, of Massachusetts; James G. Buttrick, Esq., of Massachusetts.

Secretary Beard read the portion of the Constitution relating to life membership and delegates, and the roll of the Association and Visitors was prepared, as follows;

ROLL.

State Associations.

James Bell, N. J.; Ruel P. Cowles, Ct.; Rev. T. M. Davies, Me.; Miss Anne E. Farrington, N. C.

Local Conferences.

Rev. G. W. Christie, Me.; Elnathan F. Duren, Me.; Rev. Wm. A. Houghton, Mass.; Rev. C. G. McCully, Me.; Rev. Wm. G. Mann, Me.; Charles Morse, Mass.; Rev. B. G. Northrup, Ct.; Miss L. L. Phelps, Me.; Rev. Lauriston Reynolds, Me.;

E. N. Smith, Me.; Rev. N. J. Squires, Ct.; Edward A. Williams, Ct.; Rev. Alexander Wiswall, Me.

Delegates from the Churches.

Rev. Jonathan E. Adams, Me.; Rev. Myron W. Adams, N. H.; Mrs. Elizabeth B. Allen, Me.; Rev. T. M. Beadenkoff, Me.; Mary Q. Brown, Mass.; Susan M. Brown, Mass.; Mary S. Burge, N. H.; J. W. Burgess, Mass.; Mrs. Caroline A. S. Burgess, Mass.; G. W. Catlin, Ct.; S. H. Chandler, Me.; Rev. G. E. Chapin, Me.; Rev. C. D. Crane, Me.; Albert Currier, Mass.; Mrs. Minnie A. Dickinson, Mass.; E. W. Douglass, N. C.; Mrs. Ruth Eastman, Me.; Rev. F. F. Emerson, R. I.; Rev. John D. Emerson, Me.; Edward H. Emery, Me.; Franklin Fairbanks, Vt.; Miss M. B. Fairbanks, Me.; B. Freeman, Me.; Rev. W. L. Gage, Ct.; Rev. Joshua S. Gay, Mass.; A. Gaylord, N.Y.; C.W. Goodnow, Me.; Mrs. C. W. Goodnow, Me.; J. M. Gould, Me.; Jas. Graham, Me.; Abbie Greene, Me.; Mrs. S. J. Hall, Mass.; Wolcott Hamlin, Mass.; Horace F. Hanson, M.D., Me.; Rev. D. W. Hardy, Me.; Rev. Henry A. Hazen, Mass.; Minnie E. Holt, Me.; Alonzo H. Libby, Me.; Rev. H. S. Loring, Me.; Rev. D. D. Marsh, Mass.; Mrs. D. D. Marsh, Mass.; Mrs. Eliza W. Merrill, N. H.; Rev. W. A. Merrill, Me.; Mrs. Martha N. Merrill, Me.; Charles W. Morton, Me.; M. A. Perry, Mass.; Rev. J. S. Richards, Me.; Rev. C. F. Ropes, N. H.; Alice M. Russell, Me.; Rev. Charles L. Skinner, Me.; Rev. B. P. Snow, Me.; Joel Spaulding, Me.; Mrs. Caroline Spencer, Me.; John M. Stearns, N. Y.; Rev. Edward G. Stone, N. H.; Rev. P. B. Thayer, Me.; Rev. M. Van Horn, R. I.; Rev. Wm. G. Wade, Me.; Rev. Albert Watson, N. H.; Frank Wood, Mass.; Clinton A. Woodbury, Me.; Rev. D. E. Adams, Mass.; Rev. Joseph Anderson, Ct.; Rev. Samuel H. Barnum, N. H.; Rev. E. Bean, Me.; Mrs. Philo Bevin, Ct.; Rev. Samuel Bowker, Mass.; Mrs. A. H. Burbank, Me.; Rev. Wm. T. Briggs, Mass.; Rev. Geo. P. Byington, Vt.; Rev. Edward L. Chute, Mass.; J. H. Clark, Me.; Dea. M. Collister, Mass.; Lucius C. Curtis, Me.; Mrs. E. C. Drisko, Me.; Rev. Omar W. Folsom, Me.; Rev. H. A. Freeman, Me.; Rev. A. K. Gleason, Me.; Lydia L. Hawkes, Me.; Dea. J. E. Henry, Mass; Sarah P. Hill, Me.; Rev. John W. Hird, Mass.; Mrs. N. H. Holbrook, Mass.; Mrs. L. M. Holt, Me.; Rev. G. M. Howe, Me.; Rev. Frank E. Jenkins, Ky.; Rev. R. W. Jenkins, Me.; Rev. E. S. Jordan, Me.; J. R. Libby, Me.; Jas. M. Linsley, Ct.; Dea. Geo. W. Littlefield, Me.; Rev. C. W. Longren, Me.; Rev. Henry S. Loring, Me.; Rev. George E. Lovejoy, Mass.; Chas. E Miller, Me.; Dr. Luther B. Morse, Mass.; Dea. B. A. Nourse, Mass.; Rev. C. H. Oliphant, Mass.; Dea. H. W. Otis, Mass.; Rev. Henry J. Patrick, Mass.; Mrs. Sarah Payne, Me.; Dea. Charles Peck, Ct.; Rev. L. Phelps, Mass.; Dea. H. M. Plumer, N. H.; J. G. Proctor, N. H.; Mrs. Proctor, N. H.; Rev. A. H. Quint, Mass.; Rev. Cyrus Richardson, N. H.; H. H. Ricker, Me.; D. B. Robinson, Me.; Rev. Arthur Smith, Me.; Rev. H. A. Stevens, R. I.; Joseph Stover, Me.; Mrs. Joseph Stover, Me.; Rev. Geo. A. Tewkesbury, Mass.; Rev. A. H. Tyler, Me.; Rev. Jos. N. Walker, Vt.; Mrs. Eben Webster, Mass.; Gorham N. Weymouth, Mass.

Life Members.

Rev. A. F. Beard, N. Y.; James Bell, N. J.; Mrs. Matilda Burleigh, Me.; Timothy H. Chapman, Me.; E. L. Champlin, N. Y.; Rev. Samuel W. Clarke, Mass.; Rev. James W. Cooper, Ct.; Rev. C. H. Daniels, Me.; Rev. Oliver S. Dean, Mass.; Rev. G. S. Dickerman, Mass.; Rev. W. R. Eastman, Mass.; Miss D. E. Emerson, N. Y.; Mrs. Jacob Fullerton, Mass.; Rev. Geo. L. Gleason, Mass.; Mrs. Geo. L. Gleason, Mass.; D. C. Hawes, Me.; Samuel Harrison, Mass.; Esther P. Hayes, Me.; Rev. A. Hazen, Mass.; Alma J. Herbert, N. H.; Mrs. B. J. Holbrook, Mass.; H. W. Hubbard, N. Y.; Rev. Geo. Lewis, Me.; Mrs. K. B. Lewis, Me.; Rev. Nehemiah Lincoln, Me.; Charles L. Mead, N. Y.; Gyles Merrill, N. H.; Rev. C. P. Mills, Mass.;

John W. Munger, Me.; Rev. C. L. Nichols, Me.; Mrs. Augusta F. Odlin, N. H.; Rev. James Powell, N. Y.; S. M. Rideout, Me.; Rev. J. E. Rankin, N. J.; Rev. Joseph E. Roy, Ill.; Mary Sawyer, Mass.; Rev. Charles W. Shelton, Ct.; Rev. Arthur Shirley, Me.; Rev. A. F. Skeele, Me.; Rev. W. F. Slocum, Md.; S. A. Spooner, Mass.; Rev. Calvin Terry, Mass.; Rev. E. P. Thwing, N. Y.; Rev. A. S. Walker, Mass.; Mrs. Mary E. Walker, Me.; Rev. I. P. Warren, Me.; Mrs. Juliet M. S. Warren, Me.; Mrs. C. L. Woodworth, Mass.; Rev. Henry C. Alford, Mass.; Rev. Edward E. Bacon, Me.; Rev. Smith Baker, Mass.; G. A. Bodge, Ct.; Charles E. Boothby, Me.; Clara R. Boynton, Mass.; Sadie H. Bragdon, Me.; Dea. T. H. Chapman, Me.; Joseph B. Drury, Mass.; Mrs. Joseph B. Drury, Mass.; Rev. John D. Emerson, Me.; Rev. L. H. Fellows, Ct.; Rev. Stacy Fowler, Mass.; Mrs. R. C. Gurney, Mass.; Rev. Henry L. Hammond, Ill.; Rev. Josiah T. Hawes, Me.; Rev. Rowland B. Howard, Mass.; Charles M. Lamson, Vt.; Rev. John H. McIlvaine, R. I.; T. A. McMaster, Mass.; Rev. Geo. N. Marden, Colo.; Barak Maxwell, Me.; Lucia G. Merrill, Mass.; Elisha Newcomb, Me.; Mrs. Annie F. Nichols, Me.; Robert L. Perkins, Mass.; Mrs. Maria S. Perry, Me.; Mrs. A. A. Phelps, Me.; Charles A. Richardson, Mass.; Miss C. M. Scales, Me.; Mrs. A. F. Skeele, Me.; Mary B. Spalding, Me.; Rev. Geo. F. Stanton, Mass.; Rev. Geo. E. Street, N. H.; M. E. Strieby, D.D., N. Y.; Thomas H. L. Tallcott, Ct.; Mrs. M. E. Tenney, N. H.; Rev. L. J. Thomas, Me.; Eben Webster, Mass.

Visitors.

Rev. W. H. S. Aubrey, England; Geo. B. Barrows, Me.; Rev. E. Bean, Me.; Rev. John B. Carruthers, Me.; Rev. R. C. Drisko, Vt.; Rev. C. H. Gates, Me.; Rev. W. H. Haskell, Me.; Rev. H. C. McKnight, Me.; J. L. Perkins, Mass.; H. Porter Smith, Mass.; Rev. J. W. Strong, Minn.; Rev. T. J. Valentine, Mass.; George L. Bunster, N. H.; Rev. Edgar M. Cousins, Me.; Rev. John Dinsmore, Me.; Rev. Henry Farrar, N. H.; Rev. D. E. French, Me.; Oliver H. Hay, Kans.; Charles Heath, Mass.; R. N. Holman, Mass.; Rev. Charles G. Holyoke, Me.; Dea. A. Kingsbury, Ct.; Ira L. McClary, Vt.; A. R. Mitchell, Me.; A. T. Muzzy, Me.; Rev. E. S. Palmer, Me.; Rev. H. F. A. Patterson, Me.; Rev. Augustus Root, Mass.; A. H. Siegfried, N. J.; Dea. Richard Smith, Mass.; Rev. Prof. Richard C. Stanley, Me.; Rev. David D. Tappan, Mass.; Joseph Walker, Me.

The Treasurer, H. W. Hubbard, Esq., presented his annual report, which was accepted and referred to the Committee on Finance to be appointed.

The report of the Executive Committee was read by the Field Superintendent, Rev. Charles J. Ryder, and the various portions of the report relating to different departments of work were referred to the special committees to be appointed.

The Association, led by Secretary Strieby, united in a concert of prayer with workers in the field.

The programme prepared by the Committee of Arrangements was adopted as the programme of the meeting, unless otherwise directed.

Adjourned to 7.30 P. M.

TUESDAY EVENING.

The meeting was called to order at 7.30 P. M. The devotional services were conducted by Pres. James W. Strong, D.D., of Minnesota.

The annual sermon was preached by A. J. F. Behrends, D.D., of New York, from the third verse of Jude, according to the Revised Version.

The sermon was followed by the administration of the Lord's Supper. The following named persons officiated at the service: Ministers—W. L. Gage, D.D., of Connecticut; Rev. George S. Dickerman, of Massachusetts. Deacons—E. F. Duren, R. H. Hinkley, S. W. Larrabee, Horatio Staples, John M. Gould, of Maine; Augustus Gaylord, H. W. Hubbard, of New York; Elbert B. Munroe, of Connecticut.

At the close of the communion, adjournment was taken to Wednesday at 9 o'clock A. M.

WEDNESDAY MORNING.

The prayer meeting from 8 to 9 o'clock was led by Joseph Anderson, D.D., of Connecticut.

At 9 o'clock the Association was called to order by the Vice-President presiding, who read the Scriptures. Prayer was offered by Rev. Henry S. Loring, of Maine.

The records of the previous day were read and approved.

The Committee on Nominations reported the following committees to act for the Association, and the report was adopted:

Committee on Educational Work: Rev. Wm. F. Slocum, Jr., Md.; Elbridge Mix, D.D., Mass.; Rev. Oliver S. Dean, Mass.; Rev. Forrest F. Emerson, R. I.; Rev. Omar W. Folsom, Me.; Rev. George H. Scott, Mass.; Charles Heath, Esq., Mass.; Mr. W. A. Crosthwait, Tenn.

On Mountain Work: Alonzo H. Quint, D.D., Mass.; Geo. W. Phillips, D.D., Vt.; Rev. Geo. W. Grover, N. H.; Rev. Charles C. McIntire, Vt.; Rev. Henry M. Grant, Mass.; Rev. Henry J. Patrick, Mass.; Rev. John A. MacColl, Vt.

On Indian Work: Frank Wood, Esq., Mass.; Elijah Horr, D.D., Mass.; Rev. George A. Tewksbury, Mass.; Rev. Frank A. Warfield, Mass.; Galen C. Moses, Esq., Me.; A. L. Williston, Esq., Mass.; Carlos Montezuma, Ill.

On Chinese Missions: Rev. S. Lewis B. Speare, Mass.; Rev. Henry L. Griffin, Me.; Rev. George S. Dickerman, Mass.; Rev. Charles H. Pope, Me.; Rev. Charles P. Mills, Mass.; Dea. Horace W. Otis, Mass.; Mr. Yan Phou Lee, Ct.

On Church Work: Rev. Cyrus Richardson, N. H.; Rev. Joseph F. Lovering, Mass.; Rev. Mahlon Van Horne, R. I.; Rev. George F. Stanton, Mass.; Rev. Arthur F. Skeele, Me.; Frederick E. Sturgis, D.D., Mass.

On Finance: Charles A. Hull, Esq., N. Y.; Rev. Smith Baker, Mass.; Edward S. Atwood, D.D., Mass.; J. Hall McIlvaine, D.D., R. I.; Col. Franklin Fairbanks, Vt.; Augustus Gaylord, Esq., N. Y.

A paper on "The Influence of a Life and the Life of an Influence," was presented by Associate Corresponding Secretary Augustus F. Beard, D.D.

A paper on "The Brotherhood of Man; or, The Three Brothers who Settled America," was read by Corresponding Secretary M. E. Strieby, D.D.

A paper on "Need of Intelligence in Giving," was read by Associate Corresponding Secretary James Powell, D.D.

The Committee on Nominations reported the following special committees upon the papers read:

1. Upon Secretary Strieby's paper: C. M. Lamson, D.D., Vt.; Rev. J. W. Hird, Mass.; E. L. Champlin, Esq., N. Y.
2. Upon Secretary Beard's paper: Rev. W. A. McGinley, N. H.; Rev. T. E. Babb, Mass.; Joseph W. Burgess, Esq., Mass.
3. Upon Secretary Powell's paper: Joseph Anderson, D.D., Ct.; Rev. W. R. Eastman, Mass.; Timothy H. Chapman, Esq., Me.

Rev. Dr. Behrends, of New York, spoke upon the subject of Missionary Literature as presented in Secretary Powell's paper. Rev. G. S. Dickerman and Rev. O. S. Dean, both of Massachusetts, spoke upon the same paper.

The Association listened to addresses in memory of its late President, the Hon. William B. Washburn, of Massachusetts. These addresses were given by Rev. S. G. Buckingham, D.D., of Massachusetts, and Secretary Strieby, of the Association. The latter presented a minute which had been adopted by the Executive Committee at their first meeting after learning of the death of Governor Washburn, and which they recommended for adoption at this meeting, and to be forwarded to the family of the late President.

The minute, which follows, was unanimously adopted by a rising vote:

"We recognize the hand of God in the recent and sudden death of Hon. William B. Washburn, the President of this Association. We mourn the loss of one whose name and influence have been so helpful to it; whose many private virtues have endeared him to so wide a circle of friends; whose public services in the Church and State have been so honored and valued; and we tender to his family our profound sympathy in their irreparable bereavement.

"Yet we are grateful to our Heavenly Father that he called our brother to himself by so painless a death and while in the discharge of his duty as a member of the American Board. We rejoice that in him we can point to one whose loving heart made his home happy, whose integrity and honorable dealing were a noble example in business life, whose honors and offices in the service of the State were unsought and were discharged with fidelity and ability, and whose life and work in the church were an honor to his profession and to the cause of Christ.

"In the suddenness of his departure we are reminded that we, too, may be called in an hour that we think not, and yet that it is the privilege of the Christian to be always ready to die with the armor on and in the active service of the Captain of our Salvation."

Adjourned.

WEDNESDAY AFTERNOON.

The Association was called to order at 2 o'clock. Rev. George E. Street, of New Hampshire, offered prayer.

The report of the Committee on Educational Work, with an address, was presented by Rev. Wm. F. Slocum, Jr., of Maryland. Further addresses were made by Rev. Forrest F. Emerson, of Rhode Island; Mr. W. A. Crosthwait, of Tennessee, and Rev. Mahlon Van Horne, of Rhode Island.

The report of the Committee on Mountain Work was presented by Rev. Henry J. Patrick, of Massachusetts. Addresses in connection with the report were given by A. H. Quint, D.D., of Massachusetts, chairman of the committee; Rev. Frank E. Jenkins, of Kentucky; G. W. Phillips, D.D., of Vermont, and Rev. A. A. Myers, General Missionary of the Association, of Tennessee.

J. E. Rankin, D.D., led in closing prayer.

Adjourned to 7.30 P. M.

WEDNESDAY EVENING.

The Association was called to order at 7.30. Devotional exercises were conducted by James W. Cooper, D.D., of Connecticut.

An address on "The Nerve of Missions" was delivered by Pres. Wm. De Witt Hyde, D.D., of Bowdoin College, Maine.

Hon. Nelson Dingley, of Maine, gave an address upon "Some of the changed conditions in this country that demand increased missionary effort."

The Association then listened to an address upon "The conversion of the Chinese in this country," by Mr. Yan Phou Lee, of Connecticut.

W. H. S. Aubrey, D.D., of England, addressed the meeting upon "Some Phases of American Civilization."

A brief closing address was made by the Vice-President presiding.

Closed with singing the doxology and with the benediction.

THURSDAY MORNING.

The prayer meeting from 8 to 9 o'clock was led by Rev. J. E. Adams, of Maine. The Association was called to order by Vice-President A. J. F. Behrends, D.D., of New York, and led in prayer by Rev. R. B. Howard, of Massachusetts.

The minutes of Wednesday were read and approved.

The report of the Committee on Indian Work was presented by Frank Wood, Esq., of Massachusetts, who also addressed the Association, and was followed by Rev. George A. Tewksbury, of Massachusetts, Carlos Montezuma, of Illinois, a representative of the Apache Indians of Arizona, and President Joseph Ward, D.D., of Dakota.

The report was accepted and the recommendation adopted that a committee be appointed to co-operate with the Financial Secretary for Indian Missions.

The report of the Committee on Chinese Missions was presented by Rev. S. Lewis B. Speare, of Massachusetts, who addressed the Association, and was followed by Rev. Charles P. Mills, of Massachusetts; Gen. Augustus Gaylord, of New York, and Mr. Yan Phou Lee, of Connecticut.

The report was accepted and adopted, together with the following resolution:

Resolved, That the Association, holding its annual meeting in the State of Maine, sends its greetings to Rev. W. C. Pond, a son of Maine, with sympathy in his labors and rejoicing in his success among the Chinamen on the Pacific coast.

The report of the Committee on Church Work was presented by Rev. Cyrus Richardson, of New Hampshire, who addressed the Association, and was followed by Rev. George F. Stanton, of Massachusetts, and Mr. W. A. Crosthwait, of Tennessee.

The report was accepted and adopted.

The Committee on Nominations reported the following persons as a committee to co-operate with the Financial Secretary on Indian Missions: Frank Wood, Esq., Massachusetts; Franklin Fairbanks, Esq., Vermont; Elbert B. Munroe, Esq., New York; Joseph Ward, D.D., Dakota; Rev. Charles B. Mills, Massachusetts. And they were appointed.

Adjourned to 2 P. M.

THURSDAY AFTERNOON.

The Association was called to order at 2 P. M. Prayer was offered by Rev. Edward Payson Thwing, M.D., of New York.

The report of the Committee on Finance was presented by Charles A. Hull, Esq., who also addressed the Association, and was followed by J. Hall McIlvaine, D.D., of Rhode Island; Smith Baker, D.D., of Massachusetts; Rev. Charles W. Shelton, of the Association, and Rev. Oliver S. Dean, of Massachusetts. The report was accepted.

At this hour—3.30 o'clock—the Association adjourned to the First Baptist Church for a business session, leaving the Second Parish Church to a meeting of the Woman's Bureau of the American Missionary Association.

The business meeting was called to order by Col. Franklin Fairbanks, of Vermont, who presided. Prayer was offered by Allen Hazen, D.D., of Massachusetts.

The Committee on Nominations reported as follows: First, as regards the office of President—No nomination had been made, but a recommendation that the matter be left in the hands of the Executive Committee, who have power to fill such a vacancy at any time. Second, as regards the remaining offices, the following nominations were made:

VICE-PRESIDENTS.

A. J. F. BEHRENDS, D.D., N. Y. F. A. NOBLE, D.D., Ill.
ALEXANDER MCKENZIE, D.D., Mass. D. O. MEARS, D.D., Mass.
HENRY HOPKINS, D.D., Mo.

CORRESPONDING SECRETARIES.

M. E. STRIEBY, D.D. JAMES POWELL, D.D.
A. F. BEARD, D.D., all of New York.

TREASURER.

H. W. HUBBARD, Esq., N. Y.

AUDITORS.

PETER MCCARTEE, N. Y. CHARLES P. PIERCE, N. Y.

EXECUTIVE COMMITTEE.

(For Three Years.)

LYMAN ABBOTT, D.D., N. Y.; J. R. DANFORTH, D.D., Penn.; A. S. BARNES, Esq., N. Y.; Gen. CLINTON B. FISK, N. Y.; ADDISON P. FOSTER, D.D., Mass.

(For One Year.)

JAMES W. COOPER, D.D., Ct.

The report was accepted, and a ballot being taken, the persons named were elected.

The meeting listened to reports of the committees appointed upon the papers read on Wednesday by the Secretaries.

Rev. W. A. McGinley, of New Hampshire, presented the report upon Secretary Beard's paper. The report was accepted.

C. M. Lamson, D.D., of Vermont, presented the report upon Secretary Strieby's paper, which was accepted.

Joseph Anderson, D.D., of Connecticut, presented the report upon Secretary Powell's paper, together with two resolutions. The report was accepted. The first resolution was adopted, as follows:

Resolved, That we submit to the Congregational churches, in local conferences assembled, for careful consideration, the question whether it is not desirable that such conferences establish special committees, whose duty it shall be to secure for this Association, along with the other benevolent societies of the denomination, a hearing from time to time in our churches, especially in those churches which are without pastors, and which for this, or other reasons, are liable to fail in their duty toward our great missionary and benevolent organizations.

And it was voted that the Secretaries print this resolution and send a copy to the clerk of each local conference, requesting him to bring it to the attention of the body.

After discussion, the second resolution relating to a Union Missionary Magazine was laid upon the table.

Adjourned to 7.30 P. M.

THURSDAY EVENING.

The meeting was called to order at 7.30 by Elbert B. Munroe, Esq., of New York. Rev. Frank A. Warfield, of Massachusetts, conducted devotional services.

The minutes of the day were read and approved, and the Secretaries were authorized to complete the minutes to the end of the meeting, and the Executive Committee to print at their discretion.

Secretary Powell, in behalf of Rev. Dr. McIlvaine, of Rhode Island, who had been called away, extended the invitation of the churches of Providence, R. I., that the annual meeting of this Association for 1888 be held in that city. The invitation was accepted.

The Association listened to an address by Hon. William P. Frye, of Maine.

Secretary Beard, of the Association, presented an address of thanks.

A response was made by W. H. Fenn, D.D.

Voted to adopt Dr. Beard's statement as a minute, to go upon the records. The minute is as follows:

A year ago when the American Missionary Association was reaching out in its thought for a place where the churches and Christians who are interested in its work could assemble to hear its reports and to consider the great causes which have been committed to it, a most cordial invitation was received from the churches of Portland to accept their Christian hospitality.

Those of us who have had occasion to know how much solid heartiness and sincere good will is extended in the outstretched right hand of this people had no question as to the pleasure which would be experienced by those who should be recipients of it. We answered that it was in our hearts to come, and we have done our best all this year to bring to these churches cheerful faces and glad hearts.

We came grateful to God in that we could look the world in the face with our debts cancelled, owing no man anything but love; with no gloomy shadows over us, happy in the glorious experience of knowing that we possessed money enough in our treasury to carry on our work two whole days. We have met with the characteristic greeting of a people "given to hospitality." We have come to a land of steady habits, and when some of you have taken us by the hand in the closeness of your grip we have sometimes been led to think that this is the greatest vice (*vise*) you have. And now, with our gratitude to God for His smiles in these beautiful clear days and bright skies, as if in harmony with the delightful Christian atmosphere of these meetings—symbolizing the spirit of our gatherings—it is not in accordance with a custom of form merely that we desire to express to these churches and pastors, and to all our kind friends here, our high appreciation of their services to this cause of missions, and to us so far as we represent this cause. You have given us strength and courage for our work another year.

It is not a small thing to arrange for a series of services like this. It means forethought and much care, many steps and much fatigue. It is not a small thing for people to open their homes freely to strangers and to so receive them that they are no more strangers.

Permit us then to thank the pastor, the officers and members of this church and society within whose walls we have studied and reviewed our work together. This is an ancient church, historic over the land. You have done no injustice to its history in your interest for the kingdom of God. Let us also thank the churches and pastors who have kindly shared in this abundant hospitality.

We should do that to which our hearts are foreign should we fail to remember those who have led us in Christian praise and those who in their labor of love have in many ways of service assisted the objects of this Missionary Association,

We recognize the courtesy of those railway and steamboat lines which have facilitated our travel here. Nor do we forget the enterprise of your public press and the kindness which has been extended to us in their full and accurate reports.

If any of you in this free-hearted welcome have entertained angels awares or unawares, we are glad of it. Most of us have left our particular angels at our homes. Some of us have not failed to discover that there are angels here in yours.

Therefore, brethren, in the name of our great Mission, of the schools and institutes which we have brought before you, of the churches which have prayed for us while we have been assembled, and in the name of the people to whom we are sent in Christ's stead and in your stead, accept our sincere thanks.

As we take up our farewell to go, we can appreciate your hearty services not only, but also your ability to successfully conceal any gratification which you may have that these three long days are over.

Voted that after singing, and a benediction by Rev. Dr. Walker, of Connecticut, this meeting stands adjourned *sine die*.

HENRY A. HAZEN, Secretary.
EDGAR M. COUSINS, Assistant Secretary.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY REV. W. F. SLOCUM, CHAIRMAN.

Your committee, to which the report of the executive committee on educational work in the South was referred, would express at the outset their profound gratitude for the success that has followed the efforts that have been put forth in this large and important department of the work of the American Missionary Association.

While they deplore with all those who have the interests of this work at heart, the political attempts to limit the usefulness of the Association, that has grown out of unworthy partisan prejudices, yet they perceive with thankfulness that there is an element growing stronger every year at the South that appreciates the place, the importance and the value of these schools. Notably is this shown in Mississippi, where the State appropriation for the Tougaloo University was the only one not reduced. They would speak with appreciation of the Christian spirit that infuses all these schools, and the deeply religious character that is given to the work, and of the strong personal influences which are brought to bear upon the students.

Your committee feel that the time has come to push with greatest vigor a work that shall meet the demand for teachers in the public schools of the South, and to avail ourselves of the opportunity to reach the children and the homes of colored people through these; that every effort needs to be put forth to send out these teachers established in Christian ethics and feeling that the moralities of life are the basis of all true education.

Great pleasure is taken in the advance that is made each year in the matter of industrial and agricultural training; and every effort which tends to transform this people into an intelligent, upright Christian yeomanry, will be a profound blessing. Our constant aim should be to establish the true dignity of labor and the healthful desire to possess property and an intelligence that secures the best condition as property holders. Your committee are of the opinion that the opportunity for good through these schools was never larger than at present, and that the need of enlargement in many is imperative, and also that the time has come to push the work of special endowment for the larger institutions, that they may become independent of any financial pressure and may be put upon a permanent basis. And therefore of the three alternatives suggested by the claims of the work at present which they suggest in their report, can endorse one only, and do therefore most heartily recommend that instead of sacrificing the character of the work, instead of reducing the amount of work done, the Association shall have more money.

REPORT ON CHURCH WORK, SOUTH.

BY REV. CYRUS RICHARDSON, CHAIRMAN.

Your committee into whose hands has been placed the report of the church work in the South desire to state their impressions by calling attention to three or four important points.

First, to the marked increase in the membership of the Sunday-schools—an increase during the year of 2,000 pupils, or 15 per cent., bringing the present membership up to 15,109.

Comparing this with the entire enrollment in 1882, we find that during the five years there has been a growth of 100 per cent.

This is specially gratifying because it is understood that Sunday-schools or missions started at new stations look to the speedy establishment of churches at those stations;

while well-organized schools in churches already established result in the careful study of God's word, with a constant application of inspired doctrine to practical life, looking both to the permanence of the churches and the personal purity of their members.

Another important item noticed in the report appears in the statement touching the amount of money which these churches have given.

Beside the $16,000 contributed for their own religious work, $2,300 have been devoted to pure benevolence. If this should seem a small sum as a contribution of 127 churches, it must be remembered that it is the gift of poverty, and not of wealth. The free-will offerings of almost any one of these congregations, when compared with the contributions of not a few New England churches, suggest the words of the Master: "She hath cast in more than they all."

Their spirit of sacrifice has often won for the colored people hearty commendation. To those of us who live amid multiplied temporal and spiritual privileges, and who easily lose sight of the goodly heritage for which we are to give an account, it is a spur, if not an inspiration, to read the story of the sacrifices which some of these brethren make in the giving of their scant substance for the more destitute members of the human family.

Their offerings for pure benevolence were above $600 more than the previous year, and are double what they were four years ago.

Your committee are glad to find that this feature of denominational work is strongly emphasized by the Executive Board, and that these churches, poor though they be, are taught that *giving* as well as *receiving* is a necessary factor in their growth, and that in true worship alms as well as prayers rise before God as a memorial.

Another noticeable item in the report is the building of meeting-houses. Indeed, the report characterizes the past year in its Southern work as one of "building activity." Every church that is to become permanent must have its house dedicated to God. The sanctuary helps to hold the people together and attach them to forms of worship that demand a reverential attitude. Perhaps no people have greater need than our colored brethren of those religious forms and ceremonies which secure quiet and order in the public devotions of the assembled multitudes.

We therefore rejoice in every new meeting-house that this society helps the struggling churches of the South to build.

Another item in the report to which we call attention is the organization of seven new churches during the year, about the average number, if you take a series of a dozen or more years, but not the average if you take simply the last five years.

Since 1882 the average rate of increase has been eleven per year.

It would undoubtedly be a joy to us all if the rate of increase could be more rapid. We must not, however, forget that we are at work "among a people who have no Congregational trend or training." It is undoubtedly wise to proceed with care, planting churches at the right centres and only where they will give promise of permanence.

After all the caution that has been exercised it has been necessary recently to drop four or five from the list. The aim should be at stability and worth rather than numbers. A single church organized on the right basis, watched over with painstaking care, so that her members shall adorn the doctrines they profess, will do more for the prosperity of Congregationalism in this part of the country than would a score of churches hastily organized and unsuitably located. We think the officers of this society have been wise in their movements thus far; nearly all the churches organized having made a history that deserves the admiration of Christian people everywhere.

But when we think of the constantly increasing number of graduates from the Christian schools and colleges under the patronage of this society; and the greater familiarity of the Secretaries with the localities suited to become strategic points for Congregationalism in the South; and the marked success of those churches whose permanence is beyond question, are we not warranted in expressing the hope that in the

near future we shall see a radical advance all along this important line of denominational work? We know that this is what our Secretaries long for as well as pray for, and what with our contributions cheerfully made, they will hope to accomplish.

They heartily agree with us in believing that the uplifting influences of schools and colleges would be readily dissipated or turned into channels for evil if they are not gathered up and multiplied in rightly constituted bodies which shall prove the germs around which the forces of the community shall organize for good. Working together, therefore, as contributors and directors, we may expect to be cheered from year to year with the rapid growth in the numbers of these organized Christian forces which have in themselves vitalizing and transforming power which works for righteousness both in character and conduct.

REPORT ON MOUNTAIN WORK.

BY REV. A. H. QUINT, D.D., CHAIRMAN.

The committee on so much of the Annual Report as relates to mountain work, particularly in Tennessee and Kentucky, respectfully report as follows:

The few details given in the report are of such an interesting character as to suggest the earnest wish that far more extended accounts of facts and incidents had been spread before the Association.

Want of space in the narration of the vast work of this body was of course the constraining reason for brevity in the report. But the comprehensive statement which is made exhibits conclusively the opportunity for a new and peculiar work, namely, that of giving the Gospel, its character and its schools, to a class hitherto scarcely touched by beneficent Christian agencies.

This is a class of white population, a class which felt of course in some degree the blighting influence of slavery, which contaminated everything within the reach of its malaria; but this class, from its circumstances, was not a slave-holding class. It is a class of sturdy blood and mountain habits, and is capable of great development. Two considerations urge the necessity of covering this field.

One is, the ordinary obligation to preach the gospel to those who do not have the gospel.

The other is, the evident capacity of this peculiar people to become a power in the development of that section of our land.

While the field and the number of persons are both limited in comparison with the great work among the freedmen, their importance appeals to this Association with steadily increasing force.

The opportunity is at hand, and it is in a line which old friends of our regenerating work could scarcely have hoped for. Devout praise is due to Almighty God for this open door to a vast success.

It is worthy of notice in this respect how, in the history of this Association, God has steadily placed before it successive duties and successive privileges. From the first dawning of its Foreign and Home work, freed from complicity with the great sin of our country, new specialties have been added as fast as older ones were ripened into practical efficacy. This comparatively new work seems to be in a direct line of Divine development. Your Committee feel that the sanction of this Association should be emphatically given to the work of its administration in this department, a work in which no spirit of caste shall be in any way tolerated, and that the call for a large increase of laborers to be located at all suitable points, should be met as rapidly as possible.

The Committee have no doubt of the wisdom and judicious care which characterizes your Executive Committee, and believe that that committee need only the hearty approval of this body to encourage it to go on in this direction.

REPORT ON INDIAN WORK.

BY MR. FRANK WOOD, CHAIRMAN.

The first great work of this Association was due to a crisis in the history of one oppressed race on this continent, who after more than one hundred years of slavery and oppression, had, in the providence of God, freedom and citizenship suddenly thrust upon them. Four millions of souls—a large majority poor, ignorant and degraded—to these came the A. M. A. as God's own messenger to lead the way to education, usefulness and Christianity.

A similar emergency has now arisen in the history of another oppressed and wronged race for whom this Association has always done good work—the North American Indian.

Since the last annual meeting of this Association, the Dawes Bill, which has been called the emancipation proclamation of the Indian, has passed both houses of Congress, and is now the law of the land. Public attention, as never before, has been turned to the wrongs and the needs of the Indian. The new conditions have developed new necessities, new opportunities, and new dangers. Numerous societies, in thirty-two different States, have been organized to assist them. All this gives new importance to the work of the A. M. A. among the Indians. The summary for the year is encouraging. The conversions and additions to church membership tell a story of faithful, unselfish work for the Master, in one of the hardest possible fields of missionary labor, with little of the romance or pleasure of travel sometimes afforded by missions in foreign lands; among a people whom a Judge of the Supreme Court called "a despised and rejected class of persons;" handicapped and hindered in all their efforts by the suspicions and hatreds developed by centuries of injustice, robbery and cruelty from a Government that claimed to be civilized and Christian, and also by the Reservation System, which puts the missionary and the teacher under the absolute control of the Indian Agent, who may be a mere political tool and a man of no character, yet has despotic authority on the reservation, with power to expel or imprison the missionary, or break up his school or congregation. Yet in spite of all obstacles, through love of Him who was also "despised and rejected of men," they remained faithful amid dangers and difficulties, till, through their labor and that of their companions and predecessors, there are now nearly 29,000 Indian church members.

None have done better or more faithful work than the missionaries of the A. M. A. None are doing better work than Mr. Riggs and his associates. Yet, when compared with the extent of the field and the number and spiritual needs of those not yet reached by the influences of the gospel, and the opportunities and perils incident to their new and changing conditions of life, how very small is the work that the Christian Church is doing in this great field. Think of it—two hundred and forty-eight thousand Indians in the midst of a Christian land, and after the labor of 200 years only 29,000 professed Christians among them, and only 143 missionaries, of all denominations, to carry the gospel to this great multitude; and these few are hampered and hindered in their work by the intercourse laws, the opposition of agents and the orders of the Commissioner. When for the first time legislation, based on justice and humanity, is opening up vistas of usefulness and progress to the Indian; when the need of Christian teaching, guidance and care is greater than ever before, the Indian Bureau has issued orders that paralyzes missionary operations, by prohibiting the use of the vernacular in teaching English or the truths of the gospel. The Indians all know the vernacular. They have been carefully shut away from any other language by the Government restraints that surround all reservations, shutting out everything that would educate or civilize. The vernacular is used in the mission schools to teach English and the truths of the gospel to those who understand no other language. With this use we should submit to no interference. In a contest for religious liberty against the official tyranny that has for the last hundred

years tried to usurp the place of Divine Providence to the Indian, we may be sure of the support of the freedom-loving American people. The intercourse laws should be repealed, so far as they relate to the operation of missionary societies. We should insist that all obstructions to the preaching of the gospel should be swept away. Then bring before all the churches the pressing and immediate needs of these neighbors who have fallen among thieves, who are pagans in a Christian land. While we are waiting they are passing into eternity. Shall we remain in selfish indifference till we are aroused by the dreadful sentence, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand"? This Association is only the servant of the churches. The means and the men must come from the churches. If the churches were awake to their duty in this matter, and realized their responsibility for the Christianizing of the Indian, they could send missionaries to every part of this field within a year. There are 248,000 Indians in the country, excluding Alaska. From this number we should deduct 65,000 in the five civilized tribes. This leaves 183,000. Of this number 28,600 are already church members. This leaves a population not greatly more than three times the size of this city of Portland. Would we dare to say to our Master that we cannot occupy this field?

There never has been a time so propitious as the present; there never has been a time when the wrongs and the needs of the Indian have received so much attention from the Christian, the legislator and the philanthropist.

Therefore your committee would recommend that a committee of five be chosen to co-operate with the Financial Secretary for Indian Missions in devising and carrying out measures to bring the needs and opportunities of the Indian field before the churches, other missionary societies doing Indian work, and the numerous Indian Aid Societies now organized throughout the country.

This committee should make an effort to secure the co-operation of all Christians and friends of the Indian in a greatly enlarged, thorough, systematic mission work. They should also labor to create a public sentiment that should demand the repeal of the intercourse laws, so far as they hinder mission work; the order in relation to the use of the vernacular in the mission schools, and the removal of every other obstruction of the Indian Bureau to the civil and religious liberty of the missionary and teacher on the one hand, and the Indian on the other.

The gospel of Christ offers the only solution to the Indian problem. It must precede and prepare the way for civilization. Through it alone can we save the Indian, and atone for the century of dishonor in which our Government's system of dealing with the red men has made them paupers and kept them barbarians and pagans. This is the work of the Christian church, and if we shrink from or avoid the duty of the hour, God will not hold us guiltless.

REPORT ON CHINESE WORK.

BY REV. S. L. B. SPEARE, CHAIRMAN.

Your committee note with special satisfaction the following indications of progress in the work of our Association for the Chinese. Willing subjects of missionary labor are more numerous and more accessible. Past years of foundation work, dealing with Asiatic inertia and colossal prejudice and just resentment under wrong, are bearing fruit unusual in amount and assured genuineness. Our faithful missionary superintendent on the Pacific coast does not abate his courage or enthusiasm. Faithful teachers and coworkers can be found. The Lord of the vineyard has set his seal of approbation by granting harvests which, in the light of difficulties in the field and their promise for the future, are truly great. That Foreign Missionary Society, spontaneously formed by Chinese converts, thoroughly equipped and liberally supported in proportion to their

means, and which aims, finally, at nothing less than the conversion of China's millions, should silence any and all cavil or uncertainty as to their motives in embracing Christianity. Japan, also, hears tidings of Christian sympathy as her wandering sons are met with helpful counsels and religious enlightenment on these far western shores—the land of their ideal civilization. We rejoice that those in charge of the field see their way clear for "tentative evangelistic work" and have entered upon it. This betokens firm conviction and resolute purpose that the field shall be taken for Christ. Difficulties and embarrassments only multiply their zeal and methods. Like the great missionary to the Gentiles, these heralds of the gospel look upon "many adversaries" and "an open door" as equivalents. The statistics of recent progress emphasize our golden opportunity to reach the "hermit natives" through their representatives within our borders.

Your committee note with profound regret the serious falling off in the money appropriations for their work. Native helpers, skilled and consecrated, are the chief preaching agency of all missionary fields, and of China preëminently. Ours is the opportunity to multiply such helpers. California is in the foreground to-day as never before, not excepting the old mining days. The church should occupy that field with a zeal and wisdom that shall emulate the enterprise of railroads and real-estate projectors. The church must not contradict all her traditions and working principles when Christ's poor come to her borders by the thousand and under conditions specially favorable to Christ-like approach. Her own life will be impoverished by so doing. The priest and Levite wronged and degraded their own souls by passing on the other side from the wounded sufferer, as much as the good Samaritan enriched his by pouring oil into his wounds and sheltering the victim of robbers.

Your committee hope that measures can be taken to bring the attention of our beloved churches to this their phenomenal opportunity and duty—to give the gospel at short range and nominal cost, to Asia's millions and support that message with all possible sympathy and aid.

REPORT OF FINANCE COMMITTEE.

BY MR. CHAS. A. HULL, CHAIRMAN.

In presenting their report upon the financial condition and management of the business of the American Missionary Association, your Committee on Finance desire to commend the clear and thorough manner in which the accounts are kept, so that any needed information may be had regarding any one of the numerous items of investment or expense at the numerous places where the work of the Association is carried on. The schedule of the property owned by the Association shows it to be possessed of buildings and land for the carrying on of educational and church work, the aggregate cost of which stands at $576,540.15. In addition to this plant, the Endowment funds amount to $229,375.78 which are securely invested, and yield an anuual income of about $10,000. The Association also holds conditional trust funds amounting to $69,726.95. The good judgment shown in the purchase of land, the erection of buildings, and the investment of the permanent funds speaks well for the thorough care of the officers and the Executive Committee.

The committee desire to congratulate you and the Congregational churches of our land upon the extinction of the debt which for several years has been a burden to the Association. The treasurer's report shows a balance on hand of $2,193.80, after paying every liability of the Association up to October 1, 1887, including the debt of $5,783.71, which remained at the end of the previous year.

In order to accomplish this, however, it has been necessary to defer until the receipts should warrant it, much work which presses with importunity upon the Association in the various fields.

We find that the treasurer's accounts are regularly and faithfully examined each month by the financial committee of your executive board; and at the end of the year by two auditors chosen by the Association who attach their certificate to the report, and who are thoroughly reliable business men. The accuracy and economy of the work are thus as fully secured as in any merely business establishment. The by-laws of the executive committee provide a system of checks upon the officers similar to those in use in great corporations; and while of old it was said that "the children of this world are wiser in their generation than the children of light," we are glad to note that in the administration of the American Missionary Association so great a degree of worldly wisdom or common sense has been employed.

The duties of the treasurer are responsible, and have been performed with exactitude and fidelity. The receipts for current work of the year from all sources have been $306,761.31; and the expenditures therefor, $298,783.80.

These items of expenditure have been carefully examined in detail by your committee, and they report that in each department the most careful economy has been used, and no curtailment which would not materially cripple the effective force of the Association seems possible.

Your committee have taken some pains to compare the expenses of the Association with those of other missionary societies, and we find that it does not suffer in the comparison. The committee note with regret that the expenditures for work among the Indians and Chinese have been cut down materially as compared with the previous fiscal year; but we believe that the policy of the Executive Committee in refusing to incur liabilities which the Congregationalists of the country would not meet is the right one.

They must keep the Association so economically and so safely managed that no reproach may justly fall upon it; and the fact that they are able to come before you at this meeting, and to report the absolute extinction of the load of debt which has been upon them and you for several years, and have yet developed and prosecuted with vigor the grand labor for the oppressed, appeals in the strongest possible way to you for the most generous increase of the sums to be intrusted to their management in the year to come.

All departments need enlarging. The Southern work ought to have not less than $275,000; $15,000 is a small sum to spend upon the Chinese on our western coast, while $60,000 would hardly give the much needed development to the Indian Mission. Shall not the $350,000 thus plainly needed and earnestly recommended by the last National Council of Congregational churches be forthcoming? From us to whom much has been given, much will surely be required. If we cannot in person go with these Christian men and women who are devoting their lives to the direct work of this Association, into the cabin of the Negro, the abode of the mountaineer, the opium den of the Chinese, or the wigwam of the Indian, let us at least say to those who do,—"We will uphold your hands, we will abundantly support your work, we will, as far as we can, share your burdens and be your fellow laborers."

FORTY-FIRST ANNUAL REPORT
OF THE
EXECUTIVE COMMITTEE,
FOR THE YEAR ENDING SEPT. 30th, 1887.

GENERAL SURVEY.

THE SOUTH.

Jethro, the father-in-law of Moses, gave evidence of a keen and just appreciation of the needs of a race just escaping from centuries of bondage, when he said to his son-in-law: "Thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk and the work they must do."—Ex. xviii, 20. These freed slaves, under the leadership of Moses, needed instruction in reference to religious duties, the conduct of their lives, and the larger work that opened to them as *free* men. This counsel of the old Midian Priest applies equally in its principles to the problem the A. M. A. is helping to solve among the freed men of the South to-day. This work must be fundamentally that of instruction. No revival excitements, no moral shocks, will effect the cure of superstitious ignorance which the social, political and religious forces of the past have united to make most dense. Slow and patient methods of instruction only can dispel this darkness. This fact emphasizes the importance of the

EDUCATIONAL WORK

in the South. The total number of schools planted in the Southern States is fifty-four. Six of these are chartered institutions, fairly entitled to the rank of Colleges. Sixteen are Normal and Training Schools. Thirty-two are common schools, scattered throughout nine different States. In these schools are 246 instructors and 8,616 pupils.

In analyzing these figures, we find not a few encouraging facts. One school has been added to the total number under the care of the Association during the last year. Two new schools stand in the list of Normal Institutes. Normal work was begun by the A. M. A. in 1866; now we have sixteen well furnished schools, one great purpose of which is to instruct instructors.

Large additions have been made to the accommodations of our schools during this year. Three school buildings, and two buildings used for industrial training, have been erected. Tougaloo rejoices in the completion of the two Ballard buildings, one used for class rooms and the other for

industrial training. These two buildings were erected by the students, under the direction of the Superintendent of Mechanical Training, who was also the architect. The saving in expense of building was not less than $3,000, and the Industrial classes were thus given the best instruction in this department.

The Girls' Industrial School at Thomasville, Ga., has just entered its new and commodious home. This building accommodates forty boarding pupils, and contains furnished rooms for teachers, two offices, dining-room, reception room, kitchen and laundry, and all the appointments of a complete boarding school.

The Academy at Pleasant Hill, Tenn., a school established for the mountain people, has just dedicated a new and commodious building, to be used both for school and church purposes.

At Williamsburg, Ky., we have added an Industrial Department to the course of study, and an unused factory has been purchased and fitted up for the accommodation of the classes. These mountain boys who become skillful in the use of carpenter's tools in this school will scarcely be satisfied to occupy the poor log cabins in which their fathers and grandfathers have lived for generations. Missionary influences radiate from a carpenter's shop now as in our Lord's day. At Grand View, Tenn., the people themselves have rented an additional building for school purposes. The enrollment had already outgrown the accommodations of the old quarters. At Straight University, New Orleans, a neat Industrial building has been erected. In addition to these new buildings which have been put up this year, the Cassedy school building at Talladega has been materially enlarged, to meet the growing needs of this department. At Avery Institute, Charleston, S. C., the damage wrought by the earthquake has been repaired. There was serious interruption of the school work here, as the Institute could not be opened for months, and it was difficult even then to gather the usual number of pupils, on account of financial losses and the intense excitement of the public mind incident to the earthquake. The enrollment shows an attendance of ninety-two less than last year.

Notwithstanding these extensive enlargements, pupils have been turned away from several of our institutions because of lack in school accommodations and in teaching force. In one school the Principal tells us of a boy who applied for admission to the school. He could not take him. In a few days a leading business man of the city called to intercede in the boy's behalf, but every corner of the school was full. "If there is a case of sickness or removal for any cause, will you not promise to let that boy have the first chance?" pleaded his earnest friend. But this boy was only one of many such boys and girls. At another Institution the Principal reported at one time during the year that there were twenty-five families who were waiting for an opening in the school, that they might send one or more pupils there.

In a school-room fitted to accommodate fifty-two pupils if every desk were full, at one time the teacher reported that one hundred and eight were present. It goes without saying that it is impossible to do the best sort of school work under such circumstances as these, and the A. M. A. seeks to do only the best work.

One of three things is evidently true in reference to the educational work of the Association: We must either sacrifice the character of the work, or reduce the amount of work done, or have more money. Which shall it be?

Industrial training holds a still more important place than ever in the course of instruction in our schools. The new Industrial buildings at Williamsburg, Tougaloo and Straight are already occupied with interested classes.

There are now taught at Tougaloo, in industrial branches: Farming, Tinning, Blacksmithing, Wagon-making, Carpentering, Painting, the use of Steam Power in Sawing and otherwise. The boy who completes a course of instruction in the wagon-making department can build, iron, paint and prepare for market, wagons or carriages, beginning with iron in the bar and timber in the rough.

The Industrial training for girls shows similar advancement. The work has been better systematized, and regular grades in housekeeping and sewing have been established. Kitchen gardening, which is the æsthetic name for all sorts of unæsthetic household work, has been introduced into several of our schools. In one instance the A. M. A. missionary has been invited to organize classes for Industrial training in the white public schools of the city, on account of her superior skill in teaching in this line.

The Connecticut Industrial School for Girls, already mentioned, which began its existence under the baptism of a fiery persecution at Quitman, rejoices in the great enlargement of its facilities for industrial training. Unlike the prophet's experience, we can say that "the Lord was in the fire."

Let us turn a moment now to note the record of the year's work in our six chartered institutions.

Atlanta University has wrought throughout the year, under various embarrassments. No one has yet been found to take up the large responsibilities of the Presidency so successfully borne by the lamented President Ware. The schools of the prophets and the various fields of labor have been diligently scanned, but no Elisha has been found upon whom her Elijah's mantle should fall.

The iniquitous Glenn Bill disturbed the quiet of the scholastic life of the University. It is not necessary to refer at length to the barbarous propositions of this bill. It failed to pass; but the bitter agitation, the obtrusive visits of politicians and the excited state of public feeling, have

been a terrible tax upon the strength of those who were already burdened with the regular work of the University. Notwithstanding these discouragements, Atlanta University has increased the enrollment of pupils from 291 of last year to 413. "The wrath of men shall praise Him," is a truth that is always true.

Fisk University has enjoyed a year of marked prosperity. The character of the work done here is of a high order. A scholarly French prelate of the Romish Church, who had visited many institutions in this country, recently found his way to Fisk University. He took in hand the classes in Latin and Greek, and put them through an exacting and exhaustive examination. He afterwards said to a friend that the work done in the class-rooms at Fisk University was as good as that of any American school which he had visited. This is unsought testimony of high value. Fisk is constantly broadening and deepening her work. Here, too, the enrollment shows a decided increase over that of last year. The names in the catalogue number 437, as against 384 last year—a gain of 53. During the year there has been a quiet work of grace among the students, both hopeful and helpful.

Talladega College.—Among those who took the title of B. D. upon examinations at Talladega's last commencement was a young clergyman who, during several years of successful ministerial labor in a large church, carried on systematic study and prepared himself for these examinations. Talladega College lays great emphasis upon thorough scholarship. The course of study includes Normal Training, College Preparatory, College and Theological Departments. The Intermediate and Primary grades of the Normal department have outgrown their accommodations, and the building has been enlarged to accommodate them. The industrial departments are an important feature of the school work at Talladega. The Winsted farm offers fine advantages for agricultural training, and the large Slater shop furnishes the students with opportunity for thorough knowledge of mechanical industries. The President writes: "Talladega aims at thoroughness and seeks to cultivate the hand, head and heart." The enrollment in this college shows a slight increase over that of last year.

Straight University, at New Orleans, gathers among its students many from that bright and interesting people known as Creoles, who have so often furnished characters for song and story. The Romish influence is very strong at New Orleans, but during an interesting revival with which the school was blessed this year, not a few children of these Catholic homes professed Christ. One of these desired to join the University Church. Her parents gladly consented, saying that if their child could live a better Christian life in that church than in their own, they were rejoiced that she should take this step. The religious interest in the school this year has been deep and genuine.

The regular course of training at Straight includes Normal instruction, and teachers educated here are found in many Southern cities. At Vicksburg, Miss., the Superintendent of the colored public schools, having eleven teachers under his direction, is a graduate of Straight and is an honor to his Alma Mater. The year just closed showed an enrollment of 518 pupils in this school. Industrial classes have been organized as a part of the regular school work. In the Law Department at Straight we have the remarkable phenomenon of white and colored students sitting down side by side in the same classes. The whites come from the best Southern families, and are there because the instruction in the Straight Law Department is so excellent. A diploma from this department admits a student to the practice of law in the State, without examination.

TOUGALOO, MISS., is situated only eight miles from the capital of the State. There has been added to the former course of study at Tougaloo a department of Biblical instruction during the year. The purpose of this department is to fit the students for more efficient and intelligent Christian work. The industrial departments of Tougaloo are especially complete and have been already mentioned. The appropriation of $3,000 from the State was almost the only one in the whole list of appropriations voted by the Legislature for school purposes which was not reduced this year. This fact is remarkable testimony to the value of the school by those who see its immediate results. Rev. G. S. Pope, who has been connected with Tougaloo as its President for many years, has been transferred to the general missionary work in the Tennessee mountains. His services as President of Tougaloo have been characterized by great energy and faithfulness.

TILLOTSON INSTITUTE, at Austin, Texas, is the only important school we have in that great empire of the Southwest. This is the youngest child among the chartered institutions of the Association, but even this child is crying out for enlarged accommodations. The enrollment of the school shows a considerable increase over that of last year, and the promise for the year now opening is still larger. One building only answers all the purposes of this institution. Here are the school-rooms, the teachers' rooms, the President's residence and office, dormitories, rooms for industrial training of girls, library, chapel, dining-room, kitchen and laundry, and it is not a large building either. Are not these facts potent arguments for a new building? An industrial department has been added to the Tillotson this year and a Superintendent of Mechanical Training has been appointed.

In addition to this goodly list of large institutions we point with pride to Berea and Hampton, planted by the Association. Howard University also receives support in its department of Theology.

Such is the brief record of the educational work in the South during the year. Thoreau paid a splendid tribute to John Brown when he said

of him in reference to his neglect of the schools: "He let his Greek accent slant in the wrong way in order to set upright human souls." But these heroic teachers of the A. M. A. are straightening Greek accents, solving mathematical problems, and teaching the spelling-book and the alphabet, for the same grand purpose, that they may set upright human souls. Salvation is the guiding purpose of this educational work. This purpose is not forgotten amid the rush and fret of school cares and duties.

CHURCH WORK.

Number of Churches	127
" " Missionaries	103
" " Church members	7,896
Added during the year	1,197
Scholars in our Sunday-schools	15,109

These statistics show a substantial gain over last year. Seven new churches have been organized during the year. These are situated as follows: Decatur and Riverside Plantation, Ala.; Hammond, La.; University Church at New Orleans; Petty, Texas; Combs, Ky.; and Andersonville, Ga. The hills and valleys of the old prison pen at Andersonville doubtless sometimes echo with the songs, and with the prayers of these Negro disciples, loyal to the heart's core to New England Congregationalism.

Five churches have been dropped from the list this year, as changed conditions of communities made it unwise to continue them.

There has been during the year a quiet Christian work throughout the South, which has borne gratifying fruits, over 1,000 having confessed Christ for the first time. The Sunday-school enrollment has increased by nearly 2,000. The contributions of these churches also show a healthful increase. They contributed this year for benevolence, outside of their own work, $2,322.51, and for their own church purposes, $16,014.50, making a grand total of $18,337.01. This was an increase over the previous year of $610.96 in their benevolences, and $3,075.61 in the total. This is an average contribution of $2.32 per member for every man, woman and child in these churches. The average membership of these churches, planted among a humble people who have no Congregational trend nor training, stands at the encouraging number of 62 for each church, while the average membership for each Congregational Church west of the Mississippi is only 43. And these people in the South are loyal Congregationalists. Although "a wild olive tree and graffed in among the branches, they already partake of the root and fatness of the olive tree." The old argument urged by their Baptist brethren that the Bible tells of John the Baptist, but nowhere of John the Congregationalist, has lost its power to shake their faith in the church of Paul and John Robinson. An old black man recently arose in a prayer-meeting and most solemnly, with eager

voice and emphatic gesticulation, exclaimed: "I am a Congregational, and I mean to continue a Congregational till I get up yonder,

'Where congregations ne'er break up,
And Sabbaths never end.'"

They have found Congregationalism in their old hymn-book, which is the next thing to their Bible.

At the annual meeting in Cleveland in 1882, in the report of the Committee on Church Work, is found the following: "The rate of progress during the last seventeen years has been uniformly constant, about five churches per year. * * The question now comes, whether it is not quite time to change the rate by doubling it; at least to quicken the pace." Do the facts show that this suggestion has been followed? Since 1882 fifty-five churches have been organized, an average of eleven per year for the five years since 1882—more than double the old rate of five per year; another illustration of our Lord's words, "Be it unto you according to your faith." In 1882, 709 were added to the churches; in 1887, 1,197 were added. But the advancement in the Sunday-school work in our churches is still more remarkable. The total Sunday-school enrollment, as it appears in the annual report of 1882, was 7,835, but we are able to report this year an enrollment of 15,109, an increase in these five years of 7,274, or nearly 100 per cent.

These years have witnessed marvelous progress in systematic care for the children and youth by the churches of the Association.

The year just closing has been a year of building activity in the church work. Five new meeting-houses have been erected; four of these are among the mountain people and one among the freedmen. One new feature in our church work is the organization of two churches composed principally of Congregationalists from the North, who have taken up their residence in the South. They needed help and organized under the care of the Association. Although we have no great Pentecostal baptism to record this year, we reverently speak our thanks "that the Lord has added to the church almost daily, such as are being saved."

MOUNTAIN WORK.

When the Executive Committee of the American Missionary Association "decided to offer these mountain people the aid of our system," probably even this far-seeing committee did not fully realize the magnitude of the work, nor the grand possibilities of the field. The few feeble churches that then existed are scarcely recognized now in the larger work that has grown up independently of them and miles away. Indeed, in entering this region in 1882 we were only putting the plow into the field, which had been already turned by pioneer laborers of the American Missionary Association. Before the war a brave man had pushed his way back into these mountain fastnesses in Christ's name. He went under commission from this Association. He opened a school; his work was successful. Into his school he put a library for the use of his pupils. In this library there was a volume of Wesley's sermons and, among these, one against the sin of slavery. This book got into the hands of a pro-slavery family. It was told that the preacher was teaching anti-slavery doctrine. Excitement in this back mountain region was intense. A mob was organized. They seized this missionary, bound him, beat him, and took him some two miles over the mountains and threw him into a cabin, and left two men as guards at the doors, while they, with their habitual delay, went to their homes for their dinner. They intended to return and inflict sorer punishment and perhaps hang him. Two mountain lads, brothers, heard of this outrage. They were pupils of this godly school-master and loved him. Each one, unknown to the other, went by a different path to the cabin with his rifle on his shoulder. They took out their teacher, cut the cords that bound him, and while he and his terrified wife at his side climbed the mountain, pushing their way to the Ohio river, these stalwart mountain lads kept back the mob with the threatening use of their unerring rifles. This missionary and his heroic wife finally reached the river and escaped. Now for the wonderful climax to that history. We have recently organized a Congregational Church where these thrilling scenes occurred. Among the original members who united in the bonds of freedom-loving Congregationalism were these two men who when boys defended this teacher at the risk of their own lives. A neat little church stands near this prison cabin of the past, and the bell that hangs in its belfry, whose tones fall now upon no slave's ear, was contributed by the wife of this first missionary to this mountain region. Such was the heroic beginning of the Association's work among these mountains. God had not forgotten during the years that passed, the tears and blood and prayers of these brave sufferers for Christ's sake.

This mountain work now is divided into two well-defined fields, both important. The field in Kentucky has for its base the Louisville and Nashville Railroad, which has been built since our present missionary force began their work in this region. The central point of this work is Williamsburg. Here we have a large and prosperous academy and church. Eleven whole counties are easily reached from this center and only one of these has as yet been occupied. In addition to the work at Williamsburg, there are two primary schools and five organized churches and constantly increasing numbers of missionary stations in this field. Chapels have been erected in South Williamsburg and Woodbine and are used for public service. A pastor has been settled over the church at Williamsburg and has taken up the work with great efficiency. The General Missionary has been relieved from the pastoral duties which he has borne before, and has larger opportunity for outside work which is pressing upon him. "Can we not have at least one pastor for each county?" is the painfully urgent plea of one of the faithful workers in this field.

The other field of mountain work lies along the Cumberland Mountains in Tennessee. Its base is the Cincinnati Southern Railroad, and the work extends far back into the mountains. Twenty-two counties are here accessible to our pastors and teachers. We have in this field two flourishing schools, one at Grand View and the other away up on the Cumberland plateau, at Pleasant Hill. Besides these schools, there are also churches at Grand View, Pleasant Hill, Pomona, Robbins, Slick Rock and Helenwood. Lastyear a new school was taken under the care of the Association at Sherwood, Tenn. We have thus surrounded this vast mountain region with our missionary forces. A General Missionary has been put into this field during the past year and the work opens upon him with constantly increasing magnitude. These people are Americans in every sense of the word, ninety-eight per cent. of the population of some counties having been born where they still live. Those who come into the region from other parts of the same State they call foreigners. A missionary in writing recently from this field says: "I asked how many of them in the meeting had Bibles in their homes, and out of fifteen or eighteen families represented only two of them had Bibles." Another missionary asked a girl seventeen years old if they had a book in her house. "A book, what is a book?" was the astonishing question. A book was described to her. "Oh! yes," she said, "I believe there was one in the cabin before grandmam died, but it was lost so long ago I plumb forgot how it looked."

This is *our* work. Only the edges of this great field have been gleaned. Will you not let us send our harvesters right into the heart of this ripening grain to gather in the name of our God?

INDIAN WORK.

The Indian work is chiefly in Nebraska and Dakota. The following is the summary for the year:

Churches	5
Church members	370
Added during the year	43
Schools	18
Pupils in Schools	608
Missionaries and Teachers	61

The report shows an encouraging increase in church membership. This means the redemption of souls from heathenism.

The three principal stations in the North are Santee, Oahe, and Fort Berthold. The work has been strengthened in each of these stations during the year. The Santee Normal School celebrated its seventeenth birthday during the past year. It was the first school of its kind established among this nation and its fruitful history abundantly proves the wisdom of its planting. Superior normal training is given the students in this

school. The enrollment this year was 195. Twenty-six students were gathered in the theological department, many of whom will doubtless become missionaries to their own people. Pilgrim Church at Santee has enjoyed a year of prosperity. Eighteen have been added to the membership, eleven on the confession of their faith.

At Rosebud Agency three villages, including about 8,000 Indians, are open to missionary influence, and the work is being pushed with increased vigor. Jacob Good Dog, a converted Indian, was the Boniface in this field.

Among the Ponca Indians, in Nebraska, the work has been carried on with about the usual results.

OAHE.—This mission includes a training school and eleven out-stations on the Cheyenne and Grand rivers. Nineteen have been added to the Oahe church, on confession of their faith, during the year. A young man has been ordained as missionary to the Indians, and enters this field on Grand river for his life work. He has caught the spirit of Edwards, and Eliot and Brainard.

FORT BERTHOLD has passed a year of prosperity. New work is opening in this field. We quote from a recent letter: "Since my last letter we have had very interesting and serious developments. The Gros Ventres and Mandan tribes, situated 20 and 40 miles from us, have little or no religious instruction, only as they come to us. These two tribes we are hoping some of our young men who are away at school will be ready soon to work with."

S'KOKOMISH AGENCY lies 1,000 miles to the west of Fort Berthold, in Washington Territory. The church here has also been blessed during the year with revival influences and four have united with it on confession of faith.

These Indian missions have been visited personally during the year by two of the Secretaries of the Association, and the work has been carefully inspected.

SANTA FÉ, New Mexico, still receives a fixed appropriation from the Association for the Indian department of its University, the Principal and teachers being appointed by the Association. Fourteen Apache girls have been among the pupils during the year—the first Apaches that have ever been gathered in our schools. They prove to be bright and docile pupils.

CHINESE WORK.

Missions	17
Missionaries	28
Pupils enrolled	1,044
Hopeful conversions	150
Given up idolatry	211

The report of the Superintendent is both joyful and sad. The numbers of those who have given up idol worship and those hopefully converted are the largest it has ever been our privilege to report; but the work has labored under great embarrassment in the serious diminution of funds. The resources for the current work were necessarily reduced by more than $3,000. New doors are opening in this Chinese work. The Japanese are now ripe for schools and churches, and a small beginning has been made in this direction. This work is open to us, and the command to enter is written in the imperative.

WOMAN'S BUREAU.

Only four years have passed since the Woman's Bureau became a recognized department of our work, although it existed in reality for many years before. These years have abundantly proven its efficiency. It is useful especially along three lines: First, in assisting the women who are engaged as teachers to understand and grasp their work; again, in reaching the mothers and sisters of the pupils with purifying Christian influences, as they could not be reached in any other way; and also, in bringing information to the benevolent women of the North in regard to the special needs of their degraded and helpless sisters in the South. The shocking story of their degradation can be told only by women to women. Along all these lines of service the Woman's Bureau has been especially successful during the past year. Its usefulness is greatly increased because it is an organic part of a larger Association, and thus gains a wider field of vision. The range of its operations is constantly enlarging.

FINANCES.

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and individuals	$189,483 39
" Estates and Legacies	52,266 73
" Income, Sundry Funds	10,561 07
" Tuition and Public Funds	28,964 81
" Rents	478 10
" United States Government for Education of Indians	17,357 21
" Slater Fund, paid to Institutions	7,650 00
	$306,761 31

The total disbursements for the year have been $298,783.80, a decrease in the expenditures of last year of $13,467. We entered this year with a debt of $5,783. The problem that taxed our skill and energies was this: How can we do the work which the Lord has put upon us, and at the same time not increase this debt? It looked, at times, as if

it would prove impossible. For the month of February the receipts were $9,000 less than last year for the same month, and even so late as July there was a falling off of $17,000 for the month. The magnificent rally in September brought into the treasury a splendid sum, and the problem was solved.

Through carefully studied economy in the expenditures, by persistent efforts in the collecting field, and by the large and generous benevolences of the churches, all under God's good providence, this has been accomplished.

The current expenses of the year are all paid; the debt with which we began the year is all cancelled, and we enter this new year with the good sum of $2,193.80 on the credit side of the ledger. But this will provide for the current expenses of the Association only about two days.

This has been a perilous experiment. The work has suffered, although none of it has been given up. The total number of missionaries has been reduced. Teachers and pastors have been overworked. New fields, "white to the harvest," have been ungathered and left to possible blight. We praise God for this deliverance, but earnestly pray that we may not again need the chastening discipline of a like experience.

Many of our churches are rejoicing in books and Bibles and Lesson Helps given them during the year by the Bible Society, the Congregational Sunday School and Publishing Society, and the Western Tract and Book Society. The Association expresses its sincere thanks to these sister societies for their generous assistance in its work.

Such is the record of another year in the life of the A. M. A., as we read it from our human standpoint. The full significance of these simple facts as they stand related to the Divine plan for the redemption of the world, we cannot trace, nor need we. "What is written, is written."

IN MEMORIAM.

The following honored names have been added during the year to the list of those who have laid aside the armor and entered into their rest.

Rev. W. W. Weir, Pastor Second Congregational Church in Eureka, Kans., died November 21st, in his fifty-first year. He began his ministry in the African Methodist Church, was ordained as a Congregational minister in Eureka in 1881, and continued his services in connection with this church until the close of his life.

Mrs. J. H. Parr died at her home in Chicago, April 3d, 1887. Mrs. Parr went South, under appointment from this Association, in November, 1884, and took charge of the Musical Department at Tillotson Institute, Austin, Texas. Her husband was transferred to the school at Quitman, Ga., the following year. Her experiences the night of the burning of the school at Quitman gave her nervous system such a shock that she never entirely recovered. Her death came suddenly, and was evidently the result of that terrible night.

Rev. Sidney Hamilton Dale fell with the harness on, in the first months of his active ministry. He was graduated from the Theological Department at Talladega College, in June, 1886, and died the 18th of June, 1887. He was appointed Pastor of the church at Florence soon after his graduation, and his few months of service there were characterized by great earnestness on his part. With exultant prayer and triumph, and confident faith in his Saviour, he passed away.

Rev. Willis R. Polk, who had been Pastor of the Congregational Church and teacher in the public school in Fayetteville, Ark., since 1884, died, after a lingering illness, July 26th, 1887.

Rev. Samuel Stamford Ashley, after a protracted struggle with disease, was released by death Oct. 5th, 1887. He was sixty-eight years of age. His principal work was in the South. He labored among the soldiers, and followed Sherman's army into Wilmington, N. C. Here he opened a school among the freedmen, and was elected a member of the Constitutional Convention and drafted the school laws which were passed by the Legislature, upon which the school system of North Carolina was founded. He was the President of Straight University and Pastor of the First Congregational Church at Atlanta. While in the service of the A. M. A. he was attacked with yellow fever and never fully recovered his health. He was an earnest and brave Christian soldier, and held his place in the battle line, even when enfeebled by disease.

Hon. Wm. B. Washburn died suddenly at Springfield, Mass., Oct. 5th, 1887. He was born in Winchendon, Mass., in 1820. While sitting on the platform of the City Hall, in which the meeting of the American Board was being held, he quietly and unexpectedly fell asleep in death. "He was not, for God took him." Mr. Washburn's life was a most successful and honored one. He was graduated from Yale College in 1844, with the Christian ministry in view, but was providentially led into business pursuits. He settled in Greenfield, Mass., and built up a large business in the manufacture of wooden ware. Early in the war he was elected United States Representative, being complimented with the *entire* vote of his district. Massachusetts elected him its Governor in 1871, by an overwhelming majority. He resigned his seat in Congress to be inaugurated Governor, in January, 1872, and he resigned his Governorship to fill out the unexpired term in the United States Senate caused by the death of Charles Sumner, in March, 1874. In 1881 he was elected President of the American Missionary Association. His valuable services as presiding officer at the annual meetings, his wise counsels and wide influence, greatly advanced the interests of the Association.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SECRETARY.

In inviting the women of the North, and particularly those of the Congregational churches to help establish and sustain its missions, the American Missionary Association has felt that woman's work in the churches at home is as important as woman's work in the mission field, in order to secure the greatest efficiency, the best results of the labor expended.

Nor have we been disappointed. As the hearts of those at home have opened pityingly toward the needs of women suffering from the effects of oppression, abuse and paganism, right here in our own country, and the hearts of our missionaries have been burdened with the same woes, the helping hand has been mutually extended; and it has been the mission of the Bureau of Woman's Work to join these hands in strong and loving ministry.

Our woman's work in the field can be only briefly referred to here. It is embodied in the full report which the Association gives of all its missions. Of the sixteen Normal and graded schools reported by the Association, seven are in the charge of lady teachers alone. One of these is a boarding school especially for girls, and is similar in plan to the Mt. Holyoke and Auburndale schools. But in all our boarding schools like methods are introduced, indeed the best that can be culled from Northern experience is put into practice.

Some slight changes in our plan of work should be noted, as indicating the new demands upon us in woman's work. We no longer select our special missionaries mainly for house-to-house visiting and Bible reading, but combine this with more effective organized work. To concentrate effort upon the training of the young for usefulness, is conceded by all our workers as most essential. This is well accomplished in our boarding schools, but where we have only day schools or churches we have felt the need of reaching the home life more effectually than could be done by a missionary visitor. We therefore bring the young people to our special missionary for practical instruction, connecting this with the Christian training.

Sewing-schools are established in which girls are taught not merely how to sew well, but how to cut and make garments for themselves and fathers and brothers. Kitchen-garden has been quite generally introduced for teaching all kinds of laundry, kitchen and dining-room work, care of bed-rooms and bedding, polite attention to guests, with all amenities of home life. Thus a transformation has been made in many homes through the new life opened up to the children.

White Shield and White Cross Societies are sustained in the interests of purity. Missionary societies are formed and the young people are

taught how to manage them. Through these societies the sympathy and interest of colored and Indian women have been so moved as to lead to self-denial that would put us to shame, so eager are they to give to others the light they have received. Temperance work has a prominent place in all our missions. As illustrative of the influence exerted in this direction we note one instance. The principal of our colored school in Jonesboro, Tenn., organized her temperance society ten years ago, and for years it was the only one in the place. Thus the colored people were organized and ready for action long before the white ladies. Our Northern missionary bought materials for colors, sat up nights and lettered the banners, and at the late election in Tennessee took her school to the polls, nearly every child carrying a suggestive motto, such as "Protect Our Homes," "Lead us not into Temptation." Through her persistence and energy the white ladies of the Woman's Christian Temperance Union joined in the movement. It is true, the amendment was lost in the State, but in Jonesboro every colored man except two voted for prohibition. Noble efforts may sometimes fail—noble lives, never.

But even could our woman's work in the field be written in minute detail it would give but an imperfect review of what is undertaken. You hear of overflowing schools, of many forms of Christian work, of the numbers added to our churches from ranks in day and Sunday-schools, but the wrestling prayers of earnest women, the watchful admonitions, the unremitting toil which has entered into what we call success, who shall record? Over two hundred such missionaries the American Missionary Association has upon its rolls, and it is for these, and that we may add to the number, that we ask your united support.

We have much to encourage us in the results of the past year. There has been an earnest reaching out by ladies' societies, Sunday-schools and mission bands, for some special work which would tell for good in direct influence toward the enlightenment of those in darkness and need, and contributions have been so applied as to be at once helpful to our treasury and yet assigned to some specific object interesting to contributors. Christian Endeavor Societies have begun to come forward with their help. These societies, which include lads and misses, find a most useful and attractive work in our Indian Missions. It has been quite a problem how to win and hold the interest of boys in missions, but we have found the magic word—Indian—and that if our boys' thoughts are given proper direction in the study of Indian history and missions, they will not fail to be on the right side in their convictions and eager to help educate an Indian youth, the longer and more unpronounceable his name the more eager.

Sewing societies have been encouraged to contribute their service in a way that is valuable to us. Our item of house furnishing alone is a large one, for in connection with our eighty-nine schools are about thirty mission homes and boarding halls to be kept supplied with bedding, table linen, etc., for families of from fifteen to two hundred and fifty. These needs are indicated in a sewing leaflet which is sent to those who will assist us to set an example of good housekeeping where we plant our missions.

The most important help, however, being money contributions from all these societies, we have sought by our system of missionary letters to encourage the ladies and young people to annual contributions. The amounts thus received have varied from $10 to $100, according to the ability of the church, but every society thus contributing to the A. M. A. may work for some definite object and receive the field letters.

To the Woman's State organizations we offer specific work on a larger scale. Of such we name the following as co-operating directly with us: Maine and Vermont each by a "Woman's Aid to the A. M. A." Connecticut, New York, Ohio, Illinois, Michigan, Wisconsin, Iowa, South Dakota, each by a Woman's Home Missionary Union, and Minnesota and Kansas by their Woman's Home Missionary Societies.

The State organizations have some of them undertaken the support of a single school, and others of missionaries selected from different departments of our work. In every State the appeal of the A. M. A. is made through its Woman's Bureau to the ladies of all the churches and to all the ladies of the churches, and the contributions are in part through the State organizations and in part direct, all working to the same end.

Other States also, not yet organized, are assisting us in definite lines, as Massachusetts and New Hampshire.

Any society of old or young people, whether Missionary, Ladies' Aid, Benevolent Society, Sewing Circle or Christian Endeavor—whatever involves combined interests and united work—we cordially welcome to share with us in the grand opportunities of our field.

In this way the ladies of the Congregational churches are helping in the support of seventeen of the established missions of the American Missionary Association—among the colored people, poor whites, Indians and Chinese, according to their choice.

Public meetings in behalf of missions have been provided with lady speakers, and in many instances the monthly missionary concerts of the churches having the American Missionary Association for a subject, have been furnished with fresh letters from different parts of the field, thus giving vividness to the facts gathered from the A. M. A. literature.

We all know that it is not by doing any great thing that the home is made beautiful and strong, but by the many acts of thoughtfulness, the light and skillful touches which singly appear so small, but together and often repeated become essential. So in our connection with these great mission boards, let us make our work valuable by our constancy and skill in doing what we can, giving an aureola to the cause of missions by the well directed rays of womanly, consecrated service.

DETAILED REPORT.

SOUTHERN FIELD.

REV. C. J. RYDER, FIELD SUPERINTENDENT.

EDUCATIONAL WORK.

I. CHARTERED INSTITUTIONS.

Fisk University, Nashville, Tenn.

Board of Trustees.—Gen. C. B. Fisk, New York, N. Y.; Rev. E. M. Cravath, D. D., Nashville, Tenn.; Rev. M. E. Strieby, D. D., New York, N. Y.; A. S. Barnes, Esq., New York, N. Y.; Charles L. Mead, Esq., New York, N. Y.; Rev. G. B. Willcox, D. D., Chicago, Ill.; John H. Washburn, Esq., New York, N. Y.; Rev. George W. Moore, Washington, D. C.; Rev. James Powell, D. D., Brooklyn, N. Y.

Officers and Instructors.—Rev. E. M. Cravath, D. D., President, and Professor of Mental and Moral Science; Rev. A. K. Spence, M. A., Dean of the Faculty, and Professor of Greek and French; Rev. Henry S. Bennett, M. A., Secretary of Faculty, Professor of Theology and German, and University Pastor; Rev. Frederick A. Chase, M. A., Professor of Natural Science; Miss Helen C. Morgan, M. A., Professor of Latin; Herbert H. Wright, M. A., Professor of Mathematics and Instructor in Vocal Music; Rev. Edwin C. Stickel, M. A., Treasurer; Miss Anna M. Cahill, Instructor in History and English Literature in Normal Department; Miss Anna T. Ballantine, M. A., Principal of Young Ladies' Department, and Instructor in Rhetoric; William R. Morris, B. A., (Resident Graduate), Assistant Instructor in Natural Science, and Instructor in Violin; Miss Sarah Bowen, Principal of Common English Department; Miss Mary E. Edwards, Instructor in Geography, U. S. History and Drawing; Miss Henrietta Matson, Instructor in Grammar and Composition; Miss Luella Miner, Instructor in Geography, Familiar Science and Penmanship; Miss Celia E. Burr, Instructor in Arithmetic; Miss Mary L. Matthews, in charge of Intermediate School; Mrs. L. R. Green, in charge of Model School and Practice Teaching; Miss Jennie A. Robinson, Instructor in Instrumental Music and Voice Culture; Miss Mary E. Chamberlin, Instructor in Instrumental Music and Harmony; Miss S. M. Wells, Instructor in Nursing and Hygiene; Mrs. W. D. McFarland, Instructor in Cooking and Sewing; Miss Laura A. Parmelee, Matron of Livingstone Hall; Miss Maria Parsons, Matron of Jubilee Hall.

Students.—College Course, 42; College Preparatory, 46; Theological Course, 4; Normal Course, 44; Common English Department, 182; Intermediate, 47; Model School, 76; Music, 66; (counted twice, 70). Total, 437.

Atlanta University, Atlanta, Ga.

CHARTERED IN 1867.

Trustees.—Rev. M. E. Strieby, D. D., New York City; Rev. Cyrus W. Francis, A. M., Atlanta; Thomas N. Chase, A. M., Atlanta; Rev. William J. White, Augusta;

Hon. A. E. Buck, A.M., Atlanta; Rev. Joseph E. Smith, Chattanooga, Tenn.; Rev. S. E. Lathrop, Sherwood, Tenn.; Gen. J. R. Lewis, Atlanta; E. J. Penney, Marietta; Samuel M. Inman, Atlanta; Rev. George L. Chaney, A.M., Atlanta; William A. Haygood, Esq., Atlanta; Rev. Dana Sherrill, A. M., Savannah; Rev. A. E. Beard, D. D., New York City; Rev. C. L. Woodworth, D. D., Boston, Mass.

Officers and Instructors.—Thomas N. Chase, A. M., Professor of Greek; Rev. Cyrus W. Francis, A. M., Professor of Ethics and Christian Evidences; Rev. Horace Bumstead, D. D., Acting President and Professor of Latin; Charles P. Sinnott, Principal of Normal Department; Horace M. Sessions, Farm Manager; Clarence C. Tucker, Teacher in Mechanical Department; John W. Young, A. B., Tutor in Latin and Mathematics; Mrs. Lucy E. Case, Matron in South Hall; Miss Emma C. Ware, Teacher of Latin and English; Miss Mary E. Sands, Teacher of English Branches; Miss Ella W. Moore, Teacher of Drawing; Miss Margaret Neel, Teacher of English Branches; Miss Sarah E. Marsh, Teacher of English Branches: Miss Rebecca Massey, Teacher of Music; Miss Fannie M. Andrews, Assistant Treasurer and Registrar; Mrs. Hattie W. Chase, Teacher of English Branches; Miss Eliza H. Merrill, Teacher of English Branches; Miss Olive A. Thompson, Teacher of English Branches; Miss Martha E. Elkins, Teacher of Cooking and Sewing; Mrs. Jane T. Ware, Librarian; Miss Florence E. Weston, Preceptress and Teacher of Nursing; Miss Carrie E. Jones, Teacher of Primary School; Miss Eliza J. Perkins,* Matron in North Hall; Miss Susan A. Hosmer, Matron in North Hall.

Students.—College Course, 26; Preparatory, 14; Normal Course, 93; Grammer School, 205; Primary School, 75; Total, 413.

Talladega College, Talladega, Ala.

CHARTERED IN 1869.

Trustees.—Gen. C. T. Christensen, New York, N. Y.; Rev. W. H. Ward, D. D., New York, N. Y.; Hon. L. E. Parsons, Talladega; Rev. G. W. Andrews, Talladega; Rev. H. S. De Forest, D. D., Talladega; Rev. James Powell, D. D., New York, N. Y.; Capt. R. H. Isbell, Talladega; H. W. Hubbard, Esq., New York, N. Y.; Rev. M. E. Strieby, D. D., New York, N. Y.

Officers and Instructors.—Rev. Henry S. De Forest, D.D., President, Instructor in Mental and Moral Philosophy; Rev. George W. Andrews, A. M., Instructor in Theology; George H. Howe, Principal, Instructor in Mathematics; Edwin C. Silsby, Treasurer; John Orr, Superintendent in Mechanics; Edgar A. Bishop, B. S., Superintendent of Agricultural Department; Miss Lucy F. Partridge, English Literature and Language; Miss Bertha Bass, A.B., Latin, Greek and Botany; Miss Helen M. Andrews, School Economy, Methods, and Critic Teacher in Practice Department; Miss Maud S. Wheeler, (five months,) Miss Alice F. Topping, (four months,) Grammar, History, Drawing and Elementary Science in Grammar Grades; Miss May L. Phillips, Arithmetic, Geography, Reading and Writing in Grammar Grades; Mrs. Clara O. Rindge, Intermediate Grades in Cassedy School; Mrs. E. A. Bishop, (three months,) Miss Martha J. Davis, (four months,) Primary Grades in Cassedy School; Miss Clara M. Goodman, (two months,) Miss Lura E. Aldridge, (five months,) Vocal and Instrumental Music; Mrs. John Orr, Teacher of Girls' Industrial Classes and Night School; Miss Julia C. Andrews, Preceptress and Matron of Foster Hall; Miss M. H. Clary, Matron of Stone Hall.

Students.—Theological, 13; College Preparatory Department, 9; Normal Department, 41; Grammar Department, 50; Intermediate, 113; Primary Department, 98; Night School, 16; (counted twice, 19). Total, 321.

* Deceased.

Straight University, New Orleans, La.

Trustees.—Hon. Seymour Straight, President; Thomas J. Woodward, Vice-President; Charles H. Shute, Secretary; H. W. Hubbard, Treasurer; Charles Heath, Malden, Mass.; Rev. G. B. Willcox, D.D., Chicago, Ill.; Rev. James Powell, D.D., New York; Rev. William H. Willcox, D.D., Malden, Mass.; Pres. R. C. Hitchcock, New Orleans; Rev. M. E. Strieby, D,D., New York; Rev. W. S. Alexander, D.D., Cambridge, Mass.; Frank E. Richmond, New Orleans; Charles S. Rice, New Orleans; S. C. Russell, M.D., New Orleans; Hon. Edward Heath, New Orleans; Rev. F. L. Ferguson, New Orleans; B. D. Wood, Esq., New Orleans; Hon. John B. Mead, Randolph, Vt.

Instructors.—Rev. R. C. Hitchcock, A. M., President and Professor of Rhetoric and School Economy; Rev. M. L. Berger, D.D., Dean of Theological Department and Professor of Moral and Mental Science; J. H. Freeman, A. B., Professor of Greek and Latin; O. C. Olds, B. Ph., Teacher in Normal Department; Miss Mary A. George, M. A., Teacher in Normal Department; E. A. Guernsey, A. B., Teacher in Grammar Department; Miss Mary A. Peffers, Teacher in Intermediate Department; Mrs. R. C. Hitchcock, Teacher in Intermediate Department; Miss Anna F. Condict, Teacher in Intermediate Department; Miss Ella Samson, Teacher in Primary Department; Miss Hannah T. Mead, Teacher in Primary Department; Miss Eugenia Northrop, Music Teacher; Wm. J. Nickerson, Leader of Orchestra; Mr. E. C. Rose, Superintendent Industrial Department; Mr. James D. Gordon, Instructor in Printing; Miss Emma Rand, Matron at Stone Hall; Miss Jennie Fyfe, Preceptress; Miss S. A. Coffin, Matron at Whitin Hall. Theological Department.—Rev. R. C. Hitchcock, A. M., Professor of Sacred Rhetoric; Rev. M. L. Berger, D.D., (Dean), Professor of Systematic Theology, and in charge of Supplementary Studies.

Students.—Law Department, 68; Theological Department, 17; Classical and Normal Department, 75; Grammar Department, 52; Intermediate Department, 203; Primary, 170; Music, 35; (counted twice, 102). Total, 518.

Tougaloo University, Tougaloo, Miss.

Trustees.—Rev. M. E. Strieby, D.D., Ralph Emerson, Gen. C. H. Howard, Rev. J. E. Rankin, D.D., H. W. Hubbard, Rev. L. J. Scurlock, Rev. E. M. Cravath, William S. Lemly, S. S. Marples, Rev. J. E. Roy, D.D., Rev. A. H. Bradford, D.D., Charles L. Mead, Aaron Carter, Rev. Addison P. Foster, D.D., Rev. James Powell, D.D., Rev. John A. Hamilton.

Instructors.—Rev. G. Stanley Pope, A.M., President and Principal, Bible and Moral Philosophy; George P. Armstrong, Assistant Principal, Latin and Natural Sciences; William D. Hitchcock, Treasurer; Miss Sarah L. Emerson, Principal Ladies' Department and Matron in Boarding Hall; Mrs. George P. Armstrong, (three months), Miss Julia A. Sauntry, Didactics and Mathematics; Miss Josephine Kellogg, Grammar Department; Miss Sarah Humphrey, Grammar and Intermediate Departments; Miss Annie L. Harwood, Intermediate Department, (five months); Miss Julia L. Phelps, Miss Adeline M. Platt, Primary Department and Night School, (five months); Miss Nellie L. Ruddock, Vocal and Instrumental Music; Mrs. Henry P. Kennedy, Matron in Strieby Hall; Mrs. Wm. D. Hitchcock, Sewing and Fitting; Wm. H. Bishop, B. S., Agriculture; Henry P. Kennedy, Carpentry; Jacob C. Klein, Blacksmithing and Wheelwrighting; Wm. D. Hitchcock, Tinsmithing.

Students.—Biblical, 4; Higher Normal Course, 6; Elementary Normal, 14; Grammar, 54; Intermediate, 75; Primary, 81; Instrumental Music, 18; Apprentices, 10; Domestic Economy, 24; (counted twice, 54). Total, 282.

Tillotson Collegiate and Normal Institute, Austin, Tex.

Trustees.—A. S. Barnes, Esq., New York; Gen. Clinton B. Fisk, New York; Charles L. Mead, Esq., New York; Rev. M. E. Strieby, D.D., New York; Rev. George J. Tillotson, Connecticut; Rev. E. B. Wright, D.D., Texas; W. R. Burnham, Gen. E. S. Greeley.

Instructors and Managers.—President Henry S. Hubbell, D.D., Amherst, Mass.; Mr. E. J. Pond, Austin, Texas; Miss Rose M. Kinney, Oberlin, O.; Miss Fanny J. Webster, Weymouth, O.; Miss E. F. Newton, Andover, Me.; Miss E. G. Kershaw, Bound Brook, N. J.; Miss Julia Condict, Adrian, Mich.; Miss Phebe B. Parsons, Marcellus, N. Y.; Miss Amelia Knapp, Greenwich, Ct.; Mrs. E. J. Crew Pond, Austin, Texas.

Special Missionary.—Miss M. J. Adams, Columbus, Wis.

Students.—College Preparatory, 8; Normal, 6; Grammar Department, 52; Intermediate, 55. Total, 121.

Howard University, Washington, D. C.

THEOLOGICAL DEPARTMENT.

Rev. W. W. Patton, D. D., Washington, D. C.; Rev. J. G. Craighead, D. D., Washington, D. C.; Rev. S. M. Newman, D. D., Washington, D. C.; Rev. John G. Butler, D. D., Washington, D. C.

Number of Students, 38.

II. NORMAL AND GRADED SCHOOLS.

Gregory Institute, Wilmington, N. C.

Principal.—Mr. George A. Woodard, Weymouth, Mass.

Assistants.—Miss E. Jennie Peck, Bristol, Ct.; Miss H. L. Fitts, Candia, N. H.; Miss E. A. Warner, Lowell, Mass.; Miss Anna M. Nicholas, Toledo, O.; Miss Mary D. Hyde, Zumbrota, Minn.; Miss Jessie Garfield, Sheffield, O.; Mrs. Geo. A. Woodard, Weymouth, Mass.

Special Missionary.—Miss A. E. Farrington, Portland, Me.

Number of pupils, 278 (Normal, 10); number in Sunday-school, 309.

Avery Institute, Charleston, S. C.

Principal.—Mr. M. A. Holmes, Lee, Mass.

Assistants.—Miss J. E. Fahnestock, Lewiston, Ill.; Edward A. Lawrence, Charleston, S. C.; Miss M. A. Mason, Westfield, Mass.; Miss Anna B. Hammond, Amenia, N. Y.; Miss M. E. Wilcox, Ohio.

Number of pupils, 197 (Normal, 59); number in Sunday-school, 178.

Brewer Normal School, Greenwood, S. C.

Teachers.—Rev. J. E. B. Jewett, Pepperell, Mass.; Mrs. J. E. B. Jewett. Pepperell, Mass.

Number of pupils, 243, (Normal, 20); number in Sunday-school, 104.

Storrs School, Atlanta, Ga.

Principal.—Mrs. Hattie I. Miller, East Corinth, Vt.

Assistants.—Miss Minnie Hubbard, Hiram, Me.; Miss M. L. Gerhard, Nebraska City, Neb.; Miss Amelia L. Ferris, Oneida, Ill.; Mrs. C. G. Ball, Clifford, N. Y.; Miss

Caledonia Phillips, Cannonsburg, Pa.; Miss A. H. Levering, Philadelphia, Pa.; Miss Carrie J. Parrey, Chicago, Ill.; Miss Nellie E. Blood, Pepperell, Mass.

Special Missionary.—Miss Lizzie Stevenson, Bellefontaine, O.

Number of pupils, 683.

Lewis Normal Institute, Macon, Ga.

Principal.—Mrs. Liva A. Shaw, Owego, N. Y.

Assistants.—Mr. Aug. J. Burger, New London, Wis.; Miss E. L. Patten, Somers, Conn.; Miss Gertrude F. Yard, Dakota City, Ia.; Miss E. B. Scobie, Peninsula, O.; Miss Anna Doyen, Antioch, Ill.; Miss S. F. Clark, Medina, O.; Miss L. G. Freeman, Saratoga, N. Y.; Mrs. S. E. Lathrop, New London, Wis.; Mrs. F. E. Green, Rochester, N. Y.

Number of pupils, 338 (Normal, 22); number in Sunday-school, 484.

Beach Institute, Savannah, Ga.

Principal.—Miss A. A. Holmes, Lee, Mass.

Assistants.—Miss Mary F. Lord, Fredonia, N. Y.; Miss M. A. Perry, Holden, Mass.; Miss E. M. Clapp, East Hampton, Mass.; Miss M. M. Foote, Norwich, N. Y.; Miss Alice M. Field, North Bennington, Vt.; Mrs. Dana Sherrill, Forrest, Ill.

Number of pupils, 286, (Normal, 59); number in Sunday-school, 250.

Dorchester Academy, McIntosh, Ga.

Teachers.—Miss Elizabeth Plimpton, Walpole, Mass.; Miss Bertha Robertson, Richibucto, N. B.; Miss Minnie Dox, Kalamazoo, Mich.; Miss Mary A. Cutler, Greenwich Valley, Mass.

Number of pupils, 263; number in Sunday-school, 473.

Normal and Industrial School, Thomasville, Ga.

Principal,—Mrs. W. L. Gordon, Richmond, Mich.

Assistants.—Miss Martha J. Davis, Dunstable, Mass; Miss Julia A. Goodwin, Mason, N. H; Miss Carrie M. Park, West Boxford, Mass.

Number of pupils, 132.

Trinity School, Athens, Ala.

Teachers.—Miss M. F. Wells, Ann Arbor, Mich; Miss Villa D. Crumb, Norwich, N. Y.; Miss Alice M. Whitsey, Dover, O.; Miss Mary Wyckoff, Galesburg, Ill.

Number of pupils, 164, (Normal, 50); number in Sunday-school, 50.

Emerson Institute, Mobile, Ala.

Principal.—Mr. F. B. Wells, Rhinebeck, N. Y..

Assistants.—Miss E. B. Morrison, Chillicothe, Ohio; Miss Isadore M. Caughey, Kingsville, O.; Miss Carrie E. Ferris, Passaic, N. J.; Miss Laura F. Keeler, South, Britain, Conn.; Miss Mary R. Whitcomb, Redfield, Dak.; Miss Gertrude Wyckoff, Galesburg, Ill.

Matron and Special Missionary.—Mrs. F. B. Wells, Rhinebeck, N. Y.

Number of pupils, 326, (Normal, 20); number in Sunday-school, 148.

Le Moyne Normal Institute, Memphis, Tenn.

Principal.—Prof. A. J. Steele, Whitewater, Wis.

Assistants.—Rev. B. A. Imes, Oberlin, O.; Mr. Chas. M. Stevens, Clearwater, Minn.; Miss Esther A. Barnes, Tallmadge, O.; Miss S. C. Bateham, Painesville, O.; Miss Ruth E. Stinson, Woolwich, Me.; Miss M. A. C. Stewart, Wilmot, N. S.; Miss C. S. Goldsmith, Chester, N. H.; Miss Rebecca M. Green, Hamlet, N. Y.; Miss M. A. Kinney, Whitewater, Wis.; Miss Zulee E. Felton, Memphis, Tenn.; Miss Fannie A. McCullough, Memphis, Tenn.

Number of pupils, 427, (Normal, 151); number in Sunday-school, 175.

Warner Institute, Jonesboro, Tenn.

Teachers.—Mrs. Julia B. Nelson, Red Wing, Minn.; Miss Minnie A. Stowe, Marion, Kan.; Mr. H. H. Richards, Jonesboro, Tenn.

Number of pupils, 117, number in Sunday-school, 71.

Normal School, Lexington, Ky.

Instructors.—Rev. Azel Hatch, Oberlin, O.; Miss N. H. Nutting, Randolph, Vt.; Miss M. Glassburn, Gallipolis, Ohio.; Miss L. J. Fish, Akron, Ohio.; Miss Louise Denton, Hempstead, L. I.; Miss Jennie Woodruff, Berea, Ky.; Mrs. H. S. Woodruff, Berea, Ky.

Number of pupils, 209, (Normal, 14).

Academy, Williamsburg, Ky.

Teachers.—Mr. W. E. Wheeler, Marshfield, Wis.; Mrs. W. E. Wheeler, Marshfield, Wis.; Miss Maria M. Lickorish, North Ridgeville, O.; Mrs. A. J. Hubbard, Hiram, Me.; Miss M. A. Packard, Williamsburg, Ky.

Special Missionary.—Mrs. A. A. Myers, Williamsburg, Ky.

Number of pupils, 250, (Normal, 35); number in Sunday-school, 200.

Grand View, Tenn.

Instructors.—Rev. C. B. Riggs, Emmington, Ill.; Mr. E. A. Palmer, Grand View, Tenn.

Number of pupils, 74; number in Sunday-school, 50.

Pleasant Hill, Tenn.

Instructors.—Rev. Benj. Dodge, Centre Lebanon, Me.; Miss Jeanne A. Calkins, Daysville, N. Y.

Number of pupils, 79; number in Sunday-school, 83.

III. COMMON SCHOOLS.

North Carolina.

Dudley—Mrs. J. E. B. Jewett, Pepperell, Mass.
McLeansville—Rev. Alfred Connet, Solsberry, Ind.
Beaufort—Rev. Michael Jerkins, Beaufort, N. C.
" Miss Lydia Hatch, Beaufort, N. C.
Melville—Mr. Sandy Paris, Cedar Cliff, N. C.
" 2nd—Mrs. Sandy Paris, Cedar Cliff, N. C.
Strieby—Mrs. Isley Walden, Strieby, N. C.
Pekin—Rev. J. E. Smith, Pekin, N. C.
Troy—Rev. W. H. Ellis, Southfield, Mass.

Oaks—Miss E. W. Douglass, Decorah, Ia.
Hillsboro—Mrs. James Walker, Hillsboro, N. C.

South Carolina.

Orangeburg—Rev. J. L. Grice.

Georgia.

Marietta—Rev. E. J. Penney, Atlanta, Ga.
Athens—Mr. O. A. Combs, Athens, Ga.
" Miss Lizzie McComb, Athens, Ga.
" Miss Laura L. Holbrook, Athens, Ga.
Cuthbert—Mr. F. H. Henderson, Atlanta, Ga.
Albany—Mr. William C. Green, Albany, Ga.
Woodville—Rev. J. H. H. Sengstacke, Savannah, Ga.
" —Mr. J. Lloyd.
Cypress Slash—Rev. George C. Rowe, Cypress Slash, Ga.
" " Miss Irene Smallwood, Savannah, Ga.

Florida.

St. Augustine—Miss E. R. Caughey, N. Kingville, O.
" Miss H. D. Barton, Terre Haute, Ind.

Alabama.

Florence—Rev. J. M. Shippen, Florence, Ala.
" Miss J. A. Wilson, " "
Anniston—Rev. H. W. Conley, Anniston, Ala.
Citronelle—Rev. Max M. Schwarzauer.

Texas.

Paris—Rev. J. R. McLean, Talladega, Ala.
Dodd—Rev. E. E. Sims, Dodd, Tex.
Corpus Christi—Rev. J. W. Strong, Corpus Christi, Tex.
Bois D'Arc—Rev. E. E. Sims, Dodd, Tex.

Tennessee.

Whiteside—Mr. G. W. Jackson, Tougaloo, Miss.
Jellico—Mr. G. W. Lawrence, Williamsburg, Ky.
Sherwood—Mr. Geo. Hannum, Sherwood, Tenn. Miss Gertrude Bridgman, South Amherst, Mass.
Pomona—Miss Mattie Mattice, Pine Plains, N. Y.

Kentucky.

Clover Bottom—Miss Mary H. Lamson, Amboy, Ill.
" " Miss Flora N. Cone, Worthington, Minn.
Woodbine—Mr. Baker.

Arkansas.

Fayetteville—Rev. W. R. Polk, Fayetteville, Ark.

SUMMARY.

EDUCATIONAL WORK IN THE SOUTH.

Chartered Institutions:

Fisk University, Nashville, Tenn.—Boarding	accommodations for	250;	pupils,	437		
Atlanta University, Atlanta, Ga.—	"	"	250	"	413	
Talladega College, Talladega, Ala.—	"	"	150	"	321	
Tougaloo University, Tougaloo, Miss.—	"	"	165	"	232	
Straight University, New Orleans, La.—	"	"	100	"	518	
Normal Institute, Austin, Tex.—	"	"	50	"	121	= 6

Normal and Graded:

Gregory Institute, Wilmington, N. C.	Pupils,	278	
Avery Institute, Charleston, S. C.	"	197	
Brewer Normal School, Greenwood, S. C.	"	243	
Beach Institute, Savannah, Ga.	"	286	
Dorchester Academy, McIntosh, Ga	"	263	
Storrs School, Atlanta, Ga.	"	683	
Lewis Normal Institute, Macon, Ga.	"	338	
Industrial School, Thomasville, Ga.—Boarding accommodations for 40	"	132	
Trinity School, Athens, Ala.	"	164	
Emerson Institute, Mobile, Ala.	"	326	
Le Moyne School, Memphis, Tenn.	"	427	
Warner Institute, Jonesboro, Tenn.	"	117	
Grand View, Tenn.	"	74	
Pleasant Hill, Tenn.	"	79	
Lexington, Ky.	"	209	
Williamsburg, Ky.—Boarding accommodations for 35	"	259	= 16
Common Schools			32

Total Number of Schools	54
" " Instructors	246
" " Pupils	8,616

Theological, 78; Law, 68; Collegiate, 68; Collegiate preparatory, 78; Normal, 745; Grammar, 1,482; Intermediate, 2,385; Primary, 3,813; Studying in two grades, 101; Total, 8,616.

CHURCH WORK IN THE SOUTH.

Number of Churches	127
" " Missionaries (male and female)	103
" " Church Members	7,896
Added during the year	1,197
Scholars in Church and Mission Sunday-schools	15,109

The detailed Statistics of the Churches will be found on the three following pages.

CHURCHES UNDER THE CARE OF THE AMERICAN MISSIONARY ASSOCIATION.

TABULAR STATEMENT.

Churches and Location.	Organized.	Ministers.	Ordained.	Commenced.	Church Members, July 31, 1887. Males.	Females.	Total.	Absent.	Additions, 1886-'87. Profession.	Letter.	Total.	Removals, 1886-'87. Deaths.	Dismissed.	Excom.	Total.	B'ptiz'd 1886-'87. Adults.	Infants.	Sabbath-School Scholars.	Benevolent Contributions.	Raised for Church Purposes.
Ala., Anniston	1885	Henry W. Couley	'81	'80	29	45	74	11	11	0	11	2	0	4	6	5	2	100	$10.00	$411.42
" Athens	1871	H. S. Williams	79	81	31	33	64	16	6	0	6	1	1	0	2	4	5	50	10.00	120.00
" Birmingham	1883	Spencer Snell	'84	'87	18	22	40	4	6	1	7	2	3	15	20	1	1	50	3.00	105.00
" Decatur, Plymouth	1887				16	7	23	2	5	4	9	0	0	0	0	0	0	25	7.00	28.00
" Childersburg	1874				20	37	57	14	0	2	2	1	0	0	1	0	0	108		4.00
" Citronelle	1885	Max M. Schwarzauer	'85	'85	9	16	25	0	0	0	0	1	0	0	1	0	14	45	6.68	60.00
" Florence	1876	L. B. Moore		'87	5	22	27	0	0	2	2	1	2	0	3	0	2	60	19.00	109.06
" Ironaton	1885	J. B. Grant	'81	'85	11	5	16	2	0	0	0	0	0	0	0	0	10	50	1.40	8.00
" Jenifer	1874	J. B. Grant	'81	'81	21	51	72	1	0	0	0	1	0	1	2	0	7	90		14.00
" Kymulga	1873	James A. Jones		'86	22	23	45	3	1	0	1	2	0	4	6	1	4	75	1.65	17.00
" Lawsonville	1876	W. P. Hamilton		'86	10	7	17	0	6	0	6	0	0	0	0	3	3	35	2.10	15.50
" Marion	1870	A. W. Curtis	'68	81	53	54	107	42	0	3	3	0	6	7	13	0	2	72	14.00	83.81
" Mobile	1876	F. G. Ragland	'84	84	29	66	95	20	15	0	15	1	2	4	7	9	7	148	16.05	145.25
" Montgomery	1872	R. C. Bedford	75	82	28	60	88	10	10	1	11	3	0	1	4	2	2	225	50.00	430.00
" Riverside Plantation Olivet	1886	C. B. Curtis	'73	'84	11	7	18	0	18	0	18	0	0	0	0	0	0	40		70.00
" Selma	1872	C. B. Curtis	'73	78	62	98	160	52	1	5	6	3	2	0	5	1	0	120	20.65	359.81
" Shelby Iron Works	1873	J. R. Sims	'83	81	42	45	87	15	4	1	5	1	6	5	12	0	3	480	18.35	132.85
" Talladega	1868	H. S. DeForest, D.D.	63	86	124	83	207	40	18	2	20	1	11	1	13	10	4	292	328.45	404.91
" " (Cove)	1874	W. P. Hamilton	'85	86	26	25	51	0	13	1	14	1	0	0	1	10	3	38	10.00	37.45
" Tecumseh	1884	Milus Harris	'84	83	3	3	6	1	0	0	0	0	0	0	0	0	0	76		
Ark., Fayetteville	1883	Willis Polk*	'76	84	2	5	7	0	0	0	0	2	0	0	2	0	0	10		21.00
" Little Rock	1881	Yancey B. Sims	'83	82	37	81	118	2	4	0	4	1	0	0	1	3	4	150	6.87	448.71
Dak., Fort Berthold		C. L. Hall	'76	76	1	3	4	1	0	0	0	0	0	0	0	0	0	63	10.67	6.28
" Oahe	1874	Stephen Yellow Hawk		82	32	53	85	9	19	2	21	0	0	1	1	20	7	300	24.00	92.41
D. C., Washington	1881	Geo. W. Moore	'77	83	34	69	103	25	26	3	29	0	0	0	0	9	16	125	50.00	1,204.56
Fla., Orange Park	1883	W. A. Benedict	'49	'84	16	13	29	0	0	2	2	0	0	0	0	0	0	45		350.00
Ga., Andersonville	1887	N. B. James	'70	87	7	4	11	0	11	0	11	0	0	0	0	0	0	41		11.85
" Atlanta, 1st	1867	Evarts Kent	'71	81	173	206	379	27	54	8	62	1	0	4	5	32	13	437	145.00	692.00
" " Univ.	1874	C. W. Francis	'67	75	55	38	93	44	8	0	8	2	6	0	8	8	0	330	3.52	
" Athens	1882	G. V. Clark	'82	81	23	23	46	12	0	1	1	1	2	0	3	0	0	60		50.00
" Byron	1873	F. A. Hunter		87	7	14	21	0	0	0	0	0	0	0	0	0	0	30	1.40	6.25
" Davisville	1886	R. M. Lewis	'70	86	11	11	22	0	10	0	10	0	3	7	10	10	9	150	1.20	13.40
" McIntosh Cpr'ss Slash	1879	Wilson Callen	'81	86	40	32	72	5	6	0	6	4	1	1	6	6	2	83	1.72	16.75
" McIntosh, Dorchester	1874	Floyd Snelson	'71	74	186	193	379	35	37	1	38	7	1	8	16	31	11	473	48.20	140.07
" Macon	1868	Samuel Rose		87	61	76	137	20	16	0	16	3	3	3	9	13	2	484	28.15	401.00
" Marietta	1877	E. J. Penny	'80	80	19	19	38	4	1	0	1	0	1	5	6	1	0	117	9.40	71.51
" Miller's Station	1874	Wilson Callen	'81	83	7	4	11	0	0	0	0	0	0	0	0	0	0	18		3.50
" Rutland	1885	N. B. James	70	85	14	17	31	0	5	0	5	0	1	3	4	3	7	102	1.50	13.12
" Savannah	1869	Dana Sherrill	'73	81	52	86	138	10	40	0	40	0	0	24	24	26	4	250	83.41	416.49
" Stonewall	1887	R. M. Lewis	'70	87	4	3	7	0	1	1	2	0	0	0	0	0	0	50		17.00

*Deceased.

" Woodville	1871	J. H. H. Sengstacke	76	75	53	54	107	3	36	0	36	4	2	3	9	24	3	115	6.10	256.02
Kan., Eureka	1881				1	6	7	3	0	0	0	1	0	0	1	0	0	35		9.30
" Lawrence	1862	W. Wright	'80	'83	16	15	31	10	4	1	5	0	0	0	0	0	6	48	3.00	130.50
" Topeka	1882	Benjamin Foster	'85	81	17	23	40	2	3	0	3	1	1	0	2	2	3	130		80.75
Ky., Berea*	1853				89	90	179	45	13	3	16	1	10	0	11	12	0	245	7.40	151.74
" Cabin Creek*	1847				2	5	7	0	0	0	0	1	0	2	3	0	0	50		25.00
" Camp Nelson*	1864				45	66	111	10	6	0	6	1	1	5	7	6	0	76		
" Clover Bottom, Pine Grove	1871	James Lunsford	'86	87	42	52	94	16	3	0	3	1	1	2	4	3	0	63	.56	
" Clover Bottom, Smith's	1886	Mason Jones	'80	'80	5	14	19	0	0	0	0	0	0	0	0	0	0			
" Combs	1887	Mason Jones	'80	87	24	23	47	0	25	22	47	0	0	0	0	23	0	40		95.00
" Corbin*	1886	E. H. Bullock		'87	7	9	16	0	16	0	16	0	0	0	0	0	0	100		
" Dowlais*	1885	A. A. Myers	'64	83	10	10	20	0	22	0	22	0	0	0	0	0	0	80		
" Grayhawk	1885	Mason Jones	'80	84	5	13	18	0	0	0	0	0	2	0	2	0	0			1.00
" Hillsdale*	1849				6	8	14	0	0	0	0	0	0	0	0	0	0	16		90.00
" Louisville	1881	Geo. E. McClellan		'87	7	32	39	1	0	0	0	1	7	0	8	0	0	60	12.30	138.06
" Pleasant View	1884	A. A. Myers	'64	82	6	7	13	0	0	0	0	0	0	0	0	0	0	60		
" Rockhold	1884	E. H. Bullock		'87	9	18	27	0	11	0	11	2	0	0	2	9	1	75		
" Williamsburg	1881	Frank E. Jenkins	81	'86	20	37	57	1	2	6	20	3	0	0	3	13	0	200	23.68	285.55
La., Abbeville	1885	Frank Plowden	'79	85	20	24	44	0	13	0	13	0	0	0	0	7	16	36		
" Belle Place	1884	W. M. Butler	'70	84	13	20	33	16	7	0	7	15	1	1	17	3	17	73		48.00
" Chacahoula	1883	Isaac Hall	'77	83	19	21	40	0	0	4	4	1	0	4	5	13	4	35		
" Grand Bayou	1880	Squire Williams	83	81	8	15	23	0	0	4	4	4	0	4	8	0	2			
" Hammond	1887				7	8	15	0	9	6	15	0	0	0	0	0	0	75		
" Harangville*		W. P. Ward	'69		17	23	40	0	0	1	1	1	0	0	1	1	15			
" Houma*	1880	H. Williams	81	81	11	23	34	0	0	0	0	0	0	0	0	0	0	50		
" Lake Peigneur	1880	Homer Jones		82	12	18	30	0	0	1	1	0	12	1	13	0	0	47		
" Little Pecan					6	9	15	0	0	0	0	0	0	0	0	0	0	50		
" Lockport*	1869	W. P. Ward	'69		26	41	67	0	0	0	0	1	2	5	8	2	4			
" Napoleonville*	1873	J. K. Jones	74	75	12	20	32	0	0	0	0	0	0	0	0	3	16			
" New Iberia	1866	Byron Gunner	84	84	82	116	198	7	8	1	9	3	2	2	7	0	23	197	20.00	365.00
" New Orleans, Central	1872				90	180	270	0	0	0	0	2	0	0	2	0	4	185		
" " Spain St.	1871	C. H. Claiborne	'80	86	9	25	34	0	1	0	1	1	0	0	1	0	4	36		593.00
" " M. Brown	1869	Isaac H. Hall	77	75	51	105	156	4	59	4	63	6	0	8	14	17	14	75	25.00	575.00
" " Univ.	1887	Martin L. Berger, D.D.	68	87	18	22	40	0	20	20	40	0	0	0	0	4	0	180	43.67	
" Peteance*					4	6	10	0	0	0	0	0	0	0	0	0	1			
" Terrebonne	1870	Daniel Clay	70	70	54	143	197	0	12	2	14	3	1	2	6	5	10	45		
" " Sta.		Daniel Clay	70	70	15	24	39	0	29	1	30	6	7	0	13	2	4			
Miss., Caledonia	1832	Eli Tapley	79	81	0	3	3	0	0	0	0	0	0	0	0	0	0	40		5.00
" " N. Ruhama	1870	Eli Tapley	79	86	6	7	13	0	0	0	0	1	0	0	1	0	0	34		16.50
" " Pleasant Ridge	1875	Eli Tapley	79	79	9	7	16	0	0	0	0	0	0	0	0	0	0	31		15 00
" Greenville	1885	Jacob B. Oliver	85	85	9	8	17	3	3	5	8	0	0	0	0	0	1	40	20.00	80.00
" Jackson	1883	Charles L. Harris	83	83	10	12	22	3	1	0	1	1	3	0	4	3	4	46	9.00	75 00
" Meridian	1882	L. D. Cunningham	79	85	10	14	24	1	3	0	3	2	0	0	2	2	2	47	1.25	134.95
" Tougaloo	1871	Frank G. Woodworth		87	60	58	118	0	17	14	31	3	3	0	6	17	0	245	48.00	111.15
Neb., Santee Agency	1836	Artemas Ehnamani	67	87	85	115	200	32	11	7	18	4	5	0	9	9	8	142	219.03	227.18
N. C., Beaufort	1870	Michael Jerkins	79	79	18	23	41	0	1	0	1	0	0	11	11	2	2	136		43.00
" Cedar Cliff	1885	J. N. Ray	78	85	7	12	19	0	0	1	1	0	0	0	0	0	0	36		2.93
" Chapel Hill	1885	J. N. Ray	78	87	3	5	8	0	2	0	2	0	0	0	0	0	0	27		15.66
" Dry Creek	1884	J. L. Grice	82	87	3	3	6	0	0	0	0	0	0	1	1	0	2	80		1.22
" Dudley	1870				45	69	114	12	2	0	2	0	0	1	0	1	0	105	36.49	30.00
" Lassiter's Mills, (Striebey)	1879	Z. Simmons	85	84	15	31	46	2	5	2	7	1	12	0	13	3	14	45	8.50	33.40
" McLeansville, 1st	1871	Alfred Connet	61	78	61	85	146	20	7	1	8	2	1	8	11	5	3	175	9.59	45.26
" McLeansville, 2d	1883	Alfred Connet	61	78	17	25	42	0	1	1	2	0	0	0	0	1	8	84	1.47	35.13

* From report of last year. (*Continued on next page.*)

TABULAR STATEMENT.—*Continued.*

CHURCHES AND LOCATION.	ORGANIZED.	MINISTERS.	CHURCH MEMBERS, JULY 31, 1887. Males.	Females.	Total.	Absent.	ADDITIONS, 1886–'87. Profession.	Letter.	Total.	REMOVALS, 1886–'87. Deaths.	Dismissed.	Excom.	Total.	BAPTIZED 1886–'87. Adults.	Infants.	SABBATH-SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUTIONS.	RAISED FOR CHURCH PURPOSES.
N. C., Melville	1885	J. N. Hay	7	16	23	0	0	0	0	0	0	0	0	0	4	68	$1.15	$23.43
" Nails	1885	Z. Simmons	12	14	26	0	10	2	12	0	0	0	0	10	0	50	.....	61.71
" Oaks	1885	J. N. Hay	32	43	75	17	0	0	0	1	0	0	1	5	0	70	9.50	85.12
" Pekin	1881	J. I. Gray	28	41	69	2	0	0	0	0	0	0	0	9	7	125	19.55	17.85
" Raleigh	1874	Geo. S. Smith	57	77	134	10	0	0	0	0	16	1	17	1	1	200	59.49	271.30
" Salem	1885	Z. Simmons	13	19	32	2	1	0	1	0	0	0	0	0	0	40	4.30	27.05
" Troy	1881	Wm. H. Ellis	5	17	22	0	0	0	0	0	3	0	3	0	0	35	5.00	6.50
" Wilmington	1870	Mason Noble	27	52	79	5	11	3	14	0	2	0	2	4	0	300	102.57	267.45
S. C., Charleston	1867	Geo. C. Rowe	99	105	204	4	81	9	90	1	7	0	8	17	0	170	112.76	1,694 67
" Orangeburg	1875	W. A. Sinclair	7	4	11	1	0	0	0	0	0	0	0	1	0	175	19.00	433.00
Tenn., Chattanooga	1867	Joseph E. Smith	66	75	141	55	12	0	12	1	0	0	1	1	0	64	187.33	80.00
" Grand View	1886	Charles R. Riggs	17	31	48	0	0	0	0	1	0	0	1	2	0	50	.....	134.50
" Helenwood	1885	G. Stanley Pope	16	33	49	0	8	0	8	0	0	0	0	0	0	73	.....	.....
" Jellico	1885	J. M. Gilmore	2	8	10	2	0	0	0	0	0	0	0	0	0	50	.....	60.00
" Jonesboro	1885	J. M. Hall	10	30	40	0	18	0	18	0	0	0	0	5	0	115	.....	.....
" Knoxville	1883	S. P. Smith	38	30	68	11	0	0	0	0	0	0	0	0	0	71	11.15	21.54
" Memphis	1866	B. A. James	83	83	166	3	15	3	18	0	1	0	1	3	0	70	4.30	196.70
" Nashville, Univ.	1867	Henry S. Bennett	80	72	152	9	5	3	8	0	2	0	2	3	0	175	48.50	688.91
" " Howard		John W. Whittaker	97	115	212	100	11	2	13	0	0	0	0	8	1	232	30.45	88.10
" " 34	1883	J. M. Gilmere	43	82	125	2	15	0	15	0	0	0	0	6	0	89	11.00	38.35
" Pleasant Hill	1885	Benjamin Dodge	12	36	48	1	0	0	0	0	1	0	1	4	0	50	.....	225.00
" Pomona	1884	Benjamin Dodge	7	9	16	0	1	0	1	0	0	0	0	1	0	50	.....	24.50
" Riverside	1886	G. Stanley Pope	8	6	14	4	2	0	2	0	0	0	0	0	0	45	.....	.....
" Sherwood	1884	Stanley E. Lathrop	14	24	38	2	0	0	0	0	0	0	0	3	0	70	.....	.....
" Slick Rock	1884	G. Stanley Pope	16	16	32	0	3	0	3	0	0	0	0	3	0	60	.....	.....
" Whiteside	1886	Joseph E. Smith	5	5	10	0	0	0	0	0	0	0	0	0	0	70	1.00	12.00
Tex., Austin	1885	H. Lyle Hubbell, D.D	24	26	50	2	0	0	0	0	1	0	1	2	0	70	30.00	.....
" Corpus Christi	1866	J. W. Strong	10	15	25	0	0	0	0	0	2	0	2	3	0	70	16.00	12.00
" Dallas	1884	Joseph W. Roberts	12	9	21	0	0	0	0	0	3	0	3	4	0	75	2.50	69.00
" Dodd City	1883	E. E. Sims	8	9	17	1	1	0	1	0	4	0	4	2	0	69	6.10	109.84
" Goliad	1872	Mitchell Thompson	4	9	13	2	0	0	0	0	0	0	0	0	0	35	.....	114.00
" Helena	1874	Mitchell Thompson	11	14	25	2	0	0	0	0	1	0	1	1	0	50	.....	.....
" Luling	1879	J. R. McLean	14	47	61	0	4	1	5	0	0	0	0	0	0	64	31.55	43.40
" Paris	1868	J. R. McLean	3	3	6	4	0	0	0	0	0	0	0	0	0	72	.....	.....
" Perry	1867	J. R. McLean & E. E. Sims	30	42	72	1	0	2	2	0	0	0	0	6	0	550	25.00	127.25
Va., Hampton	1869	H. B. Frissell	85	97	182	0	0	0	0	0	0	0	0	1	0	90	.....	40.00
W. T., Dungeness	1879	Myron Eells	80	80	160	0	1	0	1	0	0	0	0	31	0	350	.....	681.92
" Skokomish	1874	Myron Eells	71	75	146	0	4	0	4	0	0	0	0	0	4	70	148.90	7.00
			74	74	148	24	0	0	0	2	0	0	2	0	0			147.35
			3,521	4,745	8,266	964	1,009	231	1,240	142	183	0	325	183	1,518	3,806	3,932.51	16,014.50

Mission Sabbath-school scholars, 3,623
Total Sabbath-school scholars, 16,429

THE INDIANS.

SANTEE AGENCY, NEBRASKA.

NORMAL TRAINING SCHOOL.

Superintendent and Missionary,

Rev. A. L. Riggs, Santee Agency, Neb.

Treasurer,

Mr. Joseph H. Steer, Santee Agency, Neb.

Teachers,

Mr. J. A. Chadbourne, Bridgewater, Mass.
Miss Harriet B. Isley, Newark, N. J.
Mrs. Mary E. Wood, Spirit Lake, Iowa.
Miss Helen E. Haynes, Townsend Harbor, Mass.
Miss Edith Leonard, Santee Agency, Neb.
" Julia E. Pratt, Essex, Ct.
" Ella Worden.

Assistant Teachers,

James Garvie, Sisseton Agency, D.T.
Eli Abraham, Santee Agency, Neb.

Matrons,

Miss Mary W. Green, (Dakota Home), Philadelphia, Pa.
Miss Harriet A. Brown, (Bird's Nest), Brooklyn, N. Y.
Miss Jennie E. Kennedy, (Young Men's Hall), Montrose, Iowa.
Miss S. Lizzie Voorhees, (Boys' Cottage), Rocky Hill, N. J.
Miss L. H. Douglass, (Dining Hall), New Haven, Ct.

Assistant Matrons,

Miss Jennie Cox, Santee Agency, Neb.
" Angelique Cordier, " " "
" Nettie Calhoun, Kenton, Ohio.

Missionaries,

Mrs. A. L. Riggs, Santee Agency, Neb.
" J. H. Steer, " " "

Industrial Department,

Joseph H. Steer, Santee Agency, Neb.
J. Reid McKercher, Moscow, N. Y.
Reuben Cash, Niobrara, Neb.
Ivor P. Wold, Santee Agency, Neb.

Native Pastor,

Rev. Artemas Ehnamani, Santee Agency, Neb.

PONCA AGENCY.

Minister and Teacher,

Rev. J. E. Smith, De Smet, Dak.

UPPER PONCA.

Teacher,

Mr. Albert Frazier, Santee Agency, Neb.

OAHE, DAKOTA.

Superintendent,

Rev. T. L. Riggs, Oahe, Dak.

Teachers,

Mr. Elias Jacobson, Clinton, Wis.
Miss Nellie Donnell, Bath, Me.
Mrs. A. J. Warner, Vinton, Iowa.
Miss Louise Merrick, Onida, Dak.
" Ellen Kitto, Santee Agency, Neb.
" M. Lindemann, West Newton, Mass.
Mrs. T. L. Riggs, Santee Agency, Neb.

CHEYENNE AGENCY, DAKOTA.

Native Teachers,

*Titus Jugg, Sisseton Agency, Dak.
Elizabeth Winyan, " " "
David Lee, Cheyenne " "
William Lee, " " "
John Bluecloud, Brown Earth, Dak.
Joseph Day, Sisseton Agency, Dak.
*Edwin Phelps, Cheyenne River, Dak.
*Louis De Coteau, Sisseton Agency, Dak.
†James Brown, Santee Agency, Neb.

*Supported by Soc. for Prop. of the Gospel among Indians.
†Supported by Native Miss. Soc.

STANDING ROCK AGENCY.

Superintendent and Missionary,

Rev. Geo. W. Reed, Springfield, Mass.

Native Teachers,

Elias Gilbert, Sisseton Agency, Dak.
Adams Warama, " " "

RUNNING ANTELOPE VILLAGE.

P. O. AT PRESENT, OAHE, DAK.

Missionary,

Miss Mary C. Collins, Oahe, Dak.

ROSEBUD AGENCY.

Teachers,

Francis Frazier,
Jacob Good Dog.

FORT BERTHOLD AGENCY, DAKOTA.

Missionary,

Rev. C. L. Hall, Fort Berthold, Dak.

Teachers,

Mrs. C. L. Hall, Fort Berthold, Dak.
Miss Lizzie Bechan, Fergus, Ont.

Matron,

Miss Briggs, Fort Berthold, Dak.

S'KOKOMISH AGENCY, W. T.

Missionary,

Rev. Myron Eells, S'kokomish, W. T.

NEW MEXICO.

SANTA FÉ.

Principal,

Elliot Whipple, Reed's Ferry, N. H.

Matrons,

Miss S. E. Moore, Olivet, Mich.
Mrs. Annie P. Hills, Santa Fé, N. M.

Teachers,

Miss Mary E. De Sette, Hiawatha, Kan.
" Maria Clegg.

SUMMARY OF INDIAN WORK.

Churches	5
Church-members	370
Added during 1886-7	43
Schools	18
Pupils in Schools	608
Missionaries and Teachers	61

PRINCIPAL STATIONS.

Santee Agency, Nebraska. Pupils, 195; Sunday-school scholars, 142.
Oahe, Dakota. Pupils, 49; Sunday-school scholars, 500.
Fort Berthold, Dakota. Pupils, 28; Sunday-school scholars, 63.
Santa Fé, N. M. Pupils, 45.
S'kokomish, Washington Ter. Church members, 81; Sunday-school scholars, 105.

OUT STATIONS.

1. Fort Pierre out-station, 25 miles from Agency.
2. Hope out-station, opposite Fort Sully, 10 miles from Agency.
3. Cheyenne River out-station 1, about 18 miles west-north-west from Cheyenne Agency.
4. Cheyenne River out-station 2, about 20 miles west-north-west of Agency, 5 miles from Cheyenne River.
5. Cheyenne River out-station 3, about 21 miles from Agency, 1 mile from 2, and on other side of the Cheyenne River.
6. Cheyenne River out-station 4, about 60 miles west of Agency on Plum Creek.
7. Cheyenne River out-station 5, some 63 miles west of Agency on Cherry Creek, opposite side of river from Cheyenne River 4.
8. Cheyenne River out-station 6, 65 miles west of Agency on Cheyenne River, and 5 miles from out-station 5.
9. Cheyenne River out-station 7, 85 miles west of Agency on Cheyenne River, and 20 miles from out-station 6.

10. Park Street Church station on White River, 65 miles north-west from the Rosebud Agency, and 100 miles south-west of Oahe.
11. Grand River, on Grand River, 35 miles south-west of Standing Rock Agency, 125 miles from Oahe.
12. On Grand River.
13. Hope Station, on Moreau River.
14. Preaching Station, Creek Mission near Santee.
15. Ponca Mission.
16. Burrill Station.
17. Upper Ponca.

A VISIT TO THE DAKOTAS.

BY SECRETARY J. E. ROY.

In 1871, on a tour of home missionary supervision in Dakota, I came over the Missouri in a canoe, the only mode then of transportation to this Santee Agency School. I found here Rev. A. L. Riggs, who had come the year before to take up the newly initiated work of Rev. J. P. Williamson, who removed up the river thirty miles to open a mission upon the reservation of the Yankton Sioux. At that time Mr. Riggs had already displaced the cabin home and cabin school-house by a frame residence and a frame chapel school-house about 30x50. Now I find that the chapel has been spread out upon the sides and elongated in the rear, with sliding doors to shut off each of the several new parts into additional recitation and Sunday-school rooms, and the whole to be crowded for morning prayers and Sabbath service. There have also come on, the Dakota Home for Young Women, the Bird's Nest for Little Children and the Cottage for Little Boys, each of the three under a matron, and the Dakota Hall for Young Men, with one of the teachers' families there in charge. Then come the well-built shops for shoemaking, carpentry and blacksmithing; and lastly, the three-story dining-hall, with accommodation for a hundred and fifty at the tables, with rooms for teachers and workers, and a whole story yet to be finished off, when funds are in hand, to accommodate more girls. The whole is heated by furnaces and supplied with the most approved apparatus for cooking, baking and laundry work.

But beyond this expanding of the shell, I find the inner institution matured into a good deal of character and strength. Though it has grown by itself, it has come to be very much like our best boarding-schools at the South. The course of the year makes up more than two hundred pupils, and there are now here one hundred and thirty. The mass of them have learned the English, and the classes are taught in it. Many of them have been advanced in English studies. The régime everywhere takes on the Christian type. A great majority of the scholars have been brought to a personal acquaintance with Christ. A good number of teachers and preachers have already been sent forth. Music—both vocal and instrumental—brings in its refining influence. A splendid corps of teachers is employed. Every pupil, male and female, has some work to do. The shops for blacksmithing, carpentry and shoemaking have each a competent workman as instructor, and those departments are run under the closest inspection. I have seen one Indian doing a fine job of shoeing horses, that most important of all work in blacksmithing.

Mr. Riggs, the father of the Theological Institute of Chicago Seminary, has brought the same feature in here. And so for two weeks, about twenty-five men, young pastors and divinity students, coming in from their fields, are drilled in the practical Bible doctrines and methods of preaching and pastoral work. The lectures have run from two to four in a day. Clearly it has been a season of stimulus and of replenishment to the young brethren. Those who were pleased with the young people from this school who

sang at the Chicago Council, at the New Haven Anniversary and over the East, last fall, will be glad to learn that at least half a hundred of equal cultivation could be sent out as specimens. Three native teachers are here employed, and they can use either language. It has been a great delight to me to hear Pastor Artemas Ehnamani preach in his own pulpit in the presence of his church, that numbers a couple of hundred, and without the chopping up of his address by the intervention of an interpreter.

INDIAN LIFE AND CHARACTER.

FROM MRS. CHAS. W. SHELTON.

The American Indian of to-day is unlike the Indian of fifty years ago. We think of him as he was then—a savage; but whatever he may once have been, the word does not now apply to him. He is no longer a savage, but a man, like other men, with ambitions, hopes and plans. The popular idea that he is blood-thirsty, ever watching for a chance to deal out death, ever on the alert to surprise and betray, is an erroneous one. In war, treacherous and wily he has proved himself to be; but the Union soldier knows where to look for the snares of the Indian, for they are all of a kind, while the Indian is constantly baffled by some new treachery of the white man.

The wonder is that the Indian *is* learning to restrain himself, is becoming even long-suffering, while his constant experience since the "Mayflower" first touched his native shore has been such as to *make* him a wild man, knowing no law, feeling no charity. I heard a minister recently speak of the "rolling eyeballs of the savage!" He is not a panther, a hyena or a maniac; he is a man, sane and in his right mind, lacking only a guide and a teacher to put him where he himself is longing to be placed—on a footing with the intelligent white men of this country. Upon entering an Indian camp I have never seen the redmen spring for their guns and give their war-cries. They have always received us in a quiet, friendly way, with a cordial hand-shake and the usual "How," taking care always that we be not annoyed with dogs or children. They are a hospitable people, giving of their poverty without stint. Among themselves they give of their food and scant clothing until it becomes a fault.

Three months' life among them during the past summer has proved to me that they are an *honest* people. During the whole time we never locked a door, a trunk or a bag, except on a few occasions when the white children of some employees annoyed us extremely. More than once have we camped among them, away from all white people, surrounded on all sides by Indians and Indian tepees. Many a time have we chosen a camping spot, dropped our wagon-load of clothing and provisions, and left all for hours at a time, coming back to find them undisturbed and untouched. Only when they deal with enemies, do the Indians prove dishonest. We once spent an hour in the house of a young Ponca, waiting for a thunder-storm to pass. My children amused themselves while there with a bag of marbles which they had taken with them, and, occasionally, as they played, a marble was dropped and lost, and was not missed from the dozens left. Upon our return by the same road, the Indian came out to meet us, bringing in his hand the marbles. The Indian had children—marbles to an Indian child are no small plaything, yet he returned them as a matter of course. I have sent Indian boys on errands to the post-traders' stores, and invariably they returned with every penny of change.

These are little things in themselves, but serve to show that honesty is characteristic of them, and to show also that there is some good in the nature of the Indian.

A point not to be passed over is their great friendliness toward those whom they know to be friends. There is little an Indian would not do for the comfort of such an one. I have an Indian friend who, in the face of the blackest Dakota thunder-cloud, insisted upon giving up her tepee to us, and would not listen as we urged her and her husband to share it with us. She spent an hour or two in pinning it more firmly to the ground, even taking off her shawl to stop up a hole.

They are not a quarrelsome people. The missionary to the Poncas once accused a man of selling his horse contrary to the law, and he denied it, saying he had loaned it, but upon being confronted with the proof of it, he said: "Well, have it that way, if you would rather; I do not want to quarrel about it."

All these traits which are good—are the best—I dwell upon because they are facts not generally received, and contrary to the popular idea of the redman. They are not gotten from books, nor from the reports of the Indian Bureau, but "I speak that I do know and testify that I have seen."

The Indians are an intelligent people, keen and quick. Running Antelope, a chief, once said to some missionaries: "The Dakotas have brains—are thoughtful; you deal with us as men who can think and consider." They are not the grave, stubborn people that we have thought them. The stolid look, said to be theirs, is characteristic of them only when they are in circumstances where they wish to cover up all emotion and expression; this seems rather to have been acquired by their sad contact with white men. Among themselves they are social, jolly and lively as other people; they think and plan their own important affairs, and they gossip and talk nonsense just as we do.

They live in many different ways. The wilder ones build log houses, if they can, or cling to the old tepee still. We all know the Indian tepee; it is the round tent from which General Sibley took his pattern for the much-admired Sibley army tent. The interior of the tepee is not usually attractive. The Indians are a filthy people naturally, having and using little water. What they use in summer time must be brought from the rivers, and if these are at a distance the difficulty is great. The river water is thick with mud, and is hard also, so that the foulness of the Indian home is not to be wondered at.

The furniture of the home is simple and scant. A few old skins and quilts for the bedding, and a black pot or two, constitute nearly the whole. It is easily moved, and takes up little room. There is nothing concerning the home or its furnishings to anchor the Indian, any more than the Gipsy, except as he may have gotten himself beyond the tepee life.

The Government ration-system is a strange one to understand, on account of the complications it enforces. The ration is issued once in two weeks, and consists chiefly of beef, flour, sugar, coffee and beans. This food lasts the Indian just half of the two weeks. I suppose the idea of the Government is to leave some responsibility on him, and to give him some incitement to work. However this may be, it sometimes works well, and sometimes does not. The older people, who know nothing of work, live as they can when the ration is gone. The Indians tell me that they go and visit their friends, and beg food of those who are able to give. Then, when there is no food left, they starve until next issue day. Indians know what it is to starve—it is no new sensation to them. I sat an hour one day in the wagon of an Indian, watching the issue of beef, and was more than once sickened by the sight of Indian women snatching at and eating the raw meat even before it was cold—so quickly is an animal killed, dressed and given out; but as I watched them the disgust passed away, for I knew that a starving man would eat anything to live.

You may have heard the story of the tribe of Indians who in their hunger came scores of miles, one cold Dakota winter, to receive their rations of an agent. Owing to some neglected red-tape on the part of the Government, the order to give out the food had not been received by the agent, and in compliance with the laws he withheld the issue, although it was ready and only waiting for the word "give." Their pleading and their gaunt faces were in vain, and they went home again through the snows and the winds, and died of hunger.

Many are the Indians who starve to death! Civilization has come so near, it has driven off the game, the support of the Indian, and has given only half a support in return. Strong, able men sit waiting around their camp-fires for teachers and for guides to show them the ways of civilization, to show them how to work and how to provide—waiting for teachers who have not been sent. The ration-system obliges many Indians to spend half of their time, or more, on the road to and from the agency, so that, were they never so ambitious, little could they do at farming.

The Indians are not a moral people. They have a code of morals of their own which they follow strictly, but the code does not correspond to ours. Their very manner of life stands in the way of much improvement; this must be changed before much can be done. That the Indians are superstitious, we have always known. What else could we expect when every strange thing is to them Wakan—a God; and all these gods are gods of wrath, seeking constantly to do them injury?

They stand in great awe of sickness and death. Little care is given very sick friends, from the fear they have of going near disease. I saw, last summer, a young man dying of consumption. His friends had laid him by himself, in a teepee apart from the house, and to stop his struggles during the hemorrhages, had bound him so that he could not move; his feet were fastened to stakes in the ground, his hands were tied together, and as he lay there helpless, so near to death, the friends sat off at a distance from the tepee and watched for the end. At one time, thinking him already dead, they began the wailing so common among them. But the old native missionary, hearing them, went and discovered that the breath was still there, and they began again their quiet watching. Finding that unconsciousness had set in and that there were no more struggles, they prepared him one day for death, with the very best clothing he possessed, and a beautiful new pair of moccasins, placing beside him on the ground all his possessions—his pipe, his sleigh-bells, and many trinkets—and then again sat apart to wait for the end. During the days that he lay so low, only the women attended him.

Death is to them all a frightful, fearful thing. They place their dead on hill-tops, as near as possible to the sky, into which one soul goes, but beyond which they know little. They believe that a person has four souls. One hovers near the body after death; one goes into some wild animal or into a child; one stays with a lock of the hair kept by the friends until such time as they can throw it into the country of their enemies, where the soul works havoc among the people, causing them trouble and misfortune, and remaining there indefinitely; the fourth soul travels up the milky way—"the path of the soul," and though they have a vague idea of a heaven to which it goes, the idea is so indefinite that it amounts to but little.

With all their intelligence, with all their longings after something better, the Indians are in a most wretched condition. Some have learned just enough of the truth to forsake their own gods, but have learned of none to fill the void—which condition is far worse than the old.

PONCA AGENCY.

FROM REV. JOHN E. SMITH.

It is four years since I came to Ponca. As I look back over that time, I can see where the Poncas have improved in many respects. The year I came they had *given away* some thirteen hundred dollars' worth of ponies to outside Indians. Last week thirty Yanktons were here and nothing of any account was given to them. Almost all the issued stock up to that time had been killed to furnish feasts, but for two years past very few have been used in that way. At that time hardly any children were in school, but they were running around with long hair, and dirty. Now almost every child is in school, either here or at boarding school. Then the marriage relation was very little

observed, except on the part of the older people, but for some time there has been very little marital infidelity. The general tone of the community has been raised, and the ideas of what constitutes a decent life, with many, have been changed.

The school is now running nicely for the most part. The lunch-dinner which is furnished the pupils is having a good effect so far. At present, the morning session of three hours is devoted to study, and in the afternoon the smaller scholars are allowed to go home and the larger boys are mending harness. I hope for two or three good results from this. It will help to teach the Poncas to repair their tools, etc.; will teach the children to speak English—a thing we have not yet accomplished; and will give a few of the rudiments of industrial training. The average at church for the past month has been twenty, with a good attendance at the Friday evening meeting. We are now having night school with a fair attendance.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Esq., Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Rev. S. H. Willey, D.D., Jacob S. Taber, Esq., Rev. F. B. Perkins, Geo. W. Marston, Esq.

DIRECTORS: Rev. George Moar, D.D., James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcom, Esq., I. H. Morse, Esq., Rev. W. W. Scudder, and the Secretary ex-officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

Superintendent,

	Rev. William C. Pond,	San Francisco, Cal.

Teachers,

Alameda,	Mrs. Geo. Morris,	West End, Ala. Co., Cal.
"	Pou Fang,	San Francisco, Cal.
Alturas,	Mrs. Hester Griffiths,	Alturas, Cal.
Marysville,	Mrs. M. A. Flint,	Marysville, Cal.
"	Joe Wee,	" "
Oakland,	Mrs. Mary D. Kurtz,	Oakland, Cal.
"	Chin Kue,	San Francisco, Cal.
Oroville,	Miss Maria Topping,	Oroville, Cal.
Petaluma,	Mrs. M. H. Colby,	Petaluma, Cal.
San Diego,	Mrs. M. A. McKenzie,	San Diego, Cal.
"	Quong Newey,	" "
Sacramento,	Miss Maria Carrington,	Sacramento, Cal.
San Francisco.—*Central,*	Jee Gam,	San Francisco, Cal.
" " "	Miss Jessie S. Worley,	" " "
" " "	Miss L. F. Lamont,	" " "
" " "	Mrs. M. A. Green,	" " "
" " "	Lou Quong,	" " "
" " —*Barnes,*	Mrs. H. W. Lamont,	" " "
" " —*West,*	Miss F. M. Worley,	" " "
" "	Miss Rosa E. Lamont,	" " "
Santa Barbara	Mrs. E. M. Shattuck,	Santa Barbara, Cal.
" "	Gin Foo King,	" " "
Santa Cruz,	Mrs. Laura A. Osgood,	Santa Cruz, Cal.
" "	Hong Sing,	" " "
Stockton,	Mrs. A. J. Patterson,	Stockton, Cal.
"	Joe Jet,	San Francisco, Cal.
Tulare,	Mrs. A. M. Sanders,	Tulare, Cal.

Teacher of Native Helpers.

	Mrs. Allie M. Smith,	San Francisco, Cal.

SUMMARY OF CHINESE WORK.

Schools	17
Missionaries	28
Pupils	1,044
Hopeful conversions	150

REVIEW OF THE YEAR.

The fiscal year of "The California Chinese Mission"—the representative and agent of the A. M. A. in its work among the Chinese—closed August 31st. Statistics ought not to be dry when they set forth succinctly a gospel work and a record of souls saved. Each unit in each number stands for a story that angels stop to read—a gift, a labor, or a turning of the heart of God, that has to do with the eternal life.

Our missions have numbered 17; of these, 11 have been sustained during the entire year, and two others for eleven months. We have no vacation in our schools, unless forced to it by lack of funds, or by other causes which we cannot control.

The number of workers has varied from 23 to 28; the aggregate number of months of service being 309. Of these 91 are to be credited to our Chinese missionary helpers, and 218 to Americans. The total number of pupils enrolled is 1,044. The average enrollment month by month has been 461; the average attendance, 247. These numbers are smaller than those of last year, or of any preceding year for a great while; which comes of a serious diminution in another quarter which it has been out of our power to avert. Our resources for current work have been less than in previous years by more than $3,000—last year, $12,341.80; this year, $8,989.30. This statement is to date; I trust the amount will be increased somewhat before the books are finally closed. It was impossible to maintain the larger work with the smaller sum. I think that we can truly say: We have done what we could. The most serious loss is in the employment of Chinese missionary helpers; we ought to have had twice as many in the field as we were able to employ.

The expenditures on account of current work have been as follows: For salaries of superintendent, teachers and helpers $6,222.80; for rents of mission houses, $2,103; for incidentals, $634.15; total, $8,959.95. The contributions made directly to the treasury of this Auxiliary amount, at this writing, to $2,989.30, of which about $250 were given expressly for permanent property.

While we note with sadness these diminutions, we record with gladness an increase at the point of largest interest, the point towards which all our endeavors tend. We find in our statistical columns, under the head of "Profess to have ceased from idol worship," an aggregate of 211; under that of "Giving evidence of Christian character," 150. These are larger numbers than we have ever before been privileged to place at the foot of these columns; and among those who give evidence of Christain character are many who a year ago either walked in utter darkness, or were refusing to let in on their hearts the dawning light of Christ. I cannot as yet state exactly the number who seem during this year to have accepted Christ, but I think it cannot be much less than fifty. If so, then the total number of whom this hope has been cherished since our work began, cannot be much less than 650.

These encouragements are due, under God, very largely to some tentative evangelistic work which we have undertaken. The results are such as lead us to pray for the privilege of enlarging this branch of our service and prosecuting it with greater vigor. We are praying—and I think with faith and unity—that God would raise up among us some one on whom we can bestow this special gift. I *look for* an answer. I *expect* that

during this new fiscal year, upon which we have entered, the providence of God will open the way, and the Spirit of God will beckon us on to a system of evangelization which will reach to all our missions and will pass beyond them, making the wilderness to blossom as the rose.

Among the "new departures" of the year is the beginning of work among the Japanese. The first attempt to Christianize the Japanese in California was made in connection with the First Cong. Church in this city. The first Japanese baptized were received to that church; but the work was suffered to lapse, and other denominations have supplied our mortifying lack of service. A beginning has again been made, this time in Oakland. Mr. N. Kusaki, a young Japanese who was graduated last summer from the Pacific Theological Seminary, led off in the undertaking. He still assists in it, though it has now been placed in the hands of an American lady as the principal teacher. It is an experiment at present, but gives good promise of success.

Another interesting development, which, however, dates back a little more than a year, is the Foreign Missionary Society organized by our Chinese brethren. This movement was spontaneous; no urgency or even suggestion from me occasioned it. It was put into almost complete working order before I was made aware of it. Its primary object is to sustain missionary operations in South China, the provinces from which our brethren came. But its watchword is nothing less than "China for Christ." They have already gathered nearly $250, contributed not from an abundance, but out of deep poverty.

Another point of interest is the marked change in the spiritual atmosphere of some of our missions—notably those at Stockton, Petaluma and Oroville. It seems to foretoken a "wide and effectual door" soon to be open before us, which God grant that we may have the men and the means to enter for a campaign aggressive and victorious.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1887.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries Theological Department, appropriated	$1,225.00	
" " " paid by Income	2,000.00	
		$3,225.00
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary	1,166.66	
General Expenses of Missions and Repairs	720.33	
		1,886.99
Hampton, Va.:		
Salary of Pastor, in part	500.00	
Specials	496.04	
		996.04
Wilmington, N. C. Gregory Institute:		
Salary of Pastor, 8 Teachers, and Special Missionary	3,322.35	
Repairs	140.00	
General Expenses (paid as Tuition, $1,413)	2,061.91	
		5,524.26
Raleigh, N. C.:		
Salary of Pastor		540.00
Dudley, N. C.:		
Salary of Pastor	169.30	
General Expenses	25.00	
		194.30
McLeansville, N. C.:		
Salary of Pastor and Teacher	743.32	
General Expenses	34.75	
		778.07
Beaufort, N. C.:		
Salary of Pastor and Teacher		206.00
Strieby, N. C.:		
Salary of Pastor and Teacher		560.00
Troy, N. C.:		
Salary of Pastor		420.00
Oaks, N. C.:		
Salary of Pastor and Teacher	529.99	
General Expenses	16.97	
		546.96
Pekin, N. C.:		
Salary of Pastor		225.00
Hillsboro, N. C.:		
Salary of Pastor and Teacher		676.80
Melville, N. C.:		
Salary of Pastor		101.15
Charleston, S. C. Avery Institute:		
Salary of Pastor and 6 Teachers	1,911.91	
Repairs and Furniture	2,467.15	
General Expenses (paid as Tuition, $655.00)	598.40	
		4,977.46
Orangeburg, S. C.:		
Salary of Pastor		275.27
Greenwood, S. C. Brewer Normal School:		
Salary of 2 Teachers	500.00	
Repairs	28.55	
		528.55
Atlanta University, Ga.:		
Appropriation	3,000.00	
Specials	7,239.10	
		10,239.10
Atlanta, Ga. Storrs School:		
Salary of Pastor, 9 Teachers, and Special Missionary	3,587.86	
Furniture and Repairs	222.95	
General Expenses (paid as Tuition, $2,508.05)	2,404.31	
		6,215.12

Macon, Ga. Lewis High School:		
Salary of Pastor and 9 Teachers	$3,649.71	
Furniture and Repairs	407.23	
General Expenses (paid as Tuition, $1,506.55)	697.31	
Slater Fund, Industrial Department	500.00	
		$5,254.25
Savannah, Ga. Beach Institute:		
Salary of Pastor and 7 Teachers	2,340.76	
Furniture and Repairs	511.51	
General Expenses (paid as Tuition, $1,410.45)	1,559.59	
		4,411.86
Thomasville, Ga. Connecticut Industrial School:		
Salary of 4 Teachers	1,143.01	
General Expenses (paid as Tuition, $452.65)	1,039.91	
Land.—Add'l to donated land	1,200.00	
(Building paid by Ins. Fund, $7,275.50)		
Building and furnishing Bal	813.12	
		4,196.04
Athens, Ga.:		
Salary of Pastor and Teacher		690.00
McIntosh, Ga. Dorchester Academy:		
Salary of Pastor and 4 Teachers	1,513.13	
General Expenses (paid as Tuition, $262.47)	328.48	
		1,841.61
Marietta, Ga.:		
Salary of Pastor		540.00
Albany and Cuthbert, Ga.:		
Salary of 2 Teachers		120.00
Byron, Ga.:		
Salary of Pastor		423.80
Woodville, Ga.:		
Salary of Pastor and Teacher	460.00	
Repairs	30.00	
		490.00
Miller's Station, Ga.:		
Salary of Pastor		365.00
St. Augustine, Fla.:		
Salary of 2 Teachers	845.30	
Repairs (paid as Tuition, $462.62)	54.00	
		899.30
Orange Park, Fla.:		
Salary of Pastor		500.00
Talladega, Ala. Talladega College:		
Salary of President, Pastor, and 15 Teachers	9,520.12	
Furniture and Repairs	296.53	
Agricultural Department	1,385.91	
General Expenses, Boarding and Industrial and Theological Departments (Students paid as Tuition, $789.90)	4,158.65	
Slater Fund, Industrial Department	1,400.00	
Cassedy Building Addition	2,100.00	
		18,861.21
Mobile, Ala. Emerson Institute:		
Salary of Pastor and 8 Teachers	3,017.36	
Repairs	66.16	
General Expenses (paid as Tuition, $1,744.30)	2,043.39	
		5,126.91
Kymulga, Childersburg, and Shelby Iron Works, Ala.:		
Salary of Pastors		130.50
Anniston, Ala.:		
Salary of Pastor		405.00
Jenifer, Ironton, and Tecumseh, Ala.:		
Salary of Pastors		695.88
Birmingham, Ala.:		
Salary of Pastor		495.00
Montgomery, Ala.:		
Salary of Pastor		768.29
Selma, Ala.:		
Salary of Pastor and Missionary	1,500.45	
Repairs	58.25	
		1,558.70
Marion, Ala.:		
Salary of Pastor	849.96	
Repairs	40.99	
		890.95
Athens, Ala. Trinity School:		
Salary of Pastor and 4 Teachers	1,890.26	
Furniture and Repairs	37.16	
General Expenses (paid as Tuition, $382.05)	717.19	
		2,144.61
Florence, Ala.:		
Salary of Pastor and Teacher		581.65

Decatur, Ala.:		
Salary of Pastor		$100.00
Citronelle, Ala.:		
Salary of Pastor		300.00
Nashville, Tenn. Fisk University:		
Salary of President, Pastor, and 21 Teachers	$12,332.35	
General Expenses, Boarding and School Departments (paid as Tuition, $4,072.84)	7,277.86	
Slater Fund, Industrial Department	1,650.00	
		21,260.21
Nashville, Tenn. Howard Chapel:		
Salary of Pastor		541.69
Nashville, Tenn. Jackson St. Church:		
Salary of Pastor		425.00
Robbins, Tenn.:		
Salary of General Missionary and Pastor		1,985.38
Jonesboro, Tenn. Warner Institute:		
Salary of Pastor and 3 Teachers	892.80	
Furniture and Repairs	82.98	
General Expenses (paid as Tuition, $145.80)	425.81	
		1,401.59
Knoxville, Tenn.:		
Salary of Pastor		456.00
Memphis, Tenn. Le Moyne Institute:		
Salary of Pastor and 11 Teachers	3,819.71	
Furniture and Repairs	1,176.54	
Repairs on Culvert and Sidewalk	1655.25	
General Expenses (paid as Tuition, $2,972.90)	1,859.36	
Slater Fund, Industrial Department	1,000.00	
		8,510.86
Grand View, Tenn.:		
Salary of Pastor and 1 Teacher (paid as Tuition, $130.10)		914.00
Jellico, Tenn.:		
Salary of Pastor and 2 Teachers (paid as Tuition, $186.00)		1.006.41
Chattanooga, Tenn.:		
Salary of Pastor		180.00
Pleasant Hill, Tenn.:		
Salary of Pastor and Teacher	997.20	
New Dormitory (paid as Tuition, $2.50)	1,186.70	
		2,183.90
Whiteside, Tenn.:		
Salary of Teacher		120.00
Sherwood, Tenn.:		
Salary of Pastor and 2 Teachers	1,086.90	
General Expenses (paid as Tuition, $134.55)	165.38	
		1,252.28
Goodlettsville, Tenn.:		
Salary of Pastor	48.00	
Church Building	503.36	
		551.36
Pomona, Tenn.:		
Salary of Teacher		45.00
Lexington, Ky. Normal School:		
Salary of 7 Teachers	2,075.50	
Furniture and Repairs	111.95	
General Expenses (paid as Tuition, $1,165.25)	1,885.27	
		4,072.72
Williamsburg, Ky. Academy:		
Salary of Pastor and 5 Teachers	3,600.11	
Furniture and Repairs	245.91	
General Expenses (paid as Tuition, $918.25)	1,049.34	
Industrial Building	400.00	
Church Building	400.00	
		5,695.36
Clover Bottom, Ky.:		
Salary of Teacher		125.00
Louisville, Ky.:		
Salary of Pastor and Special Missionary		1,193.45
Woodbine, Ky.:		
Salary of Pastor	350.00	
Bell for Church	104.50	
		454.50
Grayhawk, Ky.:		
Salary of Pastor		200.00
Berea, Ky. Berea College:		
Income and Specials		265.20
Topeka, Kansas:		
Salary of Pastor	499.92	
Expenses	38.00	
		537.92

Eureka and Lawrence, Kansas:			
Salary of Pastor			420.00
Little Rock, Ark.:			
Salary of Pastor			300.00
Fayetteville, Ark.:			
Salary of Pastor			300.00
Tougaloo, Miss. Tougaloo University:			
Salary of President, Pastor, and 16 Teachers		7,360.43	
Furniture and Repairs		1,019.89	
New Building		810.76	
General Expenses, Boarding and Industrial Department (paid as Tuition, $801.25) and State appropriation $3,000		4,932.72	
Slater Fund, Industrial Department		1,500.00	
			15,623.80
Columbus and Meridian, Miss.:			
Salary of Pastors			564.40
Jackson, Miss.:			
Salary of Pastor			540.00
Greenville, Miss.:			
Salary of Pastor			480.00
New Orleans, La. Straight University:			
Salary of President, Pastor, and 16 Teachers		6,414.16	
Furniture and Repairs		1,572.64	
General Expenses, Boarding and School Department (paid as Tuition, $2,161.35)		5,081.50	
Slater Fund, Industrial Department		1,000.00	
			14,068.30
Repairs in Central Church			330.00
New Orleans, La. Morris Brown Church:			
Salary of Pastor			120.00
New Iberia, La.:			
Salary of Pastor			240.00
Belle Place, La.:			
Salary of Pastor			110.00
Austin, Tex. Tillotson Institute:			
Salary of President, Pastor, and 10 Teachers		4,805.26	
Furniture and Repairs		1,332.73	
General Expenses (paid as Tuition, $1,686.98)		2,382.71	
Special, set aside for New Building		87.63	
Slater Fund, Industrial Department		600.00	
			9,208.33
Dallas, Tex.:			
Salary of Pastor			540.00
Helena, Tex.:			
Salary of Pastor			303.00
Corpus Christi, Tex.:			
Salary of Pastor			305.00
Paris, Tex.:			
Salary of Pastor			388.00
Dodd, Tex.:			
Salary of Pastor			334.00
Goliad, Tex.:			
Salary of Pastor			150.00
Salary of Field Superintendent		2,500.00	
Traveling Expenses, Stationery, etc.		1,553.08	
			4,053.08
Expressage, Printing, Rent, etc.			2,916.31
Insurance Fund			3,190.00
			197,768.68
The Chinese.			
Salary of Superintendent and Teachers		6,222.80	
Rent of Mission Buildings (in part)		1,342.15	
			7,564.95
The Indians.			
Santee Agency:			
Salary of Superintendent and Missionaries	6,932.87		
General Expenses, Boarding and Industrial Department, including Ponca Agency, Upper Ponca, and Burrell Station	12,194.95		
Dining Hall and Dormitory	1,776.07		
		20,903.89	
Fort Sully, Standing Rock, Cheyenne and White River Agencies: Salary of Superintendent and Missionaries and Native Helpers	3,470.24		
Publication	237.89		
General Expenses, Oahe and Out Stations, and Industrial Building at Oahe	5,390.44		
		9,098.07	

Fort Berthold:			
Salary of Superintendent and Missionaries	$2,186.00		
General Expenses	1,927.12	$4,113.12	
Rosebud Agency:			
Salary and Expenses of Missionary	300.00		
Incidentals	174.83		
Amounts set out	486.91		
		961.74	
Monroe Station, Building and Native Helper (paid from Marquand Fund, 768.60.)			
Grand River Agency:			
Salary of Missionary and Teacher	596.37		
Balance on New Building	400.00		
		996.37	
Special Fund for Hospital		2,120.00	
Insurance Fund for Dakota Missions		310.00	
Skokomish Mission:			
Salary of Pastor		400.00	
Student Aid, Hampton N. and A. Institute		270.00	
Santa Fé N. M. Industrial School at University of N. Mexico:			
Salary of Superintendent and Missionaries		2,747.37	
Campaign in New England and the West with Indian Students		1,981.85	
Salary of Financial Secretary	2,500.00		
C. W. Shelton, Travelling Expenses	1,064.86		
		3,564.86	
Traveling and Incidental Expenses		453.44	
			47,920.71
Foreign Missions.			
Superintendent, Missionaries, etc., for Mendi:			
Income Paid to United Brethren		4,870.10	
Support of Aged Missionary, Jamaica, W. I.		250.00	
			5,120.10
Publications.			
AMERICAN MISSIONARY (22,600 monthly, including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members, Donors, etc.)		6,768.89	
Less amount received from Subscribers	1,044.81		
" " " " Advertising	1,034.42	2,079.23	
		4,689.66	
Annual Reports, 1,520 Copies		250.00	
" Meeting, Supplement, 3,000 Copies		300.00	
Binding Annual Reports		40.50	
Life Certificates		135.80	
Clerk Hire		767.50	
Pamphlets, Circulars, etc.		794.93	
Incidentals		101.61	
			7,080.00
Agencies.			
NEW YORK:			
Rev. James Powell, D.D., Associate Corresponding Secretary		3,500.00	
Traveling Expenses		473.29	
Postage		114.10	
Clerk Hire, Circulars, etc.		72.54	
			4,159.93
WOMAN'S BUREAU:			
Miss D. E. Emerson, Secretary		1,000.00	
Pamphlets, Circulars, Stationery, etc.		434.33	
			1,434.33
EASTERN DISTRICT, Boston Office:			
Rev. C. L. Woodworth, D.D., District Secretary		2,500.00	
Traveling Expenses		171.46	
Clerk for District Secretary		540.00	
Rent and Heating of Rooms		683.22	
Pamphlets		175.42	
Postage, Stationery, Expressage, Telegrams, etc.		319.67	
			4,389.77
WESTERN DISTRICT, Chicago Office:			
Rev. Joseph E. Roy, D.D., District Secretary		2,500.00	
Traveling Expenses		728.42	
Clerk for District Secretary		480.00	
Rent, Printing, Postage, Stationery, Expressage, etc.		895.25	
			4,603.67
Administration.			
Rev. M. E. Strieby, D.D., Corresponding Secretary		3,500.00	
Rev. A. F. Beard, D.D., Associate Corresponding Secretary		3,500.00	
Clerk for Corresponding Secretary		720.00	
H. W. Hubbard, Treasurer		3,000.00	
Clerk for Treasurer		1,311.81	
			11,931.81

Miscellaneous.

Rent	$1,600.00	
Care of Rooms	416.09	
Books and Stationery	156.91	
Fuel and Light	64.23	
Rent of Safe Deposit Box	40.00	
Postage	1,013.93	
Clerk Hire	722.88	
Travelling Expenses	396.50	
Office Furniture, Expressage, Telegrams, etc	662.95	
		5,073.40
Annual Meeting		379.35
Wills and Estates		271.32
Anuity Account		899.77
Amounts refunded sent to Treasurer by mistake		186.01
		$298,783.80
Debt September 30, 1886		5,783.71
		$304,567.51
Balance on hand September 30, 1887		2,193.80
		$306,761.31

Receipts.

From Churches, Sunday Schools, Missionary Societies and Individuals	$189,483.39	
" Estates and Legacies	52,266.73	
" Incomes Sundry Funds	10,561.07	
" Tuition and Public Funds	28,964.81	
" Rents	478.10	
" United States Government, for Education of Indians	17,357.21	
" Slater Fund paid to Institutions	7,650.00	
		$306,761.31*

Arthington Mission Fund.

Hillsdale, Mich., Estate of Mrs. T. F. Douglass, by Mrs. S. V. Slaytor, Assistant Administrator	$100.00	
		$100.00

Endowment Funds Received 1886-87.

North Bloomfield, O., E. A. Brown for Theo. Fund, Talladega College	$709.25	
		$709.25

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30, 1887, with the vouchers, and find the same correct, as stated in above accounts.

PETER MCCARTER, } Auditors.
CHARLES P. PEIRCE, }

NEW YORK, Oct. 29, 1887.

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*The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University, are added below, as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund	$306,761.31	
" " " Theological Endowment Fund, Talladega College	709.25	
" " " Arthington Fund	100.00	
		$307,570.56
Berea College, Donations	11,131.51	
" " " for New Building	15,000.00	
		26,131.51
Hampton N. and A. Institute		82,715.26
Atlanta University (ad'l to A. M. A.)		10,171.69
		$426,589.02

H. W. HUBBARD. Treasurer,
56 Reade Street, New York.

Summary of Receipts During the Year 1886-1887.

Maine.			*Colorado.*		
Donations	$5,472.98		Donations		366.73
Legacies	15.00		*Territories.*		
		$5,487.98	Donations	714.69	
New Hampshire.			Legacies	100.00	
Donations	5,170.61				814.69
Legacies	2,835.57		*Virginia.*		
		8,006.18	Donations		12.77
Vermont.			*North Carolina.*		
Donations	5,147.60		Tuition	1,413.00	
Legacies	1,221.00		Donations	231.34	
		6,368.60			1,644.34
Massachusetts.			*South Carolina.*		
Donations	59,329.15		Tuition	655.00	
Legacies	11,520.56		Donations	31.00	
		70,849.71			686.00
Rhode Island.			*Georgia.*		
Donations	4,008.41		Tuition	6,140.17	
Legacies	75.00		Rent	38.30	
		4,078.41	Donations	718.70	
Connecticut.					6,897.17
Donations	34,831.17		*Alabama.*		
Legacies	7,861.76		Tuition	2,916.25	
		42,692.93	Rent	100.00	
New York.			Donations	107.09	
Donations	23,987.56				3,123.34
Legacies	4,079.21		*Tennessee.*		
		28,066.77	Tuition	7,644.69	
New Jersey.			Rent	7.50	
Donations	2,800.61		Donations	323.95	
		2,800.61			7,976.14
Pennsylvania.			*Mississippi.*		
Donations	1,764.39		Tuition	3,801.25	
Legacies	8,371.10		Rent	121.55	
		10,135.49	Donations	25.45	
West Virginia.					3,948.25
Donations		6.05	*Louisiana.*		
Maryland.			Tuition	2,161.35	
Donations		396.36	Donations	158.67	
District of Columbia.					2,320.02
Donations		388.39	*Missouri.*		
Ohio.			Donations		774.16
Donations	8,165.90		*Kentucky.*		
Legacies	795.85		Tuition	2,083.50	
		8,961.75	Rent	17.75	
Indiana.			Donations	114.85	
Donations		153.85			2,216.10
Illinois.			*Arkansas.*		
Donations	12,020.08		Donations		5.00
Legacies	7,880.00		*Florida.*		
		19,900.08	Tuition	462.62	
Michigan.			Rent	193.00	
Donations	5,217.69		Donations	90.00	
Legacies	5,183.52				745.62
		10,401.21	*Texas.*		
Wisconsin.			Tuition	1,686.98	
Donations	4,282.61		Donations	196.65	
Legacies	11.50				1,883.63
		4,294.11	Slater Fund		7,650.00
Iowa.			*Foreign Countries.*		
Donations		3,511.43	Donations		1,413.62
Minnesota.			United States Government, for support of Indians		17,357.21
Donations	3,395.24		*Incomes.*		
Legacies	316.66		Howard Univ.	2,000.00	
		3,711.90	Atlanta Univ.	600.00	
Kansas.			Talladega College	1,415.97	
Donations	683.43		Fisk Univ.	180.00	
Legacies	2,000.00		Le Moyne School, Memphis, Tenn.	500.00	
		2,683.43	Berea College	250.00	
California.			Straight Univ.	595.00	
Donations		2,747.47	General Fund	200.00	
Nebraska.			Avery Fund	4,870.10	
Donations		558.69			10,561.07
Oregon.					$306,761.31
Donations		169.05			

STATISTICS.

GENERAL SUMMARY FOR 1886-7.

WORKERS.

Missionaries and teachers—At the South, 326; among the Indians, 61; among the Chinese, 28; total, 415.

CHURCHES.

Churches at the South, 127; among the Indians, 5; total, 132. Church-members at the South, 7,896; among the Indians, 370; total, 8,266. Total number Sunday-school scholars, 16,299.

SCHOOLS.

Schools at the South, 54; among the Indians, 18; among the Chinese, 17; total, 89. Pupils at the South, 8,616; among the Indians, 576; among the Chinese, 1,044; total, 10,236.

BRIEF HISTORY.

The American Missionary Association was formed in 1846, its distinctive characteristic being freedom from all complicity with slavery and caste.

The object as stated in its constitution is, "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

It began its work in Foreign Missions in Africa, Siam, Sandwich Islands, West Indies; and its work in our own country, in the Western States and among the Indians.

In 1848 it began work in the South among whites and blacks, although attended with great opposition and danger.

In 1852 it undertook to reach the Chinese in California, the plans ripening in 1870 to successful work.

In 1861, during the civil war, began the enlargement of work in the South, which has been marked by steady progress and success.

In 1882 it transferred its Foreign Missions and enlarged its Indian work by receiving the Indian Missions of the American Board.

The work of the American Missionary Association is therefore at present among the Chinese in California, the North American Indians and the needy classes of our Southern States.

AMERICAN MISSIONARY ASSOCIATION.

[Organized September 3, 1846.]

RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

	Years.	Current Receipts.		Years.	Current Receipts.	Grand Total.*
1.	1846–47	$11,328 27	21.	1866–67	$248,044 63	$334,452 59
2.	"47–48	17,095 74	22.	"67–68	268,908 13	304,094 13
3.	"48–49	21,982 96	23.	"68–69	312,016 96	366,212 75
4.	"49–50	25,159 56	24.	"69–70	300,563 90	420,769 03
5.	"50–51	34,535 47	25.	"70–71	277,948 51	366,824 82
6.	"51–52	30,826 29	26.	"71–72	242,553 23	329,938 93
7.	"52–53	41,695 14	27.	"72–73	275,101 48	345,277 03
8.	"53–54	47,698 82	28.	"73–74	278,695 84	349,914 96
9.	"54–55	53,273 00	29.	"74–75	195,123 00†	273,533 22
10.	"55–56	49,818 50	30.	"75–76	184,062 15	264,709 03
11.	"56–57	47,190 97	31.	"76–77	209,695 26	306,099 95
12.	"57–58	39,743 56	32.	"77–78	195,601 65	257,092 75
13.	"58–59	50,511 76	33.	"78–79	215,431 17	334,450 67
14.	"59–60	64,474 08	34.	"79–80	187,480 02	290,101 81
15.	"60–61	47,828 92	35.	"80–81	243,795 23	529,046 23
16.	"61–62	47,062 60	36.	"81–82	297,584 45	510,113 94
17.	"62–63	57,404 68	37.	"82–83	312,567 29	474,409 14
18.	"63–64	95,395 83	38.	"83–84	287,594 19	407,831 70
19.	"64–65	134,181 18	39.	"84–85	290,894 06	419,813 17
20.	"65–66	253,045 98	40.	"85–86	335,704 20	466,353 71
			41.	"86–87	307,570 56	426,589 02

PLACES OF ANNUAL MEETING AND PREACHERS.

Year.	Place of Meeting.	Preacher.	Text.
1847	New York	No sermon.	
1848	Hartford, Conn	Rev. G. W. Perkins	Mark 16: 15.
1849	Boston, Mass	Rev. David Thurston	Matt. 3: 10.
1850	Rochester, N. Y.	Rev. Charles B. Boynton	Matt. 10: 34.
1851	Cleveland, Ohio	Rev. J. Blanchard	John 20: 21.
1852	Bangor, Me	Rev. James B. Walker	1 John 4: 20.
1853	Worcester, Mass.	Prof. Henry E. Peck	1 Cor. 9: 22.
1854	Bradford, Vt	Rev. Silas McKeen	Rev. 6: 2.
1855	Chicago, Ill.	Rev. James A. Thome	Acts 17: 22, 23.
1856	Fulton, N. Y.	Rev. William W. Patton	Matt. 5: 14.
1857	Mansfield, Ohio.	Rev. L. A. Sawyer	Mark 16: 15, 16.
1858	Worcester, Mass.	Rev. Stephen Thurston	Luke 2: 14.
1859	Chicago, Ill.	Rev. G. B. Cheever, D.D.	Isaiah 62: 1, 10.

*The grand total from this date includes receipts from the Freedmen's Bureau and other sources for lands, buildings, etc., for institutions founded or fostered by the American Missionary Association.

† Exclusive of receipts for board from this date.

Year.	Place of Meeting.	Preacher.	Text.
1860	Syracuse, N. Y.	Rev. John Morgan, D.D.	Matt. 28 : 18-20.
1861	Norwich, Conn.	Rev. C. B. Boynton, D.D.	Luke 4 : 18.
1862	Oberlin, Ohio.	Rev. S. Wolcott	Haggai 2 : 7.
1863	Hopkinton, Mass.	Rev. J. Blanchard	Rev. 6 : 2.
1864	New Haven, Conn.	Rev. J. P. Thompson, D.D.	Rom. 16 : 25-27.
1865	Brooklyn, N. Y.	Rev. E. N. Kirk, D.D.	Acts 17 : 26.
1866	Galesburg, Ill.	Rev. H. M. Storrs, D.D.	Luke 13 : 18, 19.
1867	Homer, N. Y.	Rev. E. B. Webb, D.D.	Matt. 28 : 18, 19.
1868	Springfield, Mass.	Rev. John Todd, D.D.	Psalm 68 ; 31.
1869	Mt. Vernon, Ohio.	Rev. J. M. Sturtevant	Matt. 3 : 10.
1870	Lawrence, Mass.	Rev. Henry Ward Beecher	Address.
1871	Hartford, Conn.	Rev. H. M. Scudder, D.D.	John 8 : 32.
1872	Racine, Wis.	Rev. E. P. Goodwin	Luke 16 : 8.
1873	Newark, N. J.	Rev. W. M. Taylor, D.D.	Luke 10 : 37.
1874	Clinton, Ia.	Rev. G. F. Magoun, D.D.	Acts 17 : 26, 27.
1875	Middletown, Conn.	Rev. W. M. Barbour, D.D.	1 Cor. 13 : 8.
1876	Fitchburg, Mass.	Rev. N. J. Burton, D.D.	Psalm 126 : 6.
1877	Syracuse, N. Y.	Rev. F. A. Noble, D.D.	Eph. 4 : 25.
1878	Taunton, Mass.	Rev. S. E. Herrick, D.D.	1 Peter 2 : 9.
1879	Chicago, Ill.	Rev. R. S. Storrs, D.D.	Psalm 118 : 23.
1880	Norwich, Conn.	Rev. Alex. McKenzie, D.D.	Ex. 2 : 9.
1881	Worcester, Mass.	Prof. C. D. Hartranft.	
1882	Cleveland, Ohio.	Rev. C. L. Goodell, D.D.	Matt. 28 : 18.
1883	Brooklyn, N. Y.	Rev. J. L. Withrow, D.D.	Luke 9 : 24.
1884	Salem, Mass.	Rev. George L. Walker, D.D.	Eph. 2 : 14.
1885	Madison, Wis.	Rev. Reuen Thomas, Ph.D.	Jer. 18 : 1.
1886	New Haven, Conn.	Rev. Alex. McKenzie, D.D.	Matt. 25 : 34-36.
1887	Portland, Me.	Rev. A. J. F. Behrends, D.D.	Jude 1 : 3.

OFFICERS OF THE ASSOCIATION.

Presidents.

Election.		Death or Resignation.
1846	Hon. William Jackson,	1854
1854	Hon. Lawrence Brainard,	1859
1859	Rev. David Thurston,	1865
1865	Rev. E. N. Kirk, D.D.,	1874
1874	Hon. William A. Buckingham,	1875
1875	Hon. E. S. Tobey,	1881
1881	Hon. W. B. Washburn, LL.D.,	1887

Vice-Presidents.

1846	Rev. Theo. S. Wright,	1847
1846	Hon. F. D. Parish,	1883
1846	Professor C. D. Cleveland,	1869
1846	Rev. David Thurston,	1859
1846	Rev. Samuel R. Ward,	1851
1847	Rev. J. W. C. Pennington,	1848
1848	Rev. G. W. Perkins,	1854
1851	Rev. S. E. Cornish,	1859
1853	Rev. Jonathan Blanchard,	1878
1854	Hon. William Jackson,	1855
1855	J. P. Williston, Esq.,	1871
1859	Arthur Tappan, Esq.,	1865
1859	Hon. Jacob Butler,	1871
1859	Hon. E. D. Holton,	1883
1862	Rev. John Lowry,	1865
1863	Hon. William Claflin,	1883
1864	George Shepard, D.D.,	1868
1864	Stephen Thurston, D.D.,	1883
1864	Professor Samuel Harris,	1883
1864	Rev. Leonard S. Parker,	1870
1864	Silas McKeen, D.D.,	1878
1864	E. N. Kirk, D.D.,	1865
1864	Hon. I. Washburn,	1869
1864	William C. Chapin, Esq.,	1883
1864	S. W. S. Dutton, D.D.,	1866
1864	Hon. John P. Elton,	1865
1864	Hon. A. C. Barstow,	1883
1864	Leonard D. Swain, D.D.,	1869
1864	J. P. Thompson, D.D.,	1867
1864	Ray Palmer, D.D.,	1883
1864	A. H. Porter, Esq.,	1869
1864	Charles B. Boynton, D.D.,	1868
1864	J. M. Sturtevant, D.D.,	1883
1864	Edward Beecher, D.D.,	1871
1879	Edward Beecher, D.D.,	1883
1864	W. W. Patton, D.D.,	1883
1864	Hon. Seymour Straight,	1883
1865	Lewis Tappan, Esq.,	1873
1865	Cyrus Prindle, D.D.,	1867
1865	D. M. Graham, D.D.,	1878
1866	Horace Hallock, Esq.,	1880
1866	F. A. Noble, D.D.,	1869
1878	F. A. Noble, D.D.,	
1866	W. T. Eustis, D.D.,	1883
1867	Rev. Adam Crooks,	1871
1868	Rev. J. J. Smith,	1871
1868	General C. B. Fisk,	1875
1868	Rev. Sella Martin,	1869
1869	Cyrus W. Wallace, D.D.,	1883
1869	Thatcher Thayer, D.D.,	1883
1869	Edward Hawes, D.D.,	1883
1869	Hon. Thaddeus Fairbanks,	1883
1869	Hon. E. S. Tobey,	1875
1882	Hon. E. S. Tobey,	1883
1869	Samuel D. Porter, Esq.,	1880
1869	General O. O. Howard,	1871
1875	General O. O. Howard,	1883
1869	M. McG. Dana, D.D.,	1883
1869	Rev. Edward L. Clark,	1878
1869	J. E. Roy, D.D.,	1870
1869	G. F. Magoun, D.D.,	1883
1869	Professor Charles Seecombe,	1871
1870	Colonel C. G. Hammond,	1883
1870	Edward Spalding, M.D.,	1883
1871	George B. Bacon, D.D.,	1876
1871	David Ripley, Esq.,	1880
1871	William M. Barbour, D.D.,	1883
1871	Hon. Henry Wilson,	1876
1871	Rev. W. L. Gage,	1883
1871	A. S. Hatch, Esq.,	1883
1871	J. H. Fairchild, D.D.,	1883
1871	H. A. Stimson, D.D.,	1883
1871	J. W. Strong, D.D.,	1880
1871	Hon. W. A. Buckingham,	1874
1871	Rev. George Thacher, LL.D.,	1879
1871	A. L. Stone, D.D.,	1883
1871	G. H. Atkinson, D.D.,	1883
1871	J. E. Rankin, D.D.,	1884
1872	Rev. H. W. Beecher,	1883
1872	Douglas Putnam, Esq.,	1883
1872	A. L. Chapin, D.D.,	1883
1872	S. D. Smith, Esq.,	1883
1873	Hon. E. P. Smith,	1876
1873	Rev. H. M. Parsons,	1878
1873	Peter Smith, Esq.,	1880
1873	Deacon John C. Whitin,	1883

Election.		Death or Resignation.
1874	Hon. J. B. Grinnell,	1883
1874	W. Patton, D.D.,	1879
1875	Rev. William T. Carr,	1880
1875	Rev. Horace Winslow,	1883
1876	Sir Peter Coats,	1883
1876	Henry Allon, D.D.,	1883
1876	William E. Whiting, Esq.,	1882
1876	J. M. Pinkerton, Esq.,	1881
1876	Daniel Hand, Esq.,	1883
1878	A. L. Williston, Esq.,	1881
1878	A. F. Beard, D.D.,	1883
1878	Frederick Billings, Esq.,	1883
1878	Joseph Carpenter, Esq.,	1883
1879	Andrew Lester, Esq.,	1880
1879	E. A. Graves, Esq.,	1883
1879	E. P. Goodwin, D.D.,	1883
1879	C. L. Goodell, D.D.,	1886
1879	J. W. Scoville, Esq.,	1883
1879	E. W. Blatchford, Esq.,	1883
1879	C. D. Talcott, Esq.,	1882
1879	John K. McLean, D.D.,	1883
1879	Richard Cordley, D.D.,	1883
1880	W. H. Willcox, D.D.,	1883
1880	G. B. Willcox, D.D.,	1883
1880	William M. Taylor, D.D.,	1883
1880	Rev. George M. Boynton,	1883
1880	E. B. Webb, D.D.,	1883
1880	Hon. C. I. Walker,	1883
1880	A. H. Ross, D.D.,	1883
1881	L. T. Chamberlain, D.D.,	1883
1881	Hon. Joshua L. Chamberlain,	1883
1881	Alexander McKenzie, D.D.	
1881	Hon. Nelson Dingley, Jr.,	1883
1883	A. J. F. Behrends, D.D.	
1884	D. O. Mears, D.D.	
1886	Rev. Henry Hopkins, D.D.	

Corresponding Secretaries.

1847	George Whipple, D.D.,	1876
1853	Rev. S. S. Jocelyn,	1863
1864	M. E. Strieby, D.D.	
1866	Rev. J. R. Shipherd,	1868
1868	W. W. Patton, D.D.,	1870
1887	James Powell, D.D.	
1887	A. F. Beard, D.D.	

Associate Corresponding Secretaries.

1885	James Powell, D.D.,	1887
1885	A. F. Beard, D.D.,	1887

Assistant Corresponding Secretary.

1883	James Powell, D.D.,	1885

Recording Secretaries.

1846	Rev. S. S. Jocelyn,	1853
1853	Langdon S. Ward, Esq.,	1854
1854	Rev. Henry Belden,	1875
1875	George Whipple, D.D.,	1876
1876	M. E. Strieby, D.D.,	

Treasurers.

1846	Lewis Tappan, Esq.,	1865
1866	Edgar Ketchum, Esq.,	1879
1879	H. W. Hubbard, Esq.	

Assistant Treasurers.

1865	William E. Whiting, Esq.,	1876
1876	H. W. Hubbard, Esq.,	1879

Auditors.

1848	William E. Whiting, Esq.,	1850
1857	William E. Whiting, Esq.,	1859
1848	Rev. Samuel E. Cornish,	1849
1849	Rev. Charles B. Ray,	1850
1850	Anthony Lane, Esq.,	1857
1859	Anthony Lane, Esq.,	1862
1865	Anthony Lane, Esq.,	1875
1850	James O. Bennett, Esq.,	1876
1862	R. R. Graves, Esq.,	1865
1875	Wilmot Williams, Esq.,	1877
1876	S. V. White, Esq.,	1877
1877	Henry Parsons, Esq.,	1878
1878	Charles L. Mead, Esq.,	1881
1878	James T. Leavitt, Esq.,	1880
1880	M. F. Reading, Esq.,	1883
1881	William A. Nash, Esq.,	1884
1883	W. H. Rogers, Esq.,	1885
1884	Peter McCartee, Esq.	
1885	Chas. P. Peirce.	

Executive Committee.

1846	Arthur Tappan, Esq.,	1857
1846	Rev. Theodore S. Wright,	1847
1846	Rev. Simeon S. Jocelyn,	1855
1863	Rev. Simeon S. Jocelyn,	1879
1846	Rev. Amos A. Phelps,	1847
1846	Rev. Charles B. Ray,	1856
1846	Rev. J. R. Johnson,	1847
1846	Rev. S. E. Cornish,	1855
1846	William H. Pillow,	1848
1846	William E. Whiting, Esq.,	1872
1846	Rev. J. W. C. Pennington,	1847
1848	Rev. J. W. C. Pennington,	1851
1846	Rev. Josiah Brewer,	1863
1846	Rev. Edward Weed,	1848
1847	Rev. Henry H. Garnet,	1848
1856	Rev. Henry H. Garnet,	1861

Election.		Death or Resignation.
1847	William Harned,	1853
1847	Rev. Sherlock Bristol,	1848
1847	Anthony Lane, Esq.,	1856
1861	Anthony Lane, Esq.,	1863
1848	Thomas Ritter, M.D.,	1876
1848	J. O. Bennett, Esq.,	1876
1848	M. S. Scudder,	1852
1851	Rev. J. A. Paine,	1855
1852	Rev. C. B. Dana,	1853
1853	Rev. Henry Belden,	1875
1853	J. R. Lee, M.D.,	1855
1855	D. M. Graham, D.D.,	1861
1864	D. M. Graham, D.D.,	1865
1855	Rev J. N. Freeman,	1860
1855	George H. White, Esq.,	1861
1855	William B. Brown, D.D.,	1880
1856	W. T. Dawley,	1858
1857	Rev. Almon Underwood,	1858
1858	Samuel Wilde, Esq.,	1862
1858	Alonzo S. Ball, M.D.,	1884
1860	T. C. Fanning, Esq.,	1869
1861	Captain C. B. Wilder,	1864
1861	Rev. John Lowrey,	1862
1862	R. R. Graves, Esq.,	1863
1862	Rev. J. M. Holmes,	1868
1863	Andrew Lester, Esq.,	1879
1863	Thomas S. Berry, Esq.,	1864
1864	Samuel Holmes, Esq.	1881
1864	Rev. Sella Martin,	1868
1864	Rev. S. W. Magill,	1866
1864	Cyrus Prindle, D.D.,	1865
1865	S. N. Davis,	1870
1865	J. B. Beadle, Esq.,	1877
1866	Edgar Ketchum, Esq.,	1868
1879	Edgar Ketchum, Esq.,	1881
1866	M. E. Strieby, D.D.,	1867
1866	George Whipple, D.D.,	1867
1868	G. D. Pike, D.D.,	1872

Election.		Death or Resignation.
1868	Hon. E. P. Smith,	1871
1869	A. S. Barnes, Esq.	
1869	Rev. Martin L. Williston,	1872
1869	G. B. Willcox, D.D.,	1880
1870	Rev. E. M. Cravath,	1872
1870	H. M. Storrs, D.D.,	1875
1871	Washington Gladden, D.D.,	1875
1871	R. G. Hutchins, D.D.,	1872
1871	Stephen Ballard, Esq.,	1872
1871	General O. O. Howard,	1875
1872	Edward Beecher, D.D.,	1879
1872	Rev. S. B. Halliday.	
1872	Dwight Johnson, Esq.,	1874
1875	General C. B. Fisk.	
1875	Charles L. Mead, Esq.	
1876	Rev. George M. Boynton,	1880
1876	E. A. Graves, Esq.,	1879
1876	John H. Washburn, Esq.	
1877	Addison P. Foster, D.D.	
1879	General C. T. Christensen,	1883
1879	Charles A. Hull, Esq.,	1884
1879	William T. Pratt, Esq.,	1881
1879	J. A. Shoudy, Esq.,	1881
1880	H. L. Clapp, Esq.,	1881
1880	Rev. J. A. Hamilton,	1882
1880	S. S. Marples, Esq.	
1881	Lyman Abbott, D.D.	
1881	Franklin Fairbanks, Esq.,	1883
1881	William H. Ward, D.D.	
1881	A. L. Williston, Esq.,	1883
1883	J. R. Danforth, D.D.	
1883	Edward Hawes, D.D.,	1884
1883	Rev. S. H. Virgin,	1885
1883	J. L. Withrow, D.D.,	1886
1884	E. B. Monroe, Esq.	
1884	J. E. Rankin, D.D.	
1885	E. L. Champlin, Esq.	
1886	J. W. Cooper, D.D.	

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abell, Miss Annie E., Buffalo, N. Y.
Adams, Miss Lucia E., Bellows Falls, Vt.
Aiken, Mrs. Maria H., Millbury, Mass.
Aiken, Miss Mary F., East Cambridge, Mass.
Alderman, Mrs. Marilla, Saratoga Springs, N. Y.
Allen, Dr. C. P., Leech Lake, Minn.
Allen, Helen Z. West Medway, Mass.
Allen, Mrs. Mary Hill, New York, N. Y.
Alvord, Rev. Augustus, Alford, Mass.
Alvord, Rev. Henry C., South Weymouth, Mass.
Anderson, Rev. David R., Racine, Wis.
Anderson, Warren, Medina, Ohio.
Andrews, William P., West Haven, Conn.
Apperson, J. H., Ware, Mass.
Arms, Mrs. William F., Sunderland, Mass.
Austin, S. H., Worcester, Mass.
Augur, Lillie D., Meriden, Conn.

Bacon, Miss Harriet E., Hartford, Conn.
Baer, Charles H., Buffalo, N. Y.
Bailey, James H., Danielsonville, Conn.
Bailey, Mrs. Mary E., Peoria, Ill.
Baker, Charles S., Buffalo, N. Y.
Baker, Miss Jennie P., Franklin, Mass.
Ballantine, Rev. John W., Dorchester, Mass.
Banks, Henry W., Southport, Conn.
Banning, George W., Jr., New Britain, Conn.
Barnes, Miss Jennie, Jamaica, Vt.
Barnes, Miss Zilpha, Henniker, N. H.
Barnett, Henry E., Easthampton, Mass.
Bartlett, Mrs. George W., Naubuc, Conn.
Bates, Miss Sarah M., Whitman, Mass.
Battles, Mrs. Abbie J., Fitchburg, Mass.
Bayley, Mrs. H. C., Newbury, Vt.
Bearby, Mrs. W. W., Moline, Ill.
Bell, Ernest L., Whitman, Mass.
Benedict, Dea. E., Wellington, Ohio.
Bennett, Townsend O., Milford, Mich.
Bigg, Mrs. Adaline E. W., Detroit, Mich.
Billings, David, Jr., Hatfield, Mass.
Bishop, Walter S., New Haven, Conn.
Black, Miss Mary H., Ellsworth, Maine.
Blackman, Miss Edith, Whitewater, Wis.
Blaikie, Miss Maizie, Somerville, Mass.
Blair, Mrs. Abby, Peoria, Ill.
Blaisdell, Miss Sarah F., Beloit, Wis.
Boorum, William B., Brooklyn, N. Y.
Booth, Hubert H., South Norwalk, Conn.
Bowdoin, Miss Carrie E., Springfield, Mass.
Bowman, Edwin E., Gloucester, Mass.
Brewer, Mrs. David H., Maynard, Mass.
Brewer, Mrs. Irena Martin, Chester, Vt.
Briggs, Mrs. Helen, Peoria, Ill.
Brock, Lenna M., Danby, N. Y.
Brastow, Prof. L. O., D.D., New Haven, Conn.
Briggs, Dea. Andrew S., Taunton, Mass.
Brigham, J. C., Spencerport, N. Y.
Brown, Miss Anna M., Whitman, Mass.
Brown, Miss Emma F., Whitman, Mass.
Brown, Edmund A., Salem, Mass.
Brown, Edward B., Brimfield, Mass.
Brown, Herbert, Lakeville, Mass.
Bulkley, Eliza A., Southport, Conn.
Burnett, J. Y., Lamoille, Ill.
Burnham, Miss Susie, Gloucester, Mass.
Burton, George G., Manchester, Vt.
Bushnell, Clarence E., Buffalo, N. Y.
Butler, Miss Elma C., Meade Center, Kans.
Bussey, Robert D., Jr., Buffalo, N. Y.

Calvert, John T., Medina, Ohio.
Cannon, Hannah B., Wareham, Mass.
Carroll, Clarence F., New Britain, Conn.
Carson, David L, New York, N. Y.
Cary, Rebecca B., Roxbury, Mass.
Chalmers, Rev. William I., Riverhead, N. Y.
Champlin, Miss Fannie M., New York, N. Y.
Chapman, Moses, Danvers, Mass.
Chapin, Rev. F. P., South Easton, Mass.
Chase, Frederick L., Boulder, Colo.
Chestnut, Mrs. Elizabeth, Oswego, N. Y.
Christie, George, Andover, Mass.
Clapp, Mrs. Mary S., Litchfield, Ohio.
Clapp, Rev. T. E., Portland, Oregon.
Clark, Miss Arrietta H., Buffalo, N. Y.
Clark, Mrs. J. E., Easthampton, Mass.
Clark, Mrs. Mary, Peoria, Ill.
Cleveland, James P., Boxford, Mass.
Cleaveland, John H., Sharon, Conn.
Coe, E. S., Cromwell, Conn.
Cole, C. Fannie, Bridgewater, Mass.
Cole, Everett, Whitman, Mass.
Cook, Mrs. Catharine Mattoon, Lenox, Mass.
Cook, Fred. N., Worcester, Mass.
Cook, Lila A., Onarga, Ill.
Cook, Mrs. Mary E., Onarga, Ill.
Cooper, Mrs. Emeline, Oswego, N. Y.
Cooper, Mrs. J. W., New Britain, Conn.
Converse, Mrs. Pamelia S., Westboro, Mass.
Couch, Minnie, Glastonbury, Conn.
Covel, Alphonso S., Fall River, Mass.
Craig, J. N., Le Grand, Iowa.
Crawford, Douglas Gordon, Brousa, Turkey.
Crawford, William A., Milford, Mich.
Crockett, George W., West Gorham, Maine.
Crowell, Rev. Zenas, Kingston, Mass.
Cummings, Helen A., Ware, Mass.

Danforth, Mrs. Abbie T., Royalton, Vt.
Dannley, John, Medina, Ohio.
Darling, Albert M., Sunderland, Mass.
Davenport, Amzi Benedict, Brooklyn, N. Y.
Davenport, John, Putnam, Conn.
Davenport, Lillian L., Waterbury, Conn.
Davenport, Nathan W., West Medway, Mass.
Day, Miss Emma L., Spencerport, N. Y.
Dean, Mrs. Adelade, Naubuc, Conn.
Dean, David W., Taunton, Mass.
Dean, Myron H., Falls Village, Conn.
Demorest, W. Jennings, New York, N. Y.
Dewey, John J., Quechee, Vt.
Dow, Charles A., Medford, Mass.
Dow, Hon. Neal, Portland, Me.
Doushea, Miss Jennie, Buffalo, N. Y.
Downing, Mrs. Susie Peters, N. Andover, Mass.
Dick, William Amzi, Oberlin, Ohio.
Dickinson, Mrs Caleb, East Charlemont, Mass.
Dickinson, Mrs. Elisha, South Hadley, Mass.
Dickinson, Charles A., South Hadley, Mass.
Drewett, Sidney A., Lowell, Mass.
Driver, Mrs. Samuel, Haverhill, Mass.
Dudley, Miss Mary Jane, Guilford, Conn.
Dunkason, Mrs. Ada A., Fitchburg, Mass.
Dwight, Mrs. Isabella L., Hatfield, Mass.

Eastman, Morrison W., Taunton, Mass.
Eells, Mrs. M. C., Moline, Ill.
Eldred, Mrs. E. A., Minneapolis, Minn.
Eldred, Mrs. W. H., Worcester, Mass.

Elford, W. H., Cherokee, Iowa.
Evans, Rev. Walter A., Cherokee, Iowa.
Ewen, Mrs. Minnie L., Groton, Conn.

Fairbanks, Frederick E., Ware, Mass.
Fales, Mrs. L. G., Easthampton, Mass.
Farnsworth, Miss Alice M., Milford, N. H.
Ferris, Augustus, Round Hill, Conn.
Fletcher, H. T., Newport, Vt.
Fletcher, Miss Minnie B., Maquoketa, Iowa.
Fowler, Mrs. George H., Wauwatosa, Wis.
Frank, Rev. Henry, Jamestown, N. Y.
Frost, Edward L., Buffalo, N. Y.
French, Miss Hattie A., Pittsfield, Mass.
Frost, Mrs. Mary, Haverhill, Mass.
French, Miss Nellie E., Pittsfield, Mass.
Fullarton, Mrs. Jacob, Boston, Mass.
Fuller, Eugene H., Brooklyn, Conn.
Fuller, Fred A., Salem, Mass.
Fuller, Miss Lucy H., Brockton, Mass.

Gaines, Mrs. Ellen A., Glastonbury, Conn.
Gaines, Mrs. James, Glastonbury, Conn.
Gale, Mrs. Elizabeth C., Minneapolis, Minn.
Galpin, F. N., Washington, Conn.
Gardner, Mrs. Minot, South Weymouth, Mass.
Garland, Edmund T., Portland, Maine.
Gay, Abner, Sunderland, Mass.
Gifford, Miss Genevieve R., Ashburnham, Mass.
Gilman, Mrs. C. M., Southport, Conn.
Gilford, Elbridge H., Danvers, Mass.
Goodrich, Charles N., Medford, Mass.
Goodrich, Charles T., Westfield, Mass.
Goodrich, P. H., Naubuc, Conn.
Goslee, Mrs. W. S., Glastonbury, Conn.
Goulder, Edward M., Southport, Conn.
Grant, David, Goffstown, N. H.
Grant, Mrs. E. F., Worcester, Mass.
Greene, Mrs. Magnis, Woodstock, Conn.
Gregg, Mrs. Jefferson, Wauwatosa, Wis.

Haines, Mrs. Helen M., Buffalo, N. Y.
Hale, Cora, Glastonbury, Conn.
Hall, William G., Keene, N. H.
Hamblin, Mrs. Sarah Jane, Gorham, Me.
Hamlin, Miss Bertha, Plainville, Conn.
Hamlin, Miss Jennie, Plainville, Conn.
Hamilton, Mrs. Thomas, Worcester, Mass.
Hancock, John Ellsworth, East Hardwick, Vt.
Hancock, Miss Nellie S., Attleboro, Mass.
Hansel, Mrs. Agnes M., Peoria, Ill.
Hazen, Rev. Allen, D. D., Deerfield, Mass.
Hazelton, Miss Emily J., Chester, N. H.
Hillman, Mrs. M. M., East Charlemont, Mass.
Hills, William C., Buckingham, Conn.
Hitchcock, Miss Laura A., Worcester, Mass.
Hobart, Miss Isabella H., Boston, Mass.
Holmes, Louis H., Chicago, Ill.
Hollister, Mrs. Addie, Washington, Conn.
Hollister, Mrs. Justin, Glastonbury, Conn.
Holt, Mrs. Pluma Atwood, North Andover, Mass.
Hopkins, F. F., Worcester, Mass.
Hopkins, Miss Lucy A., Swampscott, Mass.
Horton, Charles S., Pomeroy, Ohio.
Houghton, Mrs. Charles W., Boston, Mass.
Howard, Mrs. Lizzie R., Milford, N. H.
Howells, Miss Charlotte J., New York, N. Y.
Hubbard, Ethel May, Elgin, Ill.
Hubbell, Mrs. H. L., Austin, Texas.
Hughes, George, West Cornwall, Conn.
Hunt, Mrs. L. W., Granby, Mass.
Husted, Jabez, Round Hill, Conn.
Hutchins, Rev. William T., Ellington, Conn.
Hutt, Amelia, Glastonbury, Conn.
Hurd, Daniel E., Westminster, Mass.

Ingersoll, Mrs. Edward P., Brooklyn, N. Y.

James, Mrs. H. P., East Corinth, Vt.
Jennings, Henry J., Worcester, Mass.
Jennings, Mrs. Matilda L., South Norwalk, Conn.
Jennings, Silas D., Evanston, Ill.
Jewett, Mary L., Saint Johnsbury, Vt.
Johnson, Samuel, Oswego, N. Y.
Jones, Emory H., Windham, Vt.
Jones, John Hall, Haydenville, Mass.
Joy, Frank L., Wilmette, Ill.

Keene, James, Easthampton, Mass.
Keep, Miss Anna B., Beloit, Wis.
Keith, Adna P., North Middleboro, Mass.
Kellogg, Mrs. Lucy, Jamaica, Vt.
Kellogg, Dea. Simeon, Granby, Mass.
Kingsbury, Mrs. G. P., Muskegon, Mich.
Kinney, George E., Whitewater, Wis.
Kirby, John, East Beekmantown, N. Y.
Kittredge, Herbert W., Fitchburg, Mass.
Knowles, Miss Ida A., North Chelmsford, Mass.

Land, Mrs. Phebe B., New York, N. Y.
Larrabee, Frederick D., Cumberland Mills, Me.
Leavitt, James T., New York, N. Y.
Leavitt, John, North Hampton, N. H.
Ledgerwood, Miss Lucille, Medford, Mass.
Leete, Dea. E. W., Leete's Island, Conn.
Leighton, Horace N., Minneapolis, Minn.
Lemond, Rev. Willis, Brownville, Me.
Lewis, Walter B., Brockton, Mass.
Lincoln, Miss Annabel, Attleboro, Mass.
Lincoln, Horatio B., Worcester, Mass.
Lingham, Miss Lizzie, Mendon, Ill.
Lloyd, Mrs. Helen M., Ravenswood, Ill.
Lombard, Josiah, New York, N. Y.
Loomis, H. E., Glastonbury, Conn.
Lord, Mrs. Henrietta, Oswego, N. Y.
Lowell, Rev. John N., Haverhill, Mass.
Lyman, Charles E., Middlefield, Conn.
Lyman, D. M., Easthampton, Mass.

Marsh, Rev. Charles E., Farmington, Ill.
Marvel, Edward T., Fall River, Mass.
Mason, Miss Grace L., Buffalo, N. Y.
Mason, Mrs. Walter, Attleboro, Mass.
Matthews, Mrs. H. G., Oswego, N. Y.
Mattoon, Mrs. Charles, Lenox, Mass.
Mattoon, Mrs. Monica Richards, New Lenox, Mass.
Mauder, Mrs. Mary Ann, Andover, Mass.
May, Edwin S., Meriden, Conn.
Maynard, Mrs. Mary L., North Leominster, Mass.
MacDonald, Mrs. Margaret, Putnam, Conn.
McCandlish, Cora, Omaha, Neb.
McCandlish, Mrs. Fannie W., Omaha, Neb.
McFarland, Mrs. W. D., Nashville, Tenn.
McKinney, Mrs. Mary E., Sterling, Ill.
McLeod, Rev. Andrew J., Groton, Conn.
McLeod, Malcolm, South Weymouth, Mass.
McLeod, Peter, Brewer, Maine.
McMillan, William, Sr., Muskegon, Mich.
Meals, Mrs. Mary, Peoria, Ill.
Medbury, Horace E., Barrington, R. I.
Melcher, Harry H., Cumberland Mills, Me.
Merrill, Hon. A. H., Brownville, Me.
Meserce, Dr. A. K. P., Portland, Me.
Metcalf, Mrs. E. W., Elyria, Ohio.
Metcalf, Maynard Mayo, Elyria, Ohio.
Millard, Miss Hattie M., South Canaan, Conn.
Miles, Miss Ida R., Sag Harbor, N. Y.
Miller, George H., Worcester, Mass.
Miller, Horatio L., Worcester, Mass.
Millikan, Mrs. Mary, Maquoketa, Iowa.
Mills, Miss Alice French, M.D., Binghamton, N.Y.
Mills, Lyman A., Middlefield, Conn.
Mills, Mrs. Nellie, Newburyport, Mass.
Mitchell, Miss C. E., South Easton, Mass.
Mitchell, Charles P., Evanston, Ill.
Mohr, Miss Clara, Buffalo, N. Y.
Mohr, Miss Clara P., Buffalo, N. Y.
Montague, Mrs. Lucy, South Hadley, Mass.
Moore, Miss Christiana, Milford, N. H.
Moore, Mrs. Ella Sheppard, Washington, D. C.
Moore, Rev. George W., Washington, D. C.
Moore, J. W., Cleveland, Ohio.
Moore, J. William, North Andover, Mass.
Moulton, Mrs. Sarah, Auburn, Mass.
Morrison, Mrs. Nancy, Danvers, Mass.
Merriam, Myra L., North Leominster, Mass.
Morse, Robert, North Brookfield, Mass.
Mummy, Miss Annie, Farmington, Ill.
Muzzey, Mrs. Mary, Jamaica, Vt.
Muzzey, Mrs. Nora, Jamaica, Vt.
Murray, Cassius H., Plainfield, Ill.

Nash, Rev. Charles S., East Hartford, Conn.
Nash, Edgar P., South Weymouth, Mass.
Needham, Enoch, Elm Grove, Wis.

Nettleton, Clarence, Washington, Conn.
Nettleton, Edward L., West Haven, Conn.
Nettleton, Mrs. Marion F., Scranton, Pa.
Newell, Miss Harriett A., Buffalo, N. Y.
Newton, Miss Emma C., Boston, Mass.
Nichols, C. C., Foxcroft, Me.
Nickerson, Miss L. Myra, West Haven, Conn.
Nichoson, Mrs. M. J., Dubuque, Iowa.
Norton, Benjamin N., Southampton, Mass.
Norwood, Miss Hattie N., Gloucester, Mass.

Oakes, Mrs. H. Eliza, Auburn, Me.
Olds, N., Meriden, Conn.
Orr, George F., Worcester, Mass.
Osborne, Sumner L., Gorham, Me.
Owen, Hattie, Ware, Mass.

Palmer, Mrs. Harriet E., Putnam, Conn.
Parr, Rev. John H., Bandoro, Ill.
Parsons, Mrs. John G., Hartford, Conn.
Pease, Mrs. Rev. Theodore C., Malden, Mass.
Peck, Rev. Chas. H., Griswold, Conn.
Perkins, Mrs. J. P., Rockford, Ill.
Perry, Ernest, Ann Arbor, Mich.
Perry, George E., Millbury, Mass.
Perry, George R., Tremont, N. Y.
Perry, Harriet A., Taunton, Mass.
Perry, Maria G., Southport, Conn.
Phillips, Andrew J., Ipswich, Mass.
Phyfe, James, Jr., New York, N. Y.
Pierce, Caroline B., Taunton, Mass.
Pigeon, Mrs. Mary G., East Derry, N. H.
Platt, N. G., Edgewood, Iowa.
Plumer, Mrs. L. A. G., New Salem, Mass.
Pollard, Mrs. Judith A., Albany, N. Y.
Potter, E. K., Alpena, Mich.
Pratt, Ira C., Cropsey, Ill.
Preston, L. Monroe, Easthampton, Mass.

Quintard, Mrs. Emma, South Norwalk, Conn.

Ranney, Russell, Comstocks, N. Y.
Rathbun, Mrs. Martha B., Hartford, Conn.
Read, Miss Lizzie, Attleboro, Mass.
Reed, Rev. George E., Taunton, Mass.
Reed, Harry R., Whitman, Mass.
Reeves, Hon. Truman, San Bernardino, Cal.
Roberts, Clarence L., Ware, Mass.
Robbins, Robert W., Wethersfield, Conn.
Robinson, John C., Jamaica, Vt.
Robinson, Mrs. Ella J., Jamaica, Vt.
Robinson, Mary, Glastonbury, Conn.
Roehm, Miss Delia, Buffalo, N. Y.
Rogers, Dwight, North Cornwall, Conn.
Rogers, Harry N., Millbury, Mass.
Ross, Herbert, Medina, Ohio.
Rounds, Miss Lizzie E., Chester, Vt.
Rowe, Rev. George C., Charleston, S. C.
Royce, Mrs. Louise S., Lynn, Mass.
Rust, Charles S., Easthampton, Mass.
Rutter, Miss Eliza Jane, Wayland, Mass.
Russell, Herbert A., Shelburne Falls, Mass.
Russell, Mrs. William L., Wellesley, Mass.
Rich, Miss Anna M., Elyria, Ohio.
Richards, A. W., Farmington, Ill.
Richards, Miss Nettie B., West Haven, Conn.
Richardson, Arthur E., New Britain, Conn.

Sadd, Dea. George F., Geneva, Ohio.
Sangstacke, Rev. J. H. H., Woodville, Ga.
Sawin, William M., Medford, Mass.
Sawyer, Miss Mary C., Somerville, Mass.
Sawyer, Miss Mary L., Boxford, Mass.
Scott, Rev. George H., Ipswich, Mass.
Schumacke, Mrs. C. M., Mendon, Ill.
Scoville, Mrs. E. J., Meriden, Conn.
Scribner, R. H., Cherokee, Iowa.
Seaver, Mrs. Caroline K., Saint Paul, Minn.
Seip, H. W., Meriden, Conn.
Shatswell, James, Salem, Mass.
Shelton, Rev. C. W., Birmingham, Conn.
Sherman, Andrew T., Wilmette, Ill.
Sill, Miss Anna M., Windsor, Conn.
Sill, Miss Mary E., Windsor, Conn.
Shirley, George H., Brooklyn, N. Y.
Skinner, Azro B., Keene, N. H.
Smart, Rev. I. C., Pittsfield, Mass.
Smart, Mrs. Sarah J., Albany, N. Y.
Smith, Cyrus A., Granby, Mass.
Smith, Dwelly T., Taunton, Mass.
Smith, Edwin, South Hadley, Mass.
Smith, Mrs. Henrietta, Morrison, Ill.
Smith, Olive M., Barrington, R. I.
Smith, Mrs. Orpha P., Minneapolis, Minn.
Smith, Mrs. Prudence B., Coleraine, Mass.
Smith, Mrs. William, South Hadley, Mass.
Snow, Alonzo, Worcester, Mass.
Snow, Miss Nellie C., Guilford, Conn.
Spalding, Mrs. Joel, Augusta, Me.
Spalding, Mary B., Augusta, Me.
Skeele, Mrs. Arthur F., Augusta, Me.
Stanwood, Miss Henrietta H., Portland, Me.
Starrett, Edward B., Toulon, Ill.
Stearns, John M., Brooklyn, E. D., N. Y.
Stebbins, Emma E., Claridon, Ohio.
Steel, Mrs. James, Portland, Oregon.
Stevens, Mrs. A. B., Philadelphia, Pa.
Stevens, A. H., M.D., Philadelphia, Pa.
Stevens, Rev. Frank V., Oak Park, Ill.
Stickney, E. W., Brownville, Me.
Stoddart, Miss Lavinia, Gloucester, Mass.
Stone, Mrs. H. J., East Charlemont, Mass.
Suydam, Keith MacConnell, Glendora, Cal.
Suydam, Nellie MacNite, Glendora, Cal.
Sweet, Mrs. James, Attleboro, Mass.

Taft, Miss Kate A., Worcester, Mass.
Tarr, Charles E., Gloucester, Mass.
Taylor, Rev. Graham, Hartford, Conn.
Taylor, Hattie M., Taunton, Mass.
Tewksbury, Mrs. Geo. A., Cambridgeport, Mass.
Thing, Rev. M. J. P., Omaha, Neb.
Thomas, Mrs. C. H. N., Danielsonville, Conn.
Thompson, Joseph S., Goffstown, N. H.
Thompson, Mrs. Maria H., Greenland, N. H.
Tiffany, Rachel A., Barrington, R. I.
Tilden, Mrs. Laura B., Keene, N. H.
Tipton, Rufus E., Brockton, Mass.
Tobey, Rev. Rufus B., Ashburnham, Mass.
Todd, Mrs. A. E., Westhampton, Mass.
Tourtellotte, Mrs. Henry, Putnam, Conn.
Towne, Miss Lydia A., Salem, Mass.
Tupper, James W., Concord, Ill.
Tuttle, Leonard J., Keene, N. H.
Twitchell, Dea. Willis S., Hartford, Conn.

Varnum, Guy Robert, Cambridge Center, Vt.
Vanderveer, Newton, Saint Joseph, Mich.
Van De Mark, L. V. K., Worcester, Mass.
Van Emburg, George L., New York, N. Y.

Wadsworth, Rev. Charles, Jr., Worcester, Mass.
Wagoner, Josiah H., Lebanon, N. Y.
Ward, Francis J., Roxbury, Mass.
Warner, Arthur T., Granby, Mass.
Warner, Mrs. Sarah C., Winchendon, Mass.
Waters, Miss L. Aurelia, Springfield, Ohio.
Webber, Rev. L. R., Sacket's Harbor, N. Y.
Welch, George Clifton, Topsfield, Mass.
Welch, William B., Topsfield, Mass.
Weldy, George W., Atwater, Ohio.
Welles, Mrs. Jennie S., Englewood, Ill.
Wellman, Mrs. Ellen M., Malden, Mass.
Wheeler, Mrs. Lucy, Lansing, Mich.
Whitcomb, Harry E., Worcester, Mass.
Whitmarsh, Miss Mary A., Taunton, Mass.
Whittlesey, Rev. N. H., Evanston, Ill.
Whipple, Prof. Elliot, Santa Fe, N. M.
White, Rev. F. F., D.D., Summit, N. J.
Wilbur, Thomas W., New Britain, Conn.
Willard, Miss Emma, Chicago, Ill.
Wilson, Miss Carrie B., New Ipswich, N. H.
Wilson, Miss Lizzie, Gloucester, Mass.
Wing, John, Ashfield, Mass.
Woodward, May, Medina, Ohio.
Woodward, William, Worcester, Mass.
Woolworth, Miss Ella, Copenhagen, N. Y.
Woodbury, Ezra L., Salem, Mass.
Worrell, Rev. B. F., Washington Heights, Ill.
Wotkins, Tom S., Troy, N. Y.
Wright, N. D., Evanston, Ill.
Wyman, Mrs. J. L., Keene, N. H.

Young, Levi C., Andover, Mass.

SERMON.

BY REV. A. J. F. BEHRENDS, D.D.

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

JUDE 3, REVISED VERSION.

This is one of those sentences of Holy Scripture, of which it may be said that they are angels in disguise, hiding a smile of heavenly beauty behind a frown. They are like the nuts that, at this season of the year, the children gather under the trees; great, ugly, prickly burrs covering a kernel of sweetness. There is a hand of tenderness within this glove of steel. I trust this may appear as we proceed, and that the discovery may suggest such thoughts as shall not prove inappropriate to the present occasion.

The sentence has a martial ring, fit introduction, it may seem, to an epistle crowded with violent denunciation. It is a short letter, of only twenty-one sentences, but it has the concentrated energy of a tornado, overwhelming and destroying its opponents; and it would be easy so to intone its varied and fierce imagery as to leave the impression that Christianity encourages and urges to conflict for its own sake. Such an inference, however, would be a grave mistake. Jude was not a man of pugnacious temper. The first sentence shows us his heart, and gives us the keynote of his impassioned philippic: "Mercy unto you, and *peace*, and love, be multiplied." It was the hand of peace that grasped the two-edged sword and made it smite so vigorously. He proceeds to state that he had long contemplated the writing of a treatise, not on controverted points of doctrine, but on the "common salvation;" in a pacific strain, and on matters in which all Christian believers were agreed, and in which they had never differed. His meditations had been rudely interrupted, and he found himself compelled to write at once, hurriedly, and in a very different tone. Corrupt and corrupting teachers had secured an audience, who turned "the grace of God into lasciviousness," who confounded Christian liberty and license, who taught men that they could be pious without being pure. This has never ceased to be the most perilous practical heresy, invading alike the pulpit and the pew, the divorce of morality and religion. That danger roused the lion in Jude's heart, and his pen flew over the page as

if dipped in fire and winged with lightning. But even then, it is not some doubtful and debatable doctrine that urges him to write; it is still the faith "once for all" delivered unto the saints, the original, common, and permanent heritage of all true believers, to whose earnest defense he summons. He seems to regard the clear and fearless preaching of the simple gospel as the best and only antidote to heresy in doctrine, and to immorality in practice.

This is the temper in which we must meet the burning questions of our own time. We fight because we love peace, and in order that peace may come to stay, in the assurance that right and truth must prevail. Every pulse-beat must be one of love, even when fire breathes from the lips. There must be no poisoned sting in our polemics. Besides, there is a common faith, immutable from the beginning. There are some things beyond all reasonable doubt or dispute, fixed points for Christian conviction, from which nothing should ever lure us, the bond of Christian fellowship, in whose united and emphatic testimony lies the hope, nay the potency and the pledge, of the gospel's ultimate and eternal sovereignty. Suffer me, then, briefly to pass under review these primary and permanent Christian convictions, the supporting frame of Christian doctrine, giving strength and unity to our greatly diversified forms of teaching. All I shall attempt to do is to present a series of connected sketches, leaving the rough outlines to be filled out by your own thought.

At the head of these primary convictions must be placed *the Christian doctrine of God.* There is such a doctrine, clear and comprehensive. I do not mean the affirmation that there is a God, for that the Bible takes for granted; and it is high time that we ceased trying to prove what the Scriptures boldly assume. It is conceded by all, that nature, man included, must have some invisible background and support—that there is a Great First Cause. A logical atheism is an impossibility. But who, and what, is God? With that question the Bible busies itself, and its answer is unique in its loftiness and completeness. In the Scriptures the God, whose existence is assumed as otherwise known, reveals Himself. Now the core of the Biblical doctrine of God is not His personal existence, nor the metaphysical unity of His being, nor even the supremacy of His moral government, but the living reality and *unity of His ethical nature*, the eternal confluence in His personal life of infinite power, wisdom, holiness and love. The unity of God is His unity as *Lord*, as the *Jehovah* of the Old Testament revelation; the unity of God as the "I am that I am," in His covenant relation to the sons of men. We are summoned to preach the Living God, of whom Jesus Christ is the manifested glory, and in whom the Christ dwelt in real and redeeming energy from everlasting, the personal, eternally self-existent Spirit, self-conscious and self-determining, whose essential nature is Holy Love, imposing Himself as the law of all life, imparting Himself as the source of all wisdom and the fountain

of all blessedness. This is the foremost article of Christian conviction, fundamental alike to doctrine and conduct. There is no such motive to penitence and abhorrence of sin, no such incentive to holiness, as the conviction that God sees me, that His piercing eyes follow me everywhere. If that will not keep a man from wrong, nothing will. What is true for ethics is no less true for theology; its point of departure and its angle of observation are in a Scripturally consistent doctrine of God; and there are many painful problems for which such a faith provides the only solution. We may, and ought to be, so sure of what God is, that we can joyfully trust Him when we cannot trace Him, assured that the darkness which hides Him is only the Eternal Light that is too bright for our mortal vision. We become painfully anxious to justify the ways of God almost in proportion as our faith in Him loses its firmness of fibre. Nor is it easy to grasp, and to retain in its completeness, the Biblical conception of what God is. It is easy enough to think of Him as an infinite Cæsar, arbitrary in his decrees and crushing men without compunction; or as an inflexible judge, giving unrestrained scope to his righteous indignation; or as the embodiment of an easy-going compassion, careless of wrong-doing; but to conceive of these qualities as mutually conditioning, and as universally operative, so that He is righteous wherever He is gracious, and gracious wherever He is righteous, is no mean mental achievement. Nay, this is the most heroic affirmation of faith.

One of the earliest problems for Christian thought was the maintenance of the metaphysical unity of God, without destroying those distinctions in His essential nature which the doctrine of the Trinity is intended to guard. But the modern, the deeper, and, for practical purposes, the more important problem is the maintenance of the ethical unity of God, that in Him, in His counsels, and in His government, power, wisdom, holiness, and love, are co-eternal and con-substantial. Am I fighting a man of straw? Theology has busied itself with sundering what the Bible joins together, with pitting justice against mercy, and with coining a doctrine of grace that touches only a few elect souls, or with proclaiming a salvation in which the moral law is shorn of its eternal majesty, and the will of man robbed of its true freedom. Have we not all heard the Fatherhood of God so defined as to reduce His moral authority to a shadow; and His moral government so emphasized as to limit His Fatherhood to a narrow circle of souls? Have we not heard it said that God must be just, but that he need not be merciful; that moral law is universal, but that grace is restricted? Such is not the vision of God which the Bible gives us, and it is opposed to any view of God which seeks to maintain and guard the ethical unity of His being. Holiness and love, law and grace, overlap and interpenetrate each other. There is no God out of Christ, and the Christ has always been in God. The God of the Bible is one, not only metaphysically, but morally; not only in person, but in conduct and

government: eternally the same, universally the same. He lays the same law upon every conscience, He brings home the same grace to every guilty soul, He imposes the same moral conditions upon all who would obtain His approval.

I may not speak for others; but to me this conception of God is the Alpha and Omega of my theodicy. I do not understand the world in which I live. Its moral life perplexes me more and more every day. It seems terribly out of joint. The iron has entered into my soul; and unless I am greatly self-deceived, I am hospitable to any suggestion, from any quarter, that will in any degree lighten or dispel the awful gloom that rests upon the moral government of God. But I have never met with any speculative solution that at all compares with this simple and daring faith in the God of the Bible, whose power is unlimited, whose wisdom is infallible, whose righteousness in impartial and inflexible, and whose love is universal and boundless. I know enough of myself to be assured that other and mightier moral energies shape the life of man than that of the human will, and those energies issue from the hands that were pierced on the cross. Thus do I come back to repeat, with ever growing joy of spirit, that ancient confession of the Christian Church, "I believe in God the Father Almighty, maker of heaven and earth." I believe, with all my heart, in the Living God who, from love of the world, sent His Only-Begotten Son, not to condemn the race, but that the world through Him might be saved. Upon the universality of that love I plant my feet; and I will suffer no man even to suggest that there is a single soul upon which the light of that love does not fall. Into every man's moral life, into every man's eternal destiny, that redeeming grace enters. How, I cannot tell; but of the fact I am sure, because I have learned the high and hopeful lesson from the lips and the life of the world's only master, in whom I behold the essential glory of God. As for the rest we can afford to wait.

"God is His own interpreter,
And He will make it plain."

Next in importance, in the catalogue of primitive and fixed Christian convictions, is the doctrine of the reality of the human soul, spiritual in its nature, moral in its constitution, immortal in its destiny, bearing the image of God. The knowledge of God conducts to, and shapes, the knowledge of self; and the reverse is equally true. There is a subtle connection between what I believe myself to be, and what I believe God to be; and an advance in one department of knowledge is an advance in the other, while the mastery of both is the task with which the theologian and the preacher are occupied. The knowledge of what God is, is undoubtedly the higher and more fruitful, but the knowledge of what man is, is the more immediate and practical. Psychology has always given form and color to theology. Trace the doctrinal debates of the centuries, and you

will find their roots in divergent theories of the nature of sin, and of the native powers of the human soul. It is not surprising, therefore, that the Bible deals so largely with an exposition of human nature. The heart of man is laid bare, and his eternal destiny is outlined. The story of his creation invests him with an incomparable dignity, as summoned to universal lordship, and to the most intimate fellowship with God. The record of the fall shows him endowed with a moral freedom truly amazing, and the subsequent history uncovers the awful abysses into which the abuse of his powers may plunge him. It is a hell on earth that greets us in the antediluvian history, and in the moral life of Sodom and Gomorrah; and the flood and rain of fire appear as angels of mercy to rid the world of such monsters of iniquity. And yet compassion tempered judgment. Man is too great a prize to be lightly abandoned, and in the Incarnation we read at once the burning passion of God's love for man, and the Divine estimate of the human soul. In Jesus Christ we behold God in His glory, and man in his dignity; and no man who believes in Jesus Christ can ever think meanly of himself, or of his fellow men. Before that revelation, all caste and race-prejudices must vanish: and the Christian Church has no greater task than to proclaim, with her Lord, against every form of materialism, idealism, and fatalism, the existence, the moral freedom, the eternal destiny of the human soul.

These call for clear and incessant affirmation, for men value their birthright lightly, and are ready to barter it away for even less than the price which Esau named. Men think meanly of themselves, and despise each other. They need to be taught that man is a free, creative spirit, not the product of physical organization, nor the sport of circumstance, that he is responsible for his character and conduct, capable of redemption, destined to live forever. And if there be a soul behind every human face, for whose redemption Christ endured His mysterious travail, that soul commands our homage and is worthy of our most patient ministry, whether the skin be yellow, white or black.

With these two great convictions is bound up a third, defining the relation of God and the soul, the universal supremacy and the inviolable authority of moral law. Conscience is the court where God and man are brought face to face. Righteousness is the living tie of fellowship between man and his Maker. There is in conscience a variable element, dependent on environment, influenced by education; but there is also an invariable element, the constitutional push and thrust to the recognition of the right as unconditionally and universally obligatory; and if conscience only had might, as it has right, it would rule the world. The moral law never changes. Its authority is supreme. Its voice rings out, clear and strong, above the wildest tempest of human passion. Whatever a man may think of the atonement as related to the justice of God, he knows that he cannot be happy until he comes to terms with the Judge in

his own breast. Physical science has done much to make clear the universal scope, and the beneficent supremacy, of law. Freedom works in its traces. Genius cannot ignore its behests. There is no chance; all things are linked together in the order of an eternal reason. We read history under the guidance of that principle. It is this that makes us impatient of any definition of the supernatural, in which the natural does not retain its rights. It is this that makes us insist on so conceiving a miracle that its occurrence shall not involve the violation or the suspension of natural law, that while it is the emergence of a higher order, it is on that very account preservative of the lower order. We may not say less of the moral law. There is call for ceaseless and unqualified iteration that it is supreme and inviolable; that its claims are never suspended, nor held in temporary abeyance; that even the atonement is not a compromise with righteousness, but a more glorious vindication of it than could have been secured by punishment; and that only in justice is there safety and blessedness for individuals and communities. The sooner all men can be made to see this, and to act accordingly, the better. Hell may have a very harsh sound to many ears, and no heart can hear it without a shudder; but a universe without impartial justice, careless about righteousness, would be worse than hell.

In the galleries of the Louvre you may see a startling picture. Its theme is Brutus condemning his son to death. There stands the fair-haired youth, looking with silent, pleading eyes upon his father, while the lad's friends throng about him in every attitude of agonizing entreaty. You can read the conflict of emotion in the father's stern face and clenched hand. But Rome is greater than any man, and the order of the State must be maintained. It is never safe to press the logic of analogy; but many of the objections urged against the atonement, and against retribution, vanish under the light of that canvas, as it brings home the truth that the order of righteousness must be inflexibly maintained.

Recurring once more to the first two primary elements of Christian testimony—God and the soul—we reach another, as involved in their mutual gravitation, the possibility and the certainty of a Divine revelation, and, as growing out of that, the plenary authority of Holy Scripture. If God loves man, and man needs God, it is reasonable that God should come to man, and that man should seek after God. In the first, we have the secret of revelation, in the second we have the secret of religion. Father and child will seek each other, and the paternal search will be the most unwearied and persistent. In prayer man comes to God, and in revelation God comes to man. Revelation is thus seen to be the condition and counterpart of prayer; and a religion which retains prayer while it denies revelation, is an empty form and a hopeless contradiction. There is in man a constitutional receptivity for the thought of God, and there is in God a spontaneous disposition to make use of that human receptivity for

the communication of His thought and life. They that seek Him find Him, because He is seeking all such. Such being the gravitation between God and man, most intense and unwearied on God's part, we have reason to expect that He would anoint some men with peculiar wisdom, and make them the accredited heralds of His will, prophets and apostles for all time to come. The result of that anointing and guidance we possess in the Holy Scriptures. In them the Divine revelation has taken authoritative form. The rays of light are here focused. The process was vital, not mechanical, progressive, complete and sufficient. Without committing ourselves to any theory of inspiration, and freely conceding the difficulties connected with Biblical interpretation, we affirm the sufficiency and the plenary authority of the Bible. Its word is final, and universally binding.

Coming now to the Written Word, what new elements does it add to the faith for which we must earnestly contend? What is the substance of the prophetic and apostolic testimony? Let the beloved disciple answer: "The testimony of *Jesus* is the spirit of prophecy." Distinctively Christian doctrine deals with the person, the work, and the mission of Jesus Christ. Its main affirmations concern the Incarnation and the Atonement, the true and proper Deity of Christ, and the redeeming energy of His sinless life, His atoning death, and His incessant advocacy. In Him, and in Him alone, is our redemption. In Him, and in Him alone, is the hope of the world. The philosophy of the Trinity may escape us, the mystery of the theanthropic person of our Lord may baffle our scrutiny, but the universal church confesses, in all her creeds, and psalms, and prayers, that in Jesus Christ dwelleth forevermore the fulness of the Godhead bodily. The atonement may be an unfathomable secret, and no explanation may ever satisfy us, but there can be no hesitation in affirming, as there never has been any uncertainty in the unbroken Christian testimony, that by the blood of the cross God has reconciled the world unto Himself.

So much for the substance of the Gospel which we are to preach. How shall we preach it, as apologists or as apostles, simply as a matter of duty, or under the inspiration of certain and glorious triumph? We find our answer in the fact that He who is our infallible prophet, and our atoning priest, is also our anointed king, whose cross is the throne of power because it is the altar of sacrifice. We believe in, and preach, the kingdom of God on earth. It is our high theme, as it was that of John the Baptist and of our Lord, of prophets and apostles. It shall fill the earth, and make the heavens radiant. Among the classic productions of the eighteenth century, in France, was one by Bossuet, entitled "A Discourse on Universal History." Its aim was to bring into orderly array the movements of all the ages, to trace the golden threads of unity and of progress from the beginning of time to the latest days. Whatever may be said of the method of execution, the plan itself was a masterly conception, and

one which has been a favorite theme of meditation with many of the world's greatest Christian thinkers. It stirred the mind and heart of Jonathan Edwards while he pondered his "History of Redemption," as yielding the secret alike of time and of eternity. It captivated the genius of Augustine, who wrote his "City of God" when Rome had fallen before the fierceness of the Goth, when the world gave itself up to the wildest despair, and when even Jerome sat trembling in his cell at Bethlehem, hourly expecting the end of the world. Then it was that the African Bishop had his vision of that more ancient city, whose foundations could not be shaken, whose dominion should be universal and abiding, the joy of the earth and the wonder of heaven. And centuries before, Paul in his old age had the same sublime vision, and gave it form in his incomparable epistle to the Ephesians, where he speaks of the church as called to make known to all principalities and powers, in the heavenly places, the manifold wisdom of God. The preaching of the gospel, by the church on earth, commands a universal audience, and inaugurates the eternal empire of truth and righteousness. Daniel in the city of Babylon, when idolatry seemed to be triumphant and defiant, hurling true men into the furnace of fire and the den of lions, and the exiled John on Patmos, when the storm of persecution had broken over the infant church and threatened its summary destruction, wrote in the same jubilant strain.

Our message is one of triumph. Our testimony is keyed to victory. We bear glad tidings, and therefore our ministry and our religion should be full of hope and joy. Alas, for many it is not. They are still watching at the grave, when their Lord is risen. They commune in sadness by the way, when the Prince of Life is at their side. Their eyes are holden; they are foolish, and slow of heart to believe all that the prophets have spoken. There are no grander monuments of religion than the great cathedrals of Europe. But they are tombs, rather than temples. They are as damp and gloomy as they are magnificent. They dwarf the worshipper, and emphasize the ceremonial. The dead are everywhere, in the crypts, under the marble pavements, crowding the cloistered passages, confronting you at the gateways. The windows, rich in old glass, and the walls with their rare frescoes, perpetually proclaim the story of suffering and of martyrdom. Everywhere it is the same—the crucifix, the symbols of the passion, the stations to the cross, the bleeding Christ; and when you attend to the service, you find it chanted in a minor key, and it seems as if a prolonged wail rang and echoed through the aisles and arches. It is a sad religion of which these temples speak, fit outcome of the life of a people all of whose hopes have been crushed. Oh, the world needs to hear again the wondrous song of the angels, the glad message of an ascended and reigning Christ. A divine life pulses beneath these ribs of death. Our faith is not a perpetual Miserère, but an eternal Jubilate. Christ is risen, and that means the coming Paradise of God on earth.

Let the heavens ring, and let the stars join in the wondrous anthem! Let the earth be glad, and let all the trees of the forest clap their hands! Let the mountains and the hills, the plains and the rivers, take up the strain, and let the ocean add its mighty and musical bass! For the Lord has come, to unloose the heavy burdens, to break every yoke of tyranny and oppression, to secure liberty to every captive, and his eternal birthright to every soul, until the renovated earth shall be transfigured into the Eternal City of God!

The American Missionary Association.

STATISTICS FOR 1887.

CHURCHES.—*In the South:* In District of Columbia, 1; Virginia, 1; North Carolina, 16; South Carolina, 2; Georgia, 15; Kentucky, 14; Tennessee, 17; Alabama, 20; Florida, 1; Kansas, 3; Arkansas, 2, Louisiana, 19; Mississippi, 7; Texas, 9. *Among the Indians:* 5. Total, 132.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Tex.—6. *Graded or Normal Schools:* Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, McIntosh, Thomasville, Ga.; Mobile, Athens, Ala.; Memphis, Jonesboro, Grand View, Pleasant Hill, Tenn.; Williamsburg, Lexington, Ky.—16. *Other Schools:* 32. Total, 54.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 326; among the Chinese, 28; among the Indians, 61. Total, 415. STUDENTS.—In theology, 78; in law, 68; in college course, 68; in other studies, 8,402; among the Chinese, 1,044; among the Indians, 608. Total, 10,268. Scholars taught by former pupils of our schools, estimated at 200,000.

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1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting material.

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This magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars. Subscription price, 50 cents.

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THE

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OF THE

American Missionary Association

AND THE

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HELD IN

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OCTOBER 23d 25th, 1888,

TOGETHER WITH A

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THE AMERICAN MISSIONARY ASSOCIATION.

CONSTITUTION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

AN ACT TO INCORPORATE THE AMERICAN MISSIONARY ASSOCIATION.

[CHAPTER 358.]

Passed April 19, 1862.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William E. Whiting, Thomas Ritter, Henry Belden, James O. Bennett, Anthony Lane, Thomas C. Fanning, Samuel Wilde, C. B. Wilder, John Lowry, Josiah Brewer, William B. Brown, Alonzo S. Ball, Lewis Tappan, S. S. Jocelyn and George Whipple, and others now acting as officers and members of the American Missionary Association, located in the city of New York, together with such others as may be hereafter associated with or succeed them, shall be and are hereby constituted a body corporate, by the name of "THE AMERICAN MISSIONARY ASSOCIATION," for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries.

SEC. 2. The said corporation shall possess the general powers and be subject to the provisions contained in the third title of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed or modified.

SEC. 3. The management of the affairs and concerns of the said corporation shall be conducted by an Executive Committee, to be from time to time appointed or elected by the said Association, and to consist of not less than twelve members, any five of whom shall constitute a quorum for the transaction of its business, and all persons now holding office in said Association shall be like officers in said corporation, and with like functions, until the next Annual Meeting of the Association.

SEC. 4. Said corporation shall have power to receive and disburse funds, and to purchase or take by donation, deed, devise or bequest, any real or personal estate, given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property beyond the value of three hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 5. No inhabitant of this State, who shall die leaving a wife, child or parent, shall devise or bequeath to the aforesaid corporation created, more than one-fourth of his or her estate, after the payment of his or her debts; but a devise or bequest by such inhabitant shall be valid to the extent of such one-fourth; in no case, however, shall any devise or bequest to such corporation be valid in any will made by any inhabitant of this State, which shall not have been made at least two months before the death of the testator or testatrix.

SEC. 6. This act shall take effect immediately.

An Act to amend an Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two.

[CHAPTER 796.]

Passed April 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of the Act entitled "An Act to incorporate the American Missionary Association," passed April nineteenth, eighteen hundred and sixty-two, is hereby amended, so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds and to purchase and take by donation, deed, devise or bequest, subject to all provisions of law relative to devises and bequests by last will and testament, any real or personal estate given, granted, devised or bequeathed to it for the purpose stated in section first; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.

SEC. 2. This act shall take effect immediately.

[CHAPTER 52.]

Passed March 12, 1886, three-fifths being present.

An Act further to amend chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Section four of chapter three hundred and fifty-eight of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the American Missionary Association," as amended by chapter seven hundred and ninety-six of the laws of eighteen hundred and seventy-one, is hereby further amended so as to read as follows:

SEC. 4. The said corporation shall have power to receive and disburse funds, and to purchase, receive, hold and take by donation, deed, devise or bequest, any real or personal estate which has been or may hereafter be given, granted, devised or bequeathed to it for the purpose stated in section first, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act relating to wills"; but it shall at no time hold property the annual income of which shall exceed one hundred thousand dollars, and shall always have full power to grant, bargain, lease or otherwise dispose of the same; Provided, that the proceeds from such grant, bargain, lease or disposal shall never in any manner be diverted to any other purpose than that for which the property was originally donated.

SEC. 2. Section five of the said Act is hereby repealed.

SEC. 3. This Act shall take effect immediately.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I.—MEETINGS.

The Committee shall hold its regular meetings on the second Monday of each month, at four o'clock, P. M. Special meetings may be called at the written request of any two members of the Committee; the call for any such special meeting and the notices sent out shall state the business to be considered.

Only members of the Executive Committee shall attend its meetings, but the Committee may by vote invite the presence of any other person on special occasions.

Notices of the regular and special meetings of the Committee shall be sent by mail to its members, or otherwise communicated in writing, at least one day previous to the time of meeting.

ART. II.—OFFICERS AND COMMITTEES.

At the first regular meeting of the Committee after the Annual Meeting of the

American Missionary Association, a Chairman, a Vice-Chairman and Recording Secretary shall be chosen by ballot, who shall hold office for one year or until their successors are elected. At the same meeting the following Standing Committees for the year shall be appointed, to consist of five members each :

1. A Committee on Finance, one of whom shall be the Chairman of the Executive Committee.
2. A Committee on Southern Work.
3. A Committee on Indian and Chinese Work.

A Committee on Appropriations, of four members, shall also be formed each year in the manner hereafter designated.

ART. III.—DUTIES OF OFFICERS AND COMMITTEES.

CHAIRMAN.—It shall be the duty of the Chairman to preside at all meetings of the Committee, to facilitate the transaction of its business, to sign, when necessary, checks upon the bank accounts of the Association, and to appoint all standing and special committees not otherwise provided for, subject to the approval of the Executive Committee.

VICE-CHAIRMAN.—In the absence of the Chairman, or in his inability to act, the Vice-Chairman shall perform his duties.

TEMPORARY CHAIRMAN.—In the absence or inability of both, a temporary Chairman may be appointed by the Executive Committee.

RECORDING SECRETARY.—The Recording Secretary shall keep the minutes of the Committee, and read them at its regular meetings. He shall cause all Committees to be notified, in writing, of their appointment within twenty-four hours thereafter, and shall inform them of the business referred to them. In his absence or inability to act, the Chairman shall appoint a subsstitute.

COMMITTEE ON FINANCE.—It shall be the duty of the Committee on Finance to examine the accounts of the Treasurer for the month preceding each regular meeting of the Executive Committee, before such meeting, taking the books of account kept by him, and comparing them with his statement of the month's receipts and disbursements and with the vouchers, and to certify to the correctness of such statement when approved by them. They shall also cause to be kept a book, wherein shall be set forth in detail (1) all stocks and bonds owned by the Association, at par, with a note of the original cost of the same to the Association; (2) all real estate (both land and buildings) and other property of the Association, with the full cost of the same; and (3) all property held on special deposit or in trust. This book shall be at all times open to the inspection of the members of the Executive Committee, and the record shall be so added to and amended, from time to time, under the direction of the Finance Committee, as to show at all times a correct statement of the property of the Association, and of any special trusts in its hands. All title deeds to real estate and certificates of stocks and bonds owned by the Association shall be in the charge of this Committee, who shall provide a proper place for their safe keeping. This Committee shall, when occasion requires, direct the sale and transfer of stocks, invest any funds of the Association not required or designed for current expenses, and in general shall have the oversight of the financial concerns of the Association, under the direction of the Executive Committee.

OTHER STANDING COMMITTEES.—It shall be the duty of the Committee on Southern Work and of that on Indian and Chinese Work to report to the Executive Committee, at its regular meeting every month, such suggestions or proposed action as shall seem to them desirable for furthering the efficiency and economy of the Missionary and Educational Work of the Association in their respective departments. They shall also have power to manage the current work of the Association assigned to them, subject to the general supervision and direction of the Executive Committee.

Each of these Committees shall appoint its own meetings, keep books of record of its proceedings (the minutes of each Committee being read at the regular meetings of the Executive Committee), and may consult and advise with the Corresponding Secretaries, with the Treasurer of the Association, and with the District Secretaries and Agents in regard to its work.

COMMITTEE ON APPROPRIATIONS.—It shall be the duty of the Committee on Appropriations to consider the work of the Association carefully and to present to the Executive Committee, at its meeting in June, a detailed statement of the amounts required in each department of the Association for the proper conduct of its work, and an estimate of the probable receipts of the Association, together with its recommendations as to the amonnts which should be appropriated for the next fiscal year. This Committee shall consist of the Chairman of the Executive Committee and the Chairmen of the first three Standing Committees.

Each of these Standing Committees shall elect a Chairman and a Secretary from their own number.

Special Committees may be appointed from time to time, as required.

Standing and Special Committees can be formed only of members of the Executive Committee.

All special committees shall examine and report upon every matter referred to them, with the facts in substance, and their opinions and recommendations, so that the Executive Committee may be fully enabled to act thereon.

ART. IV.—DUTIES OF CORRESPONDING SECRETARIES.

The Corresponding Secretaries shall conduct the correspondence of the Association and of the Executive Committee, and shall have the charge and direction of the work of the Association under the Executive Committee, and shall present to the various standing committees such suggestions and plans as shall seem to them desirable for the efficient working of the Association. They shall also prepare each month, and put into the hands of the Chairman of the Executive Committee, before its regular monthly meeting, a schedule of the business which the Standing and any Special Committees may report to the Executive Committee for their action, and any other business they may desire to bring before the Executive Committee. It shall also be their duty to present to the Standing and Special Committees and to the Executive Committee all matters relating to their several departments, and to sign checks upon the bank accounts of the Association.

ART. V.—DUTIES OF THE TREASURER.

It shall be the duty of the Treasurer to receive all money contributed or intrusted to the Association, and to give receipts therefor; to deposit it to the credit of the Association in such bank or institution as may be designated by the Finance Committee; to keep clear and accurate accounts of all sums received and expended by the Association; to make payments and remittances in accordance with, and never in excess of, the appropriations made by the Executive Committee; to indorse checks and drafts for deposit, and sign checks for the purposes of the Association; to report to the Finance and Executive Committees each month the receipts and disbursements for the previous month, and at the end of the fiscal year, for the year, and keep all books of account required by them.

His books of account and vouchers for payments shall at all times be open to the inspection of any member of the Executive Committee, and shall be submitted by him each month to the Finance Committee for their examination.

It shall be his duty to present to the Standing and Special Committees and to the Executive Committee such financial business as needs their action.

ART. VI.—DISTRICT SECRETARIES AND OTHER AGENTS.

The Executive Committee shall appoint such District Secretaries and other Agents as they may deem expedient, who shall visit churches, collect funds, and perform such other duties as may be assigned them, and who shall also prepare and present through the Corresponding Secretaries to the Executive Committee each month reports of the work done by them for the previous month.

ART. VII.—CHECKS AND PAYMENTS.

All checks upon the bank accounts of the Association shall have space provided for three signatures—viz.: those (1) of the Chairman (or Vice-Chairman) of the Executive Committee, (2) of a Corresponding Secretary, and (3) of the Treasurer. Any two of these signatures shall render a check valid, but no check shall be valid with one signature only. All transfers of stock, conveyances of real estate and other instruments requiring the seal of the Association shall be signed in the same manner.

All payments of the Association shall be made by check payable to order, except petty cash expenditures, which shall be paid by the Treasurer and at convenient times be aggregated, and a check shall be drawn to his order therefor.

No disbursements shall be made without authority of the Executive Committee.

ART. VIII.—CLAIMS FOR DISBURSEMENTS BY OFFICERS AND EMPLOYÉS.

All claims for disbursements by any officer or employé shall be accompanied by vouchers, except for telegrams, postage and travelling expenses, and charges below twenty dollars in amount, all of which shall be certified by the claimant to the Treasurer, with the items.

ART. IX.—ORDER OF BUSINESS.

The following shall be the order of business of the Committee at its regular meetings:

1. Prayer.
2. Reading of the minutes of the last regular meeting and of intervening meetings.
3. Report of the Treasurer.
4. Reports of Corresponding Secretaries.
5. Reading of the minutes of the Standing Committees and action thereon, in the following order: (1) Finance. (2) Southern Work. (3) Indian and Chinese Work. (4) Appropriations.
6. Reports of Special Committees.
7. Unfinished Business.
8. New Business.

The business of each special meeting shall be limited to the items mentioned in the call for such meeting.

ART. X.—AMENDMENTS.

These By-Laws may be amended at any time by a vote of the majority of the members present at any regular meeting, notice of such amendment having been given, in writing, at the previous regular meeting, and in the notices sent out for such meeting.

FORTY-SECOND ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Forty-second Annual Meeting of the American Missionary Association convened in the Union Congregational Church, Providence, R. I., on Tuesday, October 23d, 1888, at 3 P. M.

In the absence of the President, the Association was called to order by the Senior Secretary, who invited E. B. Monroe, Esq., of New York, to take the chair until the arrival of the President, Rev. William M. Taylor, D.D., of New York.

Rev. M. McG. Dana, D.D., of Massachusetts, read the Scriptures and led in prayers.

Rev. Henry A. Hazen, of Massachusetts, was elected Secretary and Rev. James H. Ross, of Massachusetts, Assistant Secretary.

Secretary Beard read the portion of the Constitution relating to life membership and delegates, and the roll of the Association and Visitors was prepared, as follows:

ROLL.

State Associations.

Rev. C. B. Curtis, Ala.; Rev. Horace C. Hovey, Conn.; Rev. B. A. Imes, Tenn.; Rev. S. M. Newman, D. C.

Local Conferences.

Rev. A. K. Gleason, Mass.; William P. Hubbard, Me.; Rev. D. E. Jones, Conn.; Rev. H. G. Marshall, Conn.; Rev. B. G. Northrop, Conn.; Miss L. L. Phelps, Me.; Rev. M. C. Stebbins, Vt.; Rev. Lewis Williams, N. Y.; Mrs. Lewis Williams, N. Y.

Delegates from the Churches.

Rev. F. D. Austin, N. H.; Dea. Edward Autz, R. I.; Horatio Bailey, Mass.; Rev. John Barstow, Mass.; Edward D. Beach, Conn.; Rev. Wm. H. Beard, Conn.; Dea. George T. Beach, Conn.; Rev. Quincy Blakely, N. H.; N. C. Boutelle, Mass.; Mrs. Juliet H. Brand, O.; Rev. H. S. Brown, Conn.; Rev. Wm. T. Briggs, Mass.; M. A. H. Brigham, R. I.; Rev. F. L. Bristol, Mass.; Frank E. Bundy, Mass.; Mrs. J. I. W. Burgess, Mass.; Rev. Wolcott Calkins, Mass.; A. A. Carr, Mass.; Mrs. Robert Chapman, Conn.; Mrs. Mary W. Claflin, Ill.; Rev. and Mrs. S. W. Clarke, Mass.; Rev. Bernard Copping, Mass.; Leyrand S. Carpenter, Conn.; Rev. Zenas Crowell, Mass.; Mr. and Mrs. Joshua W. Davis, Mass.; Dea. Levi S. Deming, Conn.; Rev. John W. Dodge, Mass.; Rev. R. C. Drisko, Vt.; Rev. and Mrs. A. J. Dyer, Mass.; Rev. Edward O. Dyer, Mass.; Rev. John Elderkin, Conn.; Miss Mary E. P. Elderkin, Conn.; Mr. and Mrs. J. D. Eldredge, Mass.; Rev. F. F. Emerson, R. I.; Rev. Thomas A. Emerson, Conn.; Rev. F. L. Ferguson, Conn.; Rev. R. H. Gidman, Conn.; Mrs. N. M. Goodale, Mass.; Mrs. L. M. Gurney, Mass.; Arthur H. Hale, N. H.; Mr. and Mrs. J. S. Hall, Conn.; Mrs. S. I. Hall, Mass.; Rev. Henry E. Hart, Conn.; Rev. J. P. Harvey, Mass.; Rev. Wm. H. Haskell, Me.; Rev. and Mrs. R. W. Haskins, Mass.; Rev. Henry A. Hazen, Mass.; Miss Helen E. Haynes, Mass.; C. F. Haywood, Mass.; Rev. James L. Hill, Mass.; Dea. Farrington Holbrook, Mass.; Silas R. Holmes, Conn.; Rev. and Mrs. Palmer S. Hulbert, Mass.; Joseph W. Hungerford, Conn.; Charles Jewett, Tenn.; Miss Mary K. Keith, Mass.; L. B. Kendall, R. I.; Rev.

G. N. Killogg, Conn.; Rev. H. L. Kelsey, Conn.; Rev. George S. Kemp, Mass.; James O. Kendall, Mass.; Dea. A. Kingsbury, Conn.; Edmund F. Leland, Mass.; Rev. J. R. McLean, Texas; Russel Manchester, R. I.; Dea. George T. Meech, Conn.; Rev. and Mrs. George A. Miller, Conn.; L. A. Morgan, Conn.; James A. Morse, N. H.; Rev. Chas. S. Murkland, N. H.; Dea. and Mrs. B. A. Nourse, Mass.; Rev. Bernard Paine, Conn.; Mrs. C. M. Palmer, Mass.; Rev. C. W. Park, Conn.; Rev. H. J. Patrick, Mass.; Mrs. Abner C. Paul, Mass.; Dea. Charles Peck, Conn.; Mrs. Kathleen M. Phipps, Mass.; Rev. Charles M. Pierce, Mass.; George W. Pike, Conn.; Herbert W. Pillsbury, Mass.; Rev. E. S. Potter, Mass.; Samuel Prentice and wife, Conn.; Rev. and Mrs. A. J. Quick, Conn.; Rev. George W. Reynolds, Me.; George E. Richards, Mass.; Elisha F. Richardson, Mass.; Rev. C. B Riggs, Tenn.; Mrs. George H. Rugg, Mass.; Rev. Moses T. Runnels, N. H.; Lawson A. Seagrave, Mass.; Rev. John Scott, Conn.; J. H. Shedd, Mass.; George W. Shelton, Conn.; Rev. Thomas Simms, Conn.; Dea. P. Skinner, Jr., R. I.; Rev. J. D. Smiley, R. I.; Miss Augusta Smith, Mass.; Arthur M. Stone, Mass.; Rev. Chas. B. Strong, Conn.; Rev. George W. Stearns, Mass.; Alexander Storer, Mass.; J. W. Stickney, Mass.; Mrs. E. M. Strong, Conn.; Mrs. Wm. H. Swett, Mass.; Caleb T. Symmes, Mass.; Rev. Wm. M. Thayer, Mass.; Miss M. Estelle Vance, Mass.; Rev. M. Van Horne, R. I.; Rev. R. W. Wallace, Mass.; Mr. and Mrs. Henry S. Walter, Conn.; Dea. Francis J. Ward, Mass.; Mrs. Francis J. Ward, Mass.; Dr. Lucien C. Warner, N. Y.; Rev. James Wells, Mass.; Rev. C. A. White, Mass.; Rev. John E. Wildey, R. I.; Rev. Preston B. Wing, Mass.; Chas. P. Wood, Mass.; Dea. Franklin Wood, N. Y.; Mr. and Mrs. Clinton A. Woodbury, Me.; Rev. W. Woodbury, Mass.; Rev. J. J. Woolley, R. I.; Rev. Wm. H. Woodwell, Mass.

Life Members.

H. N. Ackerman, Mass.; Rev. F. H. Adams, R. I.; Rev. W. S. Alexander, Mass.; J. H. Bailey, Conn.; Rev. F. W. Baldwin, Mass.; Rev. John W. Ballantine, Mass.; Rev. Luther H. Barber, Conn.; Dea. H. W. Barrows, Mass.; A. C. Barstow, R. I.; Miss Mattie R. Barstow, Conn.; Rev. A. F. Beard, N. Y.; Rev. Edwin S. Beard, Conn.; Mrs. E. H. Beckwith, N. J.; Miss L. Beckwith, Conn.; David Birge, Conn.; Rev. J. T. Blades, Mass.; George Booth, R. I.; Rev. James Brand, O.; Chas. N. Brown, N. Y.; Mrs. Chas. N. Brown, N. Y.; Dea. T. F. Buckingham, Conn.; Mrs. Delia E. Bucklin, Mass.; Mr. J. I. W. Burgess, Mass.; Miss Anna M. Cahill, Tenn.; Dea. Samuel B. Capen, Mass.; Rev. DeWitt S. Clark, Mass.; Walter C. Clark, Conn.; John H. Cleveland, Conn.; Rev. J. W. Cooper, Conn.; Robert Cushman, R. I.; Rev. M. M. G. Dana, Mass.; George P. Davis, Mass.; Rev. and Mrs. E. Dawes Mass.; Rev. P. B. Davis, Mass.; Mr. and Mrs. R. L. Day, Mass.; Rev. Oliver S. Dean, Mass.; Rev. Morton Dexter, Mass.; Rev. Samuel W. Dike, Mass.; John B. Doolittle, Neb.; Charles Duncan, Mass.; Rev. W. R. Eastman, Mass.; Miss D. E. Emerson, N. Y.; Rev. John L. Ewell, Mass.; Mr. and Mrs. Franklin Fairbanks, Vt.; Rev. S. H. Fellows, Conn.; Rev. L. Z. Ferris, R. I.; Milton M. Fisher, Mass.; Miss M. M. Fitch, Mass.; Rev. Edward T. Fleming, Ga.; Rev. Addison P. Foster, Mass.; Mrs. Jacob Fullarton, Mass.; Mrs. E. A. H. Grosvenor, Mass.; Rev. Alexander Hall, Conn.; Mrs. Mortimer Hall, Mass.; Rev. George E. Hall, N. H.; Rev. C. H. Hamlin, Mass.; Samuel R. Heywood, Mass.; Miss Lucy J. Harrison, Conn.; Rev. W. D. Hart, R. I.; Rev. Allen Hazen, Mass.; Miss Alma J. Herbert, N. H.; Rev. John W. Hird, Mass.; Elisha Holbrook, Mass.; Mrs. Farrington Holbrook, Mass.; Dea. Henry T. Holt, N. Y.; Rev. Rowland B. Howard, Mass.; H. W. Hubbard, N. Y.; Rev. and Mrs. W. T. Hutchins, Conn.; Rev. A. H. Johnson, Mass.; Rev. H. E. Johnson, R. I.; Mrs. Loring Johnson, Mass.; Rev. Samuel Johnson, N. Y.; Rev. R. R. Kendall, Mass.; Rev. Arthur Little, Ill.; Rev. G. E. Lovejoy, Mass.; Rev. J. H. Lyon, R. I.; Rev. P. W. Lyman, Mass.; Rev. A. P. Marion, Mass.; Roland Mather, Conn.; Chas. L. Mead, N. Y.; Rev. D. O. Mears. Mass.; Rev. and Mrs. C. E. Milliken, N. H.; Rev. Eldridge Mix, Mass.; Elbert

B. Monroe, Conn.; Rev. George W. Moore, D. C.; Mrs. Woodbridge Odlin, Mass.; Rev. Henry A. Osgood, Mass.; Rev. Wm. S. Palmer, Conn.; Rev. Leonard S. Parker, Mass.; Mrs. H. P. Parsons, Conn.; Rev. Charles H. Peck, Conn.; Rev. A. B. Peffers, Mass.; George F. Platt, Conn.; Mrs. Willard Pettee, Mass.; Rev. and Mrs. S. W. Powell, Mass.; Dea. Augustus Pratt, Mass.; Rev. Lewellyn Pratt, Conn.; Samuel A. Pratt, Mass.; Rev. George H. Reed, Mass.; Rev. A. M. Rice, Mass.; Mrs. E. B. Rice, Mass.; A. H. Richardson, Mass.; Mr. and Mrs. C. A. Richardson, Mass.; Rev. N. Richardson, R. I.; Mrs. M. E. Richardson, Mass.; Rev. James Richmond, Mass.; Mrs. R. B. Risk, Mass.; Bev. Edward P. Root, Conn.; Rev. Jos. E. Roy, Ill.; Dea. E. A. Russell, Conn.; Rev. C. J. Ryder, Mass.; Rev. G. S. F. Savage, Ill.; Rev. George H. Scott, Mass.; Rev. Charles W. Shelton, Conn.; F. C. Sherman, Conn.; Rev. J. E. Smith, Tenn.; L. B. Smith, R. I.; Rev. C. M. Southgate, Mass.; Rev. Wayland Spaulding, N. Y.; Albert Spooner, Mass.; S. A. Spooner, Mass.; Miss Mary N. Shaw, Mass.; Mrs. A. S. Steele, Tenn.; Rev. Geo. E. Street, N. H.; Rev. M. E. Strieby, N. Y.; Rev. J. M. Sturtevant, O.; Rev. and Mrs. R. M. Taft, Mass.; Dea. and Mrs. Edwin Talcott, Conn.; E. O. Taylor, Mass.; Rev. Geo. A. Tewksbury, Mass.; J. C. Thorn, R. I.; Rev. L. Thompson, Mass.; Rev. John R. Thurston, Mass.; Rev. John E. Tuttle, Mass.; Dea. Peter E. Vose, Me.; Mrs. Caroline L. Ward, Mass.; Rev. William Hayes Ward, N. J.; Mrs. L. C. Warner, N. Y.; John H. Washburn, N. Y.; John Watrous, Conn.; Rev. Albert Watson, N. H.; Mrs. Elizabeth H. Watson, R. I.; Dea. Eben Webster, Mass.; Mrs. L. A. Weld, Conn.; Rev. Isaac C. White, Mass.; Dea. Jonas White, Mass.; Edward A. Williams, Conn.; Mrs. Mary H. Williams, Mass.; Miss S. Maria Williams, Conn.; S. H.; Williams, Mass.; Rev. Clarence H. Wilson, N. Y.; Mark H. Wood, R. I.; Dea. Frank Wood, R. I.; George M. Woodward, Mass.; Mrs. George M. Woodward, Mass.; Rev. Henry D. Woodworth, Mass.; Rev. Walter E. C. Wright, Ky.

Visitors.

H. T. Aborn, Mass.; Rev. E. W. Allen, Mass.; John G. Allen, Mass.; Miss Mary E. Averill, Conn.; Miss Maria Bachellor, Mass.; Miss C. A. K. Bancroft, Mass.; Miss A. E. Barrows, Conn.; Miss S. F. Batchelder, N. H.; Mrs. Abby S. Bates, R. I.; John R. Beecroft, N. Y.; Rev. Howard Billman, Conn.; Mrs. G. N. Bird, Mass.; Miss Clara B. Blackinton, Mass.; Rev. Charles R. Bliss, Ill.; Mrs. H. P. Bliss, R. I.; Miss Rebecca Bliss, R. I.; Mrs. George Booth, R. I.; E. P. Borden, Mass.; Mrs. S. C. Bourne, Mass.; Mrs. E. P. Boynton, Mass.; A. G. Brewer, Mass.; Mr. and Mrs. Wm. P. Buffum, R. I.; Miss R. Bullard, Mass.; Mrs. Charles F. Burgess, Conn.; Mrs. E. H. Cady, Conn.; Miss Mary J. Capron, Mass.; Mr. and Mrs. E. W. Cain, Mass.; Mass.; Rev. J. H. Childs, Mass.; Miss Mary C. Collins, Dak.; Mrs. A. B. Cook, R. I.; Miss Katie A. Craig, Mass.; Rev. A. W. Curtis, Ala.; William L. Curtis, O.; Miss Anne Cushman, Mass.; Mrs. P. B. Davis, Mass.; Mrs. O. L. Dean, Mass.; T. R. Dennison, Mass.; Edward W. Doolittle, Neb.; Mrs. Charles Duncan, Mass.; Joseph R. Dunham, R. I.; Miss Anna M. Dyer, Mass.; Miss S. S. Evans, Ala.; Mrs. Addison P. Foster, Mass.; Mrs. A. Fearing, Mass.; Mrs. L. L. Ferris, R. I.; Rev. J. L. Fowle, Mass.; Miss Emma R. Freeman, R. I.; P. H. Gardner, R. I.; Miss Mary A. George, N. H.; Rev. Simeon Gilbert, Ill.; Joshua H. Given, Pa.; Miss Charlotte L. Gleason, Mass.; Mrs. J. R. Goodale, R. I.; Mrs. C. L. Greene, Mass.; Rev. David Gregg, Mass.; Mrs. M. F. Hardy, Mass.; Rev. Elijah Harmon, Mass.; Dea. G. E. Herrick and wife, Mass.; Mrs. S. R. Heywood, Mass.; George Wm. Hill, R. I.; Rev. H. R. Hoisington, Conn.; Dea. E. Francis Holt, Mass.; Mrs. Henry T. Holt, N. Y.; Mrs. George M. Howe, Me.; Miss E. A. Howe, Mass.; Mrs. W. P. Hubbard, Me.; Miss. A. Hunt, Mass.; Rev. Henry S. Huntington, Me.; Mrs. H. M. Hurd, Mass.; O. M. Hyde, Conn.; Rev. Frank E. Jenkins, N. Y.; Loring Johnson, Mass.; Mrs. Samuel Johnson, N. Y.; Mrs. Charlotte Johnson, Mass.; Miss Olive M. Johnson, Mass.; Miss Hannah N. Johnson, Mass.; Mrs. D. E.

Jones, Conn.; Mrs. Mary A. Jones, Mass.; Mrs. George S. Kemp, Mass.; Mrs. Jane Kerr, Mass.; Rev. Evarts Kent, Ga.; Mrs. A. E. Kingman, Minn.; Mrs. A. Kingsbury, Conn.; Chas. H. Leonard, M. D., R. I.; Rev. Edwin Leonard, Conn.; Mr. and Mrs. Jas. M. Linsley, Conn.; E. C. Marsh, Mass.; Mr. and Mrs. C. H. May, Mass.; Mrs. C. M. Merriam, Mass.; William Merrill, Mass.; Miss Anna Metcalf, Mass.; Mrs. Ella S. Moore, D. C.; Miss E. Morrison, Mass.; Mrs. P. H. Nichols, Mass.; Rev. and Mrs. A. F. Newton, Mass.; Mrs. Henry B. Noyes, Conn.; Mrs. C. P. Paige, Mass.; Miss Sarah M. Paine, R. I.; Mrs. C. M. Palmer, Mass.; Mrs. S. E. Parker, Mass.; Rev. R. M. Peacock, Mass.; Mrs. Charles H. Peck, Conn.; Miss C. E. Perkins, Mass.; Rev. George A. Perkins, Mass.; Miss Elizabeth B. Pierce, Mass.; Miss E. Plimpton, Ga.; Miss M. Ella Porter, Conn.; Mrs. Daniel Potter, Mass.; Harriett R. Pratt, Mass.; Mrs. Samuel A. Pratt, Mass.; Mrs. Maria B. Prescott, Mass.; Mr. and Mrs. Richard W. Rice, Conn.; Mrs. Robert Richmond, Mass.; Rev. Augustine Root, Mass.; I. H. Rowland, Conn.; Mrs. M. M. Russegue, Mass.; Mrs. S. H. Ryder, Mass.; Mr. and Mrs. H. W. Sadd, Conn.; Mrs. F. A. Sadd, Conn.; Mrs. G. S. F. Savage, Ill.; Mrs. C. W. Shelton, Conn.; O. L. Slader, R. I.; Henry D. Smith, Conn.; Rev. Stephen Smith, Mass.; Eliza Smith, Mass.; Albert K. Smiley, N. Y.; Miss M. W. Staples, Mass.; Miss Angelina Stebbins, Mass.; Mrs. E. P. Stetson, Mass.; Rev. Edward G. Stone, N. H.; H. A. Street, Conn.; Mr. and Mrs. William Swift, Conn.; Rev. C. Terry, Mass.; Rev. G. H. Tilton, Mass.; Miss C. E. Warren, Mass.; Tyler Waters, Mass.; Mrs. Eben Webster, Mass.; D. W. Whittlesey, Conn.; Mrs. C. R. Wilcox, R. I.; Mrs. Randale, Mass.; Mrs. Winslow, Mass.; Miss C. L. Wood, Mass.; Charles P. Wood, Mass.; Rev. F. G. Woodworth, Miss.

The Nominating Committee was appointed as follows: Rev. James G. Vose, D. D., of Massachusetts; Rev. S. L. Blake, D.D., of Connecticut; Hon. Franklin Fairbanks, of Vermont; Rev. Henry J. Patrick, of Massachusetts; C. L. Mead, Esq., of New York.

The Treasurer, H. W. Hubbard, Esq., presented his annual report, with schedules and the certificates of the auditors, which was accepted and referred to the Committee on Finance.

Rev. James G. Vose, D.D., of Providence, made an address of welcome, which was responded to by the President.

The Survey of the Field by the Executive Committee was read by Secretary A. F. Beard, D.D., and was accepted, and the parts were referred to the special committees to be appointed.

The Association, led by Secretary Strieby, united in a concert of prayer with workers in the field.

The Nominating Committee reported the following committees, which were appointed:

Committee on Business.—Rev. M. McG. Dana, D.D., of Massachusetts; E. B. Monroe, Esq., of Connecticut; Rev. F. F. Emerson, D.D., of Rhode Island; Rev. P. B. Davis, of Massachusetts; Rev. John Barstow, of Massachusetts.

Committee on Finance.—A. L. Williston, Esq., of Massachusetts; L. C. Warner, M.D., of New York; Roland Mather, Esq., of Connecticut; S. S. Marples, Esq., of New York; F. W. Carpenter, Esq., of Rhode Island.

Committee of Arrangements.—Rev. J. H. McIlvaine, D.D., of Rhode Island; G. E. Luther, Esq., of Rhode Island; John McAuslan, Esq., of Rhode Island; J. G. Parkhurst, Esq., of Rhode Island; Asa Lyman, Esq., of Rhode Island; Z. Williams, Esq., of Rhode Island.

Benediction by the President.

TUESDAY EVENING.

The meeting was called to order at 7,30 P. M. It was voted that the programme as printed be adopted. The devotional exercises were conducted by Rev. James L. Hill, of Massachusetts.

The annual sermon was preached by Rev. Arthur Little, D.D., of Illinois; from Isaiah vi: 1–8.

The sermon was followed by the administration of the Lord's Supper. The following named persons officiated at the service; Ministers:—Rev. Robert W. Wallace, of Massachusetts, and Rev. George F. S. Savage, D.D., of Illinois; Deacons:—McAuslan, Pabodie, Olney, Spicer, Barrows and Fuller of Rhode Island, Hubbard of Maine, and Fairbanks of Vermont.

At the close of the Communion, adjournment was taken to Wednesday at 9 A. M.

WEDNESDAY MORNING.

The prayer-meeting from 8 to 9 o'clock, was led by Rev. Rowland B. Howard, of Massachusetts. At 9 o'clock the Association was called to order by the President, who conducted the devotional exercises.

The records of the previous day were read and approved.

A paper, on "American Freedmen and African Evangelization," was read by Secretary M. E. Strieby, D.D.

A paper, on "The Hopefulness of Indian Missions as Seen in the Light of History," was read by Secretary A. F. Beard, D.D.

Voted that the papers read by the Secretaries be referred to the appropriate committees.

The Nominating Committee reported the following special committees who were appointed:

Committee on the Chinese.—Rev. S. Gilbert, D.D., of Illinois; Rev. M. M. G. Dana, D.D., of Massachusetts; Rev. Geo. A. Tewksbury, of Massachusetts; Rev. F. L. Ferguson, of Connecticut; Rev. R. W. Wallace, of Massachusetts.

Committee on the Indians.—S. B. Capen, Esq., of Massachusetts; Rev. A. P. Foster, D.D., of Massachusetts; Rev. John L. Ewell, of Massachusetts, Rev. John E. Tuttle, of Massachusetts.

Committee on Educational Work.—Rev. Llewellyn Pratt, D.D., of Connecticut; Rev. Julian M. Sturtevant, D.D., of Ohio; Rev. George E. Hall, of New Hampshire; H. D. Smith, Esq., of Connecticut; Stephen Ballard, Esq., of New York.

A Memorial Service for Rev. James Powell, D.D., late Secretary of the Association, was held. Addresses were made by Rev. Simeon Gilbert, D.D., of Illinois, Rev. Geo. H. Ide, D.D., of Wisconsin; Secretary M. E.

Strieby, D.D., and President Wm. M. Taylor, D.D. Rev. A. P. Foster, D.D., of Massachusetts, led in prayer.

The report of the Committee on Chinese Work, Rev. Simeon Gilbert, D.D., Chairman, was presented, and an address was delivered by Rev. M. McG. Dana, D.D., of Massachusetts.

An address on "The relations of the A. M. A. to Young People," was delivered by Rev. J. L. Hill, of Massachusetts.

Recess was taken to 2 P. M.

WEDNESDAY AFTERNOON.

The Association was called to order at 2 P. M. by the President. Rev. P. W. Lyman, of Massachusetts, offered prayer.

A Paper on "Systematic Spending," was read by District Secretary C. J. Ryder.

A report and address on the Indian Work, were made by S. B. Capen, Esq., of Massachusetts. Addresses were also made by Rev. A. P. Foster, D.D., of Massachusetts, and by Rev. C. W. Shelton, Financial Secretary for Indian Missions.

The Nominating Committee nominated the following special committees, who were appointed:

Committee on Mountain Work.—Rev. G. S. Burroughs, D.D., of Massachusetts; Rev. C. B. Riggs, of Tennessee; J. R. Gilmore, Esq., of Connecticut; Rev. Morton Dexter, of Massachusetts; Chas. Coffin, Esq., of Massachusetts.

Committee on Church Work.—Rev. David Gregg, D.D., of Massachusetts Rev. Stephen M. Newman, D.D., of the District of Columbia; Rev. Wm. Hayes Ward, D.D., of New Jersey; Frank Wood, Esq., of Massachusetts; R. L. Day, Esq., of Massachusetts.

The Committee on Educational Work reported, and addresses were delivered in connection with the report, by the Chairman, Rev. Llewellyn Pratt, D.D., of Connecticut, and by Rev. Julian M. Sturtevant, D.D., of Ohio.

An address on "The Church and the Color Line," was delivered by Rev. James Brand, D D., of Ohio.

Benediction by the President, and recess taken to 7:30 P. M.

WEDNESDAY EVENING.

The Association was called to order by the President, and Rev. George A. Tewksbury, D.D., of Massachusetts, offered prayer.

An address was delivered by Mr. Joshua Given, an Indian theological student, giving the story of his own life; by Rev. Joseph E. Smith, of Tennessee, on "The Evils of Caste to the Colored Race"; by Rev. B. A. Imes, of Tennessee, on "The Evils of Secret Societies to the Colored Race"; by Rev. J. R. McLean of Texas, on "The Evils of Intemperance to the Colored Race."

Adjourned to Thursday morning, at 9 o'clock.

THURSDAY MORNING.

The Prayer Meeting from 8 to 9 o'clock was led by Rev. James L. Fowle, Missionary of the American Board.

The Association was called to order at 9 o'clock, and led in prayer by Rev. Wm. H. Ward, D.D., of New Jersey.

The Rev. J. H. Ross, Assistant Recording Secretary, being called away, Rev. Frank E. Jenkins was appointed.

The minutes of Wednesday were read and approved.

A paper on "Our Indebtedness to the Negro During the War," was read by District Secretary J. E. Roy, D.D., of Chicago.

Rev. George S. Burroughs, D.D., of Massachusetts, presented the report of the Committee on Mountain Work, following it with an address; Rev. C. B. Riggs of Tennessee, and James R. Gilmore of Connecticut, also addressed the Association on the same subject.

Committees were appointed—on Secretary Strieby's paper, Wolcott Calkins, D.D., and Rev. O. S. Dean, of Massachusetts, and Hon. A. C. Barstow of Rhode Island; and on Secretary Beard's paper, Rev. Morton Dexter, Frank Wood, Esq., and Rev. John E. Tuttle, all of Massachusetts.

Rev. Arthur Little, D.D., of Illinois, invited the Association to hold its next Annual Meeting with the New England Church in Chicago. The invitation was accepted by the President in behalf of the Executive Committee.

The report of the Committee on Church Work, and an address, were made by Rev. David Gregg, D.D., of Massachusetts.

Rev. Wm. Hayne Leavell, of Mississippi, made an address on "The Present Necessities of the Negro."

Recess was taken until 2 P. M.

THURSDAY AFTERNOON.

The Association was called to order by Rev. D. O. Mears, D. D., a Vice-President, and prayer was offered by Rev. P. B. Davis, of Massachusetts.

L. C. Warner, M.D., of New York, presented the report of the Finance Committee.

Secretary Strieby then made the announcement of the gift to the Association of the largest donation ever made to a benevolent society by a living donor, $1,000,894.25, from Mr. Daniel Hand, of Guilford, Ct. Further statements were made by John H. Washburn, Esq., Chairman of the Executive Committee; and by Rev. D. O. Mears, D.D.

The doxology was sung, and the following resolution was offered by Samuel Holmes, Esq., Chairman of the Finance Committee, and was adopted by a rising vote.

***Resolved.*—That we recognize the goodness of Almighty God in putting it into the heart of Mr. Daniel Hand to make the munificent gift of more than one million dollars**